W.H.H. Newman
Buffalo, N.Y.
No 538.

Edward VI. 28 Matthews Bible

The Bragg Bible

See Statutes XCI – 5. So that there shall not needs be appointed for any Augers by night

Ecclesiastes XI – 1 – Send thy victuals over the waters

Wm Fox, January 1. 1807

The gift of his much respected father in Law

Mr Thomas Hall

English

On examining the accounts of the various translations of the Bibles during the Reign of Henry the VIII^th I find this to be of the date of those published in the year × 1541 — viz. the following Title —

"The Byble in Englyshe, of the largest & greatest volume, auctorised & appointed by the commandement of oure most redoubted prynce & Soueraygne Lorde Kynge Henry the viii. supreme Head of this his churches & realme of Englande: to be frequented & used in euery Churche within this his graces realme according to the tenour of his former injunctions geuen in that behalfe. Ouersene & perused at the commaundement of the Kynges highnes by the Right Reuerende Fathers in god Cuthbert Bishop of Dureme & Nicolas Bishop of Rochester.

Printed by Richarde Grafton.

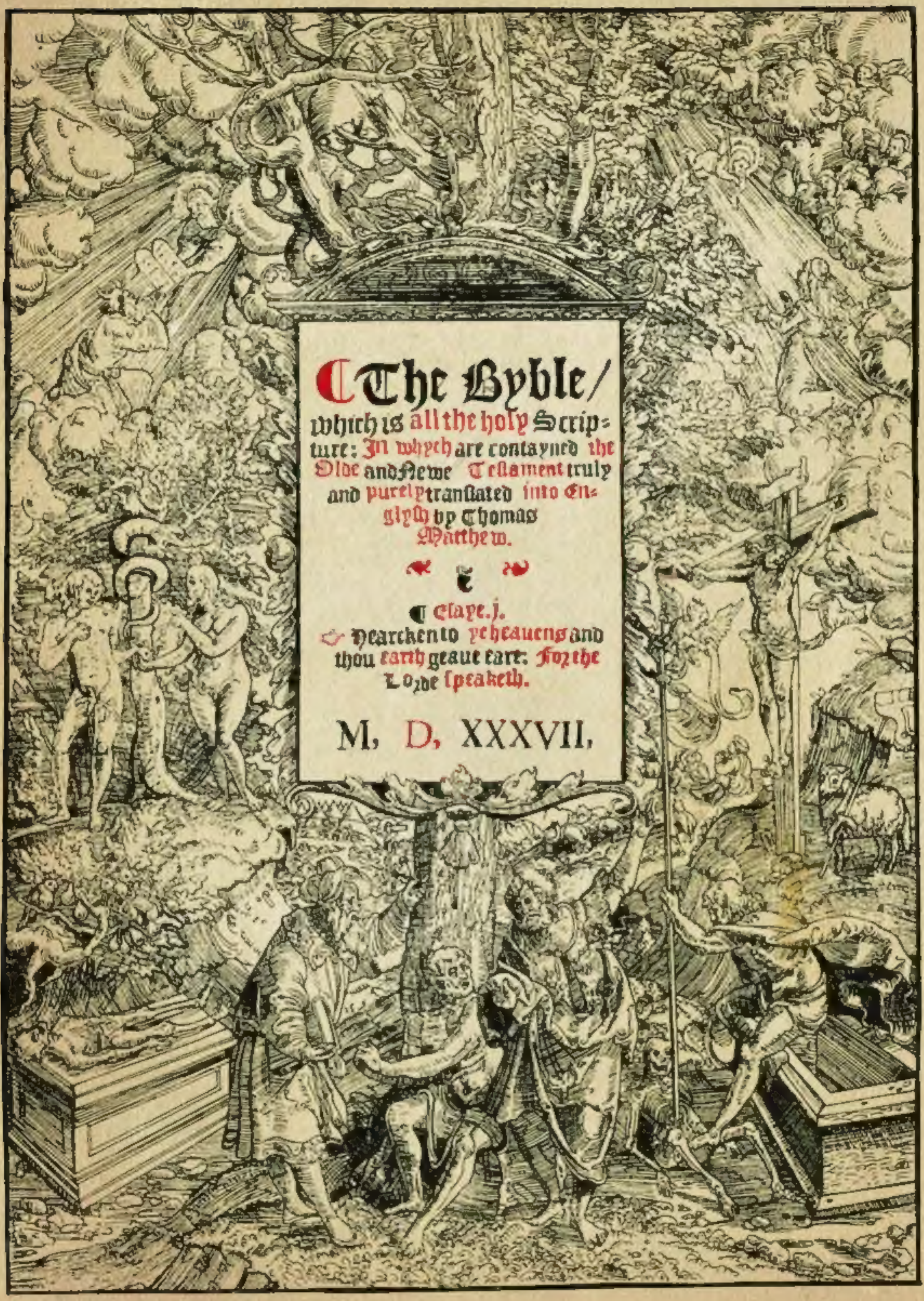
Cum priuilegio ad imprimendum solum."

This is not a Bishops Bible. The first edition of the Bishops Bible is dated 1568 & Printed by Richard Jugge & John Cawood Printers to Queen Elizabeth (and Prog Bibles) at Lambeth

From which the Ocne first of the Bishops Bible found up in this Bookmarker

× I have been recently confirmed in the date here assigned, on comparing this Bible with a copy in the Library of my highly respected friend the late Stanesby Alchorne Esq^re of the Tower, with which this exactly corresponds — The title & last page, in Mr Alchorne's copy are pressed & perfect, & in both places shew the date of 1541.

W.S.



Set forth with the Kinges moſt gracyous lycēce.

❧ These thynges ensuynge are ioyned with thys present volume of the Byble.

¶ Calendar with an Almanack.

An exhortacyon to the study of the holy Scrypture gathered oute of the Byble.

The summe and content of all the holy Scrypture bath of the Olde and New Testament.

A table for to fynde many of the cheafe and prynci pall matters conteyned in the Byble.

The names of all the bokes of the Byble / with the content of the Chapters / and in what leafe euery boke begynneth.

A bref rehersall declarynge how longe the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M. D. xxxbij.

And in the Margẽt of the boke are there added many playne expolycyons of forth places as vnto the symple and vnlearned seame harde to vnderstande.

The Kalender

January

hath.xxxi.dayes.The mone.xxx.

iij	A	Circumcision	j
	b	oc. Stephane	ij
xj	c	oct.Johñ.	iij
	d	oct.Innocentes	iiij
xix	e	oct.Thomas of Canu.	v
viij	f	Epyphanye,	vj
	g	Felix & January	vij
xvj	A	Lucian.	viij
b	b	Joyce.	ix
	c	Paule fyrst her.	x
xiij	d	☌ The sun in aqua.	xj
ij	e	Archade martyr	xij
	f	oct. Epypha. Hilary	xiij
f	g	Felix pryste.	xiiij
	A	Maure abbote	xv
xviij	b	Marcel	xvj
vij	c	Anthony	xvij
	d	Prisca virgine	xviij
xv	e	Wulstayn bishop	xix
xij	f	Fabiane & Sebast.	xx
	g	Agnes virgine	xxj
xij	A	Vincent martyr	xxij
j	b	Emerencyane	xxiij
	c	Timothe	xxiiij
ix	d	Conuersyon saynt Paule.	xxv
	e	Polycarp bysshop	xxvj
xvij	f	Juliane bishop	xxvij
vj	g	Agnes seconde	xxviij
	A	Valery bysshop	xxix
xiiij	b		xxx
xxij	c		xxxj

February

hath.xxviij.dayes. The mone.xxix.

	d	Brigit virgine	j
vj	e	Purifycacyon of oure Lady	ij
xix	f	Blase bysshop	iij
iiij	g	Gyberte	iiij
	A	Agathe virginis	v
xvj	b		vj
f	c	Angule bysshop	vij
	d	Paule bysshop	viij
xiij	e	Appollone virgine	ix
ij	f	Scolastica virgine	x
	g	Eustalye virgine	xj
f	A	☌ The sunne in pisc.	xij
	b	Waltran bishop	xiij
xxij	c	Valentyn martyr	xiiij
ix	d	Faustyne & Iouyte	xv
	e	Juliane virgine	xvj
xv	f	Policron bysshop	xvij
viij	g	Symeon bysshop	xviij
	A	Sab yne martir	xix
xij	b	Mylozede virgine	xx
	c	Lxix. martyrs	xxj
	d	Cathedra Petri	xxij
ix	e	Locus visceris	xxiij
	f	Mathy apostell	xxiiij
xvij	g	Inuencyon of Paul	xxv
vj	A	Nestor bysshop	xxvj
	b	Justayne	xxvij
xiiij	c	Oswolde bysshop	xxviij

Marche

hath.xxxi.dayes.The mone.xxx.

iij	d	Dauid bysshop	j
	e	Chadde bysshop	ij
xj	f	Martyne	iij
	g	Adriane	iiij
xix	A		v
viij	b	Victor & Victoryn	vj
	c	Perpetue & Felicite	vij
xvj	d	Nepolicyon saynt Felix	viij
v	e	xl.martiris	ix
	f	Agape virgine	x
xiij	g	Nutryon & candide	xj
ij	A	Gregory	xij
	b	Theodore matrõe	xiij
f	c	☌ The sun in ari.Equi.	xiiij
	d	Longius martir	xv
xviij	e	Nelary & tacoani	xvj
viij	f	Patryke bysshop	xvij
	g	Edwarde kynge	xviij
xv	A	Joseph	xix
iiij	b	Curthberte abbote	xx
	c	Benet abbote	xxj
xij	d		xxij
i	e	Theodore prestre	xxiij
	f	Agapite martyr	xxiiij
ix	g	Inuen of our lady	xxv
	A	Castor martyr	xxvj
xvij	b		xxvij
vj	c	Dorothe virgine	xxviij
	d	victoryne	xxix
xiiij	e	Quirine	xxx
iij	f	Adelme bysshop	xxxj

Aprill

hath.xxx.dayes.The mone.xxix

	g	Theodore virgine	j
ij	A	Mary Egipcyan	ij
	b	Rycharde bishop	iij
xix	c	Ambrose bishop	iiij
viij	d	Martiani & martia	v
xvj	e	Sixtus	vj
v	f	Euphemye	vij
	g		viij
xiij	A	Perpetuus bishop	ix
ij	b		x
	c	Buthlake	xj
f	d	☌ The sunne in tauro	xij
	e	Julina	xiij
xxij	f		xiiij

The Kalender.

May.

Hath.xxxi.dayes/the mone.xxx.

	g		
	A	Isidore	
xb	b	Inicete	
iiij	c	Eleuthere	
	d		
xij	e	Saynt Victor.	
i	f	Symeon bysshop	
	g	Saynct Sother	
ix	A	George martyr	
	b	wylfryde bysshop	
xvij	c	Marke Euangelist	
bi	d	Saynt Clete	
	e	Anastase	
xiiij	f		
	g	Peter of Mylan.	
iij	A	Erkenwalde	
	b	Philip and James Apostles	j
xi	c	Athanase bysshop	ij
	d	Inuencyon of the crosse	iij
xix	e		iiij
bviij	f	Saynct Godarde	v
	g	John before the Latyn yate	vj
xxv	A	John of Beuerly	vij
b	b	Apperyng of S. Michael.	viij
	c	Transl. of sayne Nicolas	ix
xiij	d	Gordian and Epimach	x
ii	e	Anthony martyr	xi
	f		xij
xxij	g	Seruatius confessor	xiij
	A	The sunne in Gemini.	xiiij
xviij	b	Isydore martyr	xv
bij	c	Brandyn bysshop	xvi
	d	Transl. of sayne Bernarde	xvij
xv	e	Pyscor martyr	xviij
iiij	f	Dunstanne bysshop	xix
	g	Bernardyne	xx
xij	A	Helyne quene	xxi
i	b	Iuliane bygyn	xxij
	c	Delydery martyr	xxiij
ix	d	Transl. of S. Frances	xxiiij
	e	Ildelme bysshop	xxv
xvij	f	Sayne Austayne	xxvi
bi	g	Bede Preste	xxvij
	A	Germayne bysshop	xxviij
xviij	b	Cyrone martyr.	xxix
iij	c	Felix	xxx
	d	Petronylle bygyn.	xxxi

Junius.

hath.xxx.dayes.The mone.xxix.

	e	Nicomede martyr	
xix	f	Marcellyne and Pet.	
viij	g	Erasmus	
xvi	A	Petroce	
b	b	Boniface	
xxv	c	Mellon archbysshop	bi
xvj	d	Transl. of sayne wulstane	bij
xvij	e	Medarde and Gyldarde.	biij
ii	f	Transl. of sayne Edmunde	iv
xviij	g	Sayne yue.	v
xix	A	Barnabe Apostele	vj
	b	Sayne Basilide/ & Cirine. &c.	vij
xxij	c	The sunne in Cancer.	viij
bij	d	sayne Basel bysshop.	viiij
	e	Vite/ Modeste and cre.	x
xv	f	Rychарde	xj
iiij	g	Botulph.	xij
	A		xiij
xij	b		xiiij
	c	Transla. of sayne Edward	xv
i	d	Walburge bygyne	xvj
	e	Sayne Albone martyr	xvij
xviij	f	Sayne Indrey Aygill.	xviij
bi	g	Nativi. sanct John bap.	xix
	A	Transl. sayne Elegy bishop.	xx
xiiij	b	Sayne John and Paule	xxj
iij	c	Sayne Crescens	xxij
	d	Sayne Leo Aygil.	xxiij
xi	e	Peter Paule apost.	xxiiij
	f	Commeme. of sayne Paule	xxv

Julius

hath.xxxi.dayes.The mone.xxx.

xix	g	Oct. of John baptist	i
bviij	A	Visytacyon of our la.	ij
	b	Transl. of thom. apost.	iij
xvi	c	Transl. Martyne	iiij
b	d	Zoe birgyn and martyr	v
	e	Oct. of Peter and Poul.	vi
xvij	f	Translac. Thom. martyr	vij
ij	g	Grymbalde	viij
	A	Sayne Cirily bishop	ix
x	b	seuen brothers mar.	x
	c	Transl. Sayne Benet	xj
xviij	d	Nabor and Felix.	xij
bij	e		xiij
	f	The sunne in Leo.	xiiij
xv	g	Translat. of S. Swithun	xv
iiij	A	Transla. of Osmunde	xvi
	b	Kenelme kynge.	xvij
xij	c	Arnulphe bysshop.	xviij
i	d	Ruffyne and Justyne	xix
	e	Margarete birgyn	xx
ix	f	Prarede birgyne	xxi
	g	Mary magdalene	xxij
xvij	A	Apolinaris bishop	xxiij
bi	b	Cristin virgin Aigill	xxiiij
	c	Iames apostel	xxv
xiiij	d	Anne mother. &c.	xxvi
iij	e	The seuen sleepers	xxvij
	f	Sanson bysshop	xxviij
xi	g		xxix
	A	Abdon and sennes	xxx
xix	b	Germayne bysshop	xxxi

The Kalender.

Augustus.

Hath xxxi. dayes. The mone. xxx.

xiiij	c	Lam mas daye	i
xv	d	Steuyn conf.	ij
b	e	Inuencyon of saynt steuyn	iij
	f	Justyne pryeste	iiij
xvij	g		v
ij	A	Translygu. of oure Lorde	vj
	b	The feste of Jesu	vij
x	c	Cyprake and hys felowes	viij
	d	Romayn Wygyll	ix
xviij	e	Laurence martyr	x
vij	f	Tiburtius martyr	xj
	g	Saynt Clare	xij
xv	A	Ypolyte and his felowes	xiij
iiij	b	Eusebius Wygyl	xiiij
	c	Assumpcyon of our lady	xv
xij	d	☾ The sunne in vyrgyn	xvj
i	e	Octaue of Laurence	xvij
	f	Agapyte mar.	xviij
ix	g	Magnus mar.	xix
	A	Lewys bysshop	xx
xvij	b	Bernarde.	xxi
vj	c	Octa. assump.	xxij
	d	Wygyll	xxiij
xiiij	e	Bartelmew apostle	xxiiij
iij	f	Lewys kynge	xxv
	g	Seueryne	xxvj
xj	A	Ruke martyr	xxvij
xix	b	Austayne	xxviij
	c	Decolla. John	xxix
viij	d	Felix & Audacte	xxx
	e	Cutberte vyrgyn	xxxi

September

hath. xxx. dayes. The mone. xxix.

xvj	f	Gylis abbate	i
v	g	Anthony martyr.	ij
	A		iij
xiij	b	Transl. of Cuthbert	iiij
ij	c	Bertyne abbote	v
	d	Eugenius	vj
x	e		vij
	f	Nati. of our Lady.	viij
xvij	g	Gorgone martyr	ix
vij	A	Silutus bysshop	x
	b		xj
xv	c	Marcyane bysshop	xij
iiij	d	Maurtius bysshop	xiij
	e	Exal. of the holy crosse.	xiiij
xij	f	☾ The sunne in Libr.	xv
i	g	Edyth virgyne	xvj
	A	Lamberte bysshop	xvij
ix	b	Victor and Corone	xviij
	c	Januarius mar.	xix
xvij	d	Eustace Wigill.	xx
vj	e	Mathew apostell	xxi
	f	Maurice and his comp.	xxij
xviij	g	Tecla virgyne	xxiij
iij	A	Andoche martyr	xxiiij
	b		xxv
xj	c	Cyprian and Justine	xxvj
	d	Cosme and Damiane	xxvij
xix	e		xxviij
viij	f	Michael archangel	xxix
	g	Gerome pryeste	xxx

October.

Hath. xxxi. dayes. The mone. xxx.

xvj	A	Remygy bysshop	i
v	b		ij
xiij	c		iij
ij	d		iiij
	e	Apolinaris martyr	v
x	f	Fayth	vj
	g		vij
xviij	A	Pelagy	viij
vij	b		ix
	c	Geron & Victor	x
xv	d	Nicasius bysshop.	xj
iiij	e	Wylfryde	xij
	f	Transla. of Edward	xiij
xij	g	Calixte	xiiij
	A	Waulfran bysshop	xv
	b	☾ The sunne in Scor.	xvj
ix	c		xvij
	d	Luke euangelist.	xviij
xvij	e	Fredeswyde virgyne	xix
vj	f	Austreberte virgyne	xx
	g	xi. thousande virgyn	xxi
xiiij	A	Mary salome	xxij
iij	b	Romayne bysshop	xxiij
	c	Magloire bysshop.	xxiiij
xj	d	Crylpine and Crylpiane	xxv
	e	Euarylte	xxvj
xix	f	Wigyll.	xxvij
viij	g	Symon and Juda	xxviij
	A	Narcisseus bysshop	xxix
xvj	b	Germayn capua.	xxx
v	c	Quintyn	xxxi

Nouember.

Hath. xxx. dayes. The mone. xxix.

	d	The feast of all saynters Wig.	i
xiij	e	All soulen daye	ij
ij	f	Wenefrede vyrgyn	iij
	g	Amantius	iiij
x	A	Lete pryeste	v
	b	Leonarde	vj
	c	Wylfryde archbyc.	vij
viij	d		viij
	e	Theodore	ix
xv	f	Martyne confes.	x
iiij	g	Martyne bysshop	xj
	A	Paterne martyr	xij

The Kalender.

xij	b		
i	c	Transl. of Erkenw.	
	d	☌ The sunne in Sagit.	
ix	e	Edmūde archby.	
	f	Hew bysh.	
xvij	g	Oct. of Marty.	
vi	A	Elyzabeth	
	b	Edmunde kyng	
xiiij	c	Pzesente. of our lady	
iij	d	Cecily virgin	
	e		
xi	f	Grysogone mar.	
	g	Katheryne virgyn.	
xix	A		
viij	b	Agricole	
	c	Rufe martyz	
xvj	d	Saturnine.	
ij	e	Andzewe Apostle	

December

hath.xxxj.dayes. The Mone.xx.

	f		
	g	Liban	
	A	Depost. Osmund	
	b	Barbara virgyn	
	c	Sabbe abbote	
xiiij	d		
xv	e		
xvj	f		
xvij	g		
xviij	A		
xix	b	Damasce.	
xx	c	☌ The sunne in Can.	
xxi	d	Lucye virgyne	
xxij	e		
xxiij	f	Valery byshop	
xxiiij	g	☌ O sapientia	
xxv	A	Lazarus bishop	
xxvi	b	Graciane bishop	
xxvij	c		
xxviij	d	Juliane martyz	
xxix	e	Thomas Apostel	
xxx	f	xxx. martyzs	
xxxi	g	Victozie virgyn.	
	A	Vigili.	
i	b	Natiuitas of our Lord.	
ij	c	Steuen pzothomartyz.	
	d	John euāgeliste	
iij	e	Chyldermas daye	
iiij	f	Thomas martyz	
v	g	Transl. of Jamys	
vj	A	Sylueste	

☞ In Almanack for xxiij. yeres.

The nombze of the yeres.	Cause.	The golde nomber/ Dz pzyme.	The letter dominical.
M. d.xxxviij	xxi. Apzill.	xix	f
M. d.xxxix.	vi Apzill	i	e
M. d xl.	xxviii. mar.	ii	d
M. d.xli.	xvii. Apzill	iii	c
M. d.xlij	ix. Apzill	iiij	b
M. d.xliij.	xxv. Mar.	v	A
M. d.xliiij	viij. Apzill.	vj	g
M. d.xlv.	v. Apzill	vij	f
M. d xlvi	xxv. Apzill	viij	e
M. d xlvij	x. Apzill	ix	d
M. d.xlviij	xxiij. Apzill	x	c
M. d.xlix	xxi. Apzill	xi	b
M. d.l.	vi. Apzill	xij	A
M. d.li	xix Mart.	xiij	g
M. d.lij	xviii. Apzill	xiiij	f
M. d.liij.	ij. Apzil	xv	e
M. d.liiij	xxv. Mar.	xvj	d
M. d.lv.	xiiij. Apzil	xvij	c
M. d.lvj.	xxx. Mar.	xviij	b
M. d.lvij	xviij. Apzill	xix	A

☞ The yeare hath xij. monethes. iij. wekes and one daye.
And it hath in all/ thze hundzed .lxvj. dayes/
and .vj. houres.

CAn exhortacyonto the studye of the

holy Scripture gathered out of the Bible.

Christ vnto the people. Johan.v.

Search the Scriptures: for they are they that testyfie of me.

Paul to Tymothy. ij.Tymo.iij.

All Scripture geuen by inspiracyō of God is profitable to teache/ to improue/ to amēde & to instruct in rightwesnes/ ỳ the mā of God may be perfect & prepared to al good workz.

The same to the Rom.xv.

What thynges soeuer are wrytten/ are wrytten for our lernyng that we thorou pacyēce and comforth of the Scripture/ myght haue hope.

Salomon Prouerb.xxx.

All the worde of God is pure & cleane/ it is a shylde vnto thē that put their trust in it. Put nothynge vnto hys wordes/ lest he reproue the and thou be founde a lyar.

Moses to the people. Deu.xij.

Ye shall not do euery man what seameth hym good in hys awne eyes: But whatsoeuer I commaunde you/ that take hede ye do: and put nought therto

The Lorde vnto Josua. Josue.j.

Let not the boke of this lawe departe oute of thy mouth: But recearde therin day and nyght/ that thou mayest be circumspect to do accordyng to all that is wrytten therin. For then shalt thou make thy waye prosperous/ and then shalt thou haue vnderstandynge. Turne therfrom neither to the ryght hande/ nor to the lefte: that thou mayest haue vnderstandynge in all that thou takest in hande.

The same to the people. Exodi.xiij.

And thou shalt shewe thy sonne at that tyme/ sayinge: This is done because of that wherch the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the vpon thyne hande/ and a remēbraunce betwene thyne eyes/ that the Lordes lawe maye be in thy mouth. For with a stronge hande the Lorde brought the oute of Egypte.

Moses. Deutero.xxxj.

Se that thou reade this lawe before all Israell in their eares. Gather the people toge- ther/ both men/ wemen/ and chyldren and the straungers that are in thy cytyes: that they maye heare/ lerne/ and feare the Lorde your God to kepe all the wordes of thys lawe.

.xxij

The summe & content of all the holy Scripture, both of the olde and newe testament.

Deutero. vi. 1. Tim. ii. Genesis. xviii. Exod. xv. Genesis. i Psal. x. Exod. iii Jeremy. ix Roma. ix Esay. liii. Jeremy. x.

Fyrst the holy wrytynges of the Bible

teache vs, that there is one God/almyghtye/that hathe neither begynnynge herendynge: which of his awne goodnes dyd create all thynges: of whom all thynges proceade/ and wt out whom there is not dynge: which is ryghtwes & mercyful: and which worketh all thynges in all after his will: of whom it maye not be demaunded wherfore he doth this or that.

Genesis. i. Sapien. ii Roma. v.

Then that this verye God dyd create

Adam the fyrst man after his awne Image and symylitude/and dyd ordeyne and appoynte hym Lorde of all the creatures in the earth. which Adam by the enuy of the deuell/ dysobeying the commaundement of his master/dyd fyrst synne/ and brought synne in to this worlde/ Ephe. ii. soch and so greate. that we whych be sprong of hym after the flesshe/ are subdued vnto synne/ deeth/and damnacyon/ brought vnder the youck & tyrannye of the deuell.

Genesis. iii. xii. xxii. Deute. xviii. Ebre. ii

And further that Christ Jesus his sonne

was promesed of God the father/to be a sauour to this Adam/ Abraha/ Isaac, Jacob/ David & the other fathers: whych shulde delyuer them from their synnes and tyrannye of the deuell/that with a quyck & lyuyng faith wolde beleue this promes/ and trust to this Jesus Christ, hopyng to haue this delyueraunce of and by hym. And truly thys promes/ is verye oft rehearced in the bokes of the olde testament/ yee & the olde testament is thys promes: as it is called the newe/ which teacheth that this promes is fulfylled.

And that in the meane season whyle

the fathers loked for saluacyon and delyueraunce promesed/ because mannes nature is soche that he not only cannot/ but also will not confesse hym selfe to be a synner/ and specially soche a synner that hath neade of the sauyng health promesed/ the lawe was geuen wher through men myght know synne/ and that they are synners: when they se ẏ they do none of the thynges that the lawe commaundeth/ with so gladde and wyllyng a mynde as God requyreth: but rather agaynst their wyll/ with out affeccyon/ & as though they were constrayned with the feare of that hell which the lawe threatneth/ sayenge: Cursed be he that mayntayneth not all the wordes of this lawe to kepe them. And ẏ this lawe was geuen, to thyntent that synne & the malyce of mẽnes hert being therby the better knowẽ/ men shulde the moare feruently thyrst the commynge of Christ/ whych shulde redeame them from their synnes: As it was fygured vnto the Iewes by many ceremonyes/ hostes/ and sacrifices: which were ordeyned of God/ not to thyntent to take awaye synnes, but to shew & declare ẏ they shulde be put awaye by fayth in ẏ saluacyõ promesed thorow Christ: and which now are put awaye by the commynge of that Christ/ which is the verye hoste of the father that taketh awaye all synne.

Last of all by the bokes of the newe Te-

stament we are taught/ that ẏ Christ whych was promysed & shadowed in the olde Testament/ is sent of ẏ father/ at soch tyme as he had determyned wyth hymselfe/ at soche tyme (I saye) as all wyckednes florysshed. And that he was sent not for any mans good workes (for they all were synners) but to thyntent that he wolde truly shewe the aboundantryches of his grace/ which he had promesed.

In the newe testament therfore it is

most euydently declared/ that Jesus Christ the true lambe & hoste/ is come to thyntent to reconcyle vs to the father, paying on the crosse the punyshment due vnto our synnes: and to delyuer vs from the bondage of the deuell/ vnto whom we serued through synne) and to make vs the sonnes of God/ syth he hath geuẽ vs the true peace and tranquyllyte of conscience. that we no longer do feare the paynes of hell: which feare is put awaye by ẏ fayth/

confydence

confydence & assuraunce/that the father geueth vs drawyng vs vnto his sonne. For that fayth is the gyft of God/wherby we beleue that Christ is come in to this worlde to saue synners: which is of so great pyth that they which haue it/delyre to performe all ye duties of loue to all men, after the example of Christ. For fayth ones receaued God geueth hys holy ghost, wherwith he tokeneth and marcketh all that beleue: which is the pledge and earnest that we shal suerly possesse euerlastynge lyfe, and that geueth wytnesse vnto our spryte, and graffeth this fayth in vs; that we be the sonnes of God: powryng therwyth ye loue in to our hertes which Paul describeth and setteth oute to *the corynthians. By that fayth and confydence in Christ which by loue is myghtye in operacyon / and that sheweth it selfe throw the workes of loue, sterrynge men therto, by that (I saye) we are Justyfied: that is, by that fayth/Christes father (which is become oures also throw that Christ our brother) counteth vs for ryghtwes & for hys sonnes: imputynge not oure synnes vnto vs/ throw his grace.

To conclude he came to thyntent that we beyng cleansed from our synnes/ and sanctyfied vnto God the father: ye is/ halowed vnto the vse of the father to exercyse good workes renynge & forsaking the workes of the flesh/ shulde freely serue him in rightwesnes & holynes all oure lyfe longe: throw good workes which God hath ordeyned to thyntent that we shulde walcke in them/ declaryng our selues therby to be suerly called vnto thys grace: which workes who soeuer hath not declareth that he hath not fayth in Christ.

Vnto whom we must come/& folow hym with a chearfull hert/ that he maye instruct & teache vs. for he is our master, meke & humble of hert: he is oure example of whom we must learne the rule of good lyuyng: further he is our preest hye bishop and onely mediator: which now sytteth on the ryght hande of God the father/ is our aduocate/ & prayeth euer for vs: which wyl vndoutedly obtayne what soeuer we desyre/ether of hym/ or of hys father in his name: yf we beleue that he wyl do it when we requere it: For so hath he promised. Let vs therfore not doute, although we come tyme synne/ wt confydēce to come vnto hym, and with a lyuyng & vndoutyng fayth, that we shal obtayne mercye. For therfore came he to thyntent to saue synners: nether requereth he any thing moare of vs/ then to come vnto him wyth oute feare.

This is that Christ Jesus which after he hath kylled the man of synne with the breath of his mouth, shall syt in hys mayestye and Judge all men/ geuyng vnto euery one the workes of hys bodye/ accordynge to that he hath done, whether it be good or badde: And that shall saye vnto them that shalbe on his ryght hande. Come ye blessed children of my father/ inherit ye the kyngdome prepared for you from the begynnynge of the worlde: And vnto them that shalbe on hys left hand/ Departe from me ye cursed/ in to euerlastinge fyre: which is prepared for the deuell and his aungels. Then shal the ende come & he shal delyuer vp ye kingdome to God the father.

To thyntent that we shulde knowe thys/ by the goodnes of God worckynge by his holy spryte/ are the holy wrytynges of the Byble geuen vs: That we shulde knowe (I saye) and beleue that there is one God/ and Jesus Christ whom he hath sent: and that in beleuyng we shulde haue euerlastynge lyfe throw hys name.

Another foundacyon then this can no man laye. And saynt Paul desyreth that he be holden a cursed which preacheth any other fayth & saluacyon/ then onely by Jesus Christ: yee al thoughe it were an angel of heauē.

For of hym, and throw hym/ and for hym/ are all thynges: to whom/ wyth the father and the holy ghost/ be honour and glorye for euer moare. Amen.

¶ To the moost noble and gracyous

Pryncē Kyng Henry the eyght/kyng of England and of Fraunce/ Lorde of Ireland &c. Defender of the fayth: and vnder God the chefe and supreme head of the church of Engeland.

IT hath bene vsed of olde auncyent custome (most redoubted and prudent Pryncē) to dedycate soche bokes as men put forth in to lyght (whether they be made of their awne industrye and proper wyttes / or translated forthe of one language in to another) to some noble Pryncē / Kynge or Emperour / or otherwyse excellent in byrth or renowne: to thyntēt that the worck myght freelyer and boldelyer be occupyed in the bādes of men as a thynge hauyng sauecondet & beyng put in to the tuicyon of the Pryncē / vnto whom it is offred & dedycate. This custome not onely auncīēt but also laudable / haue youre syngular and rare gyftes in worldly regyment / and the vertuous and Godly moderacion of mayntenynge true preachers for the inducynge of your symple subiectes to the syncerytie and purenes of Christes Gospell: with the other many solde and syngular vertues / wherwyth the Pryncē of Pryncēs hath indued your hyghnes, encoraged me to enbrace For vnto whom or in to whose protecyon shulde the defence of soche a worck be soner cōmytted (wherin are contayned the infallyble promeses of mercy in the olde testament prefygured & in the newe fulfylled / wyth the whole summe of Christyanitye) then vnto his maiestye, which not onely by name and tytle / but moost euydently & openly, moost Christenly & wyth moost Godly pollicye dothe profesle the defence therof?

The want of lernynge, The obscurenes & lownes of byrth / The lack of youre graces knowledge &c. shuld hayly haue vtterly forbydden me to haue interpryled the dedycacion herof to so puyssaunt a Pryncē: But the experience of youre graces benygnytye / wherthroughe youre prayse is renoumed and hyghly magnifyed, euen amōge straungers and alyentes, not alone amōge your awne subiectes, The Godly moderacion of youre heuenly polycye wherwith ye suppresse superstycyon and mayntene true holynes / inflameth me to some part of boldenes: Specyally syth the thyng which I dedycate is soch as your grace studyeth dayly to forther. In which studye & endeuoure he cōtynewe you, whych hath moued you to so holesome a purpose: and geue the same dylygence vnto other Christen Pryncēs and forren potentates that he hath breathed & inspyred in to your breaste.

For the cheffe & pryncypall thyng appertaynynge to Pryncēs & nobles, which thyng it is good to se that youre grace both well consyder, is: to defende forther, set oute & augment the knowledge of God. Moses ỳ faythfull seruaunt of the Lorde prophecying by ỳ spyrite ỳ Israel shulde haue a Kynge, cōmaunded that he ones set on ỳ seat of his kyngdome shulde reade the seconde lawe, meanynge the boke of Deuteronomye) all the dayes of his lyfe: to thyntent that he myght learne to feare the Lorde his God for to kepe all the wordes of his lawe & ordynaunces and that he shulde not returne from the commaundement ether to the right hand or to the left. He perceaued vndouted that yf the Pryncē him selfe were so affectuously anymated vnto the keppynge of the lawe as he is there expressly cōmaunded: it shulde not a lytell inflame hym to an ardent and burnyng zeale of settyng out Goddes glorye / in forthersynge the thynges in that lawe expressed: And knewe what wholsome and Godly lawes soche a kynge wolde indeuoure hym selfe to enstablyshe, by which the lawe of God myght the better be obserued & the largelyer and forther sprynge a broade: And saw right well that soch a Pryncē coulde not but will his subiectes to reade & folowe all the poynctes of that lawe / which he him selfe was so straytghtly bounde both to kepe & reade. Further in that he willeth the Kynges of Israel not ones to swarue from the lawe of the Lorde ether to the ryght hande or to the left, he instructeth them / to fulfyll the worde of God playnly purely, without puttyng to or takynge therfrom without superstycion: not to be exalted thorou prosperytye / ner deiecte in aduersytye: to cleaue and leane vnto the worde of God in tyme of glorye & renowne / and in tyme of dishonoure and ignominie: to amplyfye ryghtwesnes & to loue veritye: Which thyngs lene in ỳ nobylytie / adde no smal spurre vnto the cōmens to imitate & folow the same. Yee they so worck in ỳ hertes of the noble / that they be enforced what by ensample of lyfe / & by politycke ordynaunces to ỳ ble inuented, to allure soche as be vnder them subiectcyō to ỳ perfourmaunce

therof

therof. That Moses there cõmaundeth vnto the kyng of Israel / pertayneth vnto all ỳ
Princes of the Christen name. That he there calleth the lawe (to vs the holy scripture &
worde of ỳ most holy & myghtie God. Unto princes / euery one in his dominion) belongeth
the amplyfynge therof, as of the rote of all Godlynes. Now in as moche as the Lord hath
tayled you vp before other princes of oure tyme / most earnestly to hearken vnto this cõ-
maundement of his seruaunt Moses, & to attempt the thynges that do not a lytle auaũce
Goddes glorye: & hath also opened youre eyes to se the falsheed of the subtell and the inno-
cency of the Godly: to note the wylynes of the chyldren of this worlde / & the symplycytye
of the holy: to extyrp & abolyshe enorme & fylthy abuses / and in their steades to rote & fyxe
the ryght / true / & parfect doctryne of Christianytie: ther is founde no man / vnto whom ỳ
translacyon of the Lordes lawe can so worthely be offred and dedycate as vnto your most
gracyous highnesse. For I nothing mystrust but that it shal most acceptably come in to
your most fauourable & sure protecyon. Therof doth your peculyar desyre of forthervng
soche lyke laboures sufficyently assure me. It is no vulgare or cõmen thynge whych
is offred in to your graces protectiõ / but the blessed worde of God: which is euerlastyng &
cã not fayle / though heauẽ & earth should perish. So precious a thynge requyreth a singu-
lar good patrones defendar. & findeth no nother vnto whõ the defence therof may iustly
be comitted as vnto your graces maiestye / It is ỳ lawe of the celestiall kyng which ruleth
all thynges with a beck / & yet is it some tyme greatly forthered or hyndered by the ayde &
hyndraũce of earthly & worldly princes. Longe & oft was it obscured & darkened / yee &
in maner cleane abolished in ỳ tyme of the cõmen wealth of Israel. The wylye suggeling
of ỳ preastes in persuadyng ỳ princes & rulars to be conformable to their inuencyons /
& the rashe beleuynge people, which thought euery thyng an oracle that the preastes bree-
thed into their breastes vpon oft & many tymes fyll all full of superstycyon and Idolatrye.
From the tyme of Ahab vnto ỳ raygne of kyng Hezekiah / laye true holynes and the per- iii Regum. xvij
fect lerynge of God vtterly oppressed: And Hezekiah in his tyme restored the lawe to hys iiij. Reg. xviij.
perfeccyon / & hath therfore his worthy prayse in the scripture: But hys sonne Manasseh (n). Regũ. xxi.
set vp agayne all the wyckednes that his father had suppressed. Iosiah after he had ones nij Regũ. xxij.
reade the boke of the lawe founden in ỳ tẽple / set not yme slyp tyll he had called all Israel
together, put downe all kyndes of Idolatrie / & holden the feast of passouer accordynge iij Reg. xxiij.
to the lawe. His sonne Iehoahaz / with the rest of the kyngs folowing ỳ discontent and ij Par. xxxv.
displeasure the Lorde / mayntenyng superstycyon & Idolatrye in steade of godlynes & cau-
syng the people to applye thẽselues therto. The nomber of the euell kinges was vsually
greater than the nombre of the good / as the bokes of ỳ kyngs & Paralip. do clearly testifye.
Soch was ỳ subtelte of ỳ false prophetes ỳ they fyrst & principally bewitched ỳ princes
to ỳ defence of their Imaginaciõs: whõ, as their heads / ỳ people were cõstrayned to folow.

The youth of Manasseh was a mete praye for the false prophetes and preestes of Baal /
which ỳ dyd instant hym / compasse hym / and leadde hym as it hath bene with a lyne to their iii. Regũ. xi
trade of Idolatrye. They had learned in the tyme of Ahab to do sacrifyce vnto Idoles wher
by their lucre & aduauntage was not a lytell increased: which thinge, (for feare of punysh-
ment be pe sure) they had interrupted and left of all the raygne of that good kyng Heze- iiij. Reg. xviij
kiah. In his dayes they were copelled to haue the lawe of God in honoure. They ỳ dyd
abhorred the true worshypping of God, but dyd obey the kynges cõmaundementes fay-
nedly thorow Hypocrysye / and were in hert most wycked and wretched. But they so subtely
dyd rayse the tyme of the dampnyon of young Manasseh that they persuaded hym by their
craft to reiect and set a lyde the lawe of the Lorde / as the new founde relygiõ of hys father
Hezekiah: & to receaue the superstycyons which his fore father Ahab / as moare aged & wy-
ser had instytuted: yee and those agreable to the lawes of ethernacyons. His applyable and
conformable wyttes dyd they so bewitch that he thought it greate holynes to dysanull all
that his father had most godly reduced: & to retayne all the olde superstycyons / rytes and
customes of Idolatrers: to kyll & slaye all that by any meanes shewed loue or zeale to true
relygiõ & godlynes: so that he truelly filled the cytie of Ierusalẽ with the blonde of the pro-
pheties, & of soch as warred & fought agaynst Idolatrye In lyke maner dyd they with Je-
hoahaz which shortly had put downe his fathers decrees / setting moare by ỳ superfluities
of his fore father Ahab / than by the godlynes of his good father Iosiah. False prophetes
Hypocrytish preastes, & the mutable & vnconstant comenalty, haue euer bene redye to re-
teane their olde phantastycall dreames, & haue for the moast parte contynually prevailed
agaynst the true Prophetes & preachers of the Lorde. The exãples ber of ỳ there shulde so
many be rehearced as ỳ Chronycles of all tymes domencyõ) wolde make a great & an huge
volume. Nether thincke I it best to trouble youre grace vp a so longe a processe as to reeite
thẽ. Another experience of soch as shall hereafter come / are only known vnto ỳ Lorde: nether

knoweth

knoweth any man what chaũge may fall. But for ỳ fortunate & prosperous estate of this owre tyme (so farre as concerneth thys youre graces Realme) are hyghe and vnceassable thankes to be geuen vnto the Lorde of Lordes: which hath dealt somercyfully wyth the inhabytaunt̃es therof/ as to sende them a Prynce that contynually studyeth to be the enryched in all poyntes of true godlynes. Who so remayneth vnthanckfull herein/ is not alone vngodly but also wretched. For lothe a Prince as geueth no care vnto ỳ inchaunte-mentes of false preachers is one of the greatest gyftes of God/ & such a worthy blessyng to a comen wealth as requyreth an earnest thanck esgeuynge therfore.

That Hezekiah and Iosiah were vnto Israel/ the same is youre grace vnto ỳ Realme of England: yee the godly haue greate hope that youre prayse shalbe farre aboue theirs. They vpheldе the very pure & true worshyppynge of God/ but onely for their awne tymes. Your graces wysdome/ illumyned of God/ shall (we trust) so fyrmely stablyshe the trawe of Godlynes in your lyfe tyme/ that it shall neuertheles florysh after your decasse. Youre deuyne gouernaunce/ no lesse fortunate than politique/ putteth vs in hope of such a redresse as shalbe permanent and durable/ and so suerly grounded/ that the wont ruggelyng & venemous persuasions of false preachers shall not be so noysome vnto youre posterytes as they haue bene vnto the former age. This hope haue the godly euē of forren & straunge nacyons in youre graces goodnes/ moch moare they of your awne realme. Yea oche confidence haue they conceaued by your former actes/ wherthrough youre grace hath so exceadyngly profyted this affayre. The euerluyng Lorde so prospere youre begonne purpose vnto such effect/ that the thinge may be contynually which ye haue begone: And so stretche oute his myghty hande and worcke so strōgely in you/ that no swarme of false Prophetes (the very destroyers of Princes and Realmes) maye hereafter be able to extynct the lyght/ whych now in your graces dayes hath begonne to shyne: And double vnto you the addycyō of yeares that was geuen vnto Hezekiah/ ouer and aboue those that ye shulde naturally lyue/ that ye maye the better accomplysh your moast godly intent: And emplyze such streames of grace in to youre breast/ that you persueryng vnto the ende/ maye leaue behynde you this testymonye of glorye: that ye haue truly defended the pure fayth of Christ/ mayntayned his holy worde/ suppressed superstycyon/ deleate & put awaye Idolatrye/ ended the blasphemy of false Prophetes/ & brought youre reaulme vnto the true trade of godlynes. And blesse you at thys present wyth a sonne/ by youre most gracyous wyfe Quene Jane/ which may prosperously & fortunately raygne/ & folowe the godly steppes of his father: And after your grace shall geue place to nature/ and forsake thys mortall lyfe/ graunte you the rewarde of that vnspeakable and celestyall hope/ wyych no eye hath sene/ no eare heard/ nor can ascende into the herte of man. So be it.

Youre graces faythfull & true subiect
Thomas Matthew.

¶ To the Chrysten Readers.

The grace and peace of God be geuen vnto you by Jesus Christe.

¶ Is the bees ofte gently doo gather together swete flowers/to make by naturall craft the swete honny: so haue I done the pryncypall sentences conteyned in the Byble. The whych are ordened after the maner of a table/for the consolacyon of those whych are not yet exercysed & instructed in the holy Scripture. In the which are many harde places as well of the olde as of the newe Testament expounded/gathered together / concorded/ and compared one with another. to thintent that the prudent Reader (by the spyrite of God) maye beare awaye pure and clare vnderstandynge. Wherby euery man (as he is bounde) maye be made ready/stronge and garnysshed to answere to all them that aske hym a reason of hys fayth. This is also profytable for the partyculare and generall exhortacyons whych we make to certayne personages or cõmune people: & for to answere truly to heretykes & to confounde the aduersaries of the worde of God In the which also we may fynde, ꝑ which helpeth greatly the studye of the readers) the openynge of certayne Hebrewe tropes/translacyons/ spyrytuales/ and maners of speakynges (whych we call Phrases) cõteyned in the Byble. And for the more easely to fynde the matters desyred (because that disorder engendreth confusyon) I haue proceded after the order of an Alphabete to thyntente that none be deprysed of so precyous a treasure: the whych ye shall vse to the honoure and glorye of God, and to the edifynge of hys Churche. How be it (good Reader yf thou fynde not the thynges in this table expressed/in the same letters c. the Chapters wherin they are assygned: bouchsaue to loke in ꝑ letter goinge next before or in the letter next folowynge.

A table of the pryncypall matters conteyned in the Byble/ in whych the readers may fynde and practyse many commune places.

A

Abhomynacyon.

Abhomynacyon before God are Idoles & Images. before whom the people do bowe thẽ selues. Exod. xx.b. xxiij.c

That man is abhomynacyon, that forsaketh ꝑ true God & serue Idolles & that doth despyse the truthe for prophane doctrynes. Esay.xlij.f

We ought not to folowe the abhomynacyons of the Gentyles. Leui xviij.d that is/ Idolatrers. Exo.viij.f

That which men estime to be excellent is abhomynacyon before God. Luc.xvj.d

The transgressours of Goddes commaundementes are abhomynacyon. Leuit.xviij.e

The abhomynacyon standynge in the holy place/is Jerusalem alleged of her enemies Mat.xxiiij.g Marc. xiij.b. Luc.xxj.d

¶ Abrogacyon.

Abrogacyon/that is to abolysh/ or to make of none effecte: And so the lawe of the commaundemẽtes which was in the decrees & ceremonyes, is abolysshed Ephe ij.d Colos.ij.e Gala.iij.b. Roma.vij.b

The sacrysyces/festes/metes/and all outwarde ceremonyes are abrogated. Hebr.vij.e Esa.i.c ix.a.1 Samu. xv.e Jere xxxi.f Matth.xi Mich.ij.c vi.c Amos.v.f. Zach xiij.b ꝑ all the order of prelhodes is abrogated. Hebr.vij.b

¶ Absynence

The absynence of a Chrysten man is to withdrawe hym selfe from synne Tobi.xij.b Ecclesiast.xxiij.a Pet.iij.a

To them that kepe absynẽce wisdome is geuen. Dani.i.d. and bodely health Eccli xxxvij.b

An exampte of absynence in John Baptyst. Mat.iij.d. Luc.i.b.

¶ Abuses

The abuses that be in the churche ought to be corrected by the Princes Roma.xiij.a. An exampte of Ezechiah/ which destroyed the serpent xiij. Reg.xviij.a Also of Josaphat.ij Paralip.xix.g. Also of Josiah xxiij. Reg. xxiij.a/g.ij Parali.xxxiij.a.xxxiiij.f

The mynysters ought to preache agaynste abuses. Exãple in John Baptiste Mat.xiij.a. Also in S. Paul whych vrbraded the abuses of the Corinthyans: for hauynge sectes i.Corin i.b.c/also because that they suffered a fornicator amõge them v.a. Also because that they accused one a nother before vnfaythfull Judges.vi.a.b also because ꝑ they satt with the Gentyles in their tẽples/ & ate with thẽ of their sacrifices.viij.a.x.b. Also because that they abused ꝑ supper of the Lorde.xi.e. Also because ꝑ they douted of the resurrectiõ xv. and that they prayed in a tonge that men vnderstode not xiiij.d

Any maner of mere traditions of man are abuses. Mat xv.a. Esay.xxix.b Mar vij.a

¶ Accepcyon

Accepcyon of persones / is to haue respecte to the condycyon of the man/ or to hys nacyon: whych thynge is not godly Deu x.d.ii Para xix.c. Roma.ii.b.x.d. Ephe. vi.b. Colos iij.b Act.x.f And the same thyng also, ought not to be in man James ii.a Judas i.c. Eccli xx.c xiij.a

¶ Accusacyon

One ought to accuse his brother to the church/ yf he do not amende after he hath had brotherly admonycyon. Mat.xviij.c

No accusacyon ought to be receaued agaynst the minister/ vnder two or thre witnesses. Iamo v.c We are accused before god/ by the malyce of Satan. Job.j.b. Apoc xij.c Also by our awne naughtines. Jer ij.b. Also by our awne conscience rom ij.c Also by the scripture. Joh v.g let vs therfore accuse our selues. prou xviij.c

¶ Adam

By Adam we are all synners/of whõ we haue ꝑclynacyon to do euell. rom v.b.d And by hym we are subiect to death i Cor xv.c

Adam was a figure of Christ to come/ the whych is called Adam. Roma v.c

¶ Adultery.

Adultery is the violacyon of the fayth promysed in mariage the whych thynge is forbydden vs Exod xx.c Leui xviij.c Deute v.b

A table of the pryncypall matters

Adulterars are condēned to death. Deuteronome .xx. xxii b.

If the adulterars be not punyshed by men God wyll punysh them Jeremy.v.c.vii b. An example of Dauids sonne, which dyed for the adultery of David ii. Reg xii d

Susanna had leuer dye then to commytte adultery. Daniel.xiii.c

He that beholdeth his neighbours wyfe lustyng after her hath al ready cōmytted adultery with her Mat.v d.

Many are adulterars Ezec xvi.c. Jeremy xxiii b: Osee iii c. Pet.ii.c

They that haue only myndē to do adultery are punished. Ecclesi xii d. xx a

Adulterars haue no parte in the kyngdome of God. i. Corin vi b. Heb xiii a

Adultery is cause of procuryng of another mans death ii. Reg xi.c. Mat xiii.a Mar vi.c

Adultery dyffameth the persone. Prouerb vi.d Ecclesiast xvii d

One aught to beware of adulterars Deut.v.b

God warneth agaynst adulterars. Mala iii b

Especiall lacrymes for the suspicyon of adultery. Num v.b c d.

One maye forsake hys wyfe for cause of adultery. Matth xix.b

¶ Aduocate.

Note, that I fynde not in all the Bible thys worde aduocate: but only in. i. Jo ii.a: in the which place it is sayd that Christ is oure aduocate towarde the father

¶ Affyccyon.

Affyccyon after the maner of the scrypture is called burnynge probacyon made by fyre. a burnyng furnes. i Pet iii.c Psal.xxvi.c

God threteneth to sende affyccyons to them whych haue truste in any other then in hym only Deut xxxi.d Josu.xxiii c. and therfore he forsaue the chyldre of Israell forsakyng their Idolatryes Judg.i.c

We ought to succure them that are affycted. Ecclesiast.xii d

¶ Angels

The angels assyste before God. Job xxv a. xxxviii Dam vii.c. Mat.xviii.b: and do mynystre to men Psal. ciii.a. Heb.i Also they do rebuke synners. Judg.ii.a. & do comforte the affycte Gen xxi b. Lu.xxii.c: Dan vi.c Also they do teach the ignorante: exaple of Gabriell whych taught Elyab what he shulde saye to the seruātes of Ohoziah iiii Reg i a: Also of Dan ix c also of Joseph Mat i c d also of Cornelius. Actes x.a. Also of Zacharyah Lu.i.a. Also of Mary Lu i a

By the angels god scourgeth hys people ii Re.xxiiii iiii Reg xix.g. Act.xii d

¶ Antechryst

Antechryst is not the proper name of a person / but of an offyce: for many are Antechristes. i Joh.ii c: Also he calleth hym selfe god/ sitting in his sete. 2 Thes ii b. Mat.xxiiii a.

Antechryst is spoken of before by Dany vii c Matt. xxiiii b Apoc xx c

Antechryst speaketh agaynst God. Dan vii.c

Antechryst chaungeth the lawes/ the dayes/ and time. Daniel vii c i Tymo iii.a. ii.tymo iii a / ii. Pet iii a Judas.i c.

Antechryst is receaued of many men John. v.g / ii. Thessalo ii a

Antechryst doth many false myracles ii. Thessalon ii c Apocal xiii c

Antechryst is he that denyeth the father & the sonne. i. John.ii c

Antechryst is comen i John.iv c/iiii.a / for to throwe downe/ to kylle/ and to destroye / Joh.x c / to kepe them that are bounde in pryson / to make the people subiecte in hys furye/ and stryke thē wyth an vncurable wonde. Isa xiiii.d/ vnder the fygure of the destruccyon of Babylon/ for to destroye the worlde. Zachar xi.d Matth. xi c

Antechryst absolueth for money. Isa.v. c / Prouer. xvii c

Antechryst calleth good euell, and the euell good. Isa.v.c Prou.iii a/xx.c

Antechryst is worshypped of the prynces & kynges of the earth. Apoc.xiii d

Antechriste shalbe slayne by the spyrite of the mouth of christ Esa xi a ii Thessa.i.b/ and destroyed by the lyght of the cōmynge of christ. Apo.xix d xx.c.

Antechryst is called a foolyshe shepperd/ and an Idoll. Zacha xi.d the man of synne and sonne of perdycyon. ii Thessa.ii a

Antechryst is in concupyscences of women. Daniel.xi.f.

¶ Apostell.

An Apostell is an Imbassadour/ a Messenger/ or one sente: and after this maner christ is oure Apostel, sente of his father. Hebr.iii.a.

The Apostles are the lyghte of the worlde. Mat.v b. the salte of the earth Mat.xv g. Dyspensatours of the mysteries of God i cor iiii a. Seruauntes of christ. i. cor.iiii Helpers and workers with God i.cor iii b. Wytnesses of the passyon and resurrecyon of christ. Luk xxiiii.d. Act i b.ii.d.

Amonge whych sayncte Paul reckened hym selfe the lest. i. Corynth.iiii.b, and vnworthy of that name. i Corin.xv b

The Apostles are sent / as Christ was by his father. John.xx.e with power to dryue out. cor v.d.x c xiii c / & as shepe amonge wolues. Mat x b to preache the gospell Mat.iii.b/ to all nacyons Mat xxviii.d/ & to heale the syeke. Mat.x.b/ & to bere wytnes of christ. John xv.b. Act i a/ whose sayth christ proued Mat.viii c To whom also he shewed before their sayenges and affliccyons/ which shulde happē vnto them/ after his death Matt xx. b. the whych thynge came to vnto them. Actes iiii a.v b.

¶ Armours of christen men

The armours of christē men are spyrytuall/ myghty by the power of God ii. coun x.b Let vs arme vs with the girdell of trueth/ let vs be clothed with ỹ brest plate of ryghtwesnes / & shodde in shewes prepared by ỹ Gospel of peace/ & aboue all let vs haue the shylde of

fayth

layth·Ephe vi.c/& the helmet of hope of saluacyō·i.Thes.
v b Also the swerde of the spyrete, the which is the worde
of God Ephe vi.c Isa xlix.c Hebr.iiii c. And let vs con-
tynually watche in prayer Ephe vi·c i.Pet.iv·b, abstay-
nynge from all thynges that be contrary to the lawe of
the Lorde.i.Corint·ix.d ¶ Ascensyon of Christ.

Christ was receaued in a cloude/ ascendyng bodyly
in to heauē lyftynge vp his handes/ & blessynge his dis-
ciples. Mat xxviii.d. Luke xxiiii g Act·i·a: For to delyuer
vs out of captyuite, and to geue vs many gyftes · Psal.
lxvii d·Ephe.iiii b Hebr.vii.d, to appere before the face
of God for vs Hebr ix c·Roma viii g, and to prepare vs
a place. Wich is a. John xiiii·a

Christ ascended in to heauē sytteth on ỹ ryght hand
of God·i.Pet iii d.Heb x c xii a: from whēce he shal not
come vnto the tyme of the restitucion of all thyngs(Act·
iii d.therfore lett vs loke for those thynges whych are
above/ where christ is syttynge on the ryghte hande of
God· Colos iii.a Christ is as·cended in to heauen/
because hys bodely presence letted the apostles to re-
ceaue the spyrete of comforte·John·vii·f.xvi b

At the ascensyon all power was geuen to Christ·
i Pet iii·d.Ephe i.e· ¶ Almes·

We must do almes to all men wt oure awne goodes.
Tobi iii·b Prouer.iii b Luk iii d/and secretly . Mat.
vi.a: In example to do almes·Act x·a ii·cor·viii c ix.a.

To geue for goddes sake doth not make a mā poore
Prou xxviii.d

He ỹ geueth nothing/ abideth not in charite i John.
iii c·Let vs therfore distribute oure byed vnto ỹ poore.
Isa·xxviii·b For Christ doth counte it done vnto hym
Mat xxv d ¶ Auter.

An auter was neuer commaunded to be made, but
only to God, as appereth of Abraham. Gen·xii b.xiii·
d.Also of Isaac Ge xxvi c Also of Jacob·gene.xxxiii.d
xxxv.a Wherfore Josiah dyd destroye all the aulters ỹ
were made to the honoure of Images iii. Reg.xiii·c.
So we haue no auter but Christ Hebr xiii b

¶ Annoyntynge·

The annoyntynge of Christ·Dani·ix g

The anoyntynge of christ is the holy goost/ the which
all faythfull men do receaue i John ii·d/ and which doth
teache vs all thynges for oure health · We haue then
no more corporall annoyntynge made of oyles / but
spirituall by the holy goost·

¶ B ¶ Baptyme.

To baptyze / is to wete or to washe · Judith. xii b.
Mat·iii b·Mar·vii a

Baptyme is an outwarde sygne representynge in vs
renewyng of the spyrete / & mortifynge of our membres
in Jesus Christ, by the which we are buryed in death wt
hym Roma.vi a Colos ii b

They that are baptized in Christ/ haue put on christ
Gala iii d.

By baptyme we are receaued inrolled and wrytten
in the holy assemble of Christ·Act.ii.f

The disciples did baptize, but christ did not John·iiii.a
Paul also sayde that he was sent, not to baptyze / but
to preache i·cor·i ii.

We are baptyzed in the name of the father, and of the
sonne/ and of the holy goost. Mat.xxviii d

The Apostles baptyzed in ỹ name of Christ·Act x g
Baptyme bringeth not grace with it, as appeareth
by Symon the sothsayer. Act viii.c

Paul beleued & receaued the holy goost / before he
was baptyzed. Acte ix·c.

Cornelius the Centuryon receaued the holy goost/
before he was baptyzed Act.x·g

The gelded man of Quene Candace beleued (and
therfore had grace) before he was baptyzed. Act·viii.c

Agaynst them that saye that iustyfycacyon is made
thorow baptyme, serche to the Roma iii d.iiii a.c. Eph.
ii b.Gala.ii.d.iii.a. where saynt Paul sheweth ỹ that
is done thorow fayth/ & not by any worche whatsoe-
uer it be.

The scrypture somtyme attributeth that to baptyme
which pertayneth to fayth, that is to wete, to be buried
in Christ·Rom.vi a to put on Christ.Galat iii d

The fountayne of the newe byrth. Tite.iii b

The washynge awaye of synnes·Act·xxii d

Saynct Peter shewed that we are saued by baptyme,
not by ỹ washyng awaye of ỹ fylth of ỹ flesh, but by
ỹ crampnacyō of a good conscience in God i.Petr.iii d

The ceremonye of baptyme (being ordeyned of god)
was mynystred by John Baptyste. Jo.i e. Mat. xi.c
there is but one baptyme. Eph iiii·a·To baptyze/ for
to teache.i.Corin vi.a·Heb·vi·a

To be baptysed is take̅ for to dye. Mar.x.f Lu.xii f

¶ Beatytude, or blessednes.

Beatytude/ is an euerlastyng lyfe, which cōsisteth
in the only knowlege of God, and of Christ sente by
hym·Joh xvii a

Beatytude conteyneth fulnes & abundaunce of all
goodnes. Psal.xvii·b xxvii.d, xxxvi b Isa. xlix.c. lxv.c.
Apoc·vii d.

Beatytude is prefygured by the good banquetes of
which Isay speketh.xxv·c

The blessed shall se the kynge in hys glorye. Isay.
xxxiii.d.c.Joh·iii·a

Beatytude is incōprehensyble to mortal men. Isa.
lxiii.b.i.cor·ii b

Blessednes is geuen vs by Christ only·Luk xvii.c.

No man is receauedin to blessednes/ except he be
purged by fayth. Apoc. xxi g

Blessed are they whose synnes are pardoned . Psal.
xxxii·a.Ro.iiii.a

Blessed are the poore in spyte·Mat v a.iii.b.c rea-
de the whole chapter

Blessed are they that suffer for ryghtwesnes sake.i.
Pet.iii iii.c

Blessed is mary/ bycause she beleued Luke

Blessed are they that do here the worde of God, and
kepe it Lu·xi.d ¶ To blesse·

To blesse, is to geue thankes, or prayse Gen.xlvi.
b.i·cor·x.d·xiii c.Lu.ii.c

To blesse is to increase / to geue aboūdaunce / & to
make goodes to encrease·Gene xxvi.d.xxxix.a

To blesse, is to geue power to increase·Gen·i.c ix·a.

To be blessed/ is to be delyuered frō al maner of cur
synges by Christ, that is to saye from synne/ frō death

A Table of the pryncipall matters

and kromhell. Gene xli.a xcii.d. Gala.iii b. cPsal vi c.

Blessed are the houses of ryghtwes men Prou iii.d

Blessed are all faythfull men of God. Deuter xv a. Ephes i a. Cla iii c Psal.xii.

The blessynge of ỹ prestes, are curssed of God. Malach.ii.a

Let vs blesse God with all oure hertes Psall cxi.a. Eccli.xlvi.d Eccli xlvii.d. Allwayes. Tobi.iiii.d Iudit.viii c in euery place Psal cxi d. Eccli xxxii.c.i. tim iv

All the creatures of God are good/ and blessed by the worde of God, and prayer. i Tim iiii.a

Let vs blesse oure persecuters. Rom xii c i. For iiij. c. Luke. vi. c

Blessed is the mā ỹ trusteth in ỹ Lord God. Ie. xvii b

Cursed are they/ which are blessed of men. Luk. vi. d.

¶ Blasphemye.

Blasphemy, is to wythstāde the truthe which a mā knoweth: as dyd the Phariseis, attributyng the workes of christ to the deuell. Mat. xii b. Mar iii c Luke. xi. c. And to take vpon him aboue the myght of God, as dyd Pharao Exo v. c And Sēnacherib iiii. Reg. xix. b Also Holofernes Iudith. vi. a: Also Nabuchodonosor Dani. iii. b. Also the byghe prestes. Mat. xxvi. c

The blasphemier was stoned. Leuit xxiiii. c

The blasphemye agaynst the holy goste, shall neuer be forgeuen Mat. xii. c Mar iii d. Lu. xii. b

The name of God is dayly blasphemed Isa lii. b: for which cause God punyssheth the worlde. Isa. v. f. Rom. xi g Psal. xcviii. Apo. iii b

Therfore let all blasphemye be put out of vs. Ephe. iiii. g. Colos. iii b

The names of blasphemye are in the croune of Antichrist. Apoca xii. a

¶ A body.

A body for a thynge, reale, and without shadowe: & after this maner dwelleth in christ all the fulnes of the dyuinite bodely, ỹ is to saye, truely. Colos. ii. c. Heb. i b

A naturall body, is he that is ledd by his affectyons/ not vnderstandynge the thynges of the spyrite of God. i. cor ii. d xv. f.

A spyrytual body, is he that is led by the spyrite of god Roma. viii. b

Synne ought not to dwell in oure bodyes / to obeye the desyres of it. Roma. vi. a. b. But must be destroyed by the spyrite of god: in the same chapter.

We are one body and one spyrite. Ephe iii. c. iiii. a. Ro xii b. i. cor xii b

The churche is the body of christ. Ephe i d

The body of christ is sygnifyed by the bred. Matth. xxvi. c. i. cor. xi. c. Mar xiiii c. Luk. xxii b: as the rocke was Christ. i. cor x. a

¶ To beleue.

The scriptures are left vnto vs / to thintent that we shulde beleue that Iesus is the Christ or ỹ annoynted sonne of God, and that we / in beleuynge it, shulde haue eternall lyfe. Iohn. xx g

We cannot beleue vnlesse we here preachyng. Rom. x c. Wherfore he that commeth to God must beleue in hym Hebr xi. b d

They that are borne of God do beleue / and they to whom it is geuen Mat. xiii. b Ioh vi c Mar. ix. b. Lu. viii b. John. i. b John. iii. a. i John. v a: Also they that be geuen to christ / by the father / and drawen by him / & also they that haue harde hym John. vi. d: and they to whom God hath geuen wysdome to vnderstande. i Joh. v. a. & they whome God hath called by hys mynysters. Act xi g: for he geueth the fayth vnto all men. Act. xvii. g vnto whom God openeth the herte to vnderstande / at ỹ preachyng of his worde Act xvi. c: Also all they that are predestyned of god. Actu. xiii. g: which are planted of God. Mat xv b. Mar vii. b: which are ỹ seade of christ Mar. xiii. c. which are taught of God Ioh vi. c. vnto whom ỹ doore of the fayth is open. Actu. xiii b: by these thinges it appereth that to beleue is the gyfte of God.

Therfore belefe in christ / are we iustifyed from oure synnes. Act x. g. xiii. f. Gala. ii. d, and made the chyldren of god Iohn. i. b

He that beleueth in christ, shall not dye / ỹ is / he shall not be condemned / & the wrath of God shall not abyde vpō him. John. iii. b / d v d. vi. c. xi. c. Mar xvi d But he shall haue ioye and honoure. i Pet. i b ii. b Esa. xxv. a

¶ A bysshoppe.

A bysshop, is an ouerseare / a watcher ouer any maner of thinge whatsoeuer it be / of which thinge ioyne ỹ worde mynister

¶ Brethren.

Christ calleth vs, brethren. Mat. xxviii b. Heb. ii. c.

All christen men are brethren. Mat xxiii a / Amonge whom Christ is the fyrste begotten. Rom. viii f / after whose exaumple we ought to geue our selues. i. John. ii b

We ought not to hate oure brother Leui. xix. d But forgeue hym. Mat xviii. c Luke xvii a. For he that hateth his brother is in darcknes i. John ii b

Concorde amonge brethren, is acceptable to God & man Eccli xxv. a Let vs then ioyne brotherly. Rom xii. c i Pet. i. d ii c. iii. b and let vs not beggle oure brother in oure busynes. i. Thes iii b.

Oure brother ought not to be destroyed / for meates sake. Rom xiiii. c. Let vs therfore take hede that we offende hym not. i. corin. viii. d

¶ Beggers.

Beggyng is forbydden Deu. xv a.

There shulde be no beggers in the worlde / yf men kepte the cōmaundementes of God Deut xv a

¶ Borne agayne.

We are borne a newe by ỹ worde of God / which hath bene preached vnto vs. i. Pe. i. d. For yf a mā be not borne agayne, that is in doctryne, by the holy goste, he cannot entre in to the kyngdom of heuē, & beleue in Christ. Jo. iii. a. Therfore they ỹ are so borne ought to putt awaye al malyce & as new borne chyldrē desyer the milke of the worde of God i Pet. ii. a.

¶ Bread.

Bread for all that is necessarye to this present lyfe. Gen. xxiii a. Mat. vi b: which ought to be eaten with ỹ sweate of oure face Gene iii d. And geuen to the poore. Esa. lviii. c. In exaumple in Helizeus iii. Reg. iii g.

The bread of lyfe / is the flesshe of christ / which is geuen vs to eate through fayth beleuynge ỹ he gaue hym selfe vnto the death for the satisfaccyon of oure synnes. Jo. vi c The which bread signifyeth, that all we are but one body. i. Cor. x. d

¶ Bloude

This worde

¶ Blonde.

Thys worde blonde doth sygnyfye synne / concupyscence and all that is not of the spyrete of God Psal li. Joh. j. b. It is also the lyfe of euery man. Leuit xvii. c.

There was nothynge pourged in the olde lawe without blonde. Leui. xvij. c. Heb. ix. f

The blonde of Christ alsoth remissiō of our synnes / but the blonde of Abell alsheth vengeaunce. Heb. xij f.

By the blonde of Christ the redempcyon / remyssyon & purgaciō of our synnes is made. Eph. i. b. Heb. ix. c. d x. c. xiii. d. i. Pet. j. a. and. i. John. i. c. Apocal. i. b

¶ Bondage

God hath delyuered vs frō the bondage of the deuell. Deuter. b. a. which thinges men ought to teache theyr chyldren, that it is done by Christ. vi. d. Let vs therfore serue synne nomore. Rom xvi. b, c d

The circumcysyon & other worckes of the lawe are seruytude or bondage Gala ii. a. b. a. From which we are delyuered thrugh Christ. Heb. ii d

¶ C

¶ The commynge of Christ in the flesh.

The commyng of Christ was promysed Gene xlix b. Deuteronomie xviii. c. Daniel. ix. g. Esai. vii. c. xi. a. Hag. ii. b. Zach. ii. c.

The commynge of Christ was delyred Esay. xlv. b. lxi. a. and was fulfylled when the tyme was fulcome. Galat. iiii. a.

By the commynge of Christ we are delyuered from euell. Zopho. iii d Tite. ii. d iii. b. Act. iii. d. Colos. i. b. & doo receaue all goodnes. Esa. lxii. d. Jere. xii. a. Luk. ix. g xix. b. John iii b vii. g

The commynge of Christ agaynst deth synne / and helie Habac iii a. Though that he be humble, symple / gentyll & without pryde. Esai xi a. Jere. xiii b zach ix b

¶ The commynge of Christ into vs.

Christ cometh into hym that loueth hym & that kepeth his worde. John xiiii. c. Apoca iii d

¶ The cōmynge of Christ to Judgment.

Christ shall come to iudge good men & euell. Act. i. f Roma viii. b. ii. Cor. v b Psal xcv. Eccli xi. Eccli. xvi. Accompanied wt ye elders of his people / & with the angels. Mat xvi. ii Tessa i. Dani. vii. of the which daye & houre are to vs vncertayne. Matth xviii. i. Tessalo v. ii. Tessa ii a. Act. i b. And it is at hāde. Esa. xiii ii. Phil. iiij. i. John. ii. ii Pet. iii Hebr. ii. x. Apoca. xvii. We moste then desyre it. Hebr. ii. g and wayte for it. Mat xviii. Luke xii for in that same daye we shall haue ye croune of ryght wesnes. ii. Tim. iii. b Of which & symilitudes are. Mat. xxv. a. ii. Tessa. ii. a. i. Tessa. iii. d. ii. Pet. iii. b. Judas. i. g.

¶ Fre choyse or fre wyll.

Thys worde: fre choyse / or (as some men call it) fre wyll, is not in all the holy scripture: but is inuented by proude men / which wolde set vp their awne rightwesnes, & put downe the ryghtwesnes of God. Upon the which also they haue grounded their merites / attributynge ryghtwesnes & saluacyon to their worckes. By the which thynge / they denye the merites of the passion of Christ / by which we are iustified Rom. iii. e. Gala. ii. d. Now to shewe that their inuencion is false, dampnable / & agaynst God: lohe Power. xvi. a b. xxvi d. Jere. x. d xii. d. xvii. b. xviii. c. xxx. d. Also Osc. xiii c. Also Roma. vii. viii. ix. xi. also. i. Cozin. i. x. ii. also. Gala. v. Ephe. i. ii. a. and Hebr. xii.

¶ Couetousnes.

Couetousnes is ye rote of all euell. i. Timo vi. which is Idolatrie. Ephe. v. b. Colos. iii. It is forbidden vsi ery straytely. Luke. xii. b. Ephe. v. a. Hebr. xiii. a

There is nothynge more wycked then the couetous man: for he selleth his awne soule. Eccli. x. b

He yat ryth couetousnes / shall lyue lōg. Prou. xxviii. c

The Lorde is angrye with vs / for the iniquytye of oure couetousnes. Esa. lvii. d.

Cursed be he that geteth any thynge in to his house by couetousnes. Habacuc. ii. c.

Couetousnes doth hurte to his neyghbour / as apereth by Jezabel, which made Naboth to dye for his vineyarde. iii. Kyng. xi a. Prouerb. i. b. Also by Judas the traytor. Mat. xxvi b.

Couetousnes dyffameth hym that folowth it. Prouer. xv. b. Eccli xxxi. a

The gouerners of the people shulde be without couetuousnes. Ero. xviii. c.

He that pylleth shalbe pylled. Esa. xxxiii. a

He shall dwell with God / that is without couetousnes. Esa. xxxiii. b. c.

The couetrous man is neuer content. Eccle. v. b

The couetous man darre not eate hys belyfull. Ecclesiastes. vi. a.

They all study after couetousnes. Jeremy. vi. c. viii. d Esay. lvi. d. lvii. d. Amos. ix. a

Prynces, Prestes, Prophetes / and all the worlde is full of couetousnes. Esa. lvi. a. Jere. vi. c. viii. d. xii. e n. Pet. ii. c. and pyllars of the people. Mich. iii a

The couetous people haue not the Kyngdome of God. Ephe. v. b

The couetous people do fall into the snares of the deuell. i. Timo. vi b.

Let vs therfore be without couetousnes. Heb. xiii. a

¶ Ceremonyes.

Because of the trust that the Jewes had in ceremonyes / God detected them. Psal. l. c Esay. i c. Jere vi. e. Amos. v f. Mich. vi. b. Zach. viii. b

The ceremonyes are cast of for their weknes & vnprofitablenes: but they were sometyme geuē. Deu. v. a. x e. for to bynge me to greater truste Heb. ix. c. ix. c for the ceremonyes of Christen men are spirituall thinges. i Cozin. x. g. Eph. v. c. Colos. ii c

¶ Charite or loue.

God is charyte. i John. iiii c

The charite of God is declared vnto vs: for he hath sent his sonne John. iii. b. a i John. iiii. b

The charyte of God is shede forth in oure hertes. Roma v. a.

God had shewed hys charyte / in geuynge hys sonne vnto the deeth for vs synners. Roma v. b

No thinge ought to separate vs from the charyte of God. Roma viii. g Cant. viii. c.

All the commaundementes do lede vs to charyte. i Timo i. a. i. i. Cozii. xvi. c. g. i. John. ii. a. Roma. xiii.

A table of the pryncypall matters

The prayles of charyte are wryten.i.Cozin.xiii.

Let vs be roted in charitye.Ephe.iii.d.to beare one with another.iiii.a.& to growe moze & moze in it.iiii.d Philip i.b

We ought to prouoke one another to charite.Hcb. x.c.g.i.Tessa.iiii.b.g.i.Timo.iiii.c.ii.Tessa.i.b

The charitye of God is in hym ỹ kepeth his wozde. i.John.ii.a.& in hym, which hath confidẽce in the daye of iudgement:foz perfite charite, casteth out all feare. i.John.iiii.c.d

The charite of God is to kepe his cõmaundemẽtes. i.John.v.a

Charyte couereth al synnes.Prouer.x.b.i.Pe iiii.b God louyth vs in a perpetuall charite.Jere xxxi.a.

The Jpocrite foz to folowe their inuẽcyõs,do leaue iudgement and charite vndone.Luke.xi.

¶ Character oz marcke.

Character/ is the marcke that Antichzist putteth in the hande oz fozehede of his.Apoca.xiii.d.

None maye in the kyngdome of Antichzist/ resigne change oz receaue bnelyces ỹ he haue not hys Character oz marcke.Apoca.xiii.d

He that wozshippeth the Jmage of Antichzist/oz he ỹ beareth his Character in his fozehead oz in his hand/ shall dzincke of the cuppe of Godes wzath.Apo.xiii.c

A greate wounde is vpon them/ that bere the Character of Antichzist.Apoca.xvi.a

The beaste,the false prophete,they which beare the Character/and they which wozshippe his Jmage/are slayne by the swerde / that proceedeth out the mouth of him that sytteth on the hozse.Apo.xix.d.

¶ Chastyte.

Chastyte is the gyfte of God.Sapi.viii.d. which is not geuen to all men.Mat.xix.b.

He ỹ can not lyue chaste/ ought to mary.i.Cor vii.a

Chastite is greatly cõmended of S Paul i.Cozin. vii.b/c/f:An example of chastyte in Joseph ỹ patriarche.Gene.xxxix.b:Also in Sarah.Tobi.iii.c:also in Judith. Judith. viii.a:Also in Susanna/ which loued rather to dye,then to leese her chastite.Dani.xiii.c

¶ To chastice.

God doth chastyse vs foz oure iniquities.Tobi.xi.c. xiii.a/ For he doth chastyse his.Jere xxxi.c.Hebr.xii.b. Apoca.iii.d.An example in Dauid.ii.Reg.xviii.

¶ Circumcysyon.

Circumcysyon signifyeth the nacyon of the Jues. Gal.ii.b.Eph.ii.c/wherof Christ is called the mynister that is,to saye a preacher sent to the Jues.Roma.xv.b

The carnall circumcysion,was ỹ sygne by ỹ which they were receaued in to ỹ people of God.Gen.xvii.b. ỹ which sauednot.Rom.iiii.a.Gala.iii.a.foz Abraham was rightuous by faith bzfoze he receaued it Gen xv.b

Circumcysyon is nothynge: but the fayth in Christ which wozcheth by charite.i.Cor.vii.d. Gala.v.a.vi.b. then it is not necessary. Gala ii.a.b.a: But the circumcysyon of the herte.Jere.iiii.a.Roma.ii.d. Deute.x.d. xxx.b.Colos.ii.e Philip iii.a:Wherfoze S Steue blamed ỹ vncircumcysed in herte.Act.vii.g

¶ Concupiscence,oz luste.

Concupiscence / is that euill inclinacyon & nature wherby we haue of the olde Adam/ which drawyth vs to euell. Gene.viii.d: wherby Paul had not knowen to be synne / yf the lawe had not sayde: thou shalt not luste. Rom vii.b/ and that which fyghteth agaynst the spyrite of God.Gala v.d.

Concupiscences ought to be mortefyed Colossi.a/ and fleshly.Pet.i.a.ii.b.iii.a

All that is in the worlde is cõcupiscence of ỹ flesche/& cõcupiscence of the eyes/ & the pryde of lyfe.i.John.ii.c

The blasphemers bryngyng in new sectes, do folow their awne concupiscences.ii.Pet.ii.b

The prestes were stoned foz their whorysh concupiscence.Dani.xiii.

Concupiscence is forbidden vs.Exo.xx.c Deut.v.c vii.d:An example in Paul.Act.xx.g

After that concupiscence hath conceaued(that is to saye hath delyuered) he bryngeth forth synne.James i.a.Let vs not therfoze couet any euell thinges. i.Cor. x.b.Eccli xviii.d.Roma.vi.b

He that coueteth another mans wyfe / is an adulterer.Mat.v.b.Prouer.vi.c.Eccli.xxv.d

¶ Confessyon

Confessyon/ foz geuynge of thankes & prayseng to God i.Chro xvi.b.ii.Chro.xx.c.iii.Reg.viii.d.Mat. xi.d.Psalm.xcv.a.cviii.a

To confesse, foz to recognysse. Leuiti.vi.g. Josue. vii.c Mat x.d Wholoeuer therfoze shall cõfesse Christ before men, the same will he confesse(that is to saye recognyse)before his father.Luke.xii.b

Confession, foz knowledgyng of our synnes/which we do, onely to God, lokinge foz absolucyon of thẽ by christ Dan.ix.a Psal xxxii.a.cvi.a ii.a i.Jo.i.d.iiii.a/c

Judas, which confessed hym selfe to the prestes of ỹ lawe, and not to God is damned.Mat.xxvii.a

Paul confessed hym selfe to Tymothee/ & to all ỹ readers oz herars of his Epistell, that he was a persecutoz of the churche of Christ.i.Tim.i.c

None were baptysed of John / which confessed not their synnes to God, knowledgynge thẽ selues to haue nede of the redempcyon of Christ Mat iii.b

What oure confessyon of oure synnes ought to be before men/ is shewed Act iii.e xix.d

Confessyon is reconcyliacyon and agrement wyth oure brother.Mat.v.d.Lu xii.g

To cõfesse our synnes one to another / is to comforte oure selues/ oz to aske counceil.James v.g

To shewe hym selfe to the prestes.Luke xvii.d/ Is not auricular cõfessyon:but to offer an oblacyon after the lawe Leuit xiii.a xiiii.a.

Christ.

Christ is the Jmage of the father ii.Cor.iiii.a Colos. i.c Heb i.a/In whom are the tresures of wysdome & of knowledge/ & fulnes of ỹ diuyne power Colos i.g ii.a/b

Christ was prefygured in Jsaac. Gene.xxii. b/ and in the brasen serpente Num.xxi.c

Christ is the propyciacyon & reconcyliacyõ foz oure synnes Rom v.b John i.a iii.c, the sauyor of ỹ worlde. Luke ii.b i.John.iii.c.Jsa xviii.d xlix.b.Gene.xlix.b/ Oure hope, wysdome rightwesnes, holynes, and redẽpcyon Colos.i.d.g.i.Cor i.d, Oure aduocate.i.John. ii.a.

Hebr ix·Roma viii. g
By Christ God hath geuē vs victory of synne/ of death, and of hell·i·corin·b·g
By Christ, the father hath reconcyled all thynges to hym selfe·Colos.i a.
An exhortacyon/ that we shulde go to Christ by trew fayth. Hebr·x·d xiii b·Philip ii.a i Pet.ii d·Rom xii d.Isai.xi·a
Christ is dead Mat·xxvii.f for to manifeste his charitye to vs.Rom.v b And to make satisfaccyon for our synnes.Rom.viii d·vi b.Hebr.ix g.Isa.liii.a / That we beleuyng in hym, shuld haue euerlastyng lyfe.John.iii. b/& that afterwarde we shulde lyue to hym / and not to synne.i corin·b c.
Christ is ryse agayne, the first of all thē that shall ryse agayne·i·Cor xv·c/ d Apo i b·colos.i·c: for his resurrecyon is oure iustifycacion·Roma·iiii d
Christ shall appere agayne ỳ seconde tyme Heb.ix g With whom we shall appere in glorie Colos.iii·a·
Christ shewed before to his apostles / that he shulde not be alwayes corporally with thē·Mat·xxvi b: But that he shulde be with them by hys spyrite, vnto the ende of the worlde·Mat.xxviii d
Christ is the foundacyon of the churche.i·corin.iii·c Ephe·ii d·Loke in the worde ascencyon.

¶ The Christen·

The Antiochians were fyrst called christen Act xi d.
The christē are taught of God·Isa.liii.d John.vi.b
The pureres of the christen, for the knowledge of ỳ Gospell·Isa.xi·b.
The Joye of the christē for their delyuerance throughe Christ Esa xi·a.
The gruyng{ of thāckes of ỳ christen/ for the mercy of God/ whych cōmeth vnto them by christ·Esa.xii.a.

¶ The Crosse·

The crosse/ is all maner of aduersytye & tribulacyō: which euery mē ought to beare after christ, all ỳ dayes of hys lyfe Mat xvi d Mar viii.d Luke ix c/ or he shall neuer cōme in to ỳ kyngdō of christ Mat.xx.c·Mar·x c
If any man beare not his crosse he cannot be the disciple of Christ, nor the mynyster of hys worde. Mat x. d.Eccli.ii a·
Paul reioyseth him of the crosse: that is of the afflyccyons whych he suffered for christ Gala vi·d·
The preachyng of the crosse is the power of ỳ faythfull·Corin i·c· ¶ Churche·
The churche is the bodye of christ.Eph·i.d colos i d·
The house of God i Tim iii d the spouse of christ Psal. xlv For the whych christ hath geuē him selfe·Ephe·v d.
The churche of God is free from synne / death and hell·Esa·xi b.
In the churche is remyssyon of synnes Esa xxxiii .d.
Christ is the foundacion of the churche i·corin·iii·c· the head·Eph i d Colos i·d·
The churche cannot be destroied by ỳ poure of hell. Mat xvi c·
In the churche are many admynistracyōs i·cor·xii.a.
In the churche all is holy Zach xiii d
Paul hath geuen one maner of doctryne in all churches·i cor xiii·f·
The churches defended by Christ Zach xiii·a.
The faythfull gathered together in one house are a churche Roma·xvi·a Colos iii) d.

¶ Chyldren

Chyldren ought to be chastysed Eccli xxx a.b. Prouerbi d·xix·c.xxii·e·xxiii·b xxix.c·
We ought to commaunde chyldrē to kepe the worde of God Deut xxxii g.
The payne for disobedience chyldrē. Deu xxi·d prouerbi c·
The office of chyldrē toward their fathers Ephe vi·a Colos·iii·d·
They are ỳ right chyldrē of God, whych are led by the spyrite of God. Rom viii.c. And of Abrahā / whych do folow hys fayth in christ Ro·iv b: By ỳ which fayth we are made ỳ chyldrē of God. Gala iii.d John i d· We are then heyres. Rom viii·c Let vs then be holy· Deu xiii a, the worlde knoweth not the chyldren of God· i John·iii a.

¶ Curssynge·

God doth curse the blessynges of the preastes/ and bleseth their curssyng{· Mala ii a: In example in Balam. Deut xxiii·a Josu·xxiii.b.
We ought to bleste thē that curse vs i Pet iii a·In example in christ i Pet ii d Ite in Dauid ii Reg·xvi d also in S Paul i·corin iii·c·
Curssynges to thē that kepe not ỳ cōmaundemētes of God Deut.xi d xxvii d Leui xxvi b.
They that are accursed for christ are happye·Math. v·a: but they may not curse their persecuters· Ro·xii c·

¶ The cōmune welthe.

The cōmune welthe dyd florysh/ prospere & go well forwarde whē the ryghtuous dyd raygne Prou xxviii· b xxix a b·
The cōmune welthe is kepte by good counsel/ & not by tyranny/ force and constraynynge Prou xi·b

¶ D·

¶ The Deuell·

The Deuel, that is to saye an euell spyrit & accuser.
The infydeles are the sede of the Deuell Matt xiii a.
i John iii b Holdē in captyuyte at his wyll ii. Tim ii d.
The dompnacyon whych the deuell had vpon vs / is destroied by christ Hebr ii b i·John iii b·
The deuell knewe Christ, but Christ forbode hym to preache it·Mat viii d·Marci iii.b b a Luke iii g·viii·d: the same dyd Paul Act.xvi d xix·c. For to shewe that we oughte not to haue felloshippe wt the deuels.i.cor.x·c·

¶ Disciples.

They are the disciples of christ; which do abyde in ỳ fayth·John.viii d.
We are knowen to be the dyscyples of christ/ yf we haue loue one to another. John.xiii d.
He cannot be Christes disciple, that loueth more his parentes then hym·Mat x d.
He ỳ wylbe christes disciple / let him loke (as he ỳ will buylde a house, or begynne warre whether he haue the gyfte of God for to endure for christ{ sake Lu.xiv f.xvi

¶ Dysobedyence·

The dysobedyence of Adam hath made vs synners/ and dysobedyent before God. Roma.v d
The dysobedyent to the worde of God/ are accursed·

A table of the pyncypall matters

Deutero.xxbiii.b Jere.xxbi.a.xxix.b Exod.xxbi.c. And shall shortely dye. Deute.xxb In exãple of the Prophete.j.Reg.xiij.d. And he that obeyed not vnto the sentence of the Judge geuinge iudgement accordyng to ỹ lawe/was slayne. Deutero.xbij c.

Achan beyng disobedyent is stoned Josu bij.d. And the Jewes caryed into captyuyte.xij. Reg xbij.b c.,

¶ Dronckenes

A man ought to beware of dronckenes. Luke.xxj.f. Ephe.b.d. Prouer.xxx.a

The inconuenyences of dronckenes. Prouer xxiij.b Ecclesiastĩ xxx.b.c.d

Noe being dronckẽ is mocked of his sonne. Gen ix.c

Loth being droncken cõmytteth incest or shamefull lechery wyth hys daughters. Gene.xix.f

Benhadad beyng dronckẽ & a contempner of Godis dryuẽ awaye from God by Achaz. xij Reg.xx.c

Ela beyng droncken is slayne of hys seruaũt Zambr. xij. Reg xbi.c

Amnõ beyng dronckẽ is slayne of Absalõ. ij. reg xiij.f

Dronckardes shal not possesse the kingdome of heauen.j.Corin.bi.d

¶ Death

Death is prophecyed to the transgressours of the worde of God. Gene.ij.c Deut xxx.d And for the synne of one man. Roma b.c. It is ordened that all shall dye. Hebr.ix.g. The remembrãce wherof is bytter Eccli. xli a And the daye incertayne Lu.xii e

A man shuldnot alke any thynge at the dee dfor the confyrmacyon of oure fayth: for the gospell is sufficiẽt for to lerne to lyue well. Luc.xbi.g Esay biii.b Deute. xbiii a.b Agaynst the whych Saul dyd thynchynge ỹ he wolde inquyre at the deed: but they were deuels. i.Reg xxbiii a.b.

The Prestes ought not to be assystẽt at ỹ buryalles or funeralles of the dede. Leui xxi.a

¶ The death of Christ.

Christ dyed Joh xix f. Shewynge vs hys loue i Joh iij c. to thyntent that the grace of God were in vs. Hebi b. He hath swalowed & destroyed death: to thyntent ỹ we beleuing this, shulde be heyres of euerlasting lyfe Joh iii b & i Pet iii b and ii. Tymo i c He hath also destroyed the power of the deuyl/for to deliuer vs frõ the bondage of the lawe. Joh xii e Hebr ii.d. Satysfyinge by his death only/for all oure synnes, to thintent that we shulde nomore returne vnto them agayne Rom v b

Of the effecte of the death of Christ, loke Rom.iiii d Heb.ix d. Colos i c.ii. Corin v c Roma v d. Apoca i.b

To dye with Christ, & to be baptysed in hys death, & buryed wyth hym, is to be iustyfyed and pourged from synne/& to dye from synne makinge it to take an ende in vs. Roma vi.a b Item to dye wyth Christe from the elementes & ordynaunces of thys worlde: is not to be bounde vnto tradicyons/ which forbydde vs to touch thys or to eate that. Colos ij d.

They shall dye that beleue not in Christ (that is to saye by the interpretacyõ of sayntJohn) that the wrath of God abydeth vpõ them. John.iii d: but not to dye is to haue euerlastyng lyfe Joh vi.e. They then ỹ beleue in hym, shall neuer dye. Joh.b d/bii f.xi d

¶ C

¶ Electyon

Our electiõ is by grace/& not by worthy to ix c xi.a

Few are electe or chosen. Mat.xx.b xxii b

We are electe of God the father/ thorow hys good will. i Pet.i.a, before the constytucyõ of the worlde/ ỹ by ỹ grace & merye of Christ, we shuld haue helth, seruyng all mẽ by charite. Joh.xb.c. Eph.j a. & ij Tes ii.d

The electe cannot be accused/ for as moch as God iustyfyeth them. Roma.biii.f

¶ Enemyes

Loke in the loue of vs to warde oure enemyes.

¶ Enuy

Enuy ought to be put out frõ al men. Gala.b.d.i Pe. ii. a. Prouer.xiiii.d & the enuyous mẽ. Prouer. xxiii.a for it bryngeth vs to pouerte. Prouer.xxbiii d. to folye Sapi bi.b. & doth persecute hys neyghbour: an exãple in Saul/which thorow enuy persecuted Dauid. i.Re. xbiii bi the Philistynes, wlych thorow enuye stopped the welles of the seruaũtes of Abraham. Gen. xxbi c. in Rachel agaynst Leah. Gen xxx a. in the chyldrẽ of Jacob agaynst Joseph Gen xxxbii b, in the lacrytyers of the tẽple agaynst Christ Mat. xxbii b. Agaynst this sayneth Paul sayth: that charyte enuyeth not. i. cor xiii.b

¶ Euchari stia.

How Euchari stia is ordeyned of God. i Corin.xi, e. Wherof loke vpon thys worde supper.

¶ Excommunicacyon.

Excommunycacyon, is the separacyon & reiectyon from the holy assemble of oure Lorde Jesus Christ, ỹ wlych thynge is done by the church agaynst open and obstynate synners Mat xbiii b.

The maner of Paul for excommunycacyõ. i.cor.b b. ij. Corin.ii.b

He that is excõmunycate ought not to be reputed as an enemy, but as a brother. ii Tessa.iii.c.

We ought to eschue him that is excõmunicate after the fyrst and seconde correccyon. Tit.iij.c

The reason why Paul dyd excõmunycate. i Tim.i.d.

They that confessed Christ were thrust out of the Synagoge, that is, were excõmunycate. John ix.e

¶ F

¶ Flesh.

Flesh is some tyme taken in a good parte/that is to wete for softenesse. Corin iii a Ezech.xi d

All that doth not procede of the spyrite of God, is flesh. Gen vi.a. Heb.ix b Col.ii.d. Gal.v.c Jo iii.a.i Pe.iij b

Flesh & bloude (that is, all they that folowe theyr concupiscẽces shal not possesse ỹ kingdome of god. i.cor.xv c

The flesh cannot please God. Roma.viij.b c

The flesh fighteth agaynst the spyryte. Gala.v c.

The workes of ỹ flesh are adultery/fornycacyõ/ vnclẽnes wantõnes/ Idolatry &c. Gal v.c. & ii.Cor.xij g

A Christen man ought to crucyfy hym selfe/that is to saye, mortyfy his flesh & his cõcupyscences. Gal.v, d

The flesh is to wake. Mat.xxvi.d.

The flesh is takẽ for ỹ body. Jo.i.d, Ro ix.ai.pe.iiij a

To eate flesche is no synne. i Tim.iiij.a: An example of Elias. iii. Reg xbii.a to whom God dyd sende in the morynge and in the euenynge bread and flesche.

Fables

¶ Fables.

Fables ought to be eschued by the prechers of the Gospell.i.Timo.iiij b.

If Israel serue straunge goddes/ he shalbe put in a fable: that is to saye/ in to mockynge.iii.Reg.ix b.

The Jues despysynge the cõmaundemẽtes of God/ are as a fable.Deut.xxviij b.

The Apostles techynge Christ, folowed not fables. ij.Petr.j c

Let vs not here ỹ fables of any prechers.i.Tim.i a.

Let vs not tary in the fables/ nor in ỹ commaundementes of men. Titum.i b.

¶ Famine or honger.

Famyshement to thẽ whych kepe not the cõmaundmentes of God. Leui.xxvi b. Deute.xxviij b. & xlix b.

Famyne for synnes.iii.Reg.viii.b. Of famyne. Deu. viii.a. Gene.xii c. xxvi c. xli g. xlvii b. ii. Reg. xvi c. xxi a xxiiij b.ii. Reg xviii a iii. Reg vi. f vii b. viii a. Ezech.xiii b. xii e. Osee.ix a Act.xi.b.

Famyne of the worde of God. Ose v b viii.b.

¶ False.

The false prophetes are knowen by their frutes/ of whom we ought to be warre Mat vii c. We ought not to bere false wytnes Exo xx.c. xxiii.a

¶ The faythfull.

The faythfull are called the house of God i. Pet iii b Thereason why i. Pet ii a: Also the tẽple of the lyuing God. ii. Cor vi c: Also beloued of God Judas i a: Babes lyttel ones in Christ chyldren younge men/ younge fathers/ olde men. i. John ii b. iii a: Also truly free. John. viii b. Saynctes Ephe. i a.

The faythfull know how to vse all creatures without synne. Titum i b.

The faythfull ought to haue no alyaunce with the vnfaythfull. ii. Cor. vi. c.

The faythfulnes requyred in the mynysters. i. Cor. iiij. a: That they maye teache that/ whych Christ hath cõmaũded. Mat xxviii. b: That is ỹ Gospel. Mar. xvi. b

The faythfull ought allwaye to be ready to geue a reason of their fayth. i. Pet. iii. c.

The conuersacyon of ỹ faythfull in good workes. Titum. iij. c/ d. i. Pet iii. b. v. Pet. iij. c.

¶ Fornycacyon

Fornycacyõ ought to be eschued i Cor. v. b & i Thes. iiij. a Heb. xii b. Therfore ought euery man to haue hys awne wyfe. i. Cor. vii. a. for the fornycatours synnynge agaynst their awne bodye/ shall not haue the kingdome of God. i. Corynt. vi. b/ d. Heb. xiii. a

We must flye the fellesshyp of fornycatours i. Corin. v d/ after the example of hym that Paul excommunycated. i. Corin. v a. & the Israelytes whych committed fornycacyon wyth the daughters of Moab/ amonge which Phynehes kylled Zamri. Nomb. xxv b

To comytte fornycacyon wyth straunge Goddes, is to cõmyt Idolatrye, and to forsake God. Exo. xxxiii. b/ c. Deu. xxxi. d Judges ii. c. vni. g

God called the fornycacyon of the people/ and the murmure whych they dyd agaynste hym, infidelyte. Nomb xiii. b

Sygnes to knowe the fornycacyon of a woman by. Ecclesiastĩ. xxvi. b

¶ Fayth

The defynycyon of fayth. Heb. xi. a

We must geue fayth to ỹ promesses of God. ij. Paralyp. xx. c. For yf we do not put fayth to hys worde/ it profyteth nothynge to heare it. Heb. iii. a

Fayth commeth by hearynge. Roma x c. whych is a worcke of God in vs. Ephe. i. d. & ii Thessa. ii c. Joh. v. c/ of whych Christ is the author and fynysher. i. Cor. xii b. & i Tymo. i c/ it is than a gyfte of God. Phylyp. i. d. ij. Petr. i. a.

The fayth is necessary for hym that cõmeth to Christ Heb. xi. b

The ryghteous lyueth by fayth. Haba. ii a

The fayth iustifieth Gene. xv b Rom. i. iij. v. vi c b. d ix. a. Act. x. xiii. xvi. John. iij. Gala. ii. c. iij a/ b. v. a i. Petr. iij. b. Thessa. xi vi.

By fayth we ouercome oure felues by agayne frõ oure synne. Colos. ii. b/ and are saued Eph. ii a, b ii. Tim. iii. d: And we know God. i. John ii. a: And we haue awaye in a trust towarde God the father Eph. iii b and are his chyldrẽ Gala iii d Blessed of hym, by whose power we are kepte i. Petr i. a.

By fayth we resyste the deuell/ & ouercome hym & the worlde. i John. v b. i. Pet v c. For it is oure shylde. Ephe. vi c/ a brest plate i Thes v b.

Paul warnith vs to be stronge in the fayth. i Cor. xv. g Act. xiii. a.

The fayth wherof S. Paul hath so moche spoken is that which worcheth by charite/ secretly prouokynge vs to good worckes. Gala v a: Which is the roche and foundacyon of the churche/ agaynst the which the powers of hell shall not preuayle Mat. xvi c: For the end of our fayth/ is ỹ helth of our soulꝭ. i Pet i. b: as appereth by the these which is saued by ỹ same. Luk. xviii f.

The fayth whych Christ requyred in all hys myracles/ was to beleue, ỹ he coulde geue that/ whych was requyred of him/ as appereth by the leper. Mat viii a And by the two blynde men. Mat ix. d.

If the fayth be liuely/ sure/ & stronge/ as a grayne of mustard seade/ nothynge shalbe impossible to hym that hath it: for he shall ouercõme all thynges to the glorye of Christ. Math. xvii c.

All that is not done of fayth is synne. Roma. xiiij. d.

They that haue receaued the fayth & the holy goost/ & also tasted the Gospell of God/ yf they do forsake it/ and blaspheme it/ wyllynge to be saued by other sacrifyce then ỹ of Christe: do abyde the iudgement of God/ wythout mercy Heb. vi. b. x. e. ij. Pet. ii. d.

He that teacheth the lyuely fayth in Christ/ buyldeth the buyldynge & doctryne of God. i. Tymo. i a/ of the whych we ought to desyre the increase Luk xvii b. & contynuaunce Colos. i c. Joh xv a/ for the is in euery place allured. Psal. cxxxvii/ Though he be proued thorow dyuerse temptacyons i Pet i. b

The fayth in trybulacyõ, causeth pacyence. Jam. i. a Let euery man se therfore whether he contynue in the same. ii Corin. xiii b: maketh vs to obtayne that whych we desyre in prayer Mat xxi b. Mar xi. c/ and by the whych we are of ỹ nombre of the saynctes, in receauing

remyssyon of oure synnes. Act. xxvi. c

¶ Frute.

The frute of tyghtwesines & of synne. Ro. vi. d

God wyll multyplye their frute, that kepe hys commaundementes Deute xxviii. a.

Oure affeccyons thozowe the lawe do fructyfye to deth Rom. vii. b. therfoze to the intente that we shulde fructyfye vnto God, by good wozkes, we are delyuered from the Curse of the lawe. Rom. vii. a

The frute of manes wõbe (which is Chryst) is blessed. Luke. i. d ¶ Fastynge

The fastynge wythout Ipocrysye Mat. vi. b / & that the Lozd requyreth Esa. lviii. b / foz be ꝑ fasteth wythout ceasyng from synne / is like vnto hym which is purysyed foz touchyng of the dead & toucheth hyt agayne Eccle. xxxiiii. d Esa lviii. a. & after lyke maner, fastyng & oblacyõs do pfoyet nothing ꝑ obstinate people Jer. vii. b

Fastynges wythout wozckes of mercy do pfoyet nothyng. Zach vii. b

Fastyng Joyned wyth prayer. Tob. xii. d Examples Dani. ix. a Act. xiii. a xiiii. d. ii Coz. vi. b Luc. ii. c Matth. xvii. c / Tob iii. b, Judg xx. d / i. Reg. vii. b. ii. Para. xx. a / ii. Reg. xii. d

Ipocrytes do cast God in the teathe wyth their fastynges. Esa. lviii. a ¶ Father & Mother.

To honoure father & mother / is foz to good vnto thẽ in mynystryng vnto them thynges necessary foz them. Matt xv. a. Matt vii. a: A man ought then to do thys. Exod. xx. b Leu. xix. a / Deut. v. b. In obeyinge of them / Pzouer xxiii. c, Eccle. iii. a Colos iii. d Ephe. vi. a. without curssyng oz strykyng of them. Exo. xxi. b, Leui. xx. b, foz God dyd punisshe the people of Israel, because they dysobeyed their parents. Ezec xvii. a but foz al ꝑ / they nault not obey thẽ moze then Chryst. Mat. x. d

The parents oughte to teache the wozde of God vnto their chyldren. Deut. xi. c

¶ G ¶ To do good.

We can do no good wythout Chryst. Joan. xv / a: foz that which is done without faythis synne. Rom xiiii. d

We must do good to thẽ ꝑ hate vs Mat. v. g. Luk. vi.

He that doth good / is of God i. Joh iii. c

We ought to do good all wayes Gala. vi. b Tes iii. c.

In doynge good / we do stope the mouthes of wycked men i. Pet. iii. c.

There is none ꝑ doth good. Psa xiiii. a. liii. a Rõ iii. b

¶ Good

None is good / but only god. Lu. xviii. d. Jud. xi. b

God is good to al them that be ryght in harte. Psal. lxxiii. a cxix. a: & to thẽ ꝑ trust in hym. Psal. lxxiii. a

¶ God

God is one / & the father of all / which is aboue al by all / & in vs al: not dwellynge in temples made wt mens handes. i. Cor. viii. b. Eph iii. b Ro. xi. d. Act xvii. f.

It is God that Justyfyeth foz the loue of Chryste. Ro. viii. g by whose Electyon we are sanctyfyed / thorough the holy goste. i. Pet. i. a

God is a spyryte. John. iii. c. That is / the begynnyng and the ende Apoc. xxii. c / the head of Chryst. i. Cor. xi. a / whych is wel pleased in Chryst hys sonne. Matt iii. d / whych is in Chryst / & Chryst in God hys father. Jo. xiii. b whom neuer man sawe, nether can. se noz knowe / but Chryst Joh. i. b. iii. c. vi. e. j. Tim vi. c

¶ Goddes

The Judges are called goddes. Exodus. xxi. b. d

The herars of Goddes wozde / are called goddes Joh x. g

The goddes / are Images & Idoles made wyth mens handes Deut. iii. d / whose vertu and pzoperte the Psalmiste sheweth. Psal cxv. Baru vi. b / Sap. xviii. b And they are many in nõber. iii. Reg. xviii. g but to vs is one only God & Count. viii. b / wherfoze the straunge goddys ought to be cast oute, and one only God woz= shypped of vs Josu xxiii. f.

¶ Gyftes of God

All that we haue is the gyfte of God / in the parable of the talentis. Math xxv. d Luk xix. b i Coz iii. b Jam. i. c ii Pet. i. a

It is than of God that we be saued. Eph ii. a

It is than of God to vnderstande ꝑ scryptures Luc. xxiiii. g to the whych Chryst openeth oure vnderstandynges i. Corin xiii. b

Chryst hath geuen many gyftes to the edefyng of hys churche. Eph iii. b.

Euery mã hath hys proper gyfte of God i. Coz vii. b.

God requyreth gyftes that be geuen wyllyngly Exodus. xxv. a. xxxv. a. ¶ Gospell.

Gospell, is as moche to saye / as glade tydynges Lu ii. b the power of God, to the helth of al them ꝑ beleue Rom i. a b i Coz xv. a. The wysdome of God Mat. xi. c. i. Coz. ii. b the mynystracyon of the spyryte and of ryghtwesnes i. Corin. iii. b: euerlastynge lyfe thorowe Chryst / the whych God hath euerlastyngly promesed. Eph. i. a ii. Tym i. c. Tyt. i. a. The secret lõge tyme hydd Colos. i. d Rom. xv. b whych thynge to open & declare Chryst is cõme. Mar xvi. b & hath sent hys apostoles. Matth. x. c to preche hyt to all creatures. Marc xvi. d. whych thyng was done. Col i. c: to the whych, not wythstandyng) al mẽ obeyed not. Rõ xi. c Esa liii. a. The symplytude of ꝑ sede. Mat. xiii. a. proueth the same.

By the gospel is declared ꝑ glozy & mayestey of chryst ii coz iii. a / ꝑ whych cõmaunded hys apostles to teche al ꝑ he had taught thẽ Mat xxviii. d. Mar. xvi. d. wout takyng any thing. Mat x. a but suche thynges as are necessary to ꝑ lyfe. Mat. x. b i coz ix. a. b.

The gospel increseth it self moze & moze / by good wozkes Col i. a: The whych Esay shewed before / to be preched in dyuers tounges. Esa xxviii. c. the whych thynge was done. Act ii. a b. And by ꝑ prechyng of hyt, ꝑ churche is gathered together in all ꝑ wozlde Esa lx. a And the consciences made glad. Pzo xii. d

The terrybie Judgement of God agaynst the despysers of the gospel ii. Thes i. c

The bysshop doth ꝑ office of an Euãgelyst. ii. tim iv. b.

They that set forth the gospell / whosoeuer they be / ought not to be lett. Lu. ix. f

By the prechyng of the gospell / yf we do beleue it with the hert, we accomplyshe the commaundemẽtes of God. Deut. xxx. c ¶ Gentyles

They are Gentyles oz Grekes whych are not of the cyrcumcysyon. Roman. i. b. Chryste is the lokynge foz of the Gentyles. Gene. xlix. b Esaye. ii. b

The Gentiles are called to Chryste by ỹ preachyng of the apostels. Esa. lvj. f. to the glory of God. Esa. xlvj a Psal. xviij. & lxxvj and cõuerted to hym. Psal. cxvij. Esa. ij a. Zach. vij d/ix a/ xiij. d/ of whome he is also the head. ij Reg. xxij. d

Paule monysheth vs, not to folowe the workes of the Gentyles. Eph. iiij d. for they are farre from Chryste/ & pertayne nothyng vnto hym. Ephe. ij. c/ because they do not folowe ryghtwesnes Rom. ix. e / And therfore doth God forbydde the Jewes to haue any cõuersacyon with them. Leui. xviij. d. Deute. vij. a. Josue. xxiij a Crod. xxxiij. b. ij. comm vj. c: And that they do not receaue they? constomes about ỹ dead. Deute. xxiij. a.

Chryste prophecyed the entrynge of the Gentyles in to the churche. Mat. viij. b. and that they shulde haue truste in hym/ after that they had hard the iudgement & gospelle of health. Mat xij. b. and putte alyde the seruynge of Idolles. Jhon. iiij c. for Chryste is sent vnto them. Acte. ij. f xxviij. g and the doze of fayth opened. Act. xiij. d. whõ also Chryste calleth hys shepe. Jo x. c chosen by grace. Rom. x. d. purysyed by fayth. Ac. xv. b cõuerted by God. Act. xj. c. knowyng ỹ secret mystery of grace. Col. i d. Then a man ought not to esteme thẽ abominable. Act. x. c: but preache the gospel vnto thẽ. Mat. xvij. d. as S. Paul dyd. Act. xiij g for he hys their mynyster. Rom x d their apostelle. Rom xi. b. they? teacher. Gal. j. c/ i. Tim. ij. b: & their mayster. ij. tim. i. c.

¶ Glory.

The glory of Chryste is declared by the gospelle. ij. Cor. iij. a: the whiche he shewyth to them whõ he hathe chosen. Roma. ix. e.

All honoures & glory to God onely. Apo. iiij. d Phil. iij. d Judas. j. g. to whose glory / we ought to do all thinges. i. Cor. x g: whyther we lyue or dye. Ro. iij. b: for all that is done to the glory of Chryste/ commyth of the holy goste. i. cor. xij. a

Chryste is ỹ hope of our glory. Collo. j. d: The whych the holy goste doth promes vs after trybulacyons. j. Pet. j. b/ although they be not worthy of thys glory. Rom. viij. d. ij. Cor. iij. d

Let vayne glory be farre frõ vs. Gal. v. d/ Phyll. ij. a for they which seake glory can not beleaue in Chryst. Jo. v. f/ g as apereth by ỹ cheake of ỹ Jewes. Jo xij. f.

¶ Glotony.

Glotony is the worke of darckines Rom xiij. d: let vs not therfore be geuen vnto it/ as Esau. Hebr. xij. d: But lett vs sett agaynst it, the prayer that is wryttin/ Eccl xxiij a the which is no corporall thing: but spyrytual Psal. xlij. b. xvij. xlvij lxxix, lxxxviij/ cxcvij. j. pet iij

¶ Grace.

By the grace of God/ commeth our redempcyon/ the delyueraunce from synne/ & our purgacyon/ Rom. viij d/ Eph. j b. Tytus. iij. a Gala. ij. d/ Acte. xiij f by which we are saued/ not by worke. Eph. ij a/ b/ Joh. j. b Other wise grace were no grace. Rõ. xj a: let vs cease therfore from euell workes & wayte for the euerlastinge lyfe. Tit. ij. c/ d/ which is geuen vs by grace. Rom. v

God had pourposed before the begynnynge of the world for to geue vs grace through Chryst. ij. Tym. j a

Grace ought not to be receaued in vayne. ij. cor. vj. a but we ought for to encrease in the same. ij. Pet. iij. d; for fearful iudgemẽt shal he haue / which refuseth it. Heb x e: which thinge they do that wyl be iustifyed by their workes. Gal. v. a let vs therfore trust in the same grace only/ which is offered vs/ by the gospel. j. Pe. ij. c

A man ought to geue thankes/ after he hath eaten. Deu. viij. b. In exãple in Chryst. Matt. xxvj c. Marc. xiiij. c. and in Paul. Actes. xxvij. f. ¶ Ielosye

The lawe of ielosye. Num. v.

The ielose and dronckẽ woman. Ecclesiast. xxvj. b

¶ H. ¶ Head

Head for chapter, begynnyge/ or principal cause of a thyng. Psal xl. b.

Head, for prynces/ powers/ & kynges. Cro. xxij. b i. Reg. xv. b. Psal. xcvij. f. Esa. j. b. Amos. ix a

Chryst is ỹ head of ỹ church. Eph. j. d/ iij. d/ v. d. Colos j. c. ij. b

Chryst is the head of man. i. Cor. xj. a

Man is the head of the woman. i. Cor. xj. Ephe. v.

The head of the serpent is broken by Chryst/ & not by the woman. Gene. iij. c ¶ Herte.

A fleshy harte/ that is to saye / a harte easy & apte to teche. Ezec. xj & ij Cor. iij. a.

The harte of mã is euell. Jer xvij b Gen. vj. a. viij. d

God doth knowe the depenes of the herte / bothe proue it and beholde it. i. Reg. xvj. b. iiij. Reg. viij. d / Act. xv. b. i. Pet. ij. a / i. Johan. iij. d. Apoc. ij. b. Eccles. xxiij. c. Jerem. xvij. b

God openeth the councell of the hartes. i. Cor. iiij. a

Out of the harte procede euell thoughtes. Mat. xv. b. Mar. vij. b

The harte is circumcysed of God/ to the intent ỹ it shulde loue none other / nor put trust in any exterior worcke/ but in God only. Deut. xxx. b

The hert is renewed of God Ezech xj d xxxvj f Jere. xxiij f iij. Reg xviij f.

The herte must fyrst be opened of God, before any man can geue heade to the worde of God. Act. xvj. c

Let vs not saye in oure herte/ that for oure ryghteousnes God hath geuen vs euerlastyng lyfe. Deut ix a

In oure hertes let vs synge Psalmes, Hymnes/ and songes. Ephe v d

God hath wrytẽ hys lawes in ỹ hartes of his faithfull. Hebr. viij. d; x. c

Let vs not folowe the thoughtes of our hartes: but let vs only do ỹ which God hath cõmaunded. Nõb; xv. d

¶ Housholde.

Abraham cõmaunded his housholde to kepe ỹ waye iudgement & ryghtwelnes of God. Gene. xviij. c

He that careth not for his housholde, is an infydele. i. Timo. v. a. Prou. xxvij. d. ¶ Holy dayes.

The Lorde hateth the holy dayes. Esay. j. d. Am v f.

Paul rebuketh them ỹ kepe ỹ holy dayes. Gal iiij. b

Of the Jues holy dayes, lore. Leui. xxiij a. Crod. xxiij. b. Deut. xvj. a. Exod. xxxiij. c. Leu. xvj. f. xxiij. d in which holy dayes it behoued thẽ to offer thinges appointed. Nomb. xxviij. a

All dayes are, by Chryst made vnto vs lyke. Col. ij. f Matt. xij. a. Marc. ij. b ¶ Hatred.

Hatred is forbydden. Leu. xix. d

A table of the pyncypall matters

All Chrysten men are hated for Christe. Matt.x.c. And they shulde do good to thē that hate them. Exod.xxiii.a Mat.v.g. Lu.vi.c. In example in Dauid. ii. Reg.xix.a Item in Christ Lu.xxiii.a. Item in S. Steuen. Act. vii g. Therfore a man ought to hate no mā: for he that hateth hys neyghbour is not in the lyght of the gospel: but a murtherer. i. Joh.ii.b.iii.c

¶ Herelye

Herelye for accete. Acte xxvi.a Loke wherfore that there must be herelyes. i. Cor.xi d.

A man ought to fle from heretykes. Tyte.iii.c

¶ Heretage.

The faythfull people is ꝑ heretage of God. Exo xv.d Deu.iii.c.ix d.xxix b.xxxiiii.a.iii. Reg.viii.f x.a

The heretage of the kyngdome of heauen / is geuen vs by promesse / not by the workes of the lawe. Gal.iii c/d Mat.xxv d.

Christ hath bought and regenerat vs to thintēt that we shulde enherite the kyngdome of heauen. Tite.iii.b. the which is kepte for vs in heauen. i. Petr.i.a.

Christe is the enheritour of all. Heb.i.a. Lu xx.c / w whome we are also heyres, being by fayth the chyldren of God. Gala.iiii b

¶ Honoure

Honoure to father and mother Exo.xx.b Deu v.b is to mynyster vnto them thynges necessary to lyue by. Mat xv a. whych thyng through couetousnes, ꝑ Pharyses had made of none effecte, or lytle regarded. Mar. vii a. Mat.xv a

Honoure also is dewe vnto kynges. i Pet ii.c. to the elders. Leuit xix b also to them that do helpe forth the gospell / by any mynystracyon. i Cor.xvi c.

Let vs geue honour vnto al mē / for Gods sake. i Pe. iii.d geuing honour to thē ꝑ honoure belōgeth Rom c

He that honoureth not Christ / by beleuyng in hym / dyshonoreth his father which sente hym. Joh.v d

¶ Humylyte

To humble, for to punysh & slaye. Jug.vii.d viii d

To humble / is for to submytte a mānes selfe vnder the myghtye hande of God, & to caste all his care vpon him. i Pet.v.b

He that humbleth hym (that is thinketh lowly and maketh no estymacyon of hym selfe) shalbe exalted of God. ii Reg vi.d. Lu.i e. Let vs therfore haue humylyte in hert / without preferrung of our selfe aboue any mā / by arrogance. Ephese iii a. Colossen. iii b b. b. Of the which thinge Christ doth warne vs / in the parable of the gestes Luc.xiiii b and of the lytle chylde Mat. xviii.a. Mar ix e. Luc ix f

Let the humble Chrysten mā vexed with dyuers afflictyons reioyce / for in that is he great before God. James i b / and therfore shall he be exalted. Matthew. xxiii b. Lu xviii c In exāple of ꝑ publicane Lu xviii b

The prayse of humylyte Prouer xvi c

¶ The holy Goost.

The holy goost is the holy and deuyne power, by the which mānes hertes are renued frō heauen. i Reg.x e To thyntent they maye cōprehende the thynges of God. i John.ii c: And whych geueth wytnes vnto our hertz that we are of God. Roma.viii c: by the which also we do call vpon the father with confydence. Gala.b c: and knowe that God doth dwell in vs. i John.iii d

Of ꝑ graces & giftes of ꝑ holy goost. i. Cor.xii a. xiiii c

The holy goost in the scrypture (by a Metaphore) is called w dyuers names, accordyng to the graces ꝑ are geuē vs: That is to saye, water. Esaye.xliii. also fyer. Jere.xxiii. Acte ii. also wynde. Act. i. also oyntement. i. Joh.ii. also an exhorter & consorter. Joh.xiiii.d.xvi.c.

¶ Healthe.

God is our healthe Exo.xv a. Psal.lxv. at whome we ought to aske it Jere.xxii b / thorow Christ. Judas i g' In the power of whom is our healthe. Mat.xix.d whych is the creator & sauyour of the worlde Heb.ii.c b.c. & i Joh.iii c. & i. Timo.iii.c. & ii. Timo.ii d. the which is come for to saue vs Mat. viii b. Luck.xix b / Joh.iii b / thorow mercy & not by our workes or merytes: to thyntent that no man shulde boaste hym selfe. Eph.ii a b Tite.iii b. And there is helth in none other but in hym Act.iii.b

Helthe / for victory. Judg.xv d. iii Reg xxiii b. also iiii Reg.b a / An example in Saul / which dyd ascrybe hys helth' ꝑ is to saye his victory / to God & not to hys awne strength. i Reg.xi d. for ꝑ helth of men is vayne Psalme lx c

¶ H

¶ Ipocrysye

Preachers ought to reproue ꝑ Ipocrysye of mānes workes. Esa.lviii a as the prophete dyd Esa.xxix.b.c

Ipocrytes will neuer knowledge their synnes Malachye iii b

The hope of Ipocrits is vayne. Job viii c xx a. xxviii b

The iudgement / confusyon, and dyspayre of Ipocrytes. Job xxvi.b

Agaynst Ipocrytes that do only glorysye thē selues of ꝑ name of God & denye thē in their dedes. Esa.xlviii.a

Agaynst these Ipocrytes / which do iustyfye thē selues by their outwarde dedes Esai lxvi.a

A prayer agaynst Ipocrysye. Psal.cxxxix. Of ypocrysye loke Prouer.xii c / xiiii b / xxx

Christ geueth eyght curssynges agaynst ꝑ Ipocrits: specially because they shutte vp the kyngdome of heauen &c. And that they make a conuert worse then them selues &c. loke vpō the texte all together. Mat.xxiii b

¶ Idoles or Images

An ydole is nothinge / and hath no godly power in it. i Cor viii b ix c / And therfore is there none agremēt betwene the tēple of God & ydolles: And for this cause dyd Asa put downe the ydoles. ii Para xv b. and Josias iiii. Reg xxiii b Agaynst whych loke in Amos iii a. Sapi xiii d Abac ii d Esay xl c. Psalm lxxxviii Note these tytles Idolatria & Idolacpō or Worshippig.

A man ought to make no Images Exod.xx a. Leuy. xxvi a Deu. iii c/d b a: for God hateth them Deu.xvi And whosoeuer maketh them, is cursed of hym. Deutero viii a b.c.d

The Jewes as well as the Gentyles had trust in their Images thynckynge for to haue helpe of them in their tribulacyons. Deu.xxxii e. And therfore God cōmaunded them to be taken downe, broken and burnt / Deuter.vii.a, b/c/d

Mycah

Micah had made an Image for hym selfe/ but the chyldren of dan toke it from hym by force/ & worshipped it longe tyme-Judg.xviii.a-b-c. d-e f.krō whence Idolles had their begynnynge/ & the euels of Idolatry. Sapie. xiiij b-Idolatres shall not possesse the kyngdome of God. i-cor.vi.b-Lett vs therfore caste aspde all Idolatry/ to thintent þ we perysshe not/ as the Jewes dyd i.Cor x.b/ i.Joh v for the prophet doth alcrybe the destruccyon of the people to Idolatry-Ezech vi a xiiij-b/ Jere xiiij a/ and specially of the prestes. Ezec. xiij.b

¶ Jnuencyon

All inuencyon agaynst the Lorde God is accursed. Clay iij.b/ and punysshed Psal. lxxix/ other by derth. Deut.xxviii-b/ or els by a plage Jud ij d. The prestes are cast out of the house of God/ for their Jnuencyons. Zach ix.c

¶ Jnnocencye

None is innocent before God. Exod xxxiiij a. Num. xiiij c/ neuertheles he that kylleth an innocēt in ỳ syght of man/ is accursed-Deut xxvij d/ & shall not abyde vnpunysshed. ij Re.xij d

The Jniurye that one doth vnto innocētes. Eccl.iiij.a

The innocencye of Tobi Tob-ij.b. Job sheweth forth hys innocencye. Job.xxxi.a.

¶ Jnuocacyon or callynge vpon.

To them that calle vpon the name of God/ be healthy. Ro x.c he calleth not truly upō the name of God/ which beleaueth not in him-Ro.x.c & therfore dyd Enoch fyrst call vpon the name of God. Gen iiij d. Item Abraham. Gen.xij c xiij.a. Also Jacob gen.xxxiij.d. Also Moses Exo.xxxiij.a. Deut.xxxij.a. Also Sampson-Judg xv.d. xvj g To call vpon or inuocate the name of God ouer any man/ is for to bleste or praye for hym Num-vi.d

God when he is called upō in tribulacyōs, doth heare vs. Re xxxij.a/ And those are faythfull which do call vpon hym wyth a pure & cleane harte. ij. Tim. ij d

Elyah doth mocke thē that call vpon the Idol Baall. iij Reg.xviij.c

¶ Judgement.

God doth Judgement to the fatherles/ wydowe and straunger. Deut x d

The terryble Judgement of God agaynst those which beleaue not the gospel. ij. tess-ij c/ & those that withdrawe the faythful from the truth of the gospel gal v.b. which god doth suffre to be done vnto them which wil do that, ỳ they lyke best Psal lxxxi.

God begynneth Judgement at his owne house: for he sendeth tribulacions & afflyccyons vnto hys churche. i. Petr. iiij.d/ prou xi for our correccyon, to thyntent that we be not condempned wyth the world. i-cor-xi g. Then to Judge is to punysh. gene xv.c/ deut.xxxij.d-Re.iij-c

He that heareth christ, & beleueth hys gospell is not iudged Jo v.d/ & he that beleueth it not/ is iudged alredy Jo-iij.c-because he despyseth the worde of the gospell. mat xij.c-Jo xij.g. Then shall euery man be iudged accordyng to hys fayth. mat xvi d

¶ The general Judgement

Of the general Judgemēt-Psal.xcvij Esa.ij-c xxvij-a/ lxvi.c/ the which is nyghe. Ro.xiij d/ & shal come as a thefe in the nyght- for it is vncertayne/ we must therfore watch Mat.xxiiij d- Lu.xxj.f/ which daye is only known of the father-mat xij-d. Zacha xiiij.b. Of which the sygnes are-mat-xxiij-c/ mat-xij-c lu.xxi.c/ In the which daye christ shal apere wyth his angels/ to them that wayte for health mat.xxv c/ Hebrew g-and shall make open the councell of mennes hartes i. Cor-iij-a-In the which daye also/ the apostels and sayncters shall iudge. i. Cor.vi.a/ mat xix d/ by the feare of whych S-Joh dyd induce the pharyses to the chaunge of lyfe Matt iij.b/ L.u iij.b. ¶ Humayne Judgement.

The iudges ought to do ryghteous iudgement-deu i. b.c.xvi. d/ Without iudgyng accordynge to the outwarde apparaūce. prou xxiij.c/ Eccl.xi.a/ nor yet peruertynge deu xxvij d/ xxvii.c for in iudgement/ a man shulde not agree to ỳ voyce of many for to come by the truth. Exo. xxiij-a. The lawe also doth forbyde for to iudge of the mā except he be knowen to be such a one Jo vij c/ for he that iudgeth his brother iudgeth the lawe Jac. iiij.c/ let vs not iudge then accordyng to the outwarde shewe Jo.vij.c not before the tyme. i cor iiij.a The sygnes & wonders/ which god dyd before Pharao, are called iudgementes-Exo.vij a/ xij. Judgement for lawe/ order & ryght deu.xvij-a ¶ Judges

The office of a Judge. Exo xxiij a-deu-xix c, deut. i.a whō mē must obeye vnder ỳ payne of death-deut xvij c

A ryghteous iudge ought not to accepte persones. Exo.xxiij-a/ Leu xix c/ nor be mercyfull to the fatherles in a wrōgefull cause prou-iij.a/ Eccl iiij-b but iudge accordyng to the lawe of the people. deu xvij b/ but many are blynded through gyftes Eccl xx-d. In example in the children of Samuell i Reg viij a/ iij-Re.xxi-c d

Christ is ordened of God hys father, to be Judge of ỳ quycke & of the dede of the good and of the euil. Act x g. Ro-xiiij-b/ Heb xij-f/ To whom it is geuen to geue iudgement. Joh. viij d ¶ Justyficacyon.

To be iustifyed/ is to be saued/ redemed frō all iniquitie/ pourged, washed sanctifyed, regenerat & renuwed by the spryte of god/ & that synne be not imputed vnto vs for the loue of Christ: but forgeuen by hys grace to thintent that we shuld do good workes. Tit-ij-d-iij.b Act.xiij.f.ij.Cor.v.d/ vi.c. The which thyng is done by fayth-Ro.iij d, b & for a mā must be fyrst a new creature in Christ/ before he do any good workes. Luk i g. Tit i-d/ Eph-ij.b To them that wyl be iustifyed by the dede law of god it selfe/ Christ is dede in vayne gala. ij d & hys grace doth profet them nothynge. gal v a. thē in as moch as God doth iustifye, no man cā accuse vs. Rom. viij g

¶ K. Keyes.

The keyes are the lawe and the word of God/ by the which we do shut & open the kyngdome of heauen/ ỳ is to saye the churche. mat.xvi c

Christ only geueth the keyes to bynd and losse by his worde Joh-xx f. Esa xxij. f/ Apoc-iij.b

Whosoeuer is fylled wyth the holy goost/ hath power to shewe by the worde of god/ that they (which do beleue that remissyon of synnes is done by Christ) are absolued (which is to open) and that they which do not beleue it/ are bounde (which is to shutt) Johan. xx.d. matth.xviij-c-Joh.xxi.c

¶ Kinge

A table of the pryncypall matters

¶ Kynge

What maner a mā a kynge shulde be. Deut xvii.d/ 1.Re.xi c/whose hert is in the hād of God. Pro.xxi.a.

A ryghtuous kynge is the strength of hys realme. Prou xxix.a.b: Sap.vi.d. Eccl.x.a

The kynge ought to reade the boke of deutronomy & is to saye the lawe of God and to keape hym to that only. Deu.xvii.d In example in Josiah iii Reg xxii.c. & preache it to the people: In a rample in Salomon. iii.Re.viii.k

Kynge be happye by blyng mercy. Prou xvi.a In exāple in Dauid / Ezechiah & Josiah. Eccl xlix.a / Itē in Josaphat & Isa.xxxviii. Reg.xv b/xxii.e

Let vs honoure the kynge. 1. Pet ii.c. and praye for hym. 1.Tym ii.a

Kynge Jeroboam because he suffered Images/ & sustayned Idolatrye in his realme: inducyng hys people to haue trust in other thynges then in God / is terrably threatened iii.Re.xiii.b c. Pet.a.b

The worste desyer for to raygne. In example of ỹ fyre bush Jud.ix.b, whose power is set out 1.Re.viii b: A man shulde take heade of their dysplcasure. Prouer.xvi b: for they haue done fornycacyō w the whore of Babylon. Apo xvii.a. vnder thē is none other then cursednes. Eccl̄e.x. And yf they continue in their wickednes: they shalbe punyshed w the people. 1.Re xii.d

The Christen men are the kynges and sacrypliers of God the father confyrmed by Jesus Christ Apoca.i b b c. and. 1 Pe.ii.b. ¶ Kyngdome

The raygne of Christ is descrybed in the blessing of Juda Gene xlix.b and Esay xxxii.a

God shall raygne for euermore Cro. xb.e. And also the raygne of Christ. Esa.ix b. Dani vii g

Of the kyngdome of Christ / loke Lu.xii.c Mat. xxv.c. Act xiii.d. & ii. Tessa.i.b

They are depryued of the kyngdome of God, which do obeye vnto their flesh. Gal.v d. which do begile their brethren 1 Cozin.vi.b: And that are corrupte by dyces 1.Cozin.xv.k

The kyngdome of heauen/or the kyngdome of god is the knowledge of the gospell or the churche gathered together by the gospel. Mat xiii.g The mysteries of which they do understande, to whō it is geuē Mat. xiii.b Lu.xi.b. For the preachinge of the whych kyngdome/ some do chaste them selues/ that is, lyue chastely. Mat.xix.b: the which thynge they cannot do, except it be geuen them of God Sapi.viii.d.

The kyngdome of heauen consysteth not in meate or dryncke nor yet in wordes, but in power which doth make subiecte the hertes of men vnto God Ro xiii c. & Cozin iii d And by the same meanes the kyngdome of God is within the faythfull, of which Christ is the strength Luk xvii e

They that go to the kyngdome of heauen with violence plucke it vnto them Mat xi b that is soche as haue so great desyer vnto it / ỹ they despise their awne lyfe & forsake all ye father and mother / for the great mynde that they haue to receaue the gospel of Christ/ & to be partetakers of the kyngdome of heauen

To se the kyngdome of heauē, is to possesse haue, & be partaker of it Jere iii.a

¶ L

¶ The loue of God towardes vs

God is the God of peace & loue ii.Cor.xiii d

God loueth al, & hateth no: kynge of ỹ he hath made. Sap xi and doth delyuer vs frō euel Isa.xiiii.a iiii b Joh iii.b. Ro.v b Ephe.v.a.e: Apoc i.b

God chastiseth them whō he loueth. Prou.iii b Heb. xii.b. Apoc iii.b

God loueth vs wythout forgettynge vs Esa xlix.d. Jere.xxx a

Loue is the kyrste and the grettest cōmaundemēt Matt.xxii.d

¶ Oure loue towarde God

Let vs loue god/ for he hath loued vs kyrst. 1. Jo iiii d

Let vs loue God, & he shall loue vs. Proverb viii.b. Ose.xiii.b. Mala.i a

God kepeth them that loue hym. Eccli ii.d

We must loue with the hole herte Deu vi.b. Psal. lxxviii.d. Mat xxii.d Luk x e

Let vs loue God with worke & dede. Deutero x.c. Eccli.ii d John.xiii b/c.

Let vs loue god etnestly. Eccli.xiii.c. Roma viij d.

¶ Oure loue towarde oure neygboure

Euery beaste loueth his like Eccl.xiii.c.xvii.b

God teacheth vs to loue one a nother Jo viii.d i tes.iii.c

He that loueth his brother / is translated from death to lyfe 1.Joh.iii c iiii.c Eccl.xxviii.c.

He whych loueth his brother hath fulfilled ỹ lawe. Ro.xiii.c. Gala v c.

He that loueth hys father or hys mother, hys sonne or hys daughter more thē christ, is not worthy of hym. Mat.x d

Let vs loue one a nother; as Christ hath loued vs. John xiii d.xv.b

To loue oure neyghbour as oure selfe Luc xx Mar. xii. Leui xix d. Rom xii.c / & i.Cozin x.k

All thynges ought to be done by loue. 1 Cor.xvi.c. & i. Pet d. Let vs therfore loue affectuously in supportynge one another. Tobi. iii c. Mala.ii.c. Rom. xii.c xv a Gal vi a. Ephe iii a Phil.ii a In helpynge one another Eccl.viii d Isa xxxix c. Mat.k. viii.b Galat v.c Eph.v.a i.Petr iii.c.i.Jo.iii.c

¶ Oure loue toward oure enemyes.

We ought to loue oure enemyes Matt v g. wyth a good harte. Job xxxi.c Prou xvii.a xxiiii.c Eccl.viii.b x.a. Also wyth the mouth, prayng for them. Mat.v.g. Isa.liii.d. Rom.xii.c In example of Christ. Lu.xxiii e of S. Steuen. Act.vii.g Also wyth worke we ought to do good to them that hate vs. Mat.v.g. Prou.xxv.c. i c. Ro xii.d: In example of Dauid. ii. Reg.i.b. also of Abraham. Gen.xviii.c.d

¶ Loue or dylecyon.

The loue of God toward vs is inestymable. Ose. ii.a For he hath loued vs fyrst. 1. Joh. iii c. and hath geuen vs hys sonne, that we myght haue lyfe. Joh. iii.b. Eph ii.b the whych sonne hath geuen hys lyfe for vs. Joh. xv.b. Gala. ii Eph v.a

The false prophetes whych wolde drawe vs frō the loue & trew trust which we ought to haue i god ought not to be harde, but ought to be put to death Deu xiii a

In ad-

contayned in the Byble.

In admonycyon to loue i. Joh. xiii. d. Iosue. xxii c Eccli xxx c to thintent that we shulde loue God with al oure herte/ & with all oure soule, it purgeth oure hertes of all erterpor trust Deute xxx. b Loke in the tytle of loue and charytye.

¶ Labour.

The prayse of labour. Eccli. vij. b. x. d. Prouerb xij. b. xiij. a. xx. xxviii. c

Exhortacyons to labour. i. Tessa iii c. ij. Tessa iij c. Prouer. x. a. xii. b. d: For the lyfe of mans perpetuall labour. Job. viii. a, of whych we shulde lyue. Prouer. b c Layde vpon thē for their synne. Gen. iij d. Zach. xiii b. In example in Adam. Gene. iii. d. Also in Paule. i. Cor. iii. c. i Tessa ii. b. labourynge nyght & daye to thintent that he myght be chargeable to none ii. Tessal iij. b. Act xviii. a xx g. But we shulde not laboure to be rych Prouer. xxiii. a

¶ Leuen

Men shulde caste forth the leuen of olde malyce. i. Cor. v. a

Leuen for euell doctryne and example. Matt xvi. a. Mar. viii. Lu. xii. a. Galat v a. wherof a man must take hede. Mat. xvi a

There was no leuen in the oblacyons. Leui ii d

He that dyd eate leuen in the celebracyon of the passeouer, dyd dye. Exo. xii. c. xiii. a. b.

¶ Lybertye.

Christen men are fre. i. Pe ii c. John viii c. In exāple of S Paul i Cor. ix c

Of the lybertye which is gottē vs by Christ. Esaye xlvi c Also of the lybertye of the gospel. Galat v a whych a man shuld not make an occasyō to the flesh Gala. v b i. Pet. ii. c.

Lybertye to eate of all thynges i Cor. viii. d

¶ Lawe

The lawe is the power of synne. by whych we feale the passyons of synne in vs. i. Cor. xv. g. Roma. vii a Loke Roma iii. c. viii. b

The lawe which conteyned the decrees & commaundementes is abolyshed thorow Christ. Eph ii. d ii. Cor. iii. d. Act xv. for it brought no mā vnto perfeccyon. Heb. vij b c The which thinge S. Paul shewth by ỹ symylytude of the heyre & of the allegory of chyldren of Sara and Agar. Gal. iiii a. c.

The lawe is not geuen vnto the faythfull. Gala. b d. for by the lawe of the spyrite of lyfe/ we dye to the lawe of synne Rom vii. b viii a. Gala. ii. d: but it is geuen to the vnryghteous, manslayers. 1 c i Timo. i b By the which a man hath knowledge of synne. Rom. iii. c.

The ende of the lawe is Christ. Rom x. a. which only hath fulfylled it. i Corin i.

The lawe and the Prophetes conteyned in the fyrst and the seconde commaundement. Mat. xxii. d

The lawe is fulfylled in louynge oure neyghboure/ Gala. v. b Roma. xiii. c

The lawe was the shadowe of thynges, whych shuld be geuen vs thorow Christ. Hebr a.

The lawe and Prophetes were redde vpon the Saboth dayes. Act. xiii c.

Synne was in men before the lawe was geuen/ Loke. Rom. v. b. viii. b

God cōmaundeth to reade the lawe daye and nyght: to thyntent that we maye knowe what he forbyddeth. Josu. i. b. x. f: The whych a mā ought to haue in his hert/ and before his eyes Leui xix d. Deut. xi. c. Wherunto we be monyshed by Moses to harcken, to thyntent to kepe it Deut iiij. a: And by Josua. Josu xxi. a

What the lawe of the Gospell is/ & what it geueth. Psalm. xix.

The lawe is holy, iust/ & good. Rom. vii. c. If a man vse it lawfully. 1. Timo. i b. And it is spirituall & fulfylled by the spyrite Rom. viii c. Wherunto the wysdome of the flesshe can not be subiect Roma.

The lawe of Christ is the lawe of perfecte lybertye. Jam. i. d ii c/ whych is moare excellent than the lawe of Moses. ij Corint. iij. c

He that kepeth all ỹ law and offendeth in one poynte is culpable of the wholle. James. ij b

There is but one lawegeuer James iiij. b

The wages or rewarde of them that kepe the lawe/ and the payne of transgressoures. Baruch. iiij a

For the lawe of sacrifyces, loke. Leuit. vi. b. viii. a. xij g. Deu xvi. b. Num b. e. xix a. b

The lawe cōmaundeth thynges vnpossyble for oure strength. Deut v. a. Exo xx. c Rom. vij. viii ix. John viij. Act xv. Mat v. xx. Galath. b

Against them that make false and wycked lawes. Esa. x a The lawe iustifyeth not. Gal iii. b. Ro. iii. iiij How we satysfye the lawe. Rom viij. Gala. iij

¶ Lyght.

The light whych is called daye/ is created of God. Genesis. i a.

God is lyght. i. John. i. c whych dwelleth in the lyght that no man can attayne. i. Timo vi. c

Christ is the lyght that lyghteneth all men. John i a viii. b ix. a i. John i b. Which monyssheth vs to beleue in hym/ that is the lyght. John xii f

The apostles are the lyght of the worlde. Math v. b. He that hateth his brother is not in lyght. i John ij. b

The worckes of lyght. Ephe. v b

The armoures of lyght Rom. xiij. d

¶ Lecherye.

¶ A prayer agaynst lecherye. Eccleſi xxiii a. Loke this worde. Adulterye/ or aduoutry, or fornicacyon. Also. Ephe v. b

¶ Lyfe.

God hath geuē lyfe/ or the lyuyng soule/ or the spyrite of lyfe Gene. ii b

Of the lyfe of man/ loke Jam. iiij. d. i. Corint. vij c Job vii a. xiii a. Psal xxxix Deut. xxx d

Longe lyfe is promesed them that honoure their father and mother Exo xx. c. Deut. v. b. Ephe. vi. a.

Christ is the lyfe John xiiij a. Collol. iij i John. i. a/ which hath destroyed death: to thyntent that we shulde be the inherytours of euerlastynge lyfe i Pet. iii. d

Christ is ỹ breed of lyfe which geueth euerlastyng lyfe. Luke. vi. e

Christ hath euerlastyng lyfe in his hand, as ỹ father hath

A table of the pyncypall matters

hath: ergo he is God Iohn.d

The lyfe eternall ỳ was promysed / is declared vnto vs vp the preachyng of ỳ Gospell. Ephe.i.a. ii. Tim. i. a. i. Ioh. ii. d. The which they haue ỳ know christ. Ioh. xvii. a

¶ Lyuynge God.

The lyuynge God was the othe of the fathers. Ruth. iii. c Iudg. viii. d ii. Reg ii d

¶ To lyue.

Faythful men that be departed / do lyue in God Mat. xxii. a Luk. xx. d

Because ỳ christ doth lyue / we shal all lyue. Io xiii c

We do all lyue ỳ dye to ỳ glory of God. Rom xiii. b.

The christen man lyueth not to hym selfe / but vnto Christ ii. Cor v c

To lyue in god / is to dye from synne. Rom vi. b

To lyue in pleasures is death. i. Tim. v e

¶ M.

Manslaughter.

Manslaughter is forbyden. Exo. xx. c / xxiii. a. Deu. v. b. Mat v c, xix. c. Manslaughter is reuenged of God. Gen. ix. a: In exãple of the Iewes. Ezech xxi. a. The wylful murtherer ought to be put to death, by ỳ rulers. Deut. xix c Manslaughter cõmeth of wrath ỳ enuye as is to se of Cayn. Genesis. iiii. a / and of the Iewes which procured the death of Christ. Mat. xxvii b. Item of courtousnes / as Iezabell dyd for the vynyarde of Naboth. iii. Regum. xxi a: Item of Lechery. After that manet dyd Dauid cause Vryah to be slayne ii. Reg. xi. c & Herode. Ioh Baptyste. Mat. xiv c: Also of ambycyõ, as Herod caused the chyldrẽ of Israel to be slayne. Mat ii. c and Abymelech his xxvii. brethrẽ, to thyntẽt ỳ he myght raygne al alone. Iud ix. a: Like wyse dyd Athaliah cause al ỳ kynges bloude to be put to death. ii reg. xi. He that hateth hys brother is a manslayer / and hath not eternall lyfe abydynge in hym. i. Ioh iii. c ¶ Man

He is an olde man, which is not fylled w the holy gost but is led by hys awne affeccyons. Col iii b euell by nature gen. viii a, viii d' fylthy. Iob. xv. b, a lyar. Esa. ix d / Psal cxvi The sonne of wrath Eph. ii. a. bayne. Plat. lxv Iob xvi d He is a newe man which is ful of god / created lyke god in ỳ ryghtuesnes & holynes of truth Colo. iii / Eph iiii. heuenly. i. Cor xv. f a new creature. gal. vi d. made after the ymage & symylytude of God. Gen. i d. v. a ix / Sap. ii. d: And after that maner is Moses called the man of god. Deut. xxxiii a, Iosu xiiii b

¶ Master.

Christ is our master & none other. Mat xxiii a. which hath suffred many thynges. by ỳ Iewes: thys is no marueyle then. that we hys dyscyples do suffre. mat. x. c

Christ forbyddeth to be called Rabi, ỳ is to saye my master. Mat. xxiii b: let vs not then couet to haue degrees of scole. Iaco. iii. a. Our lyeng masters are described ii. Pet ii. a

¶ Mariage

Mariage is institute of God gen. ii. d: frõ which none shulde be refused for to auoyded fornycacyon. i. Cor. vii a for it is honorable Hebr. xiii. a: The prayse wherof is. Prouer xviii d: The forbyddynge of mariage then, is the doctryne of dyuels. i. Tim a: And he that breaketh it is punyshed by death Deut xxii. d. and bytterly reproued. Mal. ii. c. Raphael teacheth Tobi, how a mã shuld mary Tobi. vi d. An example of chaste matrimony in Sara. Tob iii c

The holy estate of matrymony is strayter then any other. for it may not be separat but for aduoutry. Mat. xix b ¶ Mary.

Mary is called happy, because she beleued. Luke. i d

Mary commaunded to be done al that Christ shulde saye. Ioh. ii a

Mary prayed God with other. Act. i a

¶ Medyator

Onely Christ is medyator betwene God and man. i. Tym. ii b: Hebr. viii. d, ix. c d xii. b ix. f xii f. i Iohn. ii a. iii. b, Eph. iii. b Rom. v a viii. Ioh. x. b

¶ Members

By the vnyte of our members, we are moued to cõsyder. i Cor. xii. c. for we are the mẽbers one of a nother. Roman xii. b

Oure members as well outwarde or inwarde shulde not be applyed or geuen vnto synne. Rom. vi. b: for they are the temple of the holy gost. i. Cor. vi d.

¶ Merye.

In lokynge ouer the Bybie, as well the newe as the olde Testament / I haue not founde thys worde merye. Merye then is nothynge: for to merye / is to bynde God vnto his creatures, and to obscure the merye of Iesus Christ by which only we are saued: not accordynge to oure worches or meryes / but accordynge to his holy purpose and grace / which was geuen vnto vs before all tyme. ii. Timo. i b. Tit. iii. b: It is then by grace that we are saued through fayth / & not of vs / but by the gyfte of God / to thyntent that none do boste hym selfe Ephe ii Roma. iii. iiii. For the trybulacyõs of this worlde are not worthy of the glorye that shal be shewed vnto vs. Ro viii And yf we haue pacyence in thẽ / that cõmeth of God. i. cor in iii How then can we glorye / that we do merye that thynge which is none of oures, in as moche as God doth and accomplyssheth in vs the good wyll. Phil ii.

¶ Masse.

This worde masse is not in the Bybie / translated by S. Jerom, nor in none other that we haue. And therfore coulde I not tell what to note therof, but to sende the reader to the soupper of our Lorde Iesus christ. i. Cor. xi. Act. xx. b. c

¶ Mynystracyon

Of the mynystracyõ of the poore christen sayntes loue. Ro xv b. ii. cor viii b. ix. a b.

The mynystracyõ of the attonement made by christ receaued of Paul. ii. Cor v. d. The mynystracyon of the worde, is the preachynge of the gospell of grace. Acte xx e Christ came to be a mynyster, geuyng his life for our helth mat xx g mar x g the whych also is ỳ mynyster & byshop of sayntes sitting on ỳ ryght hãd of hys father Eph. viii a

Diuers mynystracyõs be geuẽ in the churche Eph. iii b i Cor in xii. a.

¶ Mynyster or Bishop.

Who ought to be mynysters of god. Leu xxi. c

Christ geueth rules or ordynaunces to the mynysters of the worde. Mat x. a.

The

The mynysters shulde feade theyr flocke/and not deuoure it. Joan xxi e

In the mynysters shulde be great charite/the which is declared/by ỹ Christ asked Peter thre tymes/ Peter louest thou me. John xxi.e

What the loue of a mynyster ought to be / towarde them that he preacheth to Phylyp.i a

The mynyster ought to preache the worde of God. i.Peter.iii.c.

If the mynyster do preache any workes necessary for the remyssyon of synnes, he is abomynable and excommunycate. Galat.i.b

The mynystres are warned to suffre all thynges for Chrystes. Mat.x.c. Joan.xii.d

No man maye be a mynyster/yf he loue not Christe better then hys father and mother Mat x b

The mynyster ought to praye / that the holy goost myght worke in the hertes of the beleuers/ and dewly his office/ not leauynge it vndone for mynystrynge to the poore. Act.vi a. And geue thankes when he perceaueth ỹ the worde of God doth bryng forth fruite Phili. i a.i Tessa.i.a, without seking of his awne. Phili.c. Or vnhoneste lucre. Tyte.i a. i.Tessa.i a. Which thynge doing/men are bounde to ayde hym. Mat.x b Rom. xv c. Gala.vi.d.i.Tessa.v c: after the ensample of the Phylyppās/ which dyd helpe Saynt Paul. Phylyp iiii.b

A mā ought to praye vnto God / ỹ he vouchsaue to geue good mynysters Mat.ix d: whō men are bounde to loue.i.Tessa.v c. And honoure them.i. Tessalo.v b.

¶ Pyracles

The Prophete which wyl wythdrawe men through myracles / from the true loue / ought not to be heard/ but slayne. Deuteronome.xiii a

The power to do myracles is geuen by the spryte of God.i.Cor.xii b/ Acte.iii b.viii.c/ for the confyrmacyō of the worde. Mar.xvi.d Act.xiii.a Heb. ii a. Luke iii Reg.iii.of many myracles.

A man ought not to reioyce that he hath power to do myracles/but because that he hath his name wrytten in heauen. Lu.x.c

¶ The mercy of God towarde vs.

God is ryche in mercy. Eph.ii.a a.ii Cor i a.ii Reg. xviii c Psal.xxxiii. Joel ii d. The prayse wherof is Ecclesiasti xvii.d xviii.a: In exāple in Dauid.ii reg viii.d

Samuel setteth the mercy of God before the people/ which asketh after a kyng.i.Regum.xii.b

God hath delyuered hys people thorow mercy. Exo. xv.c. Ezech.xxxvi e. And geueth vs all thinges by mercy/ wythout oure strength Deu.viii d & i.Reg xii.d

Mercy to them that chaunge their lyfe from euell vnto good. Deu.xxx.a xxxi a Ezech xvi xviii.e. Ose. xiii.e. Esay.lv.b Whō God hath predestynate & forsene to do it/ Rom.ix.c/ An example in S. Paul i. Timo.iii.c. also in the gentyles. Roma xi.d

¶ The mercy of men towarde men

Mercy is more then sacrifice. Mat.ix.b xii.a Marii.c. Ose.vi.c Prouer xxi.a. Let vs then be mercifull w a glad wil. Ro xii b/ as our father in heauē. Lu vi.f. forgeuing one another euē as God hath done vnto vs thorow Christ. Eph.iii.g To thyntent also that we may helpe the necessite of our neyghbour Col.iii.b: for mercy is promysed to the mercyfull. i.Re.xv a. & blessyng. Prouer.xi.b.xii.b. Mat.xv.d

He ỹ doeth no mercy, shall receaue iudgement with out mercy. Jam ii c/ wherof the Pharyses are rebuked Mat.xiii.c. Luck.vi.f

The prayse of mercy. Prouer.xiii c.xix c: An exāple of mercy in Dauid.i.Reg.xxiii.b

¶ Mortyfycacyon.

A mā must mortyfye ỹ mēbres of the body of synne. Col.iii a/ & ỹ euery daye for Chrystes sake. Ro.viii.g.

Paul after the exāple of Christ / doth beare the mortyfyinge of Christ in hys body/ being euery daye sette forth to dye for hys brethren. ii. Corin.iii.c

¶ Murmuryng

Let vs not murmure agaynst God/ to thintent that we perysh not as the chyldren of Israel.i.Cor x b. Let vs then do all thynge without murmuryng Phylip ii.b For a man ought to shonne it. Sapien.i. Of murmuryng loke Nume.xi.a/c.xiii.d.xiiii.a.xvi.f xx. a. xxi. b. xxxii.b. Also Exod.xvi.a.xvii.a. Also Deutero.i.d.e

¶ Meates

God dyd shewe vnto Peter in a vysyō ỹ it is lawful vnto the faythfull / for to eate of all maner of meates. Actu.x.b. Roma.xiii.a

Meates are ordeyned of God/ for to take them with thegeuynge of thanckes .i.Timo.iii. a

The meate is sanctyfyed / by the worde of God and prayer.i.Tymo.iii b

For the chose of meates, a mā ought not for offende hys brother. Roma.xiii b

To teache that men are bounde for to abstayne from certayne meates is ỹ doctrine of deuyls.i. Tim.iii. a

¶ The name of God

The name of God ought not to be taken in vayne. Exo.xx.a. and Deu.v.b

The callers vpō the name of God ought to separate them selues from all iniquyte.ii.Tymo.ii.c. As Enos dyd/ in whose tyme/ men began to cal vpon the name of God. Gene.iiii.d

There is none other name geuē vnto men/ wherby they can be saued/ but ỹ name of Jesus Christ. Act.iiii b. The which we praye ỹt may be declared, celebrate/ & glorifyed thorowout all the worlde Mat.vi b Psal. viii as Dauid dyd.ii.Reg.viii.d. For the loue of which God doth not forsake the people that knowledge their synne.i Reg.xii d

The name of God is blaspemed thorow oure euell lyuynge. Roma.ii.d. i Timo.vi.a

He that blaspemeth the name of God/ is stoned to death. Leui xxiiii.b. for it is he only ỹ shuld be called vpon. Jere xiii b Phylyp ii b. An example in Abrahā Gene xii c xiii. a: Also in Isaac/ Gen. xxvi f: Also in Moses Deuter xxxii.a Whosoeuer therfore doth call vpon the name of God shalbe saued. Joel.ii g

¶ Newe

The newe testament is the remyssyon of synnes/ by the bloud of Christ Mat xxvi c. Mar xiiii c. Luke xxii b. by the which God hath promysed to geue new lawes

in our hertes/ & not to haue remẽbraunce of oure synnes Hebr viii.d.x.c.Gene.iii.c.of the which Paul hath receaued the dyspensacyon.ii Corinth.b.

He ought to be a new creature þ beleueth in Christ. Gala.vi.d.& walcke in the newnes of lyfe. Roma.vi.a doyng all his worckes by the spyrete of God.Rom.viii.b

Let vs therfore do on the newe man/which be hath create in vs.Ephe.iiii.c, to thintent that we maye lyue in ryghtuolnes and holynes.

¶ Neghboure

Whosoeuer hath necessyte or nede of our helpe, is our neghbour:whõ we ought to helpe:as christ teacheth vs by the parable of the Samarytane. Lu.x.c, takynge care & charge of hym.Eccl.xvii.b/ with out despysyng of hym.Mala.ii.b/and reclaymyng hym. Eccl.xix.b and iudgyng hym.Jam iiii.b:but plesyng hym vnto hys edyfyeng.Ro xv.a. And louyng hym as our selfe. Leui.xix.c/Mat.xxii.d:for in so doyng the lawe is fulfilled Rom.xiii.c ¶ O

¶ Oblacyon.or offrynge.

Oblacyon for synne pleaseth not God Psalm.xl/ Heb.x.b.for Christe is ones offred in an oblacyon for our synns,& for our sanctyfying. Heb.ii.g, he nedeth therfore nomore to be offred Heb viii.x c

Christe hath geuen hym selfe for vs vnto God / an oblacyon & sacrifyce.Ephe.v.a . By the whych we are sanctyfyed. Hebr x.c

Of the oblacyons of the olde testament loke. Leui. vi.c,ix.a,xvii.c Num.viii a xv c,xix a

¶ Obedyence

A man must obeye vnto the voyce of God.Ero.xv.g Deutr.xxx.d:for he that obeyeth it is blessed. Deutro. xi.d/and he that obeyeth it not / is cast of. An example in Saul.i.Re.xxviii.c.Item of Iean Iosu.viii.d.let vs then be bedyden of obedyence.i.Pet.i c specyally to God more then mã.Act.v c:Also to our parents . Ero. xx.b/Leui.xix.a/Deu.v.b/Tobi iii.a. An example in christ Lu ii g Phi ii.b.Also to our superiours Ec.xvii a Heb xiii.c.An example in þ Israelites.Deu.xxviii.d

God had leuer that we obeyed his cõmaundementes then to do sacrifyce vnto hym.i Reg.xv.e Eccle iiii.d. whych we do when we are chosen of God.i.Pet.i.a

¶ P ¶ Prayse

Geue prayse vnto God.Apoca xix a

God is oure prayse/ whom we shulde laude / knowledgynge that all that we haue, commeth of hym. Ero. xv.a. Deu.x.d.An example in the Israelytes.Iosu.xvii d.Also in Anna.i.Reg.ii.a.Also in Salomon.iii.Reg. viii.b.Also in Dauid ii.Regũ.vii.c.xvii.a. Also in the Apostles Luk.xxiiii.

A man ought to offre the sacrifyce of prayse vnto god thorow christ.Heb.xiii.c.

Prayse shall be vnto euery man from god. i.Cor. iiii.a.

Prayse is dyscõmendable in a mannes owne mouth. Prouer.xxvii.a.for he that prayseth hym selfe/is not cõmended:but he that is praysed of God ii.corint.x.d

¶ Prayer

The prayer þ christ teacheth vs Mat.vi.b. Lu.xi.a

The prayer of the chrysten ought to be contynuall, & feruent/the which thynge christ sheweth vs by a symylytude.Lu.xi.a.xviii.a To the which thinge also he doth exhorte vs.Mat vii.a.Also S.Paul Roma.xii.c Eph.vi.c.coll.iiii.a.& i.Tess v.d.And S Peter in his ii epyst i.Pe.iii.b.for the contynuall prayer of þ ryghteous is very acceptable to god.Jam.v.d.An enlample in Ezay ii Reg xviii.a.And therfore Paule wylle we praye purely in euery place without wrath or dyssencyon i.Timo.ii.c. John.iii.c.Psal.cxi. ¶ Peace.

Peace doth sygnifye the rest of conscience & sykernes agaynst the deuelloure aduersarye: And generally the aboundaunce of all spirituall goodnes: because oure synnes are forgeuẽ vs by christ:Of whych thinge loke. Esai.liii.Jere xxxi . Ose.ii.The whych thynge also S. Paul doth wryte vnto thẽ that he writeth vnto . Rom. xv c.Ephe i.a.ii.Tessa iii.d . Of which god is þ author i.Tessa.v.d i.cor.xiii.f And christ þ preacher.Eph ii.d

Peace be with you / is a maner of gretyng very famylyar amõge þ Jewes.for which we saye:God sauc you/ or god spede you.i. Reg xxv a.Gene.xlii.e. Judg.xix.a

Christ delyuereth peace to his apostles.Luke xxiiii f. Jo.xiiii.d xvi.f xx.e:whych thynge cannot be comprehended by mannes reason Philip.iii.b.

We ought to haue peace with all men. Roma.xii.d Hebr.xii Ephe.iii a.i.Pet.iii.b with them that do call vpõ þ name of the Lorde.ii Tim.ii.d And be mynysters of the worde of God.i.Tess ii c:for the Lord hath called vs to peace & vnyte Collos.iii.b.

¶ Poore.

We shall haue all wayes poore amõge vs. Mat xxvi.b Deu xv b: To whom men ought to do good Lu.xiii.c Rom xii.b.xv.ii.cor.viii.b ix a/b/c. But we shall not haue christ alwayes corporally wyth Jo.xii.a.Matth. xxvi b:although þ he were made poore for vs.ii.cor.viii. b.Let vs then haue pytie vpon thẽ Prouer.xxi.b: For þ which is done vnto þ poore is done vnto christ. Mat.xxv.d

¶ Pacyence.

Pacyence is praysed Prouer.xvi.d / & necessarye for chrystenmen.Hebr.x g:for it engendreth tryall.Roma. v.a.An example in the prophetes Jaco v.c. Item in Job. xii.a. Item in Tobi.ii.b Item in Paul i.Cor.iii.c.Also in the Thessalonicenses ii.Thess.i.b We ought then to be pacyent / in supportynge one another / & not hasty to reuenge.i.Thess.v.c.Collo.iii b.i.b.Jam.v.b:For he that hath charyte is pacient.i.cor xiii.And doth exercise hym selfe in good worckes.Jam.i.a.

¶ Persecucyon.

Persecucyon to them that wyll lyue after the worde of Christ.ii.Timo iii.c:wherof Christ doth warne vs Mat.x.b/c:for it withdraweth yf the faith be not lyuely from the worde of God. Mat.xiii.b: But he that is persecuted in one cyte/let hym flye in to another.Mat. x.c.knowyng that the persecucyons cõme of god. Psal. xxxiii: from which he can delyuer men . An example in S.Paul.ii.Tim.iii.c.A man muste then take them patiently i. Cor.iiii ca praye for his persecuters.Matth. v.g Roma xii.c. ¶ Perseueraunce or cõtinuance.

Perseueraunce in the truth/is geuẽ of christ vnto þ faythfull i.cor.x.a.To the whych he doth coũcell vs. Jo. xv:for he that cõtynueth vnto þ ende (although þ he be greatly persecuted, shal be saued.Mat.xxi c xxiiii.b

Pesti-

¶ Pestylence

God doth sende pestylence, whē men do dysobeye his worde. Deu xxviii b Leuit.xxvi d.iii Regum. viii d.

Dauid dyd chose p:stilēce to chyntent that he myght dye with other.ij. Regū xxiii.c. The which craued after that he had knowledged hys synne.ii.Re.xxiii.c

¶ Pyete

Loke vpon the worde Sacrysyar/ hereafter in the letter. S. ¶ Predestynacyon

The p:destynate are sayntes o: holy people made lyke to the Image of ꝑ sonne of God. And called / iustifyed & glo:yfyed by hym. Roma. viii.f

God had p:destynat before the makyng of ꝑ worlde/ for to redeme vs by the bloude of hys sonne / for to saue & make vs his chyldren by adopcyon acco:dyng to the purpose of his will, for to declare his mercy more clerely vnto the worlde/ by the whych he hath reconsyled vs vnto hym selfe, by the meanes of hys dere sonne Jesus Chryst Ephi a.i Timo.i c.j.Pet.i.d. Luke Roma.ix c. xi a. Act ii d i.cor.i.d. Gala. i.c.j Pe.v.c. Prouer. xvi. a.b.xx.d. Amos iii b Jere.x. Lamē iii.e. Eccli. viij b.xi.b j.Reg ii.a b.d x.d iii Reg.iii.d. Jo.vi.d.xiii.b. Mat.i.c. Esa.ix xi.a ij thess. ii a. Then the carnall and sensuall people cānot cōp:hende the electyō & p:destynacyō of God: because they stryue for to saue thē selues, by their awne wo:ches & mentes / whych cānot be: But ꝑ chyldren of God do wayte for they: healthe, by Jesus chryst. j.Cor.i.d

¶ Preachers.

To p:eache, is to prophecy & expounde the worde of God. j. Pe. iii.c. which thynge no mā ought to do/ except he be sente. Roma.x.c

Preachers of ꝑ word of god are promysed. Esa xxx.e Anna a prophetesse p:eacheth ꝑ christ is come. Lu.ii f

Those preachers ꝑ preache any other thynge/ then the gospell of chryst/ are to be refused. ii. John.i.c. the wyckednes of whom is set out. ij. Pet.ii.a.b.c

¶ Praye.

Chryst prayeth for vs. Joh. xvi f. xvij b. Heb. v. ij d. i f for he knoweth that he is hearde of hys father John xi e Whe ꝑ wyl praye/ ought to forgeue. Mar xi c

A man must praye wt voyce & wt mynde. j Cor xiiij.c & wt great trust. Psalm xi b. for yf two o: thre be assembled to gether in the name of Chryst they shal obtayne all that they requyre. Jam.i.a. Matth. xviii. c. So that they praye in fayth and knowledge their synne. iii. Reg. vii d e.f ¶ Prynces

Prynces are the mynysters of god Roma. xiij. a b. which ought to be wyse dyscrete & ernest. Deute i b. To whom Ezechiel maketh an exhortacyon. Ezec. xlv f xlvi.c. Also Sopho iii.a. Also Amos vi a.a Mich iij a.c

Euyll prynces haue euel mynysters. Prouer xxix b Eccli x a

Chryst is the prince of pastoures i.Pe.v.b. And the head of all pryncypalite. Colos.ii b

The prynce of thys worlde is the deuell / whych is banquysshed & ouercome by chryst Joh. xii.e Eph ii a

¶ Prophesye

Prophesye is the gyfte of god geuē by ꝑ holy goost: & not by the wyll of any man Roma.xii.a.b. ij pet. i b. The which spryte beareth wytnes of chryst. Apocal. xix.c. The which is sometyme geuē to euyll men. Mat. vii.d. Incrāpie in Saul.i.Reg xviii. Also of Cayphas. John.xi.g. for them that wyl not beleue. iii. Reg xvii.c.d

There are two sygnes of true prophecye: the one yt the thinge whych the prophete hath shewed before/ do come to passe. Deut viii c The other yt he do not withdrawe the people from the true worshyppyng: whych is to serue in spryte & trueth one god onely. Deutr. xiii. So che prophetes can not speake but soch thynges as god hath put in theyr mouth. iii. reg xvii.c. And are not wythout auoyde Mich. iii pre and that in the syght of kynges. iii. Reg. v c

To prophecye, for to teach in expoundynge the mysteryes of the holy scryptures. i. Cor. xi. a xii d xiiii. f

Paul doth putte dyfference betwene a prophete & a teacher: for a prophete is he that teacheth the thynge whych god hath opened vnto hym by hys spryte, to ꝑ edifying of the church. Eph. iii: but a teacher is he, that teacheth ꝑ only worde of God, hauig fyrst bene taught it by men. which thynge for all ꝑ / he cānot do wythout the gyfte of God: for it is one & the same spryte whych worcketh all thynges in all men. i. Cor. xii d.

Sometyme prophetes haue bene called seers. i Re. ix b. By whom God was wonte to answere those that asked councell at them. i. Reg xxviii. a. & to withdrawe them from their Idolatry. iii Reg. xvii. b

Foure hundreth false prophetes dyd councell kyng Ahab / for to make warre agaynst Ramoth Galaad/ but Micheas the prophete of the Lord / being but one man allone dyd councell the contrary. iii Reg. xxii. a: A man ought not then to dyspyse prophecies. i. Tes v.d: But rather praye for to haue suche a gyfte. i cor. xiiii. a

Agaynst the lyeng prophetes. Ezech. xiii. c

Jeremye cōplayneth of false prophetes. Jere. xiiii. b Of whō a mā ought to take heade. Mat vii. b: For their doctryne & ꝑ doctrine of ꝑ prestes is full of lyes & couetousnes. Jere. viii: Because they preache for nothynge but for lucre o: gaygnes. iii Reg xii. b.

¶ Prouidence.

The prouydence of God towarde hys seruauntes. Psal. cxlv.b. Prou xo a xix.c. Mala iii.d: A man maye not then denye the prouydence of God. Eccli v b: For Claye reprouyeth thē that denye it xl. cap. g.

By the prouydence of god all thynges happen vnto vs Eccli. xi. b. In exampie in ꝑ Samaritan / which wolde not beleue the lepers that shewed thē the greate bōger to cōme, by the prouidēce of god. iii. Reg vii. b. c Also by the prouydēce of god Abymelech dyd not lye wt Sara. Genesis xx b. Also by the prouydence of god the people of Israell dyd lacke nothinge. Deu. ii. b. Also by ꝑ prouydēce of god / Iday dyd sende Dauid into ꝑ host of Saul. i. Reg. xvii. b for other exāples of godes prouydence loke. i Reg. xix c. xxvi. b. xxix. b xxx. c Also. ii. Reg. xvii. g. iii Reg. xii. e xvii. a. iiii Reg b. a. but a.

There is nothyng ꝑ comforteth a faythfull mā more than to consyder that nothinge happeneth vnto hym / wt out the prouydence of god pre euen vnto the fallyng of one heare of hys head. Mat. x. b. And he that beleueth not the prouydence of god / is not worthy to lyue. Psalme. xiii

A Table of the pyncypall matters

¶ Prudence

Prudẽce is somtyme taken in ꝯ scrypture / for a certayne subtelcye / by ꝯ which ꝯ carnal mã doth gouerne hymself warely in his busynes. lu. xvi: which. l. Paule calleth worldely wysdome / which is death before god. Ro. viii. a: Dar. iii c. by ꝯ which a man shulde not gouerne hym self. Prou. iii. a wherof also Jonadab was full. ii. Re xiii. a. Itẽ prudence is takẽ for an adulemẽt by which eny mã taketh hede to ouerpasse ꝯ same thynge to ꝯ which he is called: To thintẽt ꝯ he myght serue ꝯ glory of God & ꝯ profet of his neghboure. And thys to do / christ doth warne vs. Mat x. b Itẽ. i Pet. i Pet iii. b. Prudence & wisdom or sapiẽce; are Joyned cõmenly together in the scrypture: wherof wisdom or sapiẽce doth cause one to vnderstande those thyngs which be of God. i. cor. i. xii. a. ꝯ prudence to perseuer or contynue styll in the same Eph. i. prou. xiii. d: to the which we are exhorted. prou. i. a. iii b, vii. a. ix. a xvi. b. In exãple in Dauid i Re. xviii. b. c ¶ Psalmes.

We muste synge vnto God wyth Psalmes, Hymns & spyrituall songes, wyth geuynge of thankes in the spyryte & hert. Judg. v. a. i cor xiii c, Eph. v. d. Col. iii. c Psal. viii d x. a. Judit. xvi. a ¶ Publycanes

Publycanes are those that do gouerne the cõmune threasures / specyally tolles or tares / The which were somtyme in great reputacyõ among ꝯ Romanes: but odyous to the Pharyseys / because they dyd gather tribute of ꝯ Jewes in ꝯ names of ꝯ emperour of Rome: And therfore dyd they caste in the apostels teeth / that christ did eate wt the publicans Lu. v. f: And because he was their frende Lu. xix. c. Of Publicanes loke Mat. xviii. b xxi. c lu iii. c ¶ Purgatorye

Thys worde purgatorye is not in the Byble: but the purgacyon & remyssyõ of our synnes / is made vs by ꝯ abundaunt mercy of God. Luk. i. g. Mat. ii. a: onely by christ. Mat. i. a by the sheddyng of his blood. Mat. xxvi. c. Mar. xiiii. c. Lu. xxii. b. Ac. xiii. g Eph. i. b. Heb. i. a. ix. d. i. petr. iii. c. i. Joh. i. c / ii. b: Apoc. i. b For he is ꝯ reconcylyng of al ꝯ synnes of ꝯ whole worlde. i. Jo. ii. a iii. c: & hath shewed hĩ self takyng on hym oure flesh / & also dyenig / beryng our synnes vpõ hys backe / for to do thẽ awaye. i. Jo iii. Rom iii d, i. pet. ii: To thintẽt ꝯ he myght purge vs of synnes, in ꝯ which thys worlde was voũde. Gal. i a, i. Tym. i d. ꝯ beleue in hym which is the sãme Jo. i. d / once offered for al: So ꝯ there remaynyth none other / which cã frõ hence forth pourge vs of our synnes. Heb. ix g x c be then ꝯ wyl pourge hys synnes thyrough fyer or by any other meanes thẽ by the passyõ of christ denyeth hys sayd passyon as it is to see by ꝯ places before alleged: & shal be greuously punyshed / because he hath despysed so greate a grace. Heb. x. e ¶ R. ¶ Ryghtuous

No man is righteous in the syght of God. Job xiii. b ix. a xxv. b. Eccle. vii. a. Abrahã is reputed righteous because he beleued. Gen. xv. a He that is not ryghtuous / hauing perfayt charitie / is not of God i. Jo iii b

To the ryghteous is no lawe geuen: for he doth al thyng freely by the spryte of god. Gal. v. d. i Tim. i. b

The ryghteous lyueth by fayth Rom. i. c. Heb. x g. vpõ whom ꝯ eyes of the Lorde do loke. i. Pet iii. d whose prayer also is very acceptable. Jam. v. d. Prou. xv. d.

The ryghteous are wyth moche a do saued in thys worlde ꝯ is / escape tribulacyõs for ꝯ name of christ. i. Pet iii. d, by the which he is proued. Eccli ii. a. xxvii. a. Prouer xvii. a ¶ Manes ryghtwesnes.

There is no ryghtwesnes in man: no not in the most holy. Job iii. d. ix. a. xiv b. Esai. xlvi d. Lett vs not then attribute it vnto oure ryghtwesnes / ꝯ God geueth vs ꝯ enheritaunce of ꝯ euerlastyng lyfe. Deut. ix a: For they ꝯ wyll establysh their awne ryghtwesnes by workes / are not subiecte to the iustyce of God. Roma. x. a

The ryghteousnes of God is made knowẽ vnto vs by hys workes. Job. xxxvi. a. xxxvii. a. Christ is oure ryghteousnes i cor. i. d. Esai. xlvi. b. xlv. b. lvi. b / the which is geuen vs of God through Christe. Philiph iii c. The whych also we shulde wayte for by fayth Gal v a

They are free frõ iustyce / ꝯ is to saye haue no ryghtwesnes, whych are seruaunts to synne Roma vi. For ther is no felosshyppe betwene ryghtwesnes & vnrighteousnes ii cor. vi c For the wrath of mã doth not ꝯ righteousnes of God Jam. i. c the frute wherof oughte to be sowen in peace. Jam. iii. d. ¶ Rulers

Euell rulers passe not vpon the causes of the poore. Prou. xxix b And for all ꝯ men muste be obedyent vnto thẽ. Baru ii. not withstãdyng ꝯ they be infydeles i Pet. ii. c Col. iii d. Eph v b. But so that they commaunde nothynge agaynst God. Act. v. e Of the obedyence we vnto ꝯ rulers loke. Rom xiii. a / b, c. To the whych christ payed tribute. Mat. xvii b What the rulers shuld be. Exo xviii d. Deut. xvi. d. That is to saye / suche as Jethro sayde vnto Moses Exo. xviii d Deut i. c. To the whych men owe reuerẽce. Exo xxii. d Prouer. xvi. b xvii d. xix b xx a. And not to detracte or speake euell of thẽ Exo. xxii. d, nor to esteme their office lyght Eccle viii. a

¶ Rabi.

Rabi in Hebrue signifieth (my master. Jo. i.) which thynge one shulde not desyer to be called. Mat. xxiii a

¶ Reason.

A man shulde not trust vnto the iudgmẽt of his awne proper reason. Deut. xii a. Prou. iii. a xii. c. xiii b.

A reason ought to be geuẽ to all thẽ that do demaũde / of the hope that we hope in Christ. i. Pet iii. c

A reason shall be geuen by euery one of vs, before ꝯ iudgmẽt seate of Christ. Ro. xiii b ¶ Redempcyon.

The redemption which shulde be made by ꝯ bloud of Christ, was ordeyned before the makyng of the worlde. i Pet. i. d Of oure redẽpcyon loke. Eph i. b. Hebr. ix. c

Christ is the redemer of all men i Cor. i d i Timo ii d The which hath geuẽ his lyfe for ꝯ redẽpcion of many. Mat xi. b Mar x. c which was prefigured in ꝯ deliuering of ꝯ childrẽ of Israel. Exo. xv. c: Deu ix. d. iii. Re. viii. d

¶ Refuge

God is our refuge ii Re xxii a. Psal x b / xlvi. a / xciii. d, cxliii a. Jere. xvi d The cityes of refuge. Jolu. xx g Num. xxxv, a Deut. iii. a xix / a ¶ Rule

We shulde contynue in one rule / thynkynge / lokinge & beleuyng one thyng ꝯ is to saye / ꝯ we can not haue ꝯ euerlastyng lyfe ꝯ is promysed vs by ony exterior or outwarde worcke. Phili iii. d: Thys is the rule of Christ And he ꝯ foloweth it, ꝯ peace of God shal reste on him. Gal.

Gala vi.d.vj.Cor.x.d The rule for an elle/a yarde/or a perche/oughte to be true & iuste.Leui.xix.g.

¶ Relygyon.

Relygyon/for obseruynge(not of cloystre rules)but of thynges ordeyned of God.Exo.xii.d. Leui.viii.d.xvi.g. Num xix.a Relygyon/for the secte of the Pharises/ which were proude Ypocrites & full of ceremonyes, of which S.Paul was at the fyrst.Act.xxvi.b

Cornelius beynge captayne of the Italyans armye/ is called a relygious man/& yet he had made no monasty call vowes.Act x.a The true relygyō of the Chrysten standeth not in the dyuersyte of habytes or of vowes:but in vysytinge of the fatherlesse & wydowes in their tribulacyōs,& in keppynge a manns selfe pure from the wyckednes of this worlde. Jam.i. ¶ Remyssyon.

The remissyon of synnes/thorow Christ onely. Act. ii.f. Colos.i.f. which hath bene preached by the apostles, as Dauid had shewed before.Psal.xix. ¶ Reste.

No reste vnto them which obeye not the commaundementes of God.Deut.xxviii.g. Reste is promysed to them/which beare the crosse of Christ.Mat xi.d.

We shall entre in to the reste of God/yf we beleue in hym.Heb.iii.a Apo.xiii.c:for after tribulacyon god geueth reste.ij.Thessal.i.c

To reste/for to dwell in peace whout busynes Psal.xv

To reste or slepe/for the naturall death.iii.Reg.iii. Psal.xiij.i.Corin.xv.i Tes.iiii.Act.vii ¶ Resurrectiō

We ought to beleue the resurrection of Christ,as he hym selfe hath shewed it.Luc.xxiii.a.Ro.x b.John.xx.c Mat.xxvij.a:And Dauid tolde it before. Psal.xvi xlix Actes.ij.d e. The vertue & strength of the resurrection of christ.Ose.vi.a.i.Cor.xv.c.Rom.viii.d.vi.a.i.Pet.i.a: The which thynge hath bene wytnessed by synges & myracles.Actes iiii g. The wyll of the father,is to rayse vp thē that beleue in hym.Jo.vi.d.The which thyng Job knewe ryn.b.Also Daniel xii.a. Also Judas Machabeus.ij.Mach xii.g.

What how/& when it shall be.Ose.i.Cor.xv b.Phili. iii.d.Thessaloni.d/ and how the faythfull do delyuer it/ Luke ii.Cor.v.a ¶ Retrybucyon,or geuyng.

God geueth vnto euery mā accordyng to their fayth & ryghtwesnes.i.Reg xxvi.d ii.Re.xxij b ¶ Ryches.

God is ryche.Rom.x.c.whych maketh ryche/and maketh poore.i.Reg.ii.b

God hath chosen the poore of this worlde/ryche in fayth. Jam ii.a The faythfull are made riche by Jesus christ. i.Corin.i.a.ii.Cor.viii.b. Of ryches Luke.i.Timo.b/& Ryches euell gotten do perysshe.Prou.xviii.b

The temporall ryches/whych christ calleth the wycked māmon as the cause of all iniquyte,men ought for to geue vnto the poore.Lu.xvi.a:for a mā can not serue God and rychesse.Mat.vi.c.Luc xvi.c ¶ Rome

Rome the proper name of the cōcubine Nachor.Ge.xxii.d Balam prophecyed of Rome.Num.xxiiii.d.

The Romaynes condēpned no man,without he were harde.Act.xxv.e:And dyd not let Paul to preache the gospell/vnto all thē that cam to hym in his house.Act.xxvi.e g

¶ S. Soule.

Soule,for euery lyuing mā.Ro.xiii.a.i.Pe.iii.d.& for the lyfe.Leui.xvii.c.nūb.xi.b.Josu.ii.c Christ is the bishop of our soules i.Pe ii.d.of whō the mynysters shall geue accoūte.Hebr.xiii.c The soules of thē that were slayne for the worde of God/were shewed to John. Apoc. vi.c

¶ Supper

The supper of our Lord,is a holy memorye & geuyng of thankes, for the deth of Christ. Mat.xxvi c.Mar.xiiij. c.Lu.xxii.i.cor.xi.e.f.d The supper ought to be done in charyte.i cor.xi.d:for whosoeuer cōmeth thither vnworthely,that is without fayth dāmeth hym selfe.i cor.xi.g Bodely punyshemēt/ cōmeth to thē that take the supper vnworthely.i cor. ii. g The vse of the supper was in the tyme of S.Paul sumwhat corrupt/for which cause many were punyshed.i.cor.xi.e.g ¶ Strength

Gods oure Strength.Exo.xv.a ii. Reg xxii.a.Jos. xxii.e.the which Hannah confessed.i.Re.ii.a Pharao resysted the strength of God the power of God myght the better be knowen Exo.ix.c.Ro.ix.b ¶ Swerde.

God is sayd to whette hys swerd/when he wyl punish Deut.xxxii.f. The swerde is sente of God agaynst thē that worshippe Images.Deu.xxiii.d/& kepe not hys cōmaundemētes.Leu.xxvi.d He that strycketh with the swerd shal perysh with the swerde. Mat.xxvi.c.Apo.xiii.c The ryght of the swerd Gen.ix.a.Exo xxi.d/Leui xxiiii.c deu. xix.d.Wherfore the rulers do beare the swerd/loke.Ro.xiii.b

The swerd of the spryte cuttynge on both sydes/is the word of god which a mā ought to take for to ouercōme our enemye.Heb.xiiij.c/Apoc.xix c/Ephe.vi.c. The swerd death & debates shewed before to thē which shall mayntayne the gospel Mat x.d ¶ Sacrifice or host

Christ is the sacrifice.Heb.vii.d/viii.a:offred once for vs/x b/which muste be offred nomore: for through hym are our consciences pourged frō synne/ which thyng no sacrifice coulde do.Hebr.x.a The sacrifices & offeryngs whych prefygured christ,ceased at the cōmyng of him heb. viii.a.ix.c God beyng cōtent with the only sacrifyce of Christ doth refuse al other offeryngs & obiacyōs.Hebr x.b

They whych wylyngely do forsake the gospel/cā by no sacrifyce/be pourged frō their synnes.hebr. vi.b x.e Good cōuersacyon is called a sacrifyce or an hoost.philip iij.c To geue vnto the poore/is a sacrifyce acceptable to god Hebr.xiii.c.Phyl.iiii.d Let vs offre vnto god through christ/the sacrifice of thankes geuyng.Heb.xiii.c Loke vpon the sacrifyces of the olde testament.Leui.iii.a b.b d/vi.a Nu.xv.c xviij.a ¶ Sweare

An othe is a confyrmacyon of thynges/whych are in question amonge men,by the callynge vpon of the name of god.Heb.vi c.whych thynge ought to be vnto god Nu. xxx.a.deu.vi.d x d/ with out swearyng by the name of straūge goddes.Exo.xxiii.c/& for the profet of our neghboure.In exaimple in Paul.ii.cor i d.And to the Judge that receaueth the othe of sothe a one/to whom a mā hath geuen any thynge to kepe.Exod.xxii b Our Lorde also hath sworne by hym selfe gene.xxii.c.But a mā must not sweare in vayne Deu.v.b/nor for sweare hym selfe.Leu. xix.c:for cursed be he that sweareth by the name of god/& lyeth.Zacha.v.a. We shulde then be so true one of vs to another/& carefull to saye the truthe:that our cōmunycacyon shulde be/ye/ye/nay,nay.Mat v.f Jam.v.c. Eccli xxvij.b ¶ Stryfe

Stryfe is a worcke of the flesh.Gene.v d.Strypers

A table of the pyncypall matters

haue their rule. Exo xx c. Of them that moue stryfe. Prouerb x. b. xv b. xvij. c xviij. a. xxiii. d xvj. c.

A man is bounde to pacifye stryfe & debates. An exãple in Moses. Exo. ij. b. ¶ To slaye

Mãslaughter is forbidde. Gen. ix. a Ex. xx. c. Deu v. b The proude man was slayne / which obeyed not ye iudgement of the Iuges, that iudged accordyng to the law of God. Deu xvij. c. He that sleyeth a man ought to be slayne. Leui xxiiij b Nu. xxv. d He that sleyeth with ye swerde, ought to be slayne wt the swerde Gen ix a Mat. xxvi c. Act. xiij c. God cõmaundeth to slaye the Prophete / which thorow myracles doth withdrawe ye people from his worde: whether it be brother / sonne / daughter or wyfe. Deu. xiij a b. He ye sleyeth his brother secretly / is accursed of God Deut xxvij d. God hyreth & quyeteneth what him list. Deu. xxiij. e. f. Men kille those that maye be a destruccyon vnto the people. Deut. viij. c. He sleyeth his brother / ye is angry wt him / or by worde or signe doth curse hym Mat. v. c. i. Jo iij. c. ¶ Synne.

All ye is done without fayth is synne and so is all iniquyte. Ro xiiij d. i. Jo. iij. a. v. d. And he ye beleueth not ye Gospell is a synner. i Pe iij. a There is none free from synne / & therfore all haue nede of Christ to saue them iij. Reg viij. c. Prouer. xx. b. Esa xlij. g liij. c. Eccli. viij c Rom. iij. c. j. Jo. j. c Christ is without synne. i. Jo. iij. a j. Pe. ij d. But God laying all oure synnes vpon him / hath made hym synne (that is to saye / a sacrifice for the satisfaccyõ of oure synnes) and euen so by synne (that is by ye sacrifice offred vpõ the tree of the crosse) he hath takẽ awaye / condempned & done awaye oure synne ij. Cor. v. d. Ro. viij. a j. Pe. ij d. Synnes are not imputed to thẽ that beleue Psalm. xxxij. for they are purged thorow fayth. Prouer. xv. d. Synnes be forgeuẽ by god only. Exo. xxxiij. a xiij. c. Mat. ix a. The synne irremyssyble or not able to be forgeuẽ / is the synne agaynst ye holy goste. Mat. xij. c. for which a man ought not to praye. j. Jo v d which shall not be forgeuen in this worlde / nether in the worlde to come: that is to saye / neuer. Mar iij d.

Wyctory is geuen vs of God thorow Christ / agaynst synne / hell / & death. j. Cor xv g. Paule doth warne vs for to wake frõ the sleape of synne / & to put it awaye that it raygne not in our mortall body & ye thorow ye deceyte therof, our herte be not hardened in vnbeleefe. Ro. vi. b. Eph. v c. Heb. iij. c. xij. a. Jo ij. a

He that hath synned hath christ to his aduocate i Jo. ij a. To whom we shulde confesse oure synnes. i. Jo. i d: for god may make vs without synne & spotte. Judas. i. g. In example of the prodygall sonne. Lu. xv. c. Also of the synner. Lu. vij. f. Also of the theafe. Mat. xxvi. ¶ Stone.

God geueth water out of ye stone Exo. xvij. b. Nu. xx. b Christ is the stone of offence to them whych stumble (ye is / are offended at the worde / not beleuing it) i Pe. ij. b Christ is the stone vpon the which the Iewes dyd loke by frõ thorow fayth / beleuynge that he shulde afterwarde come / out of whom they dyd drawe out the spirituall drynke. i. Cor. x. a. The stone / that is to saye / the fayth that one hath in Christ / is the foundacyon of the church. Mat xvi. c ¶ Saboth or reste

The Saboth or daye of reste / as touchyng the obseruacyon therof after the letter was very straytly cõmaũded to ye Iewes. Exo. xvi c xx. b xxxi a. xxxiiij xxxv. a. Leui. xxiij. c. xxvi. a f xxiij. a. xxvi. a Deu v. b. Jere xvij. c. because ye God dyd reste vpon the seuẽth daye: that is / ceassed from the makynge of any more newe creatures Genesis, ij. a. Exo xx b. Also in the remembraunce of the reste / that he had geuen to the chyldren of Israell / in delyuerynge thẽ out of the captyuyte of Egypte. Deut v. b. Also that the seruauntes & beastes myght reste. Exo xxiij. b.

This iudycyall ceremonye is ceased: for we must no longer obserue dayes. Gal. iiij. b. Mat. xij. a. but ye spirite of truethe conteyned vnder this shadowe / ought alwayes to be amõge vs: That is to reste & to refrayne oure selfes frõ the workes of oure mynde or wyll. Esai lvi. a. lviij. d: the which thinge ought to be perpetuall vnto vs. Esa. lxvi g. Heb. iiij. d. in applynge oure selues vnto the workes of fayth / that is to helpe one another by charyte. & re. Mat xij a Lu vi. a. ¶ Sacrament.

Sacrament sometyme for a mistirye / a thinge secrete / vnknowẽ or hyde: ye which for al ye / is opened in a certayne tyme, whẽ it is the pleasure of God. i. Cor. iiij. a Col i d Eph. i. b. iij. a. b. g j. Tim iij. b ¶ Sacrifice.

Sacrifice in the scripture signifieth generally / all ye was offered on the auter: wherof is spoken. Exo xix. f. Leui i b vi c d x. xviij. c. Nume. v. vij. c. xv. a xvi. c. xxv. xviij a xix. c. xxxix. xviij a. Deu. xviij. a. Josu xiij. b.

Also the scripture calleth sometyme synne / sacrifice: as appereth Osee. iij. And after that maner the death of Christ (because it was a sacrifice) is called synne. Rom. viij. a. Item also to eate the sacrifices of the dead / is to eate of the thinges presented and offered vnto Idoles Images & dead thinges. Psal cvi. eas it is. i Cor. x. a. b. c. Sacrifices dyd not lette the punyshmẽt of Eli. i. Reg. iij. c: for God regardeth not the sacrifices of the wicked. Eccli xxxiiij. c. but rather mocketh thẽ Osee. v. b Esa. i c. The bread & wyne receaued in the supper of Christ are no sacrifice (for Christ was offered once sufficiently for oure synnes. Heb x. b) but an holy meinory of the death of Christ. Mat. xxvi. No sacrifice then is leafte vs after the death of Christ. Heb. viij a ix. c but the sacrifice of rightuousnes Psal. iiij. b. a of thanckes geuinge Psalme. l. b. Lo one what sacrifices God requyreth now. Mich. vi. b. Mercy & to loue God & a mãnes nepghboure / is a thinge that passeth all sacrifices. Mat. v. ix. b xij a. Mar. xij. c. Luk. v. f The sacrifice of the faythfull. Mala. iij a ¶ Prestes.

Of prest / lohe Leui x. b xvi. a / xxi. c. xxvi. a / Ex xxix g / i. para. ix. a. God was the heretage of ye prest. Deu. xviij. a The ordre of presthode is trãslated: ye is to saye / abolyshed / ceased & fynyshed / in suche wyse as there must now be no more. Hebr vij. b / for we are all prestes to god / ye we shulde offre our awne selfes / a spirituel sacrifice / euen as Christ offered hym self / which thyng wil be acceptable vnto god / through Jesus christ. i. Peter ij / Apoc. i. b v. c The prestes of Baal. iij. Regum. xviij. e

The kytchens of prestes. Ezechie. xlvi. f. their couetousnes. maia. i. c. Esa iij. b Their treason. dan. xiij. b. d / Their counsel agaynst Christ. mat. xxvi. a Luk. xix. xx. Their enuy. Mat xxvij. c / their euell wyll. Math. xxi. b. their malyce: for they haue bene alwayes far frõ charyte / as christ sheweth in the parable of the Samaritan. Lu. x. f. And therfore they shalbe destroyed according to ye prophecye of Isaiah ij. Para xv a / for christ is oure

only

only preste. After the order of Melchisedec / euermore lyuing in heuē / for to praye for vs to god his father. Hebr.v.vi.viii.viii.a.Plal.cl. ¶ Sayncte or holy.

The worde sayncte or holy / is takē diuerslye in ỹ byble: ỹ is to saye / for the holy place of ỹ tēple / in the which the people of the Jewes ought to praysle god. Plal xx xxi.cl. The which hath bene euell vnderstāde of ỹ Sophisters / which haue gloscd that place. Plal.cl. for the prayeng to sayncles / cōtrary to S. Jerome which hath trāslated it. Laudate dominū in sancto eius: ỹ is to vnderstande / prayse god in his holy place, or holy christ / whych is the sayncte of sayncte. Sayncles is takē also for all thē ỹ are vpright in herte / by the fayth of Jesus christ / wherby they be sayncteyed Jo xvii. Ro.i.i.cor.i.ii cor.ii.eph.i.b. Phil. i Here & there amōge ỹ Plalmes. Asin ỹ Plal cxlix. All faythfull men then are sayncles. Deut.xxxiii.a Nu.xv.d Ero xix.a. Le.viii.e xvi.a b Ephe.i.a Philippi.ii.d. Phil. i.a, b. Hebr.iii a. Of whom christ, beynge sett on ỹ right hande of hys father / is the mynister Hebr viii. And for whō we are bounde to praye w̄ contynual prayer & fervent in spzete. Ephe.vi.e The sayncte do praye for their synnes Plal.xxxii. To whō god is mercyfull, all though he punisshe them somtyme. Plalm.lxxxix. Let vs then be sayncles in our conuersacyon i.Pet i c / for god is holy. Leuit.xi g xix.a.xx b xxi b. Loke how we ought to helpe the sayncles. Ro.xii.c cor.xvi.a. cor.viii a. ¶ Satan.

Satā is an aduersarye. Mar viii d. Sathan doth blynde ỹ hertes of ỹ vnbeleuers. To thintēt ỹ they shuld not beleue ỹ gospell. ii. Cor.iii a. takinge payne for to withdraw ỹ faythfull frō the knowledge of it. i. Tes. iii b. Loke of Satan. Job.i.b.xii.a / Lu xvii.c.i. Cor.v.b

¶ Scandalon / in Englyth sclaunder or offence.

Scandalō is a Greke worde, which signifieth a hinderaūce or lette: & is trāslated vnto spirituall thinges: for euē as he that hitteth agaynst a stone / is lette / So may some man plucke backe / withholde and withdrawe his neyghbour / teaching in matters of fayth any thinge cōtrary to the worde of God / by the which he is sclaundered / that is to saye / lette or plucked back frō ỹ trueth wherof is spokē Mat.xviii a. A man maye also offende or sclaunder his brother, as touching charitie that is to saye / whē a mā doth not thinke vpō the necessite of him / or ỹ he troubleth ỹ cōmune pece / or geueth euell example / wherof ye maye se i. Cor.viii d. Mat.xviii.d

To sclaunder or offende also / is to geue an occasiō of fallig throwe tribulaciō or any other meanes howsoeuer it be, which thig Christ shewed before to his Apostles Mat.xvi.c ¶ Seruauntes.

We are all the seruaūtes of God / by grace: to thintēt that by the helpe of him / we shulde do ỹ workes of righteousnes. Jo viii.d. Ro.vi.d. which thing christ sheweth in two parables. Lu.xii.e.f How seruaūtes ought to behaue thē selues towarde their masters Eph vi a. Col iii.d ¶ Sygne

Christ hath leaft vs ii signes / for to shew & protestle our fayth before his church: ỹ is to saye ỹ water of baptyme. Mar.xvi.d. & ỹ bread & wyne of his holy supper. Mat.xxvi.c ¶ Sorow.

The sorow & heuynes / by the which a mā is sadde / ỹ he hath offended God / maketh him holsomly to chaūge his lyfe, but ỹ sadnes which springeth of worldly affec-

cyons bringeth death. ii. Cor.vii c. ¶ Spele.

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A tree, by a symplytude, is euery mā i. Mat.iii.c.vii. c Mar.viii.c. Luk vi. If he be faythfull / he is a good tree / bringynge forth good frute as well in doctryne as by worcke. Mat.vii.c. But yf he be without the frute of fayth, he is wycked. Judas.i.d. ¶ Tythes.

The Tythes were sanctifyed to god. Leui xxvii d.

God cōmaūded ỹ the mynisters, straūgers, fatherles / & wedowes shulde be norisshed with ỹ tythes Deu xiiii d

The tythes were as well eatē of ỹ people / as of ỹ mynisters. Deu.xii d. xiiii c The Pharises leuing mercy / fayth / & ỹ principall workes of the lawe. vndone, were dyligēt to paye the tythes. Mat xiii c. ¶ Techars.

Techars in the churche of christ. i cor xii d. Eph iii b

The christean is taught of god. John.vi.c He br.iii. d.i. John.v d. Esa liii.d. We aughte to teache ỹ worde of God one to another. Deut.v.b.xi.c.i Tess.v.c

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He that techeth any other thynge then the worde of God, is accursed Gala.i b i. Cor.xv.a ¶ Trust.

He ỹ trusteth in god, is blessed Jere xvii.b Prouer. xvi.c. The Israelites trustyng in their awne strēgth / were banquyshed of the Beniamites Judg xx c d.

Let vs haue trust ỹ we shalbe saued by the bloude of christ. Hebr x.d to whō we ought to go, with great cōstydēce. Hebr.iii d The Jues haue trust in their Images, in tyme of tribulacyon Deut xxxii.e

God taketh awaye all trust from the transgressors of his cōmaundementes. Deu xxviii.g. The sure trust is / to beleue ỹ God wyll neuer forsake his. Plal.cxxv.e. Exāples of trust in Esa ii. chron xiii.e. Chron xviii.b / in Judas Machabeus i Mac iii.b ¶ Thefte.

A mā muste not robbe. Ero.xx.c Le ix.b: for theues are accursed. Zach / v.a. And therfore they shall not haue the kyngdome of god. i. cor.vi.b. Let theues therfore labour w̄ their hādes / for to helpe ỹ poore. eph.iiii.k

All the pastoures are theues & bybders whych will bryng mē by any other waye vnto health then through christ. Jo.x a. Then one shulde not haue any cōuersacion with them Pro xxiii.d ¶ Tabernacles.

A tabernacle, tente / or pauylyon / is the habytacyon or place, wherin men of warre do vse to lye: which doth sygnifye ỹ the people of god do in soche wyse dwell in ỹ churche ỹ they haue alwayes battayle agaynst fyue / the worlde & the deuell i. Jo.ii.c. which thyng belongeth to the mortifying of ỹ olde man. Plal.xv Mē tabernacle is somtyme takē for a defenced cytie Plal.xxxi.

Item for the body in the which the soule dwelleth. ii. Pet i.c / which thyng S. Paul calleth an earthly mansyon. ii cor v.a. Also the tabernacles of God / are the godly congregacyons of people / in the holy churche of christ. Num.xxiiii. Plal lxxxiii. Prouer.viii. The allegory of ỹ two tabernacles of Moses Heb. ix.b. Of ỹ materiall tabernacle, lobe Ero.xxv.a xxvi a. xxxv.a. xxxvi

*** iij ¶ Temple.

A table of the pryncypall matters

Temple in the olde testament, was a certayne place, where god requyred to be prayed vnto, serued & honoured ti Reg vi a viii.a: But S. Paul sayth that god doth not dwell in the tẽples made of mennes hades. Act.vii f you ii.Reg.viii.c.Esa lxvi.a. because euery christen man is the holy tẽple of God.i.Cor.iii c.ii.Cor.vi.c.Eph.ii.d

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¶ Temptacyon.

To tempte is to proue. Gene.xxij.a.Exo.xv.f.xvi.a. Deut viii.a. Temptacyon for affliccyon. Deut viii.c. Job ii c.vij.a The rightuous are proued thrugh tẽptacyons Eccli.xxvii.a.Judith viii.b.Baruch.ij.a. An example in Ezechiah. which was forsaken of the Lorde for to proue him ti Para.xxxii.

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¶ Testament.

The olde testamẽt.that is to saye the couenaũt / made chefly vnto the Jewes Ro.ix.a.was consecrate by bloud. Exo.xxiiii.c.Hebr.ix.e / but they had a vayle before their hertes / so that they coulde not vnderstande it.ii cor.iii d.

The new testamẽt is promysed to þ true beleuers. Jere.xxi.f.Bar.ii g. & cõsecrat by þ bloude of Christ. Mat. xxvi.Mar.xviii.b.Lu.xxii.b: of which he is the medyatour. Heb.viii b. The newe testamẽt cõsisteth not in þ letters & ceremonyes (þ is to saye visible & carnalle thinges, but in the spryte which is geuen thorow fayth / and which doth wryte his lawes in oure hertes.ii.Cor.iii.b

¶ Trybulacyon

Trybulacõs to come vnto thẽ, which beleue in Christ i.Pe.i.b.iii.d.Jo.xvi.a & i.Tessa.iij.b. The which neuertheles we cãnot endure without þ grace of god.Phil i.d for by thẽ we are proued i.Pe.iii.c. and do entre into the kyngdome of heauẽ. Act.xiiii d ij.Tessa.i c

Tribulacyõ doth engendre pacyẽce. Ro vii c v.a. & the wayghte of glorye.ii.Cor iii.d: for thorow tribulacyon god doth constrayne his for to returne vnto þ chaũge of lyfe. Esa xxvi c.i.Pe.v c In the tyme of tribulacyon / a man ought to prayse God.Psal.xxxiii In exãple in Paul & Sylas Act.xvi.e. And to glorye in thẽ. Gala.ii. ii Cor. vi.a viii.a ii.tim.ii.d. puttyng his trust in God. Esa xii c: for it is he only whych doth delyuer vs. i. Re.x.c. Er.ii.d

The prayer of hym that is in trybulacyon. Psal xliii.

To the persecuters & troubiers eternall payne / & to thẽ that be troubled rest in testi.c: wherfore no tribulacyõ ought for to seperat vs frõ the loue of god / Ro viii g

¶ Truth

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Trueth ought to be in the Judges. Exo xviii.c: for a mã ought to do nothinge agaynst it. Mich vij.b

¶ Vn. Vnbeleue.

The hertes of the vnbeleuers be so blynded, þ they see not the lyght of the gospel ii Cor.iii a For which thinge they shall faule in to þ terrible iudgement of god ii thes. ii.c. which is euerlastyng payne ii.tessa.i.c.i.Pe.iii d & therfore we ought to haue no parte with thẽ. ii Cor.vi.c.

The wordes of vnbeleuers touching þ knowledge of God. Job.xxi.b.Ezech v.e ¶ Vengeaunce

Vengeaũce belõgeth vnto God. Deu.xxxij.f.Ro.xii d

Vengeaũce is forbiddẽ Prouer.xx c.Eccli.xvij c.xxviii d xxviii a Christ taketh vengeaũce of him þ deceaueth his brother.i Thes iii.b & þ doth despyse Christ. Hebr x e

¶ Vertue or power.

The vertu or power wherwith god doth saue vs / is the gospel Rom i.b. The power of God is þ healthy to the faythfull i Cor.i c / & kepeth thẽ in fayth.i Pet i a

To be clothed vi the vertue frõ aboue, is to receaue þ holy goste. Lu.xxiiii.g. Act i b ¶ Vnygynge

What S. Paul wolde þ men shuld do, as concernyng vnygynes.i cor vii.e.f g. Loke vpon the lawe of vnygynes & of vnygynitye. Leu xii c Exo xxii.c. Jud xi.g xii b d Num.xii Deut xxij.c ¶ Vyne

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To vysyte for to remembre. Exo xx a xxxij. Lu i.g

To vysite for to take care, Ose.iii d To vysyte for to take vengeaunce. Esa.x.c ¶ Vnyte

Vnyte is cõmended vnto vs. Phil ii.d.i.a i.Pe.iii b

The vnite of Christẽ people cõmeth of Christ. Jo xvii d. Which was in the primatyue church. Act xiiii c. which is prayed Eph iii.a. We are all one in Christ Gal.iii.d

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Vocacõ what it is Ro xi d We are called of god. Ro. ix.a ii.tim i c.ii.Pe i.a. as apereth in the parable. Mat. xx. a. The callyng of þ gentyles & of the Jewes Ro xv.c

God hath predestynate those whõ he calleth. Ro. viii. f. Gal.i.a. & they heare when they be called. Jo x.c

God hath called vs vnto his glorye thrugh Jesus christ i. Pet.v.c ¶ Voyce

The voyce of god ought to be heard. Exo.xv.g. Deu. xiii.a xxvii b xxx.d One coulde not heare the voyce of Hannah when she prayed i. Reg.i.b.

Men ought to shonne þ newnes of voyces & vnprofitable questions i.tim.vi.b d. ¶ Vowes

Vowes cõmenly are prayers psal.lxi. prayses and geuynge of thankes psal.lv.

Vowes are take many tymes for þ gyftes / þ men were wounte for to offre: that is to saye / certayne outwarde thinges & ceremonyes as to shaue their hearis / & to tayste no wyne / which thinge þ Rachabytes had vowed. Jere.

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xxvi.a. The which thyng a mā may kepe or leue vndon (as the annoyntyng doth teach a man) which of them is moste to set forth the glory of God: but yet after soche a maner that a man do putte no merytes or holynes in ỹ worche. In example of hym/ whych made hys heed to be shauē in cenchres. Act. xviii.e

To bowe vnto God, is comenly takē for to sanctyfie or consecrate, in Leui. xxvi

Iewes are free & at the liberte of man. In exāple of Hānah/ which vowed for to geue vnto God / the sonne which god had geuē her This vowe was not perpetual: for Samuel was the mynyster of Eli/ which ought to haue mynystred in the tēple frō the. xxx yeare / to the. L. (accordyng to the lawe of God, which is wrytē Nu. iiii) And then afterwarde it was lawfull for hym to withdrawe hym self, as the storye doth declare: for afterwarde he dwelt in the possessyon of hys father in Ramoth and was Iudge many yeares in Israel. i. Reg. viii. g

Helcanah willing for to offre his vowe. ỹs to saye his voluntary offring/ which we cal comēly deuocio, wēt vp into Silo. i. Re i. c. To vowe for to swere i. Re xiii d

¶ Vsurye

God forbiddeth to geue in vsury any maner of thinge whatsoeuer it be Deut. xxiii. c.

Nehemiah kepte the people/ which wolde haue geuen thē selues to vsury Nehe. v b God doth forbydde vsury to be done vpon his poore people Exo xxii d

A man ought to norysh his poore brother / without takyng vsury of hym, Leui. xxv k He ỹ geueth not his money vnto vsury & taketh no gyfte of the poore a nedy man, shall dwell in the tabernacle of god Psal. xv

To lende for vsury is agaynst iustyce Ezech. xviii b vsurye doth displease God Ezech. xvii. c

¶ W. Worshyppe.

To worshyppe one God only Exo xx. a. Deut v. a x. d Psal xcvi. a lxxxvi b Isa. lxvi g. Matth iiii. b. Act. xvii. f. Cor. xiii c. Apoc. xiii. b xvii. b In spirite & truthe. Ioh iiii. b Without Images Exo xx. a. xxiii b. Leui xix. a. xxvi. a. Deut xvii c

Let vs worshyppe wt the herte, & not with lyppes. Isa. xxix d Math xv. b. Mar vii a. And in all places. Ioh. iiii d. Psalm. cxiii. cv i. Para. xvi b Isa vii. a

To worshyppe is sometyme taken for to do reuerence by certē outwarde synnes, as: Ge. xviii. a xix a xx. a xxiii. a i Reg xx g xxv d Mat ii. a To worshyppe, for to geue thāckes to god. Judg vii d. Exo. iii. b. Ge xvii b

The angell wolde not be worshypped of Io. Apo xix b xvii. b. All they ỹ are not wrytē in ỹ boke of lyfe do worshyppe the beste. Apo xiii a. c. For the whych they are punyshed. Apoc xvi. c. ¶ To walcke

To walcke or to treade in the scripture/ is put for to lyue/ or to cōtynue in a stroge fayth Psal xv. lxxxiii c Ro. viii. a: therfore is it sayd of Enoch ỹ he walcked before God. Gene v. d: Also of Abraham. Gen xvii a

To walcke in the waye of the Lord, is to kepe his cōmaūdemētes iii. Re. ii. b: the which God techeth. Deu. viii. b/ and requyreth. Deute x. c xi. c

To walcke in lyght/ is to beleue in Christ. Ioh. xii. e

To walcke in trueth / is to loue God wyth all oure herte, and with all oure soule. iii. Reg ii a

To walcke after ỹ maner of man/ is to be carnall, & to lyue in stryfe and dissencyon i. Cor. iii. a

To walcke in the spyrite/ is to mortyfye the deades of the flesh. Gala. v. c ¶ Weake

The weake in ỹ fayth / shulde not be disdayned of ỹ stroge. Ro. xiiii. a xv. a. i. Tes v. c. To ỹ weake Paule became weake. i. Cor. ix d. x. d. xi. d: whome a man ought not to offende, by eatyng of meate. i Cor. viii. c. d

God choseth the weake thynges/ for to confounde the stronge i. Cor. i d An example in Paul. ii. Cor. xii. d.

¶ Wronge

Rather to suffre wrong/ then a man to pleate in law agaynst his brother i. Cor vi. b: for Christ forbydeth the reuēgyng of wronge. Mat v. f & therfore shulde we dysprise it Eccli x a without hauyng any mynde of it. Le. xix d. An exāple in Ioseph Gene l. c

God punyssheth ỹ wrōge done vnto hys. ii Re. xvi b. c

¶ Wrath of God

The wrath of God vpō many for ỹ synne of one only Iosu. xxii. d. by ỹ which Pharao was destroyed. Gen. xv. b For the wrath of God is vpō the vnbeleuers. Col. iii. b. Ioh iii. d An example in the Iewes. i. Thes ii. d. Iud. ii. d. Nu. xi. a. Deu. ix. c. Ecclesi xxii c

The rychemen of this worlde/ do heape vp for them selues the wrath of God Iam. v a. By nature we are the childrē of wrath Eph. ii. a. but thorow Christ we are delyuered frō the wrath to come i Thes a. b. c

¶ Wrath or passyon of man

Let vs cast asyde wrath frō vs Rom xii d Eph iiii. g Col iii. b. Eccle. viii b xi. d Prou xxix. a: for he ỹ is angry wyth hys brother, kylleth hym. Mat. v c

If any mā be angry agaīst his brother/ after he hath prayed/ he ought to reconsyle hym self i. Tim ii. c: for ỹ wrath of mā foloweth not ỹ righteousnes of God Ia. i c

Let wrathfull men be ouercome wt swetenes Prou. xv b. with whom we shulde make none alyaunce Prou. xxii. d nor chyde wt thē Eccli. viii d ¶ The worlde.

The worlde made by the worde of God. Io. i. a. in the which we haue no thynge i. Cor. ix f. And which passeth away with the concupyscēces therof. viii. e i. Ioh ii. c

The worlde is full of wyckednes i. Ioh v d. That is to saye, the lust of the flesh, the desyer of the eyes/ & pryde of lyfe. i. Io. ii. c. The frendshyp of which is enemy to god. Iam iiii. a For he that loueth this worlde loueth not god i Ioh ii b. & knoweth hym not. Ioh. i. a. xvii. d Let not vs then loue the worlde, nor ỹ which is in it i. Ioh ii. b

The worlde hateth ỹ faythfull & why. Io. xv. a. i. Io. iii. c The which thorow fayth do ouercome it i. Io. v a b Also they shall iudge it i Cor vi. a

¶ The worde of God

The worde of God ought to be in oure hert. Deu. v. b xi. c xxxii g The prayse of ỹ worde of God Psa xxx a

An exhortacio for to heare ỹ worde of God Esa lv. a.

Men ought not to do but accordynge to the worde of God, without any addyng vnto it/ or dymynishyng from it. Deutro iiii. a xii. d Num ix d

The worde of God abydeth euermore: ỹs the gospel which is preached vnto vs. Esa xl. a. i. Pe. i. d. The which is the worde of truthe Ephi i. Of eternall lyfe. Acte. v. d a of reconsyliacyō. ii. Cor. v. d. by the whych we do ouercome the wicked i Ioh ii b And hath a mean & maner of kepynge. Esa. xlix. d. xxxvii. d

The

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The worde of God is an offence or stomblynge block to the vnbeleuers. Roma xi.b

Men ought to shonne those/that do withdrawe men from the worde of God. Roma.xvi.c

The word of God/which Christ calleth an holy thing & precyous stones)ought not to be preached nor tolde to doggs/ þ is to saye/aduersaryes nor impugners:nor to swyne/that is/mockers & despysers of it. Mat. vii. a Proue.xxiii.b xxv.c but yet they shal not escape vnpunyshed. Mat.x.b.Heb.ii.a.Esay.xxxii.a.xx.c Deute. b.ii.d iii.Reg.xiii.e

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The holy goost is a wytnesse that we be conuerted/ & oure synnes forgeuen by Christ Act.v.f

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A man ought not to wythholde the wages of the labourer. Deu xiv.b.xxiii.c

One & the same wages is geuen to the fyrst and to the last/ to thintēt that a man may se/ that noma hath any thynge, but by the only grace of God Mat xx a.

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¶ Zele.

Zele, what it sygnyfyeth/ after the scripture. iii. Re. xix.b.

Zele for vengeaunce. Esa.xiii.c

The zele of God agaynst the euel mē. Deut xxix.d.

The zele of Moses agaynst þ Idolatrers. xxxii.f

The zele of Jehu/ for the honour of God/ when he slewe all the prestes of Baal. iiii. Reg. x.d.e

The zele of Phynehes which slew these two p̄ played the harlotres. Num.xxv.b

The zele of Elias. iii. Reg. xviii.d

In ende of the table of the pryncypalle matters contayned in the Bible.

¶ The names of all the

bokes of the Byble/and the content of the Chapters of euery boke: with the nombre of the leafe wherin the bokes begynne.

¶ The bokes of the olde testament.

Genesis/or the fyrst of Moses. Chapters L. Leafe. i.a
Exodus/or the second of Moses Chapters xl. Leafe xxi.a
Leuiticus/or the thyrd of Moses Chapters.xxvij Leaf.xxxviij.b
Numeri/or the fourth of Moses. Chapters xxxvi. Leafe ij.a
Deuteronomium/or the fyfth of Moses. Chapters. xxxiij Leafe lxvij.a
Josua Chapters xxiiij Leafe lxxxij.b
Judges Chapters xxi. Leafe xcv.b
Ruth Chapters iiij. Leafe c.v.b
The fyrst of Samuel/or the fyrst of the kynges. Chapters xxxi Leafe c.iij. a
The seconde of Samuel/or the seconde of the kynges Chapters xxiij. Leafe c.xvi b
The thyrd of the kynges Chapters xxij. Leafe c.xxij b
The fourth of the kynges Chapters xxv. Leafe c.xl.a
The fyrst of the Chronycles/or of Paralippomenon Chapters xxix. Leafe c iij.a
The seconde of the Chronycles/or of paralippomenon Chapters xxxvi Leafe c.iiij.a
The fyrst of Esdras Chapters. x. Leafe. c.xxv.b
Nehemioh/or the second of Esdras Chapters.xiij.Leafe c.xxx.b
Esther Chapters x. Leafe c.xxxvi.b
Job Chapters xlij. Leafe c.xlix.b
The Psalmes c.l. Leafe cc.i.a
The Prouerbes Chapters xxxi. Leafe cc.xxxij.a
The boke of the Preacher/or Ecclesiastes Chapters.xij. Leafe cc.xlv.a
The balets of baletes of Salomon/or Canticum canticorum Chapters viij. Leafe cc.xlv.b

¶ The Prophetes.

Esaye/or Isaiah Chapters lxvi. Leafe i.a
Jeremye/or Jeremiah Chapters lij. Leafe xxij b
The lamentacyons of Jeremye/or Threnozum Chapters v. Leafe xlvj a
Ezechiel/or Ihezekiell Chapters xlviij. Leafe xlv.b
Daniell Chapters xij. Leafe xl.b
Oseas/or Hoseas Chapters xiiij. Leafe xlvi.a
Joel Chapter. ij. Leafe xlvij.b
Amos Chapte.s ix. Leafe xlvi b
Abdi/or Abdiah Chapters i. Leafe xlvij.a
Jonas/or Jonah Chapters iiij. Leafe. xlviij.a
Micheas/or Michead Chapters vij. Leafe xlviij.a
Nahum/or Naum Chapters iij. Leafe xlviij.b
Habacuc/or Habarub Chapters iij. Leafe xlviij.b
Sophonias/or Zophoniah Chapters iij. Leafe xlviij b
Aggeus/or Haggeus Chapters ij. Leafe xlviij b
Zacharie/or Zachariah Chapters xiij. Leafe xlix.a
Malachie/or Malachiah. Chapters iij. Leafe.xlix.b

¶ The Apochrypha.

The thyrde of Esdras Chapters ix. Leafe ij.a
The fourth of Esdras Chapters xvi. Leafe.viij.a
Tobiah/or Tobye Chapters xiij. Leafe xlv.a
Judith/or Jehudith Chapters xvi. Leafe xlvij.a
The reast of the boke of Esther Chapter.xvi.Leafe.xlviij.b
The boke of Wysedome/or Sapiencia Chap.xix. Leafe. xlv a
The boke of Jesus/or Jesus/the sonne of Sirach/or Ecclesiasticus Chapters li. Leafe xlviij.a
Baruch the Prophete/with the Epistle of Jeremye Chapters vi. Leafe: lxvi.a
The song of the.iij.chyldren in the ouen. Chapter.i.Leafe.lvij.a
The storye of Susanna Chapter.i. Leafe.lvij.b
The storye of Bel etc. Chapter i. Leafe lxvi.b
The prayer of Manasseh Chapter.i.Leafe.lxv.a
The fyrst of the Machabees Chapters xvi. Leafe lxv.b
The seconde of the Machabees Chapters xv Leafe lxxj.b

¶ The newe Testament.

The Gospell of S. Mathewe Chapters xxviij. Leafe.ij.a
The Gospell of S. Marche Chapters xvi. Leafe.xxij.b
The Gospell of S. Luke Chapters xxiij. Leafe.xxj b
The Gospell of S. John Chapters xxi. Leafe.xxxvi.b
The Actes of the Apostles Chapters xxviij. Leafe.xlvi.b

¶ The Epistles.

¶ S. Paull to the Romaynes. Chapters.xvi. Leafe.lxij.b
The fyrst to the Corinthians Chapters xvi. Leafe lxv a
The seconde to the Corinthians Chapters xiij. Leafe.lxiij.a
To the Galathians Chapters vi. Leafe lxxvj.b
To the Ephesians Chapters vi. Leafe lxxv.b
To the Philippians Chapters iij. Leafe. lxxv. b
To the Collosians Chapters iij. Leafe lxxvj.a
The fyrst to the Thessalonians Chapters v. Leafe.lxxxiij b
The second to the Thessalonians Chapters iij. Leafe lxxxv.b
The fyrst to Timothye Chapters vi. Leafe lxxxvj a
The second to Timothye Chapters iij. Leafe lxxxvj.b
To Titus Chapters iij Leafe lxxxix.a
To Philemon Chapter i. Leafe lxxxix.b
¶ The fyrst Epistle of S. Peter Chapters v Leafe xc.a
The seconde of S. Peter Chapters iij. Leafe xci. b
¶ The fyrst of S. John Chapters v. Leafe xcv.b
The seconde of S. John Chapter i. Leafe xcvi.a
The thyrd of S. John Chapter. i. Leafe xcvi.a
¶ To the Hebrues Chapters xiij. Leafe xcvj b
¶ The Epistle of S James Chapters v. Leafe xcv.a
¶ The Epistle of Judas Chapter i. Leafe c.b
¶ The Reuelacyon/or Apocalypsis of S. John. Chapters.xxij.

¶ Which chynges are the bake of lyfe the couenant of the hyest/ and the knowledge of the trueth. Eccle.xvij.c.

¶ A breef rehersall of the yeares passed sence the begynnynge of the worlde/ vnto this yeare of oure Lorde M.cccccc xxxvij both after the maner of the reckenyng of the Hebrues/ and after the reckenynge of Eusebius & other Chronycles.

The ages of the worlde/ are.	After the reckõnyng of the Bybles of the Hebrues/		From the creacyon of the worlde	M.cccccc lvi.
		i.	From Noes flouddе	M.cccccc lvi.
		ij.	From Abrahams	cc.xcij.
		iij.	From the departyng of Israel forth of Egypt	cccccc.v.
		iiij.	From the buyldyng of the Temple	cccc.lxxx
		v.	From the Captiuite of Babylon	cccc.xl.
		vj	From the commynge of Christ.	cccccc.xxxvj.
	Which are counted			Vnto
	After the reckõnynge of Eusebius & other Chronycleers/syxe	i.	From the creacyon of the worlde	Noes flouddе v.M.cc.xlij.
		ij.	From Noes flouddе	Abrahams v.C.xlij
		iij.	From the byrth of Abraham	Dauid ij.C.xij.
		iiij.	From the begynnyng of the raygne of Dauid	The captiuite cccc.lxxxv.
		v.	From the Captiuite of Babylon	Christ cccccc.xxxix.
		vj.	From the byrth of Christ.	This present. M.ccccc.xxxvj.

The newe Testament of oure sauyour Jesu Christ/ newly and dylygently translated into Englyshe with Annotacions in the Margent to helpe the Reader to the understandynge of the Texte.

¶ Prynted in the yere of oure Lorde God.
M.D.XXXVII.

The creacyon of the worlde.

The fyrst boke of Moses called Genesis.

How heauen & erth/the lyght/the fyrmament/the sonne/the mone/the sterres/ and all beastes/ foules & fysshes in the see were made by the worde of God. And how man also was creat.

The fyrst Chapter.

IN the begynnyng *God created heauen and erth. The erth was voyde and emptye/ and darcknesse was vpon the depe/ & the spirite of God †moued vpon the water.

Than God sayde: let there be lyght: & there was lyght. And God sawe the lyght that it was good: & deuyded ꝧ lyght from the darcknesse, & called the lyght the daye/ & the darcknesse the nyght: and so of the euenyng & mornyng was made the fyrst daye.

And God sayde: let there be a †fyrmamēt betwene the waters & let it deuyde the waters a sonder. Than God made the fyrmament & parted the waters which were vnder the fyrmament, from the waters ꝧ were aboue the fyrmamēt: And it was so. And God called the fyrmament Heauen. And so of the euenynge and morynyng was made the seconde daye.

And God sayde: * let the waters that are vnder heauē gather them selues vnto one place/ that the drye lande may appere. And it came so to passe. And God called the drye lande the erth/ & the gatherynge togyther of waters called he the see. And God sawe ꝧ it was good.

And God sayde: let the erth brynge forth herbe & grasse ꝧ sowe seed/ & frutefull trees/ that bere frute euery one in hys kynde/ hauyng their seed in them selues vpon the erth.

B And it came so to passe. And the erth brought forth herbe & grasse sowyng seed euery one in hys kynde/ & trees berynge frute/ & hauynge their seed in thē selues, euery one in his kinde. And God sawe ꝧ it was good & then of the euenyng & morynyng was made ꝧ thyrde daye.

Than sayde God: * let there be lightes in ꝧ fyrmamēt of heauē to deuyde the daye from the nyght that they may be vnto synges seasons dayes & yeares. And * let thē be lyghtes in ꝧ fyrmamēt of heauē/ to shyne vpō the erth: And so it was. And God made * two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the erth/ and to rule the daye and the nyght: & to deuyde the lyght from darcknesse. And God sawe that it was good: and so of the euenynge and morynge was made the fourth daye.

And God sayde: * let ꝧ water brynge forth creatures that moue & haue lyfe/ & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created greate whalles & all maner of creatures ꝧ lyue & moue/ which the waters brought forth in their kyndes/ & all maner of federed foules in their kyndes. And God sawe that it was good: & God [a] blessed them sayinge: Growe & multyplye & fyll the waters of the seas: and let the foules multyplye vpon the erth. And so of the euenynge and morynge was made the fyfth daye.

a. Here is blessynge take for encreasynge & multiplyenge.

And God sayde: let the erth brynge forth lyuynge creatures in their kyndes: catell and wormes & beastes of ꝧ erth in their kyndes/ & so it came to passe. And God made the beastes of the erth in their kyndes/ and catell in their kyndes & all maner wormes of the erth in their kyndes: & God sawe ꝧ it was good.

And God sayde: let vs make man in oure symylytude & after oure lyknesse: ꝧ he may haue rule ouer the fysh of the see / and ouer the foules of the ayre, & ouer catell / & ouer all the erth and ouer all wormes that crepe on the erth. And God created man after hys lyknesse after the [b] lyknesse of God created he hym: male & female created he them.

b. That is after the shape & ymage whyche was before appoynted for the sonne of God: The chefe parte of man also whyche is the soule is made lyke vnto God in a certeyn poynt of nature of powre & worchynge: so that in that we are made lyke vnto God.

And God blessed them / & God sayde vnto them: Growe and multyplye & fyll the erth & subdue it & haue dominion ouer the fysshes of the see and ouer the foules of the ayre / & ouer all the beastes that moue on the erth.

And God sayde: see I haue geuen yow all herbes that sowe seed whyche are on all the erth & all maner trees that haue frute in thē and sowe seed: to be meate for yow & for all beastes of ꝧ erth & vnto all foules of ꝧ ayre, & vnto all that crepeth on the erth where in is lyfe that they may haue all maner herbes and grasse for to eate & euen so it was. And * God beheld all that he had made, and loo they were exceadynge good: and so of the euenynge & morynge was made the syxte daye.

* Deut.xxij.a Eccli.xxxix.c Marth.vi.d. 1.Timo.iij.a

¶ The Chapter that went before is here repeted sayinge: the halowing of the Sabboth daye: the foure flouds of paradyse: The settynge in of man in paradyse: the tree of knowledge is forbydden hym: how Adam named all creatures: the creacyon of Eua: the institucyon of mariage.

¶ The.ii. Chapter.

THus was heauē and erth fynyshed with all their [a] apparell and in the seuēth daye God ended hys worke whych he had made & rested in the seuenth daye frō all his worke whych he had made. And * God [b] blessed the seuēth daye & [c] sanctyfyed it for in it he rested from all hys workes which he had created and made.

a. The apparell of heauē is the sterres and planettes &c.

b. Blesse here is taken for manyfoldynge and encrease, as it is Psal.xxxiij.a

c. Sanctifye in this place is as moche to saye as to dedicate & ordayne a thing to his awne vse as Exo.xiij.a. and.xx.b.

¶ These are the generacyōs of heauē & erth when they were created in the tyme whē the Lorde God created heauen & erth and all the shrubbes of the felde before they were in the

a erth.

erth. And all ꝑ herbes of the felde before they sprange/ for the Lorde God had yet sent no rayne vpō the erth/ neither was there yet any
a. Sapien.x.a. man to tylle ꝑ erth. But there arose a mysle
Eccli.xxxiii.b. out of the ground & warred all the face of
Eccli.xxxiii.b. the erth: Then the Lorde God * shope man/
B ene of the b moulde of the erth & brethed into
b. Slyme: dust or clay. hys face the breth of lyfe. So * mā was made a lyuynge soule.
* 1. Cor. xv. f.

The Lorde God also planted a garden in Eden from the begynnynge/ & there he sette man whō he had formed. And the Lorde God made to sprynge out of the erth/ all maner trees bewtyfull to the syght and pleasant to
* .p. tree. in. c Apocal. y. b. eate & the * tree of lyfe in ꝑ myddes of ꝑ garde: & also the tree of knowledge of good & euell.

And there sprange a ryuer out of Eden to
c. Eden sygnifieth pleasures water the garden, & thence deuyded it selfe & grewe in to foure principall waters. The
* Eccli. xxiiij. b name of the one is * Phison he it is that compasseth all the lande of Heuyla/ where gold groweth. And the golde of that contre is precyous/ ther is founde Bedellyō/ & a stone called Onyx. The name of the second ryuer is Gihon/ which cōpasseth all ꝑ lande of Inde.
C And ꝑ name of the thyrde ryuer is Hydekell/ that renneth on the east syde of the Assyryans. And the fourth ryuer is Euphrates.

And the Lorde God toke Adā/ & put hym in the gardē of Eden/ to dresse it & to kepe it. And the Lorde God cōmaunded Adā sayynge: Of all the trees of the garden se thou eate:
d. Sothe that is of the deuyls cōplaynte and his synnes or vehemente desyre of vengeaunce. But of the tree of knowledge of good & bad se that thou eate not: for euen the same daye thou eatest of it thou shalt d dye the dethe.

And the Lorde God sayde: It is not good that man shuld be alone I will make him an helpe to beare hym cōpany. And after that the Lorde God had made of ꝑ erth all maner beastes of the felde/ & all maner foules of the ayre, he brought them vnto Adam to se what he wolde call them. And as Adam called all
D maner lyuyng beastes, euen so are their names. And Adam gaue names vnto all maner catell, & vnto the foules of ꝑ ayre/ & vnto all maner beastes of the felde. But ther was no helpe founde vnto Adā to beare hym cōpany.

Then ꝑ Lorde God cast a slomber on Adā/ and he slepte. And then he toke out one of hys ribbes/ & in stede ther of he filled vp the place
e. Eccli. xxiij. a. 2. Cor. xi. a. with flesh. And the Lorde God made of the ribbe which he toke out of Adam * a woman: and brought her e vnto Adam. Then sayde Adam:
f. Sothe. b. Gen. ii. d. This is now bone of my bones/ & flesh of my flesh. This shall be called womā: because she was take of the man. * For this cause shall a man leue father & mother/ & cleue vnto hys wyfe & they shall be one flesh. And they were
* Ephe. v. d. ether of the nakyd/ bothe Adam & hys wyfe/ and were not ashamed.

C The serpent deceaueth the woman. The serpent the woman & the man are cursed and dryuen out of Paradise. Christ our sauyour is promysed.

C The iii. Chapter.

Yet the serpēt was sotyller thā all ꝑ beastes of the felde which the Lorde God had made: & sayde vnto the woman: ye/ hath God sayd in dede/ ye shall not eate of all maner trees in the garden? And the womā sayde vnto the serpent/ of the frute of the trees in the gardē we may eate/ but of the frute of the tree that is in the middes of the garden (sayd God) se ꝑ ye eate not/ & se that ye touche it not/ lest ye dye. Then sayde * the serpēt vnto the womā: nay ye shall not dye: but God doth knowe ꝑ when so euer ye shuld eate of it youre a eyes shulde be opened & ye shulde be as Gods/ and knowe both good & euell. And the * womā sawe that it was a good tree to eate of & lusty vnto the eyes & a pleasant tree for to gene vnderstondynge. And toke of the frute of it & ate/ and gaue vnto hyr husband also with her/ and he ate. And the eyes of bothe them were opened/ that they vnderstode how that they were naked. Than they sowed fygge leues togedder and made them aprons.

* ꝑ Cor. xi. a.

a. To haue their eyes ope/ is to knowe & vnderstonde.

And they herde ꝑ voyce of the Lorde God as he walked in the gardē in the coole of the daye. And Adam hyd hym selfe & hys wyfe also from the b face of the Lorde God/ amonge the trees of the garden. And the Lorde God called Adā & sayd vnto hym: where art thou? And he answered: Thy voyce I herde in the garden/ but I was afrayed/ because I was naked/ & therfore hyd my selfe. And he sayde: Who tolde the ꝑ thou wast naked? hast thou eatē of the tree/ of which I bade the that thou shuldest not eate? And Adam answered: The woman whych thou gauest to bere me compāny she toke me of the tree/ & I ate. And the Lorde God sayde vnto the woman: Wherfore dyddest thou so? And the womā answered: The serpent deceaued me and I ate.

B Eccli. xxv. d.

b. That is frō hys presence.

C And the Lorde God sayde vnto the serpēt: because thou hast so done moste cursed be thou of all catell & of all beastes of the felde: vpon thy bely shalt thou go: and erth shalt thou eate all dayes of thy lyfe. Moreouer I
wyll

will put hatred betwene the & the woman, & betwene thy seed and hyr seed. And that seed shall tread the on thy heed / and thou shalt treade it on the hele.

c. The seed of the serpent sygnifyeth the power & tyrannye of the deuill which Christ the seede of the womā ouercame. The hele is christes māhod which was tēpted with oure synnes.

And vnto the woman he sayde: I wyll sucrly encrease thy sorow, and make the oft with childe, & with payne shalt thou be delyuered: And thy lustes shall pertayne vnto thy husband/and he shall rule the.

And vnto Adam he sayde: For as moche as thou hast obeyed the voyce of thy wyfe / and hast eatē of the tree of which I commaunded the sayinge: Se thou eate not therof: cursed be the erth for thy sake. In sorow shalt thou eate therof all dayes of thy lyfe: And it shall beare thornes & thystels vnto the. And thou shalt eate the herbes of the feld. In the swete of thy face shalt thou eate bryde, vntyll thou returne vnto ỳ erth whēce thou wast takē: for

*Job.xxxiij.b *erth thou art & vnto erth shalt thou returne.

And Adam called hys wyfe Heua because she was the mother of all that liueth. And the Lorde God made Adā & hys wyfe garmētes of skynnes and put them on them. And the

b. Here thys worde lo/ is taken as a mocke as it is in.iij. Reg.xviij.c. Lorde God sayde: *Loo, Adam is become as it were one of vs in knowledge of good and euell. But now lest he stretch forth hys hand and take also of the tree of lyfe & eate & lyue euer. And the Lorde God cast hym out of the garden of Eden to tylle the erth whence he was taken. And he cast Adam out & sette at the enterynge of the garden Eden Cherubin with a naked swerde mouynge in and out/to kepe the waye to the tree of lyfe.

¶ Cayn killeth hys righteous brother Abell. Cayn dispayreth & is cursed. The generacyō of Enoch. Mathusael Tuball Lamech Seth and Enos.

¶ The.iiij. Chapter.

And Adā laye with Heua his wyfe/ which conceaued & bare Cayn / & sayde: I haue goten a man of the Lorde. And she proceded forth, and bare hys brother Abell: And Abell became a shepherde and Cayn became a plowman.

*Hebr. et .s. a. The lorde looked vnto Abell & to hys offeryng: that is he was pleased with Abell & his offeringe but with Cayn nor his offering was he not pleased: & therfore he saith that he loked not ther to/ the same vse of speakynge is also in the.xv. of kynges in the xvi. Chapter.c Psal.xxx.b.

And it fortuned in processe of tyme that Cayn brought of the frute of the erth an offeryng vnto the Lorde. And Abel he brought also of the fyrstlynges of hys shepe & of the fatt of thē. And the Lorde loked vnto* Abell and to hys offryng but vnto Cayn and vnto hys offryng loked he not. And Cayn was wroth exceadyngly & lowred. And the Lorde sayde vnto Cayn: why art thou angry & why lowrest thou? Wotest thou not yf thou dost well thou shalt receaue it? But and yf thou dost euell by & by thy synne lyeth open in the dore. Notwithstondyng let it be subdued vnto the and see thou rule it. And Cayn talked with Abell hys brother.

B And as soone as they were in the feldes/

Cayn fell vpon *Abell hys brother, & slewe hym. And the Lorde sayde vnto Cayn: where is Abel thy brother? And he sayde: I can not tell, am I my brothers keper? And he sayde: What hast thou done? The voyce of thy brothers bloud b cryed vnto me oute of the erth. And now cursed be thou as pertaynynge to the erth which opened hyr mouth to receaue thy brothers bloud of thyne hande. For when thou tyllest the grounde she shall henceforth not geue hyr power vnto the. A vagabunde and a *rennagate shalt thou be vpō the erth.

*.Sapien.x.a. b Gen.iv. Heb;. ro f Mat.xxiij b Jude.i.b.

b. Cryeth: that is alleid vengeaunce/ as ye haue. Genesis xix.c.

And Cayn sayde vnto the Lorde: my synne is greater then that it may be* forgeuen. Beholde thou castest me out thys daye from the face of the erth & frō thy syghte must I hyde my selfe, & I must be wandrynge and a vagabunde vpon the erth: Moreouer whosoeuer fyndeth me, will kyll me. And the Lorde sayd vnto him: Not so but whosoeuer sleyth Cayn shalbe punished.vij.folde. And the Lorde put a marke vpō Cayn that no man that founde hym shulde kyll him. And Cayn went out frō the face of the Lorde and dwelt in the lande Nod on the east syde of Eden.

* Mercer. xxvij.c/ *Job.xv.c

And Cayn laye with his wyfe, which conceaued & bare Henoch. And he was buylding a cyte & called the name of it after the name of hys sonne, Henoch. And Henoch begat Irad. And Irad begat Mahuiael. And Mahuiael begat Mathusael. And Mathusael begat Lamech. And Lamech toke hym two wyues: the one is called Ada & the other Zilla. And Ada bare Jaball of whome came they that dwell in tentes & possesse catell. And his brothers name was Jubal of hym came all that exercyse them selues on the harpe & on the organs. And Zilla she also bare Tubalcayn a worker in metall & a father of all that graue in brasse & yron. And Tubalcayns syster was called Naema.

D

Then sayde Lamech vnto hys wyues Ada & Zilla: heare my voyce ye wyues of Lamech & herkē vnto my wordes for I haue slayne a man & wounded my selfe & haue slayn a yōg man & gotte my selfe strypes: for Cayn shall be auēged seuenfolde but Lamech seuentie tymes seuenfolde. Adam also laye with hys wyfe yet agayne, & she bare a sonne & called

hys name Seth. For God sayde he) hath geuen me a nother sonne for Abel whom Cayn slewe. And Seth begat a sonne & called hys name Enos. And in that tyme began men to c call on the name of the Lorde.

c. To call vpō the name of the Lorde is to requyer all thynges of hym and to trust in hym geuing hym the honour and worshyp that belongeth to hym as an Creatour.b.

¶ The genealogye of Adam vnto Noe.

¶ The.v. Chapter.

THys is the boke of the generacyon of man. In the daye whē God created man & made hym after the symilytude of God. Male and female made he them & called their names man / in the daye when they were created. And when Adā was an hundred & thyrty yere old / he begat a sonne after hys lykenesse & symylitude: & called hys name * Seth. And the dayes of Adam after he begat Seth were eyght hundred yere, & begat sonnes & daughters. And all the dayes of Adam whych he lyued were ix. hundred & xxx. yere, and than he dyed.

*1. Paral.i.

And Seth lyued an hundred & v. yeres & begat Enos. And after he had begot Enos he lyued. viii. hundred & vii. yere & begat sonnes & daughters. And all ỹ dayes of Seth were ix. hundred & xii. yere / & dyed. And Enos lyued. xc. yere, & begat Kenan. And Enos after he begat Kenan, lyued. viii. hundred & xv. yere, and begat sonnes & daughters: & all the dayes of Enos were. ix. hundred & v. yere, & than he dyed. And Kenan lyued. lxx. yere & begat Mahalaliel. And Kenan after he had begot Mahalaliel lyued. viii. hundred and xl. yere, & begat sonnes and daughters: & all the dayes of Kenan were. ix hundred and x. yere / and than he dyed. And Mahalaliel lyued. lxv yere & begat Jared. And Mahalaliel after he had begot Jared lyued. viii. hundred & xxx yeres. & begat sonnes and daughters: and all the dayes of Mahalaliel were. viii. hundred nynetye and. v. yere, and than he dyed.

And Jared lyued an hundred & lxii. yere, & begat Henoch: & Jared lyued after he begat Henoch. viii. hundred yere, & begat sonnes & daughters. And all the dayes of Jared were ix. hundred & lxii. yere and than he dyed. And Henoch lyued. lxv. yere / & begat Mathusala. And* Henoch a walked with God after he had begot Mathusala. iii. hundred yere & begat sonnes & daughters: And all the dayes of Henoch were. iii. hundred & v. lxv. yere & than Henoch lyued a godly lyfe and was no more seene, for God toke hym awaye.

* Eccli. xliv. c

Heb. xi. a.

a. Go walke wyth God is to do hys will & leade a lyfe accordynge to hys worde.

And Mathusala lyued an hundred and lxxvii. yere & begat Lamech: & Mathusala after he had begot Lamech lyued. vii. hundred & lxxxii. yere & begat sonnes and daughters. And all the dayes of Mathusala were ix. hundred. lxix. yere / and than he dyed.

And Lamech lyued an hundred. lxxxii. yere & begat a sonne, & called hym Noe, sayinge: Thys same shall comforte vs: as concernyng oure worke & sorowe of oure handes whych we haue about the erth that the Lorde hath cursed. And Lamech lyued after he had begot Noe. v. hundred / nynetye & v. yere, and begat sonnes & daughters. And all the dayes of Lamech were. vii. hundred. lxxvii. yere / & than he dyed. And when Noe was fyue hundred yere olde / he begat Sem, Ham, and Japheth.

¶ The cause of the floude. God warneth Noe of the cōming of the floud. The preparing of the arcke.

¶ The.vi. Chapter.

AND it came to passe / whā men begā to multyply vpō the erth & had begot them daughters the a sonnes of God sawe the daughters of men ỹ they were fayre, & toke vnto them wyues, which they best lyked amōge thē all. And the Lorde sayde: My spirite shall not all waye stryue wyth mā for they are fleshly. Neuertheles I wyll geue thē yet* space an. C. & xx. yeres.

a. The sonnes of God are the sonnes of Seth which had instruct & nourished the in the feare of God. The sonnes of men are the sonnes of Cayn instruct of hym to all wyckednes.

*1. Petri. iij. d.

There were tyrātes in the worlde in those dayes. For after that the chyldrē of God had gone in vnto the daughters of men & had begotten them chyldrē, the same chyldrē were the mightiest of the worlde, & mē of renowne. And whā the Lorde sawe ỹ the wickednesse of man was encreased vpon the erth / & that all the ymagynacyon and thoughtes of hys *hert was only euell contynually he repented that he had made man vpon the erth and sorowed in hys hert. And sayde: I wyll destroye wyth the erth. Make the an arcke of pyne tree and make chaumbers in the arcke and pytch it within & without with pytch. And of thys facyon shalt thou make it.

* Gene. viii. d.

*. i. Esdr. v. c.

The length of the arcke shall be. iii. hundred cubytes / & the bredth of it. l. cubytes / & the heyth of it. xxx. cubytes. A wyndow shalt thou make aboue in the arcke. And within a cubyte cōpasse shalt thou fynysh it. And the doore of the arcke shalt thou sette in the syde of it: & thou shalt make it with. iii. lofftes one aboue a nother. For beholde I will bringe in a floud

* Eccli. xliv. c

b. All fleshe: that is all men that lyue fleshly as in the vse of the Roma.

c. The ende of all fleshe: that is the ende of all men is come before me.

a flood of water vpon the erth to destroye all flesh frō vnder heauē, wherin brethe of lyfe is: so that all that is in the erth shall perish. But I wyll make myne apoyntemēt wt the / that both thou shalt come into the arcke and thy sonnes, thy wyfe & thy sonnes wyues wt the.

And of all that lyueth what so euer flesh it be, shalt thou bringe into the arcke, of euery thyng a payre/to kepe them a lyue with the. And male & female se that they be of byrdes in their kynde, & of beastes in their kynde / & of all maner of wormes of the erth in their kynde: a payre of euery thynge shall come vn to the to kepe them a lyue. And take vnto the of all maner of meate that may be eaten and laye it vp in stooze by the, / & it may be meate bothe for the and for them: and Noe dyd accordynge to all that God commaunded hym.

¶ The entraunce of Noe & them that were with him into the arcke. The rysynge of the floude wherwith all thynges dyd perysshe.

¶ The.vii. Chapter.

And the Lorde sayde vnto Noe: Go in to the arcke bothe thou and all thy housholde. For the haue I sene *righteous before me in thys generacyon. Of all clene beastes take vnto the seuen of euery kynde, the male & female, and of vnclene beastes a payre, the male & hys female: lykewyse of the byrdes of the ayre seuē of euery kynde, male and female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpon the erth. xl. dayes and. xl. nyghtes, & wyll destroye all maner of thyngs that I haue made, frō of the face of the erth.

a. They are righteous before God that loue their neybours for god/ like vnfayned ly. hauyng the spirite of god/ wherby maketh the the sonnes of God & therfore are accepted of God as iust and righteous as it is in Gene. xviij. c.

And Noe dyd accordynge to all that the Lorde cōmaunded him: & Noe was. vi. hundred yere olde / whē the* flood of water came vpō the erth: & Noe wēt & hys sonnes & hys wyfe & his sonnes wyues with him, into the arcke frō the waters of the floud. And of bclene beastes & of the beastes that ware vnclene / & of byrdes and of all that crepeth vpon the erth / came in by coples of euery kynde vnto Noe into the arcke a male & a female: euē as God commaunded Noe. And the seuenth daye the waters of the floude came vpon the erth.

* Mat. xxiiij. d. Luk. xvij. f. & i. Petri. iij. d.

In the. vi. hundred yere of Noes lyfe / in the seconde moneth / in the. xvij. daye of the moneth that same daye were all the c fountaynes of the greate depe broke vp / & the wyndowes dof heauen were opened, & there fell a rayne vpon the erth. xl. dayes & xl. nyghtes.

b. Cleane beastes is soche as they myght lefully eate / and the vnclene are thole that they might not eate / as it apereth in Leuit. v. & Deu. xiiij

And the selfe same daye went Noe / Sem / Ham & Japheth Noes sonnes, & Noes wyfe & the. iij. wyues of hys sonnes with thē into the arcke: bothe they & all maner of beastes in their kynde / and all maner of catell in their kynde & all maner of wormes that crepe vpō the erth in their kynde, & all maner of byrdes in theyr kynde & all maner of fowles what so euer had feders. And they came vnto Noe in to ỳ arcke by couples of all flesh ỳ had brethe of lyfe in it. And they that came came male & female of euery flesh accordynge as God commaunded hym: & the Lorde shut the doze vpō hym. And the* flood came. xl. dayes and. xl. nyghtes vpō the erth / & the water increased & bare vp the arcke / & it was lyfte vp frō of the erth. And the water preuayled & mereased exceadingly vpō the erth: & the arcke wēt vpon the toppe of the waters. And the waters preuayled exceedingly aboue measure vpō the erth so that all the hye hylles which are vnder all the partes of heauē were couered: euen. xv. cubytes hye preuayled the waters / so that the hylles were couered.

c. The foũtaynes of the great depe &c. that is / all the waters that were on the erth sprāge vp / encreased & multyplyed.

d. The wyndowes were opened & that is all waters aboue the erth descended and increased the floude.

* Ecclesiastic Sapien. x. a.

And all flesh that moued on the erth bothe birdes, catell and beastes perysshed, wyth all that crepte on the erth & all men: so that all that had the breth of lyfe in the nostrels of it drowe out all that was on drye lande / dyed. Thus was* destroyed all that was vpon the erth / both man / beastes / wormes & fowles of the ayre, so that they were destroyed frō the erth: saue Noe was reserued only & they that were with him in the arcke. And the waters preuayled vpō the erth an hundred & l. dayes.

* Sapien. x. a.

¶ After the sendyng forth of the rauē & the doue Noe went forth of the arcke. He offreth sacrifice. ¶ The malyce of mannes heart.

¶ The. viij. Chapter.

And God remembred Noe & all the beastes & all the catell that were wt him in the arcke. And God made *a wynde to blowe vpo the erth, & the waters ceased: & the† fountaynes of the depe & the wyndowes of heauē were stopte / & the rayne of heauē was forbydde, & the waters returned from of the erth, & abated after the ende of an hundred and l. dayes.

* Gene. i. a
† Gene. vij. b.

And the arcke rested vpon the mountayns of Ararat the. xvij. daye of the. vij. moneth. And the waters went awaye / & decreased vntyll the. x. moneth. And the fyrst daye of the. x moneth, ỳ toppes of the mōteyns appered.

And after the ende of. xl. dayes Noe opened the windowe of the arcke which he had made, & sent forth a rauen, which went out / euer

goyng & comyng agayne/ vntyll the waters ware dryed vp vpon the erth.

Then sent he forth a doue frō him/to wete wheyher the waters were fallen from of the erth. And when the doue coulde fynde no re stynge place for hyr fote/she returned to him B agayne vnto the arcke/ for the waters were vpon the face of all the erth. And he put out hys hande, & toke her, and pulled hyr to hym into the arcke.

And he abode yet .vij. dayes moze/and sent out the doue agayne out of the arcke/ & the doue came to hym agayne about euentyde/ & beholde/there was in hyr mouth a lefe of an olyue tree whyche she had plucked: wherby Noe perceaued that the waters were abated vpon the erth. And he taryed yet .vij. other dayes/and sent forth the doue / whych from thence forth came no moze agayne to hym.

And it came to passe/the sixte hundred and C one yere & the fyrst daye of the fyrst moneth/ that the waters were dryed vp vpō the erth. And Noe toke of the hatches of the arcke/ & looked: and beholde/the face of the erth was drye. So by the .xxvij. daye of the second mo neth the erth was drye.

And God spake vnto Noe/sayinge: Come out of the arcke/bothe thou & thy wyfe & thy sonnes & thy sonnes wyues with the. And all the beastes that are wt the whatsoeuer flesh it be/both foules & catel/ & all maner wormes D that crepe on the erth, bringe out with the/ & let them moue, *growe & multiply vpō the erth. And Noe came out/ & hys sonnes. & hys wyfe/ and his sonnes wyues with hym. And all the beastes/ and all the wormes / and all the foules and all that moued vpon the erth/ came also out of the arcke/ all of one kynde to gether.

And Noe made an aulter vnto the Lorde/ & toke of all maner of *clene beastes / & all maner of clene foules/ & offred sacrifice vpō the aulter. And the Lorde *smelled a swete sauour, & sayd in hys hert: I will hencefoorth no moze curse the erth for mannes sake / for the ymagmacyō of mānes hert is euell euen frō the very youth of hym. Moreouer I will not destroy from hence forth all that lyueth as I haue done. Nether shall sowynge tyme and harueste, colde and hete, somer and wynter/ daye and nyght ceasse / as longe as the erth endureth.

¶ God blesseth Noe and hys sonnes. He forbyddeth to eate the bloude of beastes/and forbyddeth the shedyng of mānes bloude. The lawe of the swerde. He maketh a couenaunt that he will destroye the worlde no moze by water/and geueth the rayne bowe as a token & confirmacyon of the same. Noe is dronken/and Ham vncouereth hym/ and getteth his curse.

¶ The .ix. Chapter.

AND God* blessed Noe & his sonnes & sayde vnto thē: Increase & multi- * Gene.i.c.d
ply and fyll the erth. The feare al- 9.b.10.b
so & drede of yow be vpon all beastes of the erth/ & vpō all foules of the ayre/ & vpon all that crepeth on the erth, and vpon all fyshes of the see/ whyche are geuen vnto youre handes. And all that moueth vpon the erth hauyng lyfe/ shall be youre meate: Euē as the grene herbes I geue you all thing. Only the* flesh with hys lyfe whyche is hys * Gene.i.d
bloud/ se that ye eate not.

*For verely the *bloude of you wherin * Leuit.xvij.c.
youre lyues are wyll I requyre: Euen of the * .xxx.d
hande of all beastes wyll I requyre it, & of * Here is all
the hande of man and of the hande of euery cruelnes for-
manner brother wyll I requyre the lyfe of bydden mā: so
man: so that he whych sheddeth mānes bloude that he will not
shall haue his bloud shed by man agayne: for let it be vnad-
God* made man after hys awne lykenesse. uysed in brefes/
Se that ye encrease & ware, & be occupyed * Gene.i.d
vpon the erth/ and multyplye therin. mache lesse in
youre neybour.

Furthermore God spake vnto Noe and to B
his sonnes with hym/ sayinge: See/ I make
*my bond with you & youre seed after you, & * Gene.vi.d.
wyth all lyuynge thynge that is wyth yow: both foule & catell, & all maner beastes of the erth that is with yow, of all that cōmeth out of the arcke/ what soeuer beste of the erth it be. I make my bonde with yow / that hence forth all flesh shall not be destroyed with the waters of any flood & that hēce* forth there * Esaie.liiij.c.
shall not be a flood to destroy the erth.

And God sayde: This is the token of my bonde whych I make betwene me & yow/ & betwene all lyuyng thynge that is with yow for euer: I will sette my bowe in the cloudes C & it shall be a sygne of the apoyntemēt made betwene me & the erth: so that when I bring in cloudes vpon the erth / the bowe shall appere in the cloudes. And than wyll I thynke vpon my testament whyche I haue made betwene me and yow and all that lyueth what soeuer flesh it be. So that hencefoorth* there * Eccli.xliij.c
shall be no moze waters to make a flood to destroye all flesh.

The bowe shalbe in the cloudes/ & I wyll loke vpō it, to remembre the euerlastyng testament betwene God & all that lyueth vpō the erth / what soeuer flesh it be. And God sayde vnto Noe: This is the sygne of the testamēt which I haue made betwene me and all flesh that is on the erth.

The sonnes of Noe that came out of the arcke were: Sem, Ham and Japheth. And Ham he is the father of Canaan. These are the .iij. sonnes of Noe / and of these was all the worlde ouerspred.

And Noe beynge an husband man/ went forth & planted a vyneyarde, & dranke of the wyne

a. The Lorde smellynge of sauoure: is the alowāce of the workes of the faythfull as in Gen.viij.e. Leui.i.xij.xiij.

wyne & was droncke/ and laye vncouered in the myddest of hys tent. And Ham the father
D of Canaan sawe hys fathers preuytees and tolde hys two brethren ꝑ were without. And Sem and Japheth toke a mātell, & put it on bothe their shulders & went backward/ & couered their fathers secrets/ but their faces were backward/ so that they sawe not their fathers nakydnes.

As soone as Noe was awaked from hys wyne, and wyst what hys yongest sonne had done vnto hym he sayd: Cursed be Canaan & b. To encrease or that is: to be
a seruāt of all seruātes be he to hys brethrē. stronge or to be in
And he sayde: Blessed be the Lorde God of places of good
Sem & Canaā be hys seruāt. God b increase comfort/ as it
Japheth that he may dwell in the tentes of is Gen. xxvi. c
Sem. And Canaan be their seruant. & Psal. cxix. a.

And Noe lyued after ꝑ flood thre hundred and fyfty yere: so that all the dayes of Noe were .ix. hundred & fyfty yere & than he dyed.

¶ The genealogye of Japheth/ Sem and Ham.

¶ The .x. Chapter.

I
*1. Paral. i. a
Hese are the generacyons of the sonnes of Noe: of Sem/ Ham and Japheth which begat themchyldrē after the flonde.

The sonnes of Japheth were: Gomyr, Magog Madai Jauan Tubal, Mesech & Thyras. And the sonnes of Gomyr were: Ascenas Riphat and Togarma. And the sonnes of Jauan were: Elisa, Tharsis Cithim and Dodanim. Of these came the Iles of the gentyls in theyr contres / euery man in hys speach/ kynred and nacyon.

The sonnes of Ham were: Chus / Misraim Phut & Canaan. The sonnes of Chus were Seba Heuyla/ Sabta / Rayma and
B Sabtecha. And the sonnes of Rayma were:
*1. Paral. i. a Sheba & Dedan. *Chus also begat Nemrod which begā to be myghty in the erth. He was a myghty hunter in the syght of the Lorde: Wher of came the prouerbe: he is as Nemrod that myghty hūter in the syght of the Lorde. And the begynnynge of hys kyngdome was
† Gene. xi. b. *Babell Erech, Achad & Chalne in the lande of Synear: Out of that lande came Assur, &
*Jonas. i. a. buylded Ninyue & the cyte Rehoboth/ & Calah and Resen betwene *Ninyue & Calah. That is a great cyte. And Mizrim begat Ludim/ Enamim/ Leabim/ Naphtuhim/ Pa C
thrusim & Casluhim: from whence came the Philystyns, and the Capththerynes.

Canaan also begat Sidon his eldest sonne & Heth Jebusi Emori Girgosi, Hiui Arki/ Sini Aruadi Semari & Hamati. And afterward spradge the kynreds of the Cananytes. And the costes of the Cananytes were from Sydon tyll thou come to Gerara & to Asa/ & tyll thou come to Sodoma/ Gomorra / Adama, Zeboim cū vnto Lasa. These were the chyldren of Ham in their kynredes / tonges/ landes and nacyons.

And Sem the father of all the chyldren of Eber & the eldest brother of Japheth begat chyldrē also. And hys sonnes were Elam/ Assur, Arphachsad Lud & Aram. And the chyldren of Aram were: Uz. Hul Gether & Mas. D
And *Arphachsad begat Sala, & Sala be- *1. Para. i. b
gat Eber. And Eber begat two sonnes. The names of the one was Peleg, for in hys tyme the erth was deuyded. And the name of hys brother was Jaketan.

Jaketan begat Almodad/ Saleph/ Hyzarmoneth/ Jarah, Hadoram, Usal / Dikla/ Obal, Abimael, Seba, Ophir, Heuila & Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was frō Mesa vntyll thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kynredes/ languages / contrees and nacyōs. These are the kynredes of the sonnes of Noe in their generacyons & nacions. And of these came the people ꝑ were in the worlde after the flonde.

¶ The buylding of the towre of Babel. The confusyon of tonges. The generacyon of Sem the sonne of Noe vntyll Abrā which goeth with Lot vnto Haran.

¶ The .xi. Chapter.

ND all the worlde was of one tōge & one language. And as they came frō the east / they founde a playne in the lāde of Synear, & there they dwelled. And they sayde one to a nother: come on, let vs make brycke & burne it with fyre. So brycke was their stone and slyme was their morter. And they sayde: Come on let vs buylde vs a cyte & a toure ꝑ the toppe may reach vnto heauē. And let vs make vs a name for perauenture we shall be scattered abrode

a. God is counted to come downe whē he doth any thing in the erthe amōge men that is not accustomed to be done: in maner as shewynge hym selfe present amonge men by his wonderfull worke/ as it is in Psal.cxiv.b. and .c.xliv.a.

b. To see the cyte: not that god seeth not at all tymes/ but only that he maketh hym selfe both to be seen and knowen in his wonderfull workes amōge vs.

ouer all the erth. And the Lorde came a downe to b see the cyte and the toure whych the chyldren of Adam had buylded. And the Lorde sayde: See the people is one/ and haue one tonge amonge them all. And thys haue they begon to do and wyll not leaue of from all that they haue purposed to do. Come on/ let vs descende/ and myngell they? tonge euen there that one vnderstonde not what another sayeth. Thus the Lorde shatered them from thence vpon all the erth. And they left of to buylde the cyte. Wherfore the name of it is called Babell/ because that the Lorde there confounded the tōge of all the worlde. And because that the Lorde from thence shatred them abrode vpon all the erth.

These are the generacyōs of Sem: Sem was an hundred yere olde & begat Arphachsad.ii.yere after the floude. And Sem lyued after he had begot Arphachsad.v. hundred yere and begat sonnes and daughters.

And c Arphachsad lyued.xxxv. yere & begat Sala/ & lyued after he had begat Sala.iii.hundred yere & .iii. & begat sonnes & daughters. And Sala was.xxx.yere old and begat Eber/ and lyued after he had begot Eber.iiii. hundred & thre yere & begat sonnes & daughters. When Eber was.xxxiiii yere olde he begat Peleg/ & lyued after he had begot Peleg foure hundred and.xxx.yere/ & begat sonnes and daughters.

c. Here the scripture Interpreters leaue out the generacyon of Caynan/ the which after the recompte of the Ebrues begat Sala/ whē he was.xxx. yere of age. Luce.iii.c.

And Peleg when he was.xxx.yere olde begat Regu & lyued after he had begot Regu.ii.hundred & .ix.yere/ & begat sonnes & daughters. And Regu whē he had lyued.xxxii. yere begat Serug/ and lyued after he had begot Serug.ii.hundred and.vii. yere/ and begat sonnes and daughters.

And when Serug was.xxx. yere olde he begat Nahor/ & lyued after he had begot Nahor.ii.hundred yere/ & begat sonnes & daughters. And Nahor whē he was.xxix.yere olde/ begat Terah/ and lyued after he had begot Terah/ an hundred and.xix.yere/ and begat sonnes and daughters.

And when Terah was.lxx.yere olde, he begat Abram/ Nahor and Haran.

D And these are the generacyōs of *Terah. Terah begat Abram/ Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah hys father in the lande where he was borne/ at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Melca the doughter of Haran whyche was father of Melca & of Iesca. But *Sarai was baren/ and had no chylde.

*1. Para.i.b. Iosu.xxiiij.a.

*Hebr.xi.c.

Than toke Terah Abram *hys sonne and †Lot hys sonne Harans sonne & Sarai hys daughter in lawe, hys sonne Abrams wyfe. And they went wyth hym from Ur in Chaldea/ to goo into the lande of Chanaan. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue he dyed in Haran.

†Iosu.xxiiij.a. & Hebr.xi.c.

¶ Abram is blessed of God/ and goeth with Lot into a straunge lande that apered to hym in Canaan. And God promyseth to geue the same lande to hym and to his sede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his syster. And she was rauyshed of Pharao/ for whyche the Lorde plageth hym.

¶ The.xij.Chapter.

Then the Lorde sayde vnto Abram Gett * the out of thy contre & from thy kynred/ and out of thy fathers house/ into a londe whych I wyll shewe the. And I wyll make of the a myghty people & wyll a blesse the/ & make thy name greate that thou mayst be a blessyng. And I wyll blesse them that blesse the & curse them that curse the. And in the shall be blessed all the generacions of the erth.

* Actu. vii .a. & Hebr.xi.c.

a. To blesse/ is here to be made happye and fortunate. And to make great his name/ is to aduaunce and extolle hym aboue other people

And Abram went as the Lorde badde hym, and Lot went wyth hym. Abram was.lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne, with all * their goodes which they had goten and b soules whyche they had begoten in Haran. And they departed to goo into the lande of Chanaan. And when they were come into the lande of Chanaan Abrā went forth into the lande tyll he came vnto a place called Sichem/ and vnto the oke of More. And the Cananytes dwelled then in the lande.

* Gene.xiij.c Gene.xiy.a.

b. Soules here are taken for his seruauntes and maydens/ which were verye many as ye maye se in Genesis.xiiy.c

Then the Lorde apeared vnto Abram & sayd: vnto thy * seed wyll I geue this lande. And he buylded an aulter there vnto the Lorde which apeared to hym. Then departed he thence vnto a mountayne that lyeth on the eastsyde of Bethel & pytched his tente: Bethel beynge on the west syde/ and Ay on the east: and he buylded there an aulter vnto the Lorde/ & called on the name of the Lorde. And than Abram departed and toke his journey southwarde.

* Gene.xv.b. Gene.xvii.b. Deu.xxxiii.b Gene.xy.d.

¶

After this there came a derth in the lande. And Abram went doune in to Egypte/ to sotourne there/ for the derth was sore in the lāde. And whē he was come nye for to entre vnto Egypte/ he sayd vnto Sarai his wyfe. Beholde/ I knowe that thou art a fayre woman to loke vpon. It will come to passe therfore when the Egyptians see the/ that they wyll say: she is his wyfe. And so shall they slee me & saue the. Saye * I praye the therfore that thou art my syster/ that I maye fare the better by reason of the/ and that my soule maye lyue for thy sake.

* Gen.xx.a.b

As soone as he came in to Egypte/ the D

Egyp-

Egyptias sawe the woma that she was very fayre. And Pharaos lordes sawe hyr also/ & praysed hyr vnto Pharao: So that she was taken into Pharaos house/ which entreated Abra well for hyr sake/ so that he had shepe oxen and he asses, men seruantes/ mayde seruantes/ he asses and camels.

But God plaged Pharao/ and his house with grete plagis/ because of Sarai Abras wyfe. Then Pharao called Abram & sayde: Why hast thou thus dealt wt me? Wherfore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy syster/ & causedest me to take hyr to my wyfe? But now loo/ there is thy wyfe/ take hyr and be walkynge. Pharao also gaue a charge vnto his men ouer Abram/ to leade hym out/ with his wyfe and all that he had.

¶ Abrams Loth departe oute of Egypt. And Abram dwelyed his lande & catell with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

¶ The.xiii. Chapter.

IThan Abra departed out of Egypte both he and hys wyfe and all that he had, and Lot with hym vnto the south. Abram was very ryche in catell/ syluer and golde. And he went on hys iourney from the south euen vnto Bethell/ and to the place where hys tente was at the fyrst tyme betwene Bethell and Ay/ and vnto the place of the* aulter which he made before. And there called Abram vpon the name of the Lorde.

* Gene.xij.c.

Lot also which wēt with hym had shepe/ catell and tentes: so that the lande was not abell to receaue them that they myght dwell together for the* substance of their ryches was so greate, that they coulde not dwell together. And there fell a stryfe betwene the herdmen of Abrams catell/ and the herdmen of Lots catell. Moreouer the* Cananytes & the Pherezytes dwelled at that tyme in the lande. Than sayde Abra vnto Lot: Let there be no stryfe, I praye the betwene the & me/ and betwene my herdmen and thyne for we be a brethrē. Is not all the hole lande before the? Departe I praye the from me. If thou wylt take the lefte hande/ I wyll take the right: or yf thou take the ryght hande I wyll take the left. And Lot lyft vp hys eyes and beheelde all the cōtre aboute Jordane which was a plētcous cōtre of water euery where/ before the Lorde destroyed Sodome & Gomorra/ euē as the garden of the Lorde & as the lande of Egypte tyll thou come to Zoar.

* Gen.xxxvi.a.

* Gene.xij.b

a. The brethren vnderstonde by thys worde brother as nephewes/ cosyns & neyboures/ & all that be of one stocke Ro.ix.a. Joh. vj.a.

Than Lot chose all the costes of Jordane and toke hys iourney frō the east. And so departed the one brother frō the other. Abram dwelled in the lande of Canaan: & Lot in the cytes of the playne/ & tented tyll he came to Sodome. But ymen of Sodome were wycked/ & synned exceadyngly agaynst ỹ Lorde.

And the Lorde sayde vnto Abraham/ after that Lot was departed from hym: Lyfte vp thyne eyes, & loke frō the place where thou art northward southward eastward & westward for all* the lande whyche thou seyste wyll I gyue vnto the & to thy seed for b euer. And I wyll make thy seed as the dust of the erth: so that yf a man can nombre the dust of the erth than shall thy seed also be nombred. Aryse and walke about in the lande, in the length of it & in the bredth: for I wyll geue it vnto the. Than Abrā toke downe his tente & wēt & dwelled in the okegroue of Mamre which is in c Ebron and buylded there an alter vnto the Lorde.

D

a Gene.xxi.b Gene.xxvi.a Gene.xl.b Acto.vij.a.

b. Euer is not here take for a tyme wythout ende: but for a longe season that hath not his ende apoynted. Ero.xl.c

c. Ebra is the name of a cite where Adam. Abraham and his wyfe with Isaac &c. were buryed/ as in Gene.xxiij.d.

¶ Lot is taken prysoner. The victory of Abrā of the Sodomytes. Lot is delyuered by Abram. Melchisedech offereth gyftes vnto Abram. Abram payeth tythes vnto Melchisedech. Abram hathe nothynge of the kynge of Sodomes goodes.

¶ The.xiiij. Chapter.

AAnd it chaunsed wythin a whyle/ that Amraphel kyng of Synear/ Arioch kynge of Ellasar Kedorlao mor kynge of Elam and Thydeall kynge of the nacyons made warre with Bera kynge of Sodome & wyth Birsa kynge of Gomorra, and wyth Sineab kynge of Adama and with Semeabar kynge of Zeboim and with the kynge of a Bela whyche Bela is called Zoar. All these came together vnto the vale of Siddim which is now the salt see. Twelue yere were they subiecte to kynge Kedorlaomor & in the.xiij. yere rebelled. Therfore in the.xiiij. yere came Kedorlaomor and the kynges that were with hym/ & smote the b Raphaims in Astaroth Karnaim and the Suzims in Ham, & the Emims in Save Kariathaim and the Horims in their awne mounte Seir vnto the playne of Pharan whyche bordreth vpon the wyldernesse. And then turned they & came to the well of iugmente whych is Cades and smote all the contre of the Amalechytes/ & also the Amorytes that dwell in Hazezon Thamar.

a. Bela is that cite that Lot desyred for his refuge whē he came oute of Sodome as in Gene.xix.c.

b. Raphaims are counted in the scripture for gyauntes/ as in. ij. Reg. xxi. b. Esa.xvij. b which lyued of theft & robbery

Than went out the kynge of Sodome/ & the kynge of Gomorra & the kynge of Adama and the kynge of Zeboim/ & the kynge of Bela now called Zoar. And sette their mē in aray to fyght with thē in the vale of Siddym/ that is to saye/ wyth Kedorlaomor the kynge of Elam and with Thydeall kynge of the Nacions/ and wyth Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges agenste fyue. And that vale of Siddym was full of slyme pyttes.

And the kynges of Sodome and Gomorra fled/ & fell there. And the residue fled to the mountaynes. And they toke all the goodes of

a.b. Sode

Sodome & Gomorre and all theyr vytalles/ and went theyr waye. And they toke Lot also Abrams brothers sonne and hys good(for he dwelled at Sodome) and departed. Than came one that had escaped/ and tolde Abram the Hebrew whiche dwelled in the okegroue ‖ Gene.xiij.b. of * Mamre the Amorite, brother of Eschol & Aner: which were confederate with Abrā. ¶ When Abram herde that his brother was taken, he harnessed hys seruantes borne in hys owne house thre hundred & eyghtene/ and followed tyll they came at Dan. And sette hym selfe & hys seruantes in aray/ & fell vpon thē by nyght/ & smote them/ & chased thē awaye vnto Hoba: which lyeth on the lefte hande of Damascos/ & brought agayne all the goods/ and also hys brother Loth/ and hys goodes/ the women also and the people.

And as he returned agayne frō the slaughter of Kedorlaomor & of the kynges that were with hym/ than came the kynge of Sodome to mete hym in the vale of Saue/ which now is called kynges dale.

Than * Melchisedech kynge of Salem brought forth breed & wyne. And he beynge ‖ Hebr.vij.a. the Prest of the most hyghest God, blessed hym sayinge: b Blessed be Abrā vnto the most hyghest God possessor of heauen & erth. And blessed be God the most hyghest which hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

c. The Jewes suppose Melchisedech to be Sem the sonne of Noe because he lyued after the floude. b. Hundred yeres & after the death of Abraham by gades prouidence) was kynge of Salem.

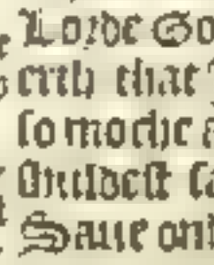
Than sayde the kynge of Sodome vnto Abrā: Gyue me the c soules & take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vp my hande vnto the Lorde God most hyghe possessor of heauen & erth that I wyll not take of all that is thyne so moche as a thred or a shoulachet lest thou shuldest saye / I haue made Abram ryche. Saue only that whiche the yonge men haue eaten and the partes of the men which went with me Aner Eschol and Mamre. Let thē take their partes.

d. Blessed be Abram/ that is prayed be Abrā. And prayed be the most hyghest God/ as it is in Genesis.xiiv.b.

e. Soules are men & women/ as Gene.xlvi.c & Deute. x.d.

¶ The lande of Canaan is yet agayne promysed to Abram. God promyseth hym seed. He believeth & is iustyfyed. ¶ The prophecye of the bondage wherin the chyldren of Israel should be vnder Pharao/ & of their delyuerance from the same.

¶ The.xv. Chapter.

 fter these deades / the a worde of God came vnto Abram in a vysyon saying: Feare not Abram I am thy shylde & thy rewarde shall be exceadynge great. And Abram answered: Lorde Iehouah what wilt thou geue me: I go chyldlesse/ & the eater of myne house / thys Eleasar of Damasco hath a seruaunt. And Abram sayde: Se to me hast thou geuen no seed: lo/ a lad borne in my house shall be myne heyre.

a. The worde of the Lorde cometh when he sheweth anything vnto vs by reuelacyon as it is vsed in diuers places of the scripture/ and specially in the Prophetes & is a maner of speache of the Hebrewes.

And beholde, the worde of the Lorde spake vnto Abram, sayinge: He shall not be thyne heyre/ but one b that shal come out of thyne awne body shalbe thyne heyre. And he brought hym out of the doores, & sayd: loke vp vnto heauē/ & tell the * starres yf thou be able to nūbre thē. And sayde vnto hym: Euē so shall thy seed be.

‖ B * Deutro.i.b. Jere.xxxiij.b. Roma.iij.b.

And Abram b beleued the Lorde, & it was counted to hym for ryghtewesnes. And he sayde vnto him: I am the Lorde that brought the out of Vr in Chaldea to geue the thys lande to possesse it.

b. To beleue is to haue a sure trust & confydence to obtayne the thing promysed and not to haue any doute in hym that promyseth as Rom.iiij.a. Gal.iij.a.b.

And he sayde: Lorde God, wherby shall I knowe that I shall possesse it? And he sayde vnto hym: Take an heyfer of thre yere olde & a she gotte of thre yere olde, & a thre yere olde ram, a turtyll doue & a yonge pigeon. And he toke all these & deuyded them in the myddes/ and layde euery pece / one agaynst another. But the fowles deuyded he not. And & byrdes fell on the carcases, but Abram droue them awaye. And when the sonne was doune/ there fell a slomber vpon Abram. And loo/ feare ¶ and greate darckenesse came vpon hym.

And he sayde vnto Abram: knowe this of a suertye that thy * seed shalbe a straūger in a lande that perteyneth not vnto thē. And they shal make bondmē of thē & entreate thē euell * iiij. hundred yeares. But the naciō whō they shall serue, wyll I c iudge. And after warde shall they come out wyth great substance. Neuertheles thou shalt goo vnto thy fathers in peace & shalt be buried when thou arte of a good age: d in the fourth generacion they shall come hyther e gayne / for the wickednesse of the Amorites ys not yet full.

‖ * Act.vij.a. † Exod.xij.f. Judith b. b. and Gala.iij.c.

c. To iudge is here to take vengeaunce. Psal me.xxxiij.a.

b. A generacyō or an age is here take for an hundred yeres as Gene. vi.b.

When the sonne was doune and it was warcke darcke: beholde/ there was a smokyng furnesse, and a fyre brand that * went betwene the sayde peces.

‖ D * Gene.xxiij.a.

c. This worde went between is take for burnyng or consumynge.

And that same daye the Lorde made a couenaunte with Abrā sayinge: vnto thy * seed wyll I geue this lande, frō the ryuer of Egypte, euē vnto the greate ryuer Euphrates, the Kenytes / the Kenizites / the Cadmonites/ the Hethites the Pherezites the Raphaims the Amorytes the Canaanites, the Gergesytes and the Jebusytes.

¶ Sarai geueth Abram leaue to take Agar hyr mayde to wyfe. Agar despyseth hyr maystresse: for which she was euyll intreated of Sarai/ and therfore runneth awaye. The angell metynge hyr/ commaundeth hyr to turne agayne and doth promyse hyr seed. And nameth hyr fyrst chylde Jsmael.

¶ The.xvi. Chapter.

Sarai Abrās wyfe bare him no chyldren. But she had an hand mayde an Egyptian/ whose name was Hagar. Wherfore she sayd vnto Abrā: Beholde the Lorde hath closed me that I can not bere. I praye the a go in vnto my mayde peraduenture I shall be multyplyed by meanes of her, And Abram herde the voyce of Sarai.

a. To go in vnto hyr mayde is to haue carnall copulacyon with hyr as these wordes knowe & slepe do also signifye as Gene.xix.a and.xxxv.c.

Sarai. Thā Sarai Abrās wife toke Hagar hyr mayde the Egyptian (after Abram had dwelled .x. yere in the lāde of Canaā) & gaue her to hyr husbond Abram to be his wyfe.

And he wente in vnto Agar / & she conceaued. And when she sawe ꝑ she had cōceyued: hyr maistresse was despysed in hyr syghte. Than sayde Sarai vnto Abram: Thou dost me vnryghte. for I haue geuen my mayde in to thy [b]bosome: & now because she seeth ꝑ she hath cōceaued, I am despysed in hyr syghte: the Lorde iudge betwene the and me. Than sayde Abrā to Sarai: beholde, thy mayde is in thy hande, do wyth hyr as it pleaseth the. And because Sarai farred foule wyth her she fled from her. And the Angell of the Lorde founde her besyde a fountayne of water in the wildernes: euē by a well in the way to Sur. And he sayde: Hagar Sarais mayde / whēce comest thou & whether wylt thou goo? And she answered: I flee from my maistresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy maistresse agayne / & submytte thy selfe vnder her handes.

b. Bosome: after the maner of the Hebrewes is taken for companyeng wyth a woman / & it is also take for sayth as in Luce. i. of Lazarus.

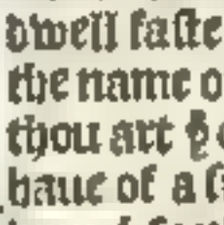
¶ And the angell of the lorde sayde vnto her: I wyll so encrease thy seed / that it shall not be nombred for multytude. And the Lordes angell sayde further vnto her: Se / thou art wyth chylde & shalt bere a sonne / & shalt call hys name Ismael: because the lorde hath herde thy tribulacion. He wyll be a wylde man / & hys hāde wyll be agenst euery man, & euery mans hande agenst hym. And yet shall he dwell faste by all his brethrē. And she called the name of the Lorde that spake vnto her: thou art ꝑ God ꝑ lokest on me / for she sayd: I haue of a suerte sene here ꝑ backe parts of hym ꝑ seeth me. Wherfore she called ꝑ well / ꝑ well of the lyuyng ꝑ seyth me which well is betwene Cades & Barad. And Hagar bare Abrā a sonne, & Abrā called hys sons name wyche Hagar bare Ismael. And Abrā was lxxvi. yere old whē Hagar bare him Ismael.

* Gene. xvi. c. Iudic. xiij. b. Mat. i. c. Luc. i. b / c.

c They se the backe partes of God that by reuelacō or any other wyse haue perseuerācer or knowledge of hym.

¶ Abram is called Abrahā / & Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcysion is here instituted. Isaac is promysed. Abraham prayeth for Ismael.

¶ The. xvij. Chapter.



When Abrā was nynetye yere olde and .ix. the Lorde apeared to hym sayenge: I am the almyghtie God: walke * before me & be vncorrupte. And I will * make my bonde betwene the & me / & wyll multyplye the exceedyngly. And Abrā fell on hys face. And God talked moreouer wyth hym sayinge: I am / beholde my testament is wyth the, that thou shalt be a father of many * naciōs. Therfore shalt thou no more be called Abrā but thy name shalbe Abrahā: for a father of many nacyons haue I made

* Gene. b. c / d.
* Gene. vi. d.
* Eccli. xliij. c

ꝑ & I wyll multyplie ꝑ exceedyngly / & wyll make naciōs of ꝑ: ye & kyngs shall sprynge out of the. Moreouer I wyll make my bōde *betwene me & the and thy seed after the in their tymes to be an euerlastynge testamēt, So that I will be God vnto the & to thy seed after the. And I wyll geue vnto the & to thy seed after the / the lande where in thou arte a straunger: Euē all the lāde of Canaā / for an euerlastyng possessyon & will be their God.

B * Act. vij. b.

And God sayd vnto Abrahā: Se thou kepe my testamēte / both thou & thy seed after the in their tymes: This is my testamente which ye shall kepe betwene me & you and thy seed after the / ꝑ ye circūcyse all youre men chyldrē. Ye shall circūcyse ꝑ foreskynne of youre flesh, & it shall be a *tokē of the bōd betwixte me & you. And euery manchylde when it is viij. dayes * olde shall be circūcysed amonge you in youre generacyons & all seruauntes also borne at home or boughte wyth money though they be straungers & not of thy seed. The seruaunte borne in thy house / & he also ꝑ is bought wt money / must needes be circūcysed ꝑ my testament may be in youre flesh / for an euerlastyng *bōde. If there be any vncircūcysed māchylde / that hath not the foreskynne of his flesh cutt of hys soule shall perish frō his people: because he hath broke my testamēt. And God sayde vnto Abrahā. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I will blesse her & geue ꝑ a sonne of her & wyll blesse her: so that people ye and kynges of people shall sprynge of her. And Abrahā fell vpō his face & laughte, & sayde in his harte: shall a chylde be borne vnto hym that is an hundred yere olde, & shall Sara that is nynetie yere olde, bere: And Abraham sayde vnto God, O that Ismael myghte lyue in thy syghte.

* Rom. iij. b
* Gene. xxi. a. Luce. ij. d. Leuitic. a
a. The scripture vseth to call the signe of a thynge by the name of the thinge it selfe only to kepe the thynge signified the better in memory as here he calleth circumcision vpon his bonde which is but a token therof & as Peter calleth baptyme Christ. i. Pet. iij. d.

Thē sayde God: Sara thy wife shall * bere the a sonne in dede & thou shalt call his name Isaac. And I wyll make my bond with him / ꝑ it shall be an * euerlastyng bonde vnto hys seed after hym. And as concernynge Ismael also / I haue herde thy request: loo / I wyll blesse hym & encrease hym / & multiplye hym exceedingly. Twelue * princes shall he begete & I will make a great nacīō of him. But my bōd will I make wt Isaac / which Sara shall bere vnto the: euē this tyme twelue moneth.

* Gene. xviij. b xxi. a
* Esa. xxxij. a
* Gene. xxv. b

And God left of talkynge with hym / & departed vp frō Abrahā. And Abrahā toke Ismael his sonne & al the seruauntes borne in hys house & all that was bought wt money as many as were mēchyldrē amōge the men of Abrahās house / & circumcysed the foreskynne of their flesh / euen ꝑ selfe same daye / as God had sayde vnto hym. Abraham was nynetye yere olde & myne, whē he cut of ꝑ foreskynne

reskynne of his flesh. And Ismaell his sonne was.xiij.yere olde, whē the forestynne of his flesh was circumcysed. The selfe same daye was Abrahā circūcysed & Ismael his sonne. And all the men in hys house/ whether they were borne in hys house or bought wyth money, (though they were straungers) were circumcysed wyth hym.

¶ There apered thre men vnto Abraham. Isaac is promysed to hym agayne/ at whych Sara laughed. The destruccion of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

¶ The.xviij. Chapter.

A. The heate of the daye is take for none.

AND the Lorde apeared vnto hym in the otegroue of Mamre as he sat in his tent dore in the * heate of the daye. And he lyfte vp his eyes and loked: & lo, thre men stode not farr frō hym. And whē he sawe thē/ he ran to mete thē frō the tent dore/ & fell to the groūde and sayde: Lorde yf I haue foūde fauoure in thy syght: goo not by thy seruaunte. Let a lytle water be fett/ & wash youre fete/ & rest youre selues vnder the tree: And I wyll fett a* morsell of * Iudi.xix.b. brede, to cōforte youre hartes withall. And thā goo youre wayes, for euē therfore ar ye come to youre seruaūte. And they answerde: Do euen so as thou hast sayde. And Abrahā wēt a pace in to his tent vnto Sara & sayde: make redy attōce thre peckes of fyne meale/ knede it and make cakes. And Abrahā ran vnto hys beastes & fett a calfe & was tendre and good/ & gaue it vnto a yonge mā whych made it redy attonce. And he toke butter and mylcke & the calfe whych he had prepared/ & sett it before them, and stode hym selfe by them vnder the tree: and * they ate.

b. Thys brede in the scripture is vnderstonde all maner of fode mete for mānes eatynge as in.i. Regū. xvij.b.

* Tobie.vij.b. Iubi.xiij.c.

And they sayde vnto him: Where is Sara thy wyfe? And he sayde: in the tent. And he sayde: I will come agayne vnto the as soone as the frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara/ out of the tent dooze whych was behynd his backe. Abrahā & Sara were both olde & well stryke in age/ & it ceased to be with Sara after the maner as it is wt wymmes. And Sara laughed in hyr selfe sayinge: Now I am wared olde/ * Genē.xxv.a shall I gete my selfe to* lust, & my lorde olde also? Thā sayd the Lorde vnto Abrahā: wherfore doth Sara laughe sayinge: shall I of a suerte bere a childe/ now whē I am olde? is the thynge to harde for the Lorde to do? In * tyme appoynted wyll I returne vnto the/ * Genē.xviij.c. Roma.ix.b as soone as the frute can haue lyfe, and Sara shall haue a sonne. Than Sara denyed it sayinge: I laughed not, for she was afrayde. But he sayde: yes thou laughtest. Than the men stode vp frō thēce & loked towarde Sodome. And Abrahā wēt wt thē to bringe thē on the waye. And the lorde sayde: Can I hyde frō Abrahā that thynge whych I am aboute to do, seinge that Abrahā shall be a * great & * Eccli.xliiij.c. a myghtie people, & all the naciōs of the erth Gene.xxv.a shalbe blessed in hym: For I knowe hym ꝓ he will cōmaūde his childre & his household after hym, that they kepe the waye of the Lorde/ to do after ryghte & cōscience/ ꝓ the Lorde may bringe vpō Abrahā ꝓ he hath promised him.

And the Lorde sayde: The crye of Sodome & Gomorra is great, & their synne is exceadynge greuous. I wyll go downe and se whether they haue done all together acordynge to that crye which is come vnto me or not, that I may knowe. And the mē departed thēce & wēt to Sodome ward. But Abrahā stode yet before the Lorde/ & drewe nere and sayde. * Iona.i.a. wylt thou destroy the righteous wt the wyked? If there be.l. ryghteous wyth in the cyte wylt thou destroy it & not spare ꝓ place for the sake of.l. righteous ꝓ are therin? That be farre frō the/ that thou shuldest do after this maner/ to sley ꝓ righteous wt the wyked/ & ꝓ the ryghteous shulde be as the wyked: ꝓ befarre from the. Shulde not the iudge of all the worlde do acordynge to ryghte? And the Lorde sayde: If I fynde in Sodome.l. righteous wythin the cyte/ I wyll spare all the place for their sakes.

D

And Abrahā answered & sayde: beholde I haue takē vpō me to speake vnto the Lorde/ * Genē.xviij.b. & yet am but* dust and asshes. What though there lacke.v. of.l. ryghteous/ wylt thou destroy all ꝓ cyte for lacke of.v? And he sayde: If I fynde there.xl. and.v. I wyll not destroy thē. And he spake vnto hym yet agayne and sayd: what yf there be.xl. foūde there. And he sayde: I will not do it for fourtyes sake. And he sayde: O let not my Lorde be angry/ that I speake. What yf there be foūde.xxx. there? And he sayde: I wyll not do it/ yf I fynde.xxx there. And he sayde: Oh, se/ I haue begonne to speake vnto my lorde/ what yf there be.xx foūde there? And he sayde: I wyll not destroy thē for twēties sake. And he sayde: O let not my Lorde be angrye/ that I speake yet/ but euen once more only. What yf ten be founde there? And he sayde: I wyll not destroy them for.x. sake. And the Lorde went his waye as soone as he had lefte comenynge wyth Abraham. And Abrahā returned vnto hys place.

¶ Lot receaued two Angelles into hys house. The fylthy lustes of the Sodomytes. Lot is delyuered & departeth to dwell in the cyte Zoar. Lottes wyfe is torned into a pyller of salt. Sodome is destroyed. Lot is dronken & lyeth wyth his daughters whych conceaued chyldren by hym.

¶ The.xix. Chapter.

AND there came.ij. angels to Sodome at euē. And Lot sat at the gate of the cyte. And Lot sawe them, & rose vp to mete thē/ & he * bowed him selfe to the groūde with his face. And he sayde * Gen.xxviij.a.

sayd: Se Lordes/tarme in I praye you in to
poure seruauntes house & tary all nyghte &
wash youre fete & ryse vp early and go on
youre wayes. And they sayde: nay / but we
wyll byde in the streates all nyghte. And he
* Luce.xxiiij.c* cōpelled the exceedingly. And they turned un
vnto him & entred in to his house/ & he made
the a feaste & dyd bake swete cakes / & they
* Tobie.xij.d. *ate. But before they wēt to rest, ỳ men of ỳ
cyte of Sodome cōpassed the house rownde
aboute both olde & yonge/all the people frō
all quarters. And they called vnto Lot & say
de vnto him: where are the mē which came in
to thy house to a nyght: bryng the out vnto
B vs that we may do oure lust wyth them.
a. The nyght is here taken for the tyme ruyng which is the begynnyng of the nyght as in the Jour. vij.d.
And Lot went out at doores vnto the and
shut the doze after him & sayde: nay for gods
des sake brethre do not so wickedly. Beholde
I haue two doughters which haue knowne
no mā the will I bryng out vnto you: do vi
the as it semeth you good: Only vnto these
mē do nothyng/for therfore came they vnder
the shadowe of my rofe. And they sayde: come
hither. And they sayde: camest thou not vnto
* Exod.ij.b. Math.vij.c. Actuum.vij.b. sogeorne & wylt thou be now a *iudge: we
will surely deale worse with ỳ thā with the.
C And as they preased sore vpon Lot and be
gāne to breake vp ỳ dooze/ the mē put forth
their handes & pulled Lot in to the house to
the & shut to the dooze. And the men ỳ were
at the dooze of the house / they smotte wyth
* Sapien.xix.c by yndnesse* both small & greate. so that they
fly Reg.vi.d couldc not fynde the dooze. And the mē sayde
moreouer vnto Lot: If thou haue yet here
any sonne in law or sonnes or doughters or
what so euer thou hast in the cyte/ bryng it
out of thys place: for we must destroy thys
+ Gen.xviij.c place, because ỳ cry of the is great* before ỳ
lorde. Wherfore he hath sent vs to destroy it.
And Lot wēt out & spake vnto his sonnes
in lawe which shulde hauemaried his dough
ters/ & sayde: stonde vp & get yow out of this
place/for the lorde will destroy the cyte. But
he semed as though he had mocked/ vnto his
sonnes in law. And as the morynge arose
the angels caused Lot to spede him sayinge.
D Stonde vp take thy wyfe & thy two dough
ters & that ỳ is at hande/lest thou perysh in
b. The synne is taken for the synner/as malyce is for the wicked/ & righteousnes for ryghteous/ as Paul to Tytus the fyrst.c. the b synne of the cyte. And as he prolonged
the tyme the mē caught both him hys wyfe
& his two doughters by the handes because
the Lorde was mercyfull vnto him / & they
brought hym forth & sette hym without the
cyte. When they had brought thē out / they
sayde: Saue thy lyfe & loke not behynde the
nether tary thou in any place of the contre/
but saue thy selfe in the moūtayne/lest thou
E perysshe. Than sayde Lot vnto thē: Oh nay
my Lord: beholde/in as moch as thy seruaūt
hath fownde grace in thy syghte/now make
thy mercy great/ whych thou shewest vnto
me in sauing my lyfe. For I can not saue my
selfe in ỳ moūtayns/lest some misfortune fall
vpō me & I dye. Beholde/here is a cite by/to
flee vnto/and it is a lytle one: let me saue my
selfe therin: is it not a lytle one / ỳ my soule
may lyue? And he sayde to hym: se I haue re
ceaued thy request as cōcerning this thing/
that I wyll not ouerthrowe thys cytie for
the whych thou hast spoken. Haste the / and
saue thy selfe there/for I can do nothyng tyll
thou be come in thither. And therfore ỳ name
of the cyte is called Zoar. And the sone was
vpō ỳ erth whē Lot was entred in to Zoar.
Than the Lorde rayned vpon * Sodome * Esa.xiij. Jere.l. Ezech. xvij.
& Gomorra brymstone & fyre frō the Lorde
out of heauē/ & ouerthrewe those cytes and
all the regiō/ & all that dwelled in the cytes/
& that that grewe vpon the erth. And Lots
wyfe loked behynde her/ & was turned in to
a pyllar of salte. Abraham rose vp early and F
got hym to the place where he stode before
the Lorde/ & loked toward Sodome & Go
morra & toward all the londe of that cōtre.
And as he loked: beholde ỳ smoke of ỳ cōtre
arose as it had bene the smoke of a fornace.
But yet whē God destroyed the cytes of the
regiō he thought vpon Abrahā: & sent Lot
*out frō ỳ dāger of the ouerthrowīge, whē * ij. Pet.ij.b. Sapien.x.a. Amos iiij.b. and Luce.vij. Jude.i.b.
he ouerthrewe ỳ cytes where Lot dwelled.
And Lot departed out of Zoar & dwelled
in the moūtayns & hys.ij. doughters wt him
for he feared to tary in Zoar: he dwelled ther
fore in a caue / bothe he & his.ij. doughters
also. Thā sayd the elder vnto ỳ yonger: oure
father is olde/ & there are no moo men in the
erth to come in vnto vs after ỳ maner of all
the worlde. Come therfore/let vs geue oure fa G
ther wyne to dryncke/ & let vs lye wyth hym
ỳ we may saue seed of oure father. And they
gaue their father wyne to dryncke that same
nyghte. And the elder doughter went & laye
wt her father. And he perceaued it not/nether
when she laye doune/nether whē she rose vp.
And on the morowe the elder sayde vnto ỳ
yōger: beholde yesternyght laye I with my fa
ther. Let vs geue him wyne to dryncke this
nyght also/ & go thou & lye with him/ & let vs
saue seed of oure father. And they gaue their
father wyne to dryncke ỳ nyght also. And the
yōger arose & laye wt hym. And he perceaued
it not: nether when she laye downe / nether
when she rose vp. Thus were both the dough
ters of Lot with chylde by their father. And
the elder bare a sonne/ and called hym Mo
ab/which is the father of the Moabytes vn
to thys daye. And the yonger bare a sonne/ &
called hym Ben Ammi/which is the father of
the chyldren of Ammon vnto this daye.
¶ Abraham went as a stranger into the lande of Ge
rar. The kynge of Gerar taketh awaye his wyfe.
¶ The

¶ The.xx. Chapter.

AND Abraham departed thence towarde the southcoute & dwelled betwene Cades and Sur and sogned in Gerar. And Abraham sayde of Sara hys wyfe that she was hys *syster. Thā Abimelech kinge of Gerar sent and fett Sara awaye.

* Gene.xii.c. and.xxvi.b.

And God came to Abimelech by nyghte in a dreame & sayde to hym: Se/thou art but a deed man for the womans sake whych thou hast taken awaye / for she is a mans wyfe. But Abimelech had not yet come nye her/ & therfore sayde: Lorde wylt thou slay rygh-tewes people? sayde not he vnto me/that she was hys syster? yee & sayde not she herselfe that he was hyr brother? wyth a pure herte
B and innocent handes haue I done thys. And God sayde vnto hym in a dreame. I wot it well that thou dydest it in the pureneſſe of thy herte. And therfore I kepte the & thou shuldest not synne agenst me/nether suffred I the to come nygh her. Now therfore delyuer the mā hys wyfe ageyne/ for he is a prophete. And let hym praye for the that thou mayst lyue. But and yf thou deliuer her not
* Gene.ix.c. agayne be sure & thou shalt * dye the deth/ wyth all that thou hast.

Than Abimelech rose vp be tymes in the morynge & called all his seruantes/ & tolde all these thinges in their eares, and the men
C were sore afrayde. And Abimelech called Abraha & sayde vnto hym: What hast thou done vnto vs, & what haue I offended the/ & thou shuldest bringe on me and on my kyng dome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abraha: What sawest thou & moued the to do this thinge?

a. The feare of God amōge the Hebrewes is principally take for the honour and faith that we owe vnto god & that wyth soche a loue as the childe hath to the father.

And Abraha answered. I thought that per aduēture the * feare of God was not in thys place, & & they shulde slay me for my wyfes sake: yet in very dede she is my syster, the
D doughter of my father but not of my mother: and became my wyfe. And after God caused me to wādre out of my fathers house, I sayd vnto her: Thys kyndnesse shalt thou shewe vnto me in all places where we come / that thou saye of me how that I am thy brother.

Than toke Abimelech shepe & oxen/ men seruauntes & wemēseruauntes & gaue thē vnto Abraha and delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde the lande lyeth before the / dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer beholde this thinge shall be
b Couerynge & excuse is all one. a b couerynge to thyne eyes & vnto all that are wyth the and vnto all men an excuse.

And so Abraha prayde vnto God, & God healed Abimelech & his wyfe & his maydēs/ so that they bare chyldre. For the Lorde had closed to / all the matryces of the house of Abimelech/ because of Sara Abrahās wife.

¶ Isaac is borne. Agar is cast oute wyth hyr younge sonne Ismael. The Angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

¶ The.xxi. Chapter.

THe Lorde vysyted Sara as he had
* Gene.xviii.b & xxi.c. Gala. iiij.d. Heb xi.c. sayde & dyd vnto her* accordynge as he had promysed. And Sara was with childe & bare Abraha a sonne in hys olde age euen the same season whych the lorde had appoynted. And Abraha called hys sonnes name that was borne vnto hym whych Sara * bare hym Isaac & Abraham
* Mat i.a Iohn.xviij.a * circūcysed Isaac his sonne whē he was.viij. dayes olde/ as God cōmaūded hym. And Abraha was an hundred yere olde / whē hys sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughynge stocke: for all & heare/ will laugh at me. She sayde al so: who wolde haue sayde vnto Abraha that Sara shulde haue geuē childre sucke / or & I shulde haue borne hym a sonne in his olde age: The childe grewe & was wened/ & Abraham made a great feast / the same daye that Isaac was wened. Sara sawe the sonne of Hagar the Egyptian whych she had borne vnto Abraha a mockynge. Then she sayde B
* Galath c. vnto Abraha: put awaye this * bondemayde & hyr sonne: for the sonne of this bondwomā shall not be heyre with my sonne Isaac: But the wordes semed verey greuous in Abrahams syghte/ because of his sonne. Than the Lorde sayde vnto Abraha: let it not be grea uous vnto the / because of the ladd & of thy bōdmayde: But in all that Sara hath sayde vnto the heare hyr voyce for in* Isaac shall
* Rom.ix.b. Galat iiij.d. Hebr xi.d. thy seed be called. Moreouer of the sonne of the bondwoman wyll I make a nacion / because he is thy * seed.
* Gene.xxj.c.

And Abraha rose vp early in the morynge & toke brede & a bottell with water/ & gaue it vnto Hagar/ puttynge it on hyr shulders wyth the lad also/ & sent her awaye. And she departed & wādred vp & doune in the wylder nes of Berseba. When the water was spent that was in the bottell, she cast the lad vnder a bush & wēt & satt her out of syghte a great waye as it were a bowshote of: for she sayde: I wyll not se the lad dye. And she satt doune out of syghte & lyfte vp hyr voyce & wepte.

And God herde & voyce of the childe. And the angel of God called Hagar out of heauē C & sayde vnto her: What ayleth the Hagar? feare not for god hath herde the voyce of & childe where he lyeth. Aryse and lyfte vp the lad/ & take him in thy hande/ for I will make of hym a greate people. And God opened hyr eyes and she sawe* a well of water. And * Exod.xvi.c.

she went

she went & fylled the bottell with water/and gaue the boye drynke. And God was wyth the lad/& he grewe and dweld in the wylder-nesse/ & became an archer. And he dweld in the wylderneſſe of Pharan. And his mother gott hym a wyfe out of the land of Egypte.

And it chaunced the same season, that Abimelech & Phicoll his cheſe captayne spake vnto Abrahã saying: * God is wyth the in all that thou doust. Now therfore swere vnto me eũe here by God, that thou wylt not hurt me nor my chyldrẽ, nor my chyldrens chyldren. But that thou shalt deale wyth me & the con tre where thou art a straunger / accordynge vnto the kyndnesse that I haue shewed the. Then sayde Abraham: I wyll swere.

* Genes.xxvi.f

D And Abraham rebuked Abimelech for a well of water, which Abimelechs seruaũtes had takẽ awaye. And Abimelech answered I wyst not who dyd it: Also thou toldest me not, nether herde I of it / but thys daye. And Abraham toke shepe and oxen & gaue them vnto Abimelech. And they made both of thẽ a bonde together. And Abraham sett .vij. lambes by thẽ selues. And Abimelech sayde vnto Abrahã: what meane these .vij. lambes which thou hast sett by thẽ selues. And he answered .vij. lãbes shalt thou take of my hãde/ that it maye be a wytnesse vnto me / that I haue dygged thys well: Wherfore the place is called Berseba, because they sware both of thẽ. Thus made they a bonde to gether at Berseba. Thã Abimelech & Phicol his cheſe Captayne rose vp & turned agayne vnto the lande of the Philistines. And Abrahã plãted a wodd in Berseba / and called there on the name of the Lorde / the euerlastynge God: & dwelt in the Philistin lande a longe season.

¶ The fayth of Abraham is proued in offrynge hys sonne Isaac. Christ our sauyour is promysed. The generacyon of Nachor Abrahams brother.

¶ The xxij. Chapter.

A

* Judith viii.c Eccles.xliiij.c Hebr.xi.d.

Fter these dedes / God dyd * proue Abraham & sayde vnto hym: Abraham. And he answered: here am I. And he sayde: take thy* only sonne Isaac whome thou louest, & get the vnto the lãde Moria & sacrifyce him there for a sacrifyce vpõ one of the moũtayns whych I wyll shewe the. Than Abrahã rose vp early in the morynge & sadled his asse, & toke two of his mynyons wyth hym & Isaac his sonne: & cloue wod for the sacrifyce / & rose vp & gott him to the place whych God had appoynted hym.

a. Only sonne for only beloued or moost chefly beloued aboue other as for the Ebrew phrase as in the Prouer.iij.a.

The thyrde daye Abrahã lyfte vp his eyes & sawe the place a farre of / & sayde vnto his yong mẽ: byde here wyth the asse. I & the lad wyll goo yonder and * worshyppe and come agayne vnto you. And Abraham toke the wodd of the sacrifyce & layde it vpon Isaac his sonne / & toke fyre in his hãde & a knyfe. And they went both of them together.

* To worshyp is here to do a sacrifyce.

Than spake Isaac vnto Abraham his father & sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wodd but where is the shepe for sacrifyce? And Abraham sayde: my sonne / God wyll prouyde hym a shepe for sacrifyce. So went they both together.

And whẽ they came vnto the place whych God shewed hym / Abraham made an aulter there & dressed the wodd / & bounde Isaac his sonne & * layde hym on the aulter / above vpõ the wodd. And Abraham stretched forth hys hande / & toke the knyfe to haue slayne hys sonne. Than the angell of the Lorde called vnto hym frõ heauẽ sayinge: Abraham Abraham? And he answered: here am I. And he sayde: laye not thy handes vpõ the chylde / neither do any thyng at all vnto him. for now I * knowe that thou feareſt God, in that thou hast not kepte thyne only sonne frõ me. And Abrahã lyfted vp hys eyes & loked aboute: and beholde there was a ram caught by the hornes in a thykette. And he wẽt & toke the ram and offred hym vp for a sacrifyce in the steade of his sonne. And Abraham called the name of the place / the Lorde wyll see: wherfore it is a comen sayinge thys daye: in the mounte wyll the Lorde be sene.

* Iames.ij.d i.Machab.ij.f.

b. I knowe: that is / I haue experience that thou fearest God as in Philippe.ij.c

And the Angell of the Lorde cryed vnto Abrahã frõ heauẽ the seconde tyme saying: by my selfe haue I * swore sayth the Lorde because thou hast done this thinge & hast not spared thy only sonne / that I wyll blesse the & multyplye thy seed as the starres of heauen & as the* sonde vpõ the see syde. And thy seed shall possesse the gates of hys enymies. And in thy seed shall all the * nations of the erth be blessed because thou hast obeyed my voyce. So turned Abrahã agayne vnto hys yonge men / & they rose vp & went to gether to Berseba. And Abrahã dwelt at Berseba. And it chaunced after these thynges / that one tolde Abrahã sayinge: Beholde Milcha she hath also borne chyldrẽ vnto thy brother Nachor: Hus hys eldest sonne and Bus hys brother / and Kemuell the father of the Syrians / & Chesed / and Hazo / and Pyldas / and Jedlaph /

* Psal.cxv.a Luce.i.g Eccli. xliiij.c Galat.iij.c

* Genes.xxij.g

D

* Genes.xvi.a. Act.vij.b. Galat. iij.b.

Jedlaph/ & Bethuel. And Bethuel begat Rebecca. These .viij. dyd Milcha bere to Nachor Abrahams brother. And hys concubyne called Rheuma she bare also Tebah/ Gaham/ Thaas and Maacha.

¶ Sara dyeth & is buryed in the felde that Abraham bought of Ephron the Hethite.

¶ The .xxiij. Chapter.

I Sara was an hundred & .xxvij. yere olde (for so longe lyued she) & than dyed in a heade cyte called Hebron in the lande of Canaã. Than Abraham came to mourne Sara/ and to wepe for her. And Abraham stode vp from the coorse/ & talked wyth the sonnes of Heth sayinge: I am a straunger & a forayner amõge you, geue me a possessyon to burye in wyth you, that I may bury my dead out of my syght. And the chyldren of Heth answered Abraham saying vnto hym: Heare vs Lorde, thou art a prynce of God amonge vs. In the chefest of oure sepulchres bury thy dead: None of vs shall for bydde the hys sepulchre/ that thou shuldest not B bury thy deade therin. Abraham stode vp/ and bowed hym selfe before the people of the lande the chyldren of Heth. And he comonde with thẽ sayinge: If it be youre myndes that I shall bury my deade out of my syght, heare me and speke for me to Ephron the sonne of Zoar: and let hym gyue me the dubbyll caue which he hath in the ende of hys felde/ for as moche money as it is worth/ let hym geue it me in the presence of you/ for a possessyon to burye in. For Ephron dwelled amonge the chyldren of Heth.

Than Ephron the Hethite answered Abraham in the audyẽce of the chyldrẽ of Heth & of all that went in at the gates of hys cyte/ sayinge: Not so my lorde, but heare me: The felde geue I the/ & the caue that therin is geue I the also: & euẽ in the presence of the sonnes of my people geue I it the to bury thy deede C in. Than Abraham bowed hym selfe before the people of ye lande/ & spake vnto Ephrõ in the audiẽce of the people of the cõtre sayng: I praye the heare me/ I wyll geue syluer for the felde/ take it of me/ & so wyll I bury my deed there. Ephron answered Abrahã saying vnto hym: My lorde / harken vnto me. The lande is worth .iiij. hundred sycles of syluer: but what is that betwyxte the and me? bury thy deede. And Abrahã harkened vnto Ephrõ & weyde hym the syluer which he had sayde in the audyẽce of the sonnes of Heth. Euen .iiij. hundred syluer sicles of curiãt money amõge D marchauntes. Thus was the felde of Ephrõ where in the dubbyll caue is before Mamre: euen the felde & the caue that is therin & all the trees of the felde whyche growe in all the borders rounde about/ made sure vnto Abraham for a possessyon/ in the syght of the chyldren of Heth/ & of all that wẽt in at the gates of the cyte. And then Abraham buryed Sara hys wyfe in the double caue of the felde that lyeth before Mamre/ otherwyse called Ebrõ in the lande of Canaan. And so both the felde and the caue that is therin / was made vnto Abraham a sure possessyon to bury in/ of the sonnes of Heth.

¶ Abraham maketh hys seruant to sweare/ & sendeth him to fetche a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca/ whych Isaac toke to his wyfe.

¶ The .xxiiij. Chapter.

I Abraham was olde and stryken in dayes & the Lorde had blessed him in all thynges. And he sayde vnto his eldest seruaunte of his house a. that ruled ouer all ẏ he had: a Put thy hande vnder my thye that I maye make the sweare by the Lorde that is God of heauẽ & God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Canaanytes, amonge whych I dwell. But shalt goo vnto my contre and to my kynred, and there take a wyfe vnto my sonne Isaac.

Than sayde the seruaunte vnto him: what & yf the womã wyll not agree to come wyth me vnto this lande, shall I bryng thy sonne agayne vnto the lãde which thou camest out of? And Abrahã sayde vnto him: bewarre of that, that thou bryng not my sonne thyther. The Lorde God of heauẽ which toke me frõ my fathers house & from the lande where I was borne/ & which spake vnto me & sware vnto me sayinge: vnto thy* seed wyll I geue this lãde he shall sende his angell before the that thou mayst take a wyfe vnto my sonne frõ thence. Neuertheles yf the womã wyll not agree to come with the thã shalt thou be with out daũger of this ooth. But aboue all thing bryng not my sonne thyther agayne. And the seruaũt put his hande vnder the thye of Abrahã & sware to him as cõcernynge ẏ matter. And the seruaunt toke .x. camels of the camels of his master & departed / & had of all maner goods of his master wyth hym/ & stode vp & wẽt to Mesopotamia/ vnto the cytie of Nahor. And made his camels to lye B doune wythout the cytie by a wels syde of water/ at euẽ: aboute the tyme that women come out to drawe water/ and he sayde.

Lorde God of my master Abrahã/ sende me good spede this daye/ and shewe mercy vnto my master Abrahã. Lo I stonde here by the well of water and the doughters of the men of this cytie wyll come out to drawe water: Now the damsell to whome I saye / stoupe doune thy pytcher/ and let me drynke. If she saye: Drynke, and I wyll geue thy camels drynke

a. To put the hand vnder the thyghe was an othe which the Hebrues vsed in suche thinges as pertayned to the testamentes promesse of god as in Genesis xlvij. g.

* Gene. xv. b
Gene. xxj. b.

drynke also/ & same is she that thou hast ordened for thy seruaunte Isaac: yee & therby shall I knowe & thou hast shewed mercy on my master. And it came to passe yer he had left speakynge, that Rebecca came out/ the daughter of Bethuell/ sonne to Milca the wyfe of Nahor Abrahams brother/ and hyr pytcher vpō hyr shoulder: The damsell was very fayre to loke vpon/ & yet a mayde and vnknowen of man. And she went downe to the well and fylled hyr pytcher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me suppe a lytle water of thy pytcher. And she sayde: drynke my lorde.

And she hasted and late downe her pytcher vpō hyr arme & gaue hym drynke. And whē she had geuen him drynke, she sayde: I will drawe water for thy camels also, vntyll they haue drōcke ynough. And she poured out hyr pitcher in to ꝑ trough hastely, & rāne agayne vnto the well/ to fett water: & drewe for all his camels. And the felowe wondred at her. But holde hys peace/ to wete whether the Lorde had made hys journey prosperous or not. And as ꝑ camels had left drynking he tooke a [a] golde earyng of halfe a vncle weight, & two bracelettes for hyr handes, of .x. sicles weyght of golde and sayde vnto her: Whose doughter art thou: tell me: is there rome in thy fathers house for vs to lodge in? And she sayde vnto him: I am the doughter of Bathuel the sonne of Milcha which she bare vnto Nahor: and sayde moreouer vnto hym: we haue lettet and prauender ynough/ and also rowme to lodge in.

a. Earynges are decknynges/ either to appoynt the eres & forehed of the woman or the eares. And bracelettes is to decke the armes or hādes.

And the man bowed hym selfe/ & [c] worshipped the Lorde & sayde: blessed be ꝑ Lorde God of my master Abraham which ceaseth not to deale mercyfully & truly with my master, & hath brought me the waye to my masters brothers house. And the damsell rāne & tolde thē of her mothers house these thyngs. And Rebecca had a brother called Laban.

c. To worshipp is here to geue thankes as in the xxiiij. Chapter afore at this letter ꝑ

And Laban rāne out vnto the man, to the well: for as soone as he had sene the earyngs & the bracelettes vpon hys systers handes, & heard the wordes of Rebecca his syster sayīg thus sayde the man vnto me/ than he wēt out vnto the man. And loo, he stode yet wyth the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore stondest thou without? I haue dressed the house/ and made rowme for the camels. And than the man came into the house: and he vnbrydled the camels: & brought lyther & prauēder for the camels/ and water to washe hys fete & their fete that were wyth him/ & there was meate sett before hym to eate. But he sayde: I will not eate/ vntyll I haue sayde myne errende. And he sayde: saye on. And he sayde: I am Abrahās seruaunt/ & the Lorde hath [b] blessed my master out of measure ꝑ he is become greate & hath geuē hym shepe, oxen syluer & golde men seruauntes mayde seruauntes, camels & asses. And Sara my masters wyfe bare him a sonne, whē she was olde: & vnto hym hath he geuē all ꝑ he hath. And my master made me swere saying: thou shalt not take a wyfe to my sonne amōge the doughters of the Cananytes in whose lande I dwell. But thou shalt go vnto my fathers house and to my kynred/ & there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe will not folowe me? And he sayde vnto me: The Lorde before whome I walke/ will sende his angell with the, and prospere thy iourney that thou shalt take a wyfe for my sonne, of my kynred & of my fathers house. But & yf, when thou comest vnto my kynred, they will not geue ꝑ one, than shalt thou be rere no perell of myne oothe.

b. God blesseth when he giueth him wherwith he getteth & multiplyeth & encreaseth & when he taketh them away.

And I came this daye vnto ꝑ well & sayde: O Lorde, the God of my master Abrahā yf it be so ꝑ thou makest my iourney which I go prosperous: beholde I stonde by this well of water/ and when a virgyn cometh forth to drawe water, & I saye to her: geue me a lytle water of thy pitcher to drynke, and she saye agayne to me: drynke thou/ and I will also drawe water for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of spekynge in myne harte: beholde Rebecca came forth, & hyr pitcher on hyr shulder/ & she wēt downe vnto the well & drewe. And I sayde vnto her: geue me drynke. And she made hast, & toke downe hyr pitcher frō of hyr, and sayde: drynke, & I will geue thy camels drynke also. And I dranke, & she gaue ꝑ camels drynke also. And I asked her sayīg: whose doughter art thou? And she answered: the doughter of Bathuel Nahors sonne whom Milca bare vnto him. And I put ꝑ earyng vpō hyr face & the bracelettes vpō hyr handes. And I bowed my selfe & [c] worshipped the Lorde, & blessed the Lorde God of my master Abrahā which had brought me the ryght waye/ to take my masters brothers doughter vnto hys sonne. Now therfore yf ye will deale [c] mercyfully and truly with my master tell me: and yf not tell me also: ꝑ I may turne me to the [e] ryght hand or to the left.

a. Gen. xxiiij. b. xxiiij. c.

c. Mercifully and truly is as moche to saye in this place as to shewe pleasure/ gētlynes/ kyndnes/ Leuit. Reg xx. d.

e. The ryght hād or the left: is no more to saye but tel me one thing or another/ that I may knowe whereunto to stycke. and is a phrase of the Hebrew.

Than answered Laban & Bathuel sayīg: The thyng is proceded frō out of the Lorde we can not therfore saye vnto the/ ether good or bad: beholde Rebecca before thy face, take her & goo, and let her be thy masters sonnes wyfe frō as ꝑ Lorde hath sayde. And when Abrahams seruaūt heard their wordes he

bowed hym selfe vnto the Lorde/ flatt vpon the erth. And the seruaūt toke forth iewelles of siluer & iewelles of gold & raymēt/ & gaue thē to Rebecca: but vnto hyr brother & to hyr mother/ he gaue spyces. And then they ate & dranke/ both he & the men þ were wt him, and taried all nyght and rose vp in the morning.

And he sayde: let me departe vnto my master. But hyr brother and hyr mother sayde: let the damsell abyde with vs a whyle, & it be but euen .x. dayes / and than goo thy wayes. And he sayde vnto thē: hynder me not/ for the Lorde hath prospered my iourney. Sende me awaye that I maye goo vnto my master. & And they sayde: let vs call the damsell/ & wit what she sayth to the matter. And they called forth Rebecca / & sayde vnto her: wylt thou goo with this man? And she sayde: yee.

So they let Rebecca their syster go with her norse & Abrahams seruaunte/ & the men that were wyth hym. And they * blessed Rebecca & sayde vnto her: Thou art oure syster growe in to thousande thousandes, and thy seed possesse þ gate of their enemyes. And Rebecca arose & hyr damsels, & satt thē vp vpō the camels/ & wēt their waye after the man. And þ seruaūt toke Rebecca/ & wēt his waye.

g To bidde a mans neybour as to prayse for lyking to wysh hym good and not to wrigge: two fingers ouer him.

And Isaac was a comynge from the well of the * ixrynge & sesynge for he dwelt in the south cōtre, & was gone out to walke in hys h medytacyōs before the euē tyde. And he lyft vp his eyes & loked, and beholde the camels were comynge. And Rebecca lyft vp hyr eyes & when she sawe Isaac/ she lyghted of the camel/ & sayde vnto the seruaunt: what man is this that cometh agaynst vs in the feld? And the seruaunt sayde: it is my master. And then she toke hyr mantell/ & put it about her. And the seruaūt tolde Isaac all that he had done. Then Isaac broughte her in to hys mother Saras tente, and toke Rebecca, and she became hys wyfe/ & he loued her: & so was Isaac comforted ouer hys mother.

* Gene.xxi.b.

h Meditacyon in the erercise of the sprite & ixrynge vp the mynde to God.

¶ Abraham taketh Ketura to his wyfe/ & begetteth many children. Abrahā yeueth & geueth all his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his byrthryght for a messe of potage.

¶ The .xrv. Chapter.

I a. Concubynes in the scripture are not harlottes but wyues: yet bare they no rule in the house/ but were subiectes as seruauntes. As Agar was vnto Sara. Genesis xvi. & As Bylha Gene. xxx. a.

Abraham toke hym another wyfe called * Ketura/ whyche bare hym Simran, Jeckſan Medan Midian, Jesback & Suah. And Jeckſan begat Seba & Dedan. And the sonnes of Dedan were Assurim Letusim and Leummim. And the sonnes of Midian were Epha/ Epher Hanoch Abida & Elda. All these were the children of Ketura. But Abraham gaue all þ he had vnto Isaac. And vnto the sonnes of hys * concubynes he gaue gyftes and sent them awaye from Isaac hys sonne, whyle he yet lyued eastward/ vnto the east contre.

These are the dayes of the lyfe of Abrahā which he lyued: an hundred & .lxxv. yere, and than fell he sycke & dyed in a * lusty age whē he had lyued ynough, & was b put vnto his people. And hys sonnes Isaac & Ismael buryed hym in the double cane in the felde of Ephrō sonne of Zoar the Hethyte before Mamre. Which felde Abraham bought of the sonnes of Heth: There was Abraham buried & Sara hys wyfe. And after the death of Abraham God blessed Isaac hys sonne which dwelled by the well of the lyuynge & seinge.

* Gene.xv.c. b. To be put amōge hys people is not only to be put in a goodly place of buryall but to be put with the cōpany of the auncyent fathers that dyed in the same fayth that he dyd.

These are the generacōs of Ismael Abrahams sonne/ which Hagar the Egyptiā Saras handmayde bare vnto Abrahā. And these are the names of the sonnes of Ismael/ with their names in their kynredes. The eldest sonne of Ismael Nebaioth, then Cedar/ Adbeel/ Mibsam/ Misma/ Duma, Maſa, Hadar, Thema, Jetur Naphis & Kedma: These are the sonnes of Ismael, & these are their names, in their townes & castels * .xii. prices of nacyōs. And these are the yeres of the lyfe of Ismael/ an hundred & .xxxvii. yere/ & than he fell sycke & dyed/ & was layde vnto his people. And he dwelled frō Euila vnto Sur þ is before Egypte/ as men go toward the Assiriās. And he dyed in the presence of all his brethren.

* Gene.xvij.c. l. Paralip.i.b.

And these are the generacyons of Isaac Abrahams sonne: Abrahā begat Isaac. And Isaac was .xl. yere olde whē he toke Rebecca to wyfe/ & daughter of Bethuel the Syrian of Mesopotamia & sister to Laban þ Syrie. ¶

And Isaac made intercessiō vnto the Lorde for hys wyfe: because she was baren: and the Lorde was intreated of hym/ & Rebecca his wyfe conceaued: & the children stroue together within her. Then she sayde: yf it shulde goo so to passe, what helpeth it þ I am with childe? And she went & axed the Lorde. And the Lorde sayde vnto her: there are * two maner of people in thy wombe/ & two nacyons shall syrynge out of thy bowels/ and the one nacyon shalbe myghtier than the other/ & the eldest shalbe seruaunte vnto the youngest.

c. By this. A people to signifyed vnto vs the lawe & the gospell as ye maye rede in Galat. iij. d

And when hyr tyme was come to be deliuered: beholde there were two twynes in hyr wombe. And he þ came out fyrst was redde & rough ouer all as it were an hyde: and they called his name Esau. And afterward his brother came out/ & his hande holdyng Esau by the * hele. Wherfore his name was called Jacob. And Isaac was .lx. yere olde when she bare thē: & the boyes grewe/ & Esau became a comynge hunter and a tyll man. But Jacob was a * symple man & dwelled in the tentes. Isaac loued Esau because he dyd eate of his venyson, but Rebecca loued Jacob.

* Gene.xxv.b. b. Symple: he is symple that is without craft & decept. & contynueth in beleuyng & exercysynge of godes wyll.

Jacob sod potage, & Esau came frō the feld & was

& was fayntye/& sayd to Jacob: let me suppe
of ỳ redde potage/for J am fayntye. And ther
Abdi.i.a fore was his name called Edom. And Jacob
+Hebr.xij.c. sayde: sell me this daye thy +byrthrighte. And
Esau answered: Loo J am at the poynte to
dye & what profite shall this byrthrighte do
*Gene.xlvij.g nie? And Jacob sayde: *swere to me then this
daye. And he swore to hym/& solde hys byrth
ryghte vnto Jacob. Than Jacob gaue Esau
brede & potage of redde ryse. And he ate and
droncke & rose vp/& went hys waye. And so
Esau regarded not his byrthrighte.

¶ The iourneye of Jsaac toward Abimelech. The pro
mes made vnto Jsaac & his seede. Jsaac is rebuked of
Abimelech for callyng his wyfe hys syster. The chy-
dyng of the shepardes for the welles. Jsaac is comfor
ted. The attonemẽt betwene Abimelech & Jsaac.

¶ The.xxvi. Chapter.

AND there fell a derth in the lande/
passyng the fyrst derth that fell in
the dayes of Abraham. Wherfore
Jsaac went vnto Abimelech kyng
of the Philistiãs vnto Gerar. Then ỳ Lorde
apeared vnto hym/& sayde: Go not doune in
to Egypte but byde in the lande which J say
vnto the: sogeorne in thys lande/& J wyll be
with the/& wyll blesse the: for vnto ỳ & vnto
Gene.xij.b. thy sede J wyll geue all these contreys. And
& xvij.b J wyll performe the oothe which J swore vn
+Gene.xv.b.& to Abrahã thy father/& wyll +multyplye thy
xxv.c. Eccli- sede as the starres of heauẽ, & will geue vnto
ftus.b. thy sede al these cõtreis. And thorow thy sede
shall all the nacyõs of the erth be blessed/ be-
cause that Abrahã harkened vnto my voyce
& kepte myne ordinaũces/cõmaundemẽtes/
statutes and lawes.

25 And Jsaac dwelled in Gerar. And ỳ men of
the place asked him of his wyfe/& he sayde ỳ
*Gene.xij.c. & xx.a. she was hys *syster: for he feared to call her
his wyfe, lest the men of the place should haue
killed him for hyr sake/because she was bew
tyfull to ỳ eye. And it happened after he had
bene there longe tyme, that Abimelech kyng
of the Philistyans loked out at a wyndow/&
sawe Jsaac sportynge wt Rebecca hys wyfe.
And Abimelech sende for Jsaac/& sayde: se/
she is of a suerte thy wyfe/ & why saydest
thou that she was thy syster? And Jsaac sayd
vnto hym: J thought ỳ J myght peraduen
ture haue dyed for hir sake. Then sayde Abi-
melech: why hast thou done this vnto vs? one
of ỳ people myght lyghtely haue lyne by thy
wyfe/& so shuldest thou haue brought synne
¶ vpõ vs. Than Abimelech charged all his peo
ple, saying: he that toucheth this man or hys
wyfe/shall surely dye for it.

And Jsaac sowed in that lande/& founde in
that same yere an. C. bushels: for the Lorde
blessed him/& the man waxed myghty/ & wẽt
forth & grewe tyll he was exceading great/ ỳ
he had possessyõ of shepe, of oxen & a myghty
housholde: so that the Philistiãs had enuy at
hym: in so moche ỳ they stopped & fylled vp
wt erth all the welles which hys fathers ser-
uaũtes dygged in his father Abrahãs tyme.
Than sayde Abimelech vnto Jsaac: gett the
frõ me/for thou art mightier then we a great
deale. Than Jsaac departed thense/& pitched
his tente in the baley Gerar/ & dwelt there.
And Jsaac digged agayne the welles of wa-
ter which they dygged in ỳ dayes of Abrahã
his father which the Philistyãs had stopped
after the deth of Abrahã & gaue thẽ the same
names which his father gaue thẽ. As Jsaacs
seruaũtes dygged in the baley they founde a
well of lyuyng water. And the herdmẽ of Ge
rar dyd stryue with Jsaacs herdmẽ/ sayinge:
the water is ours. Than called he the well
Esech/because they stroue with him.

Than dygged they another well/ and they
stroue for ỳ also. Therfore called he it Site
na. And than he departed thense/ & dygged a
nother well for ỳ which they stroue not: ther
fore called he it Rechoboth sayinge: the Lorde
hath now made vs rowme, & we are* encreas
sed vpõ the erth. Afterward departed he thẽce
& came to Berseba. And the Lorde appeared
vnto hym the same night, & sayde: J am the
God of Abraham thy father, feare not for J
am wyth the, & wyll blesse the/ & multyplye
thy seed for my seruaunt Abrahãs sake. And
than he buylded an aulter there, and called
vpon the name of the Lorde, and there pit-
ched hys tente. And there Jsaacs seruauntes
dygged a well.

a. Encreased: as yf he shulde saye/ after so great paynes & labours God hath geuen vs peace & quyetnes. For quyetnes doth open & increase the hert/ & labnes restrayneth it: as in Gen.xx.d & xxvj.a.

Than came Abimelech to hym frõ Gerar
& Ahusath hys frende and Phicoll hys chefe
captayne. And Jsaac sayde vnto them: wher-
fore come ye to me/ seyng ye hate me & haue
put me awaye frõ you? Than sayde they: we
sawe that the* Lorde was with the and ther
fore we sayde that there shulde be an oothe
betwixte vs & the/& that we wolde make a
bonde with the/ that thou shuldest do vs no
hurte/as we haue not touched the, and haue
done vnto the nothynge but good / & sent the
awaye in peace: for thou art now the blessed
of the Lorde. And he made them a feast, and
they ate & dronke. And they rose vp by tymes
in the morynge, and sware one to a nother.
And Jsaac sent them awaye. And they depar
ted from hym in peace. And that same daye
came Jsaacs seruauntes / & tolde hym of a
well which they had dygged: and sayde vnto
him/that they had founde water. And he cal-
led it Seba / wherfore the name of the cyte
is called Berseba vnto this daye.

* Gene.xxi.c. Judic.xi.b.

¶ Jacob stealeth the blessynge from Esau by his mo-
thers counceil. Jsaac is sad. Esau is comforted. The
hatred of Esau toward Jacob.

¶ The.xxvij. Chapter.

WHen Esau was .xl. yere olde / he toke to wyfe Judith the doughter of Beryan Hethyte / & Basmath the doughter of Elon an Hethyte also/ which were disobediēt vnto Isaac & Rebecca. And it came to passe that Isaac wexed olde & hys eyes were dymme / so ꝑ he coulde not see. Than called he Esau his eldest sonne & sayde vnto hym: my sonne. And he sayde vnto hym: here am I. And he sayde: beholde/ I am olde/ & knowe not ꝑ daye of my deth: nowe therfore take thy weapēs/ thy quyuer & thy bowe/ & get the to the feldes/ & take me some venyson/ & make me meate soche as I loue/ and bringe it me/ & let me eate that my soule may a blesse the before ꝑ I dye. But Rebecca hearde when Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to catche venyson, & to bringe it / she spake vnto Jacob hyr sonne sayīg: Beholde I haue herde thy father talkyng with Esau thy brother & saying: bringe me venyson & make me meate/ that I maye eate & blesse the before B the Lorde yer I dye. Now therfore my sonne heare my voyce in that which I commaunde the: gett the to the flocke/ & bringe me thence two good kyddes/ and I wyll make meate of them for thy father/ soche as he loueth. And thou shalt bringe it to thy father / & he shall eate/ that he may blesse the before his deth.

a. Blesse: that is that my soule may wysh for the good and praye to God for the

Than sayde Jacob to Rebecca his mother: beholde Esau my brother is rough / & I am smooth. My father shall peraduenture fele me/ & I shall seme vnto him as though I wēt aboute to begyle hym & so shall be bringe a curse vpō me/ & not a blessynge: & his mother sayde vnto hym: Upon me be thy b curse my sonne only heare my voyce & go & fetch me them. And Jacob wēt & fet thē, & brought thē to his mother. And his mother made meate of thē according as his father loued. And she wēt & fett goodly raymēt of hyr eldest sonne Esau which she had in ꝑ house w hyr & put thē vpō Jacob hyr youngest sonne & she put ꝑ skynnes vpō his handes & vpō the smooth of his necke. And she put ꝑ meate & brede which she had made in ꝑ hande of hyr sonne Jacob.

b. There are two maner of curses vsed in the scripture. The one is in the soule that pertayneth to the sonne of synne & wyckednes. And the other to the body as all tēporall myserye and wretchednes / as in Genes. iii. c. Deute. xxix.

And he went in to hys father sayīg: my father? And he answered: here am I: who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne I haue done according as thou badest me: vp & syt & eate of my venyson/ that thy soule may blesse me. But Isaac sayde vnto his sonne: how cōmeth it ꝑ thou hast founde it so quycly my sonne? He answered: The Lorde thy God brought it to my hande. Than sayde Isaac vnto Jacob: come nere and let me fele the my sonne/ whether thou be my sonne Esau or not. Than wēt D Jacob to Isaac hys father, & he felt hym and sayde: ꝑ voyce is Jacobs voyce/ but the handes are the handes of Esau. And he knewe hym not/ because hys handes were rough as hys brother Esaus handes: & so he blessed hym.

And he axed hym: art thou my sonne Esau? And he sayde: that I am. Than sayd he: bring me & let me eate of my sonnes venyson / that my soule may blesse ꝑ. And he brought hym/ & he ate. And he brought hym wyne also/ & he dranke. And his father Isaac sayde vnto him: come nere/ & kysse me my sonne. And he wēt vnto hym and kyssed hym. And he smelled the * Eccliij. b. sauoure of hys rayment and * blessed hym/ & sayde: See/ the smell of my sonne is as the smell of a feld which the Lorde hath blessed. God geue the of ꝑ c dewe of heauē, & of ꝑ fatnesse of the erth & plentye of corne & wyne. People be thy seruaūtes, & nacyōs bowe vnto the. Be lorde ouer thy brethren / & thy mothers chyldrē stoupe vnto the. Cursed be he ꝑ curseth the, & blessed be he that blesseth the. * Hebr. i. a.

c. By thys worde dewe is vnderstond of the Hebrewes all that is in the firmament / that cōforteth the erth as the sonne / the mone rayne / & temperature of the ayer. as by the fauour of the erth they vnderstond all that is brought forthe be it in the erth / as Ero. xvi. b. and Numer. i. b.

As soone as Isaac had made an end of blessyng Jacob was scace gone out frō the presence of Isaac his father: then came Esau his brother from hys huntynge, & had made also meate, & brought it vnto hys father, & sayde vnto hym: Aryse my father, and eate of thy sonnes venyson, ꝑ thy soule may blesse me. Than his father Isaac sayde vnto him: who art thou? he answered: I am thy eldest sonne Esau. And Isaac was greatly astoyned out of measure/ & sayde: where is he then ꝑ hath hunted venyson and brought some/ & I haue eatē of all before thou camest, & haue blessed hym/ & he shall be blessed styll. When Esau herde the wordes of hys father/ he cryed out greatly & bytterly aboue measure, & sayde vnto his father: blesse me also my father. And he sayde: thy brother came with subtilte, & hath takē awaye thy blessyng. Than sayde he: He maye well be called Jacob/ for he hath vndermyned me now two tymes / fyrst he toke awaye my byrthryght: & se now hath he taken awaye my blessynge also. And he sayde/ hast thou kept neuer a blessyng for me?

Isaac answered and sayde vnto Esau: beholde I haue made hym thy lorde / & all hys mothers chyldrē haue I made his seruaūtes. Moreouer with b corne & wyne haue I stablyshed hym what can I do vnto ꝑ now my sonne? And Esau sayde vnto hys father: hast thou but ꝑ one blessyng my father? blesse me also my father: so lyfted vp Esau hys voyce & wepte. Than Isaac hys father answered & sayde vnto him: beholde thy dwelling place shall haue of ꝑ fatnesse of ꝑ erth/ & of ꝑ dewe of heauē frō aboue. And w thy swerde shalt thou lyue/ and shalt be thy brothers seruaūt. But ꝑ tyme will come/ whē thou shalt gett ꝑ mastrye, & lowse hys locke frō of thy necke.

b. My corne & wyne is vnderstonde aboundaunce of all tē porall thynges

And

Abdias

And Esau* hated Jacob, because of ỹ blessynge that his father blessed hym with all, & sayde in hys harte: The dayes of my fathers sorowe are at hande, for I will slee my brother Jacob. And these wordes of Esau hys eldest sonne were told to Rebecca. And she sent & called Jacob hys yõgest sonne, & sayde vnto hym: beholde thy brother Esau threatneth to kyll the: nowtherfore my sonne heare my voyce, make the redy, & flee to Laban my brother at Haran: & tarye with hym a whyle vntyll thy brothers fearsnes be swaged/ & vntyll thy brothers wrath turne awaye from the, & he forget that which thou hast done to hym. Than will I sende & fet the awaye frõ thence. Why shulde I lose you bothe in one daye: And Rebecca spake to Jsaac: I am weary of my lyfe, for feare of the doughters of Heth. If Jacob take a wyfe of ỹ doughters of Heth soche one as these are or of ỹ doughters of ỹ lãde, what lust shuld I haue to lyue.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Jsmaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

¶ The.xxviii. Chapter.

I

a Blessed loone an Gen. xxvij a

Than Jsaac called Jacob hys sonne & a blessed hym, & charged hym, and sayde vnto hym: se thou take not a wyfe of the doughters of Canaan/ but aryse & gett the to Mesopotamia to the house of Bethuel thy mothers father: & there take the a wyfe of ỹ doughters of Labã thy mothers brother. And God almyghtye bl esse the, increase the, & multyplye the that thou mayst be a nombre of people/ & geue the the blessynge of Abrahã both to the & to thy seed wyth the, that thou mayst possesse the lande (wherin thou art a straunger) whyche God gaue vnto Abraham. Thus Jsaac sent forth Jacob, to go to Mesopotamia vnto Laban/ sonne of Bethuel the Syrien and brother to Rebecca Jacobs and Esaus mother.

25

b Ozee. xij. d.

When Esau sawe ỹ Jsaac had blessed Jacob/ & sent him to* Mesopotamia/ to fet him a wyfe thẽce, & that as he blessed him he gaue him a charge sayeng: se thou take not a wyfe of the doughters of Canaan: & ỹ Jacob had obeyed his father & mother & was gone vnto Mesopotamia: & seyng also ỹ the daughters of Canaã pleased not Jsaac his father, then went he vnto Jsmael/ & toke vnto ỹ wyues which he had Mahala the doughter of Jsmael Abrahãs sonne the syster of Nabaioth to be his wyfe. Jacob departed frõ Berseba/ & wẽt toward Haran, & came vnto a place/ & taryed there all nyght/ because the sonne was downe. And toke a stone of the place/ & put it vnder his heade/ & layde hym downe in the same place to slepe. And he dreamed: & beholde there stode a ladder vpõ the erth/ & the topp of it reached vp to heaue. And se/ the angels of God went vp & downe vpon it, yee & the Lorde stode vpon it, & sayde:

I am the Lorde God of Abraham thy father, & the God of Jsaac: The* lande whyche thou slepest vpon wyll I geue the & thy seed. And thy seed shall be as the dust of the erth: & thou shalt spreade abrode: west east, north & south. And thorow the & thy seed shall all the kynredes of the erth be* blessed. And se I am with ỹ, & wyll be thy keper in all places whether thou goest & wyll brynge the agayne into this land: nether will I leaue the vntyll I haue made good all ỹ I haue promysed the.

* Paradyse

* Loke in the fyrst Chap. of. Gene. 6

D

When Jacob was awaked out of his slepe he sayde: surely ỹ Lorde is in this place, & I was not aware. And he was afrayed & sayde: how fearfull is thys place: it is none other but euẽ the* house of God & ỹ gate of heaue. And Jacob stode vp early in the morynge/ & toke the stone ỹ he had layde vnder his head, & pitched it vp an ende, & poured oyle on the topp of it. And he called ỹ name of the place *Bethell for in dede ỹ name of the citie was called Luz before tyme. And Jacob vowed a vowe/ sayenge: If God will be wyth me, & wyll kepe me in this iourney which I goo, & will geue me bread to eate, & clothes to put on, so that I come agayne vnto my fathers house in safetye: then shall the Lorde be my God/ and this stone which I haue set vp an ende shalbe Gods house: & of all that thou shalt geue me will I geue the* tẽth vnto ỹ

* He calleth it the house of god because of the housholde of angells that he there sawe: we in lyke maner call the church of tyme and stone the house of God because the people come thether/ whyche are the church of God. As Saynt Paul teacheth. 1. Cor. iij. 2. Cor. vi. Ephe. xij.

* With I signifyeth the house of God. * Tythes. By tythes the auncyent fathers ment all great rewardes as in Gene. xiij. d.

¶ Jacob cometh to Laban & serueth seuẽ yere for Rachel. Lea was brought to his bed in stede of Rachel. he marieth them bothe & serueth yet.xv. yere more for Rachel. Lea conceaueth.

¶ The.xxix. Chapter

When Jacob lyfte vp his fete, & wẽt toward the east coũtre. And as he loked aboute, beholde there was a well in the felde/ and.iij. flockes of shepe laye therby, for at that well were the flockes watered) & there laye a great stone at ỹ well mouth. And ỹ maner was to bryng the flockes thyther & to roull the stone from the welles mouth & to water the shepe, & to put the stone agayne vpõ the welles mouth vnto his place. And Jacob sayde vnto thẽ: brethrẽ whence be ye: And they sayde: of Haran are we. And he sayde vnto thẽ: knowe ye Laban the sonne of Nabor: And they sayde: we knowe hym. And he sayde vnto thẽ: is he in good health: And they sayde: he is in good health: & behold his doughter Rachel cometh with the shepe. And he sayde: lo, it is yet a great whyle to nyght nether is it tyme that the catell shulde be gathered together: water the shepe, and go & fede them. And they sayde: we may not, vntyll all the flockes be brought together/ & the stone be roulled frõ the welles

mouth/and so we water oure shepe.

Whyle he yet talked with the/Rahel came with hir fathers shepe/for she kepte the. As soone as Jacob sawe Rahel/the doughter of Laban hys mothers brother, & the shepe of
C Laban hys mothers brother/he went & rowled the stone fro the wells mouth / & watered the shepe of Labā hys mothers brother. And Jacob kyssed Rahel / & lyfte vp hys voyce & wepte: and tolde her also that he was hir fathers brother & Rebeccas sonne. Than Rahell ranne and tolde hyr father.

When Laban hearde tell of Jacob his systers sonne, he tāne to mete him/& embraced him & kissed him/& brought him to his house. And then Jacob tolde Laban all the matter. And then Labā sayde: well/thou art my bone & my flesh. Abyde with me the space of a moneth. And afterward Laban sayde vnto Jacob: Though thou be my brother / shuldest thou therfore serue me for nought? tell me
D what shall thy wages be? And Laban had .ii. doughters/the eldest called Lea & the yōgest Rahel. Lea was tender eyed, but Rahel was bewtyfull & well fauored. And Jacob loued her well / & sayde: I wyll serue the .vij. yere for Rahel thy yongest doughter. And Laban answered: it is better that I geue her the/thā to another man: byde therfore with me.

*Ozee.xij.d And Jacob serued *vij. yeres for Rahel/& they semed vnto hym but a fewe dayes, for ỳ loue he had to her. And Jacob sayde vnto Laban: geue me my wyfe that I maye lye with
C hir. For the tyme appoynted me is come.

Than Laban bade all men of that place/& made a feast. And when euen was come / he toke Lea his doughter & brought her to him:
e Gene xvi.c. & he wēt* in vnto her. And Laban gaue vnto hys doughter Lea/ Zilpha hys mayde / to be hir seruaūte. And whē the morninge was come/beholde it was Lea. Than sayde he to Laban: wherfore hast thou played thus with me? dyd not I serue the for Rahel/ wherfore than hast thou begyled me? Labā answered: it is not the maner of this place/to marye ỳ yōgest before the eldest. Fulfille out this weke & than shall this also be geuē the for the seruyce which thou shalt serue me yet .vij. yeres
F more. And Jacob dyd euē so & fulfilled out that weke/& than he gaue him Rahel his doughter to wyfe also. And Laban gaue to Rahel his doughter, Bilha his handmayde to be hyr seruaūte. So laye he by Rahel also/& loued Rahel more than Lea / and serued hym yet .vij. yeres more.

When the Lorde sawe that Lea was despised, he made her frutefull: but Rahel was baren. And Lea conceaued & bare a sonne/& called hys name Ruben for she sayde: ỳ Lorde
Deute xxvi.b hath loked vpō my tribulatiō. And now my husband wyll loue me. And she conceaued agayne & bare a sonne, and sayde: the Lorde hath herde ỳ I am despysed / & hath therfore geuē me this sonne also & she called him* Simeon. And she cōceaued yet, & bare a sonne/ & sayde: now this once will my husband kepe me company, because I haue borne hym .iij. sonnes: & therfore she called his name Leui. And she cōceaued yet agayne/& bare a sonne saying: now will I prayse the Lorde: therfore she called his name Juda/& left bearinge. *i Paralip.2.

C Rachel & Lea being bothe baren geue their maydes vnto their husbande/& they bare hym children. Jacob deceaueth Laban in the conceyuinge of the shepe and lydders. Jacobs rewarde for hys seruice.

C The .xxx. Chapter.

When Rahel sawe that she bare Jacob no children, she enuyed hir syster/& sayde vnto Jacob: Geue me childrē/or els I am but deed. Thā was Jacob wroth with Rahel sayinge: Am I in Godes steade which kepeth from the the frute of thy wombe? Then she sayde: here is my mayde Bilha: go in vnto her/ ỳ she maye beare vpō my lappe, that I may be encreased by her. And she gaue hym Bilha hyr hand mayde to wyfe. And Jacob went in vnto her: and Bilha conceaued & bare Jacob a sonne. Than sayde Rahel. God hath geuē sentence on my syde, & hath also hearde my voyce/and hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayde conceaued agayne/ and bare Jacob another sonne. And Rahel sayde: God is turned, and I haue made a chaūge wt my syster/& haue gottē the vpper hād. And she called his name: Nepthali.

When Lea sawe that she had left bearing, she toke Silpha hyr mayde/ & gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Than sayde Lea: Good luck: and called his name Gad. And Silpha Leas mayde bare Jacob another sonne. Thā sayd Lea: happy am I for ỳ doughters wyll call
B me* blessed. And called his name Aser.

And Ruben wēt out in ỳ wheat haruest & fouād* mādragoras in the feld, & brought thē vnto his mother Lea. Thā sayd Rahel to Lea geue me of thy sonnes mādragoras. And Lea answered: Is it not ynough ỳ thou hast takē away my housbād but wolde st take away my sonnes mādragoras also? Than sayd Rahel: well let him slepe wt the this nyghte for thy sonnes mandragoras. And when Jacob came from the feldes at euen Lea went out to mete him & sayd: come in to me for I haue bought the with my sonnes mandragoras.

And he slepte wt her that nyghte. And God herde Lea ỳ she cōceaued & bare vnto Jacob ỳ .v. sonne. Thā sayd Lea. God hath geuē me my reward because I gaue my mayden to my husband, & she called hym Jachar. And

a Mandragoras: The Hebrewes call it amerbe or rather a rote that beareth the symylitude of mānes bodye. Other call it an apple whych beinge
C eate with meate causeth conception. Some thynketh that it pleaseth women because it hath a pleasant sauoure or rather for dapnetnes / because there was not in any of them
C of.

Lea

Lea cõceaued yet agayne & bare Jacob the
bi.sonne. Than sayde she: God hath endewed
me wt a good dowry. Now wyll my husband
dwell with me/because I haue borne him. vi
sonnes: & called hys name Zabulon. After ȳ
+ Genesis.a she bare a doughter, and called her* Dina.
D And God remembred Rahel heard her, &
made her frutefull: so ȳ she cõceaued & bare
a sonne/& sayd: God hath takē awaye my re-
buke. And she called his name Joseph, sayig:
The Lorde geue me yet a nother sonne. As
*.xij Reg.xi.b soone as Rahel had borne Joseph / Jacob
sayde to Laban: Sende* me awaye ȳ I may
go vnto my awne place & cõtre/geue me my
wyues & my childrē for whom I haue serued
the/& let me goo: for thou knowest what ser-
uyce I haue done the. Than sayde Laban vn
to hym: If I haue founde fauour in thy sight
*Gen.xxxix.a (for I suppose that the Lorde hath *blessed
me for thy sake) appoynte what thy rewarde
shall be/& I will geue it the. But he sayde vn
to hym: thou knowest what seruyce I haue
done the/& in what takynge thy catell haue
bene vnder me: For it was but lytle ȳ thou
haddest before I came/& now it is encreased
into a multitude/& the Lorde hath blessed the
for my sake. But now whē shall I make pro
uisiõ for myne awne house also. And he sayd:
what shal I then geue the? And Jacob answe
red: thou shalt geue me nothing at al yf thou
wylt do thys one thynge for me: & then wyll
I turne agayne, & fede thy shepe & kepe thē.
I wyll go aboute all thy shepe this daye/&
separate frō them all the shepe that are spot
ted & of dyuers coloures/ & all blacke shepe
amōge the lambes/ & the partye/ & the spot-
ted amōge the kydes: & the same shalbe my
b Rightoues- rewarde. So shall my *ryghtwesnes an-
nes sygnifyeth swere for me: when the tyme commeth that I
here true and shall receaue my rewarde of the: so ȳ what so
faythfull ser- euer is not speckled & partie amōge ȳ goots
uyce. & blacke amōge the lambes/let that be theft
with me. Than sayde Laban: Loo/I am con
tent/that it be acordyng as thou hast sayde.
And he toke out that same daye ȳ he gootes
that were partie & of dyuerse coloures & all
the she gootes that were spotted & partie co-
loured, & all that had whyte in thē, & all the
blacke amōge the lambes: & put thē in the he
T pyng of hys sonnes & set thre dayes iourney
betwixte him selfe and Jacob. And so Jacob
kepte the rest of Labans shepe.
= Jacob toke roddes of grene popular/hasell
& of chesnottrees & pylled whyte strakes in
them/& made the whyte apere in the staues:
And he put the staues whyche he had pylled/
euē before the shepe in ȳ gutters & watring
troughes/when the shepe came to drynke:
that they shulde cõceaue when they came to
drynke. And the shepe conceaued before the
staues, & brought forth straked spotted and
partie. Then Jacob parted the lambes and G
turned the faces of the shepe toward spotted
thynges, & towārd all maner of blacke thyngs
thorow out the flockes of Labā. And he made
hym flockes of hys awne by thē selfe, whych
he put not vnto the flockes of Labā. And all
waye in the first bucking tyme of the shepe/
Jacob put the staues before the shepe in the
gutters that they myght cõceaue before the
staues: but in the latter buckynge tyme, he
put them not there: so the last brode was La
bans & the first Jacobs. And the mā became
exceedyng ryche & had many shepe, mayde-
uantes, menseruauntes/camels & asses.

¶ At the cõmaundement of God/Jacob departed fro
Laban & toke hys goodes with hym. Rachel stealeth
by: fathers ymages. Laban folowth Jacob. The co-
uenaunt betwene Laban and Jacob.

¶ The.xxxi.Chapter.

And Jacob heard the wordes of La
bans sonnes how they sayde: Ja-
cob hath takē awaye all that was
oure fathers, and of oure fathers
goodes hath he gotē al this honoure. And Ja
cob beheld the countenaūce of Laban, that
it was not toward hym as it was in tymes
past. And the Lorde sayde vnto Jacob: turne
agayne in to the lande of thy fathers & to thy
kynred/ & I wyll be wyth the. Than Jacob
sent & called Rahell & Lea to the felde vnto
hys shepe/& sayde vnto thē: I se your fathers
countenaunce that it is not toward me as in
tymes past. Howbeuer ȳ God of my father
hath bene wyth me. And ye knowe how that
I haue serued youre father wt all my myght.
And youre father hath deceaued me/ & chaū
ged my wages .x. tymes: but God suffred him
not to hurte me. When he sayde, the spotted
shall be thy wages, than all the shepe bare
spotted. If he sayde/ the straked shall be thy
rewarde thā bare all the shepe straked: thus
hath God takē awaye youre fathers catell & G
geuē them me. For in bucking tyme I lyfted
vp myne eyes & sawe in a dreame/& beholde/
the rāmes ȳ bucked the shepe were straked/
spotted & partye. And ȳ angell of God spake
vnto me in a dreame, sayinge: Jacob: And I
answered: here am I. And he sayde: lyfte vp
thyne eyes & se, how all the rāmes that leape
vpon the shepe are straked, spotted & partye:
for I haue sene all ȳ Laban doth vnto the. I
am ȳ God of *Bethel where thou anoyntedst * Gen.xxviij.b
the stone/& wher thou vowedst a vowe vnto
me. Now aryse & get the* out of this coūtre/ * Gene.xxxvj.c
& returne vnto ȳ lāde wher thou wast borne.
Than answered Rahel & Lea & sayde vn-
to hym: we haue no parte nor enherytaūce in
oure fathers house' he counteth vs euen as
straungers, for he hath solde vs/ & hath euen

eaten vp the price of vs. Moreouer all the ri
ches which God hath take frō oure father, ꝑ
is ours & oure childrēs. Now therfore what
soeuer God hath sayde vnto the/ ꝑ do. Than
Jacob rose vp, & set hys sonnes & wyues vp
vpō camels, & caried away all his catell & al
his substāce which he had gottē in Mesopo-
tamia, for to go to Isaac his father vnto the
* Gen.xxxiō. lande of Canaā. Laban was gone to* shere
b.y Reg.xix.c. his shepe/ & Rahel had stolē hyr fathers ymā
ges. And Jacob stale awaye the hert of La-
ban the Syrien, in ꝑ he tolde hym not ꝑ he
fled. So fled he & all that he had, & made him
selfe redy/ & passed ouer the ryuers/ & set his
face streyght toward the mounte Gilead.

Upon the thyrde day after/ was it told La
ban ꝑ Jacob fled. Than he toke his brethrē
wt hym & folowed after hym. vij. dayes tour-
ney & ouer toke him at the mounte Gilead.
D And God came to Laban the Syrian in a
dreame by nyght/ & sayd vnto him: take hede
to thy selfe / that thou speake not to Jacob
ought saue good. And Laban ouer toke Ja-
cob: & Jacob had pitched his tēte in ꝑ mounte.
And Laban wt his brethrē pitched their tēte
also vpō the mounte Gilead. Than sayde La
ban to Jacob: Why hast thou thys done to
steale awaye my hert / and carye awaye my
doughters as though they had bene takē cap
tyue wt the swerde? Wherfore wentest thou
awaye secretly vnknowne to me, and dydest
not tell me/ ꝑ I myght haue brought the on
the waye wt myrth/ syngyng/ tymrels & har-
pes/ & hast not suffred me to kisse my childrē
* 1.Reg.xxii.c. & my daughters? Thou wast* a fole to do it
9. Par.xvi.c. for. I am able to do you cuyll. But ꝑ God of
your father spake vnto me yesterdaye sayīg:
take hede ꝑ thou speake not to Jacob ought
saue good. And now though thou wētest thy
waye, because thou lōgest after thy fathers
house/ yet wherfore hast thou stolē my godes?

Jacob answered & sayde to Labā: because
I was afrayed & thought that thou woldest
C haue takē awaye thy doughters fro me. But
with whome soeuer thou fyndest thy godes/
let him dye here before oure brethren. Se
that thyne is by me/ & take it to ꝑ: for Jacob
wyst not ꝑ Rahel had stolen thē. Than went
Laban in to Jacobs tēte/ & into Leas tēte/
& in to .ij. maydēs tentes: but founde thē not.
Than went he out of Leas tente, & entred in
to Rahels tēte. And Rahel toke the ymages
& put thē in the camels strawe & sate doune
vpon thē. And Laban serched all the tēte: but
founde thē not. Than sayde she to hyr father:
my lorde, be not angry that I can not ryse vp
before the for the dyscase of women is come
vpō me. So serched he/ but founde thē not.

Jacob was wroth/ & chode with Laban.
Jacob also answered and sayde to him: what
haue I trespaced or what haue I offended, ꝑ
thou folowedest after me? Thou hast sear-
ched al my stuffe/ & what hast thou founde of
all thy household stuffe? put it here before thy
brethrē & myne/ & let thē iudge betwixte vs
both. This .xx. yere that I haue bene wt the/
thy shepe & thy gootes haue not bene barē/ &
the rammes of thy flocke haue I not eaten.
What soeuer was* torne of beast, I brought
it not vnto the/ but made it good my selfe: of
my hande dydest thou requyre it / whether it
was stollen by daye or nyght. Moreouer by
daye the hete consumed me, and the colde by
myght/ & my slepe departed fro myne eyes.

Thus haue I bene .xx. yere in thy house/ &
serued the* xiiij. yeres for thy .ij. doughters, & * Gene.xxix.
vj. yere for thy shepe/ & thou hast chāged my
rewarde .x. tymes. And except the God of my
father/ the God of Abrahā/ & ꝑ God whome
Isaac * feareth had bene wt me: surely thou a. Feare is
haddest sent me awaye now all emptie. But taken for ho-
God beholde my tribulacyō, and the laboure noure as a fore
of my handes: and rebuked the yester daye. in Gene.xxxi.c.

Laban answered & sayde vnto Jacob: the
doughters are my doughters/ & the children
are my children & the shepe are my shepe/ &
all that thou seist is myne. And what can I
do this daye vnto these my doughters, or vn-
to their childrē which they haue borne? Now
therfore come on let vs make a bonde, I and
thou to gether/ & let it be a witnesse betwene
the & me. Than toke Jacob a stone and set it
vp an ende and sayde vnto his brethren, ga-
ther stones. And they toke stones/ & made an
heape, & they ate there vpō the heape. And
Laban called it Jegar Sahadutha, but Ja
cob called it Gilead.

Than sayde Laban: this heape be* wyt- G
nesse betwene ꝑ & me this daye (therfore is it * Josu.xxij.c.
called Gilead) & this towrhyll which ꝑ Lorde xxiij.c.
seeth (sayde he) be wytnesse betwene me and
the when we are departed one frō another:
that thou shalt not vexe my doughters ne-
ther shalt take other wyues vnto them. Here
is no man with vs: beholde/ God is witnesse
betwixte the and me. And Laban sayde more
ouer to Jacob: beholde this heape and thys
marke which I haue set here betwixte me &
the: this heape be wytnesse & also this marke
that I wyll not come ouer this heape to the/
& thou shalt not come ouer this heape & this
marke to do any harme. The God of Abrahā/
the God of Nahor and the God of their fa-
thers be iudge betwixte vs.

And Jacob sware by hym that hys father
Isaac feared. Then Jacob dyd sacrifice vpō
the mounte/ and called hys brethren to eate
breed. And they ate breed & taried all nighte
in the hyll. And early in ꝑ morowinge Laban
rose vp & kyssed his children and his daugh-
ters

ters/ & blessed thē & departed and went vnto his place agayne. But Jacob went forth on his iourney. And the angels of God came & mett hym. And whē Jacob sawe them / he sayde: this is goddis hoost: & called the name of that same place/ Mahanaim.

¶ The vision of the Angells. Jacob sendeth presents vnto hys brother Esau. How he wrestled with the angell which chaunged his name and called him Israel.

¶ The .xxxij. Chapter.

Josue xxiij. a. I Jacob sente messengers before hym to Esau hys brother, vnto the land *of Seir & the feld of Edom. And he cōmaunded them sayng. Se that ye speake after this maner to my lorde Esau: thy seruaunte Jacob sayth thus. I haue sogerned & bene a straūger wyth Laban vnto thys tyme & haue gottē oxen/ asses & shepe/ menseruaūtes & wemenseruauntes/ & haue sent to shewe it my lorde / that I may fynde grace in thy syghte. And the messengers came agayne to Jacob sayng: we came vnto thy brother Esau/ & he cometh ageynst the .iiij. hūdred men wt him. Thā was Jacob greatly afrayd/ & wist not which waye to turne hym selfe and deuyded the people that was with him & the shepe/ oxen & camels/ into .ij. companies & sayd: If Esau come to the one parte & smyte it/ the other may saue it selfe.

And Jacob sayd: O god of my father Abraha hām/ & God of my father Isaac: Lorde wbych saydest vnto me/ returne vnto thy cūtre and to thy kynred & I wyll do all well with the. I am not worthy of the leaste of all the mercyes & treuth wbych thou hast shewed vnto thy seruaunte. For with my staf came I ouer this Jordane & now haue I goten .ij. droues. Deliuer me from the handes of my brother Esau: for I feare him: lest he wyll come and smyte the mother wyth the chyldren. Thou saydest that thou woldest surely do me good/ & woldest make my seed as the sonde of the see which can not be nōbred for multitude.

a. To go with a staffe is a maner of speakīg of the Hebrews which sygnifyeth nothing els but to go symply barely and without any riches or treasure as in Mat. x. b

And he tarried there that same nyghte / & toke of that wbych came to hande/ a present/ vnto Esau his brother. ij. hundred she gootes & xx. he gootes. ij. hundred shepe and. xx. rammes: thyrtye mylch camels with their coltes xl. kyne & x. bulles. xx. sheasses & x. foles and delyuered them vnto hys seruauntes, euery droue by them selues / & sayde vnto thē: goo forth before me & put a space betwixte euery droue. And he cōmaūded the formest sayinge. Whē Esau my brother meteth the & axeth the sayinge: whose seruaunte art thou and whither goost thou / & whose are these the goo before the: thou shalt say they be thy seruaūte Jacobs / & are a present sent vnto my lorde Esau/ & beholde/ he hym selfe cometh after vs. And so cōmaunded he the seconde/ & euen so the thyrde & lykewyse all that folowed the droues sayinge/ of this maner se the ye speake vnto Esau when ye mete him / & sayde more ouer. Beholde thy seruaunte Jacob cometh after vs/ for he sayd. I will pease hys wrath with the present that goth before me & afterward I wyll see hym my selfe/ so peraduenture he wyll receaue me to grace. So went the present before him and he tarried all that nyghte in the tente/ & rose vp the same nighte & toke hys .ij. wyues & his .ij. maydens & his xi. sonnes/ & wēt ouer the foorde Jabok. And he toke thē & sent thē ouer the ryuer / & sent ouer that he had & taried behind him selfe alone.

+ Osee. xij. b. And there +wrastled a man with hym vnto the breakynge of the daye. And when he sawe that he coulde not preuayle agaynst him/ he smote hym vnder the thye / & the senowe of Jacobs thye shranke as he wrastled wt him. And he sayd: let me goo/ for the daye breaketh And he sayd: I wyll not lett the goo/ excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. And he sayd. thou shalt be called Jacob no more, but * Israell. For thou hast wrastled wyth God & hast preuayled.

* Gene. xxxv. b

And Jacob asked him sayinge/ tell me thy name. And he sayd, wherfore dost thou aske after my* name? & he blessed him there. And Jacob called the name of the place Phenuel, for I haue sene God face b to face / & yet is my lyfe reserued. And as he went ouer Phenuel the sonne rose vpō him/ & he halted vpō hys thye: wherfore the chyldren of Israell eate not of the senow the shranke vnder the thye/ vnto thys daye: because the he smote Jacob vnder the thye in the senow that shronke.

c Judic. xiij. c.

b. To se God face to face is to haue a certē and sure knowlege of him as in Exo. xxxiij. b

¶ Esau & Jacob are agreed/ & Jacob came into Sichē.

¶ The .xxxiij. Chapter.

And Jacob lyfte vp his eyes & sawe hys brother Esau come / & with him .iiij. hundred men. And he deuyded the chyldren vnto Lea & vnto Rahel & vnto the .ij. maydēs. And he put the maydēs & their chyldrē formost/ & Lea & hyr chyldrē after/ & Rahel and Joseph hindermost. And he went before them & fell on the grownde. vij. tymes/ vntyll he came vnto his brother.

Esau ranne to mete him & embraced him and fell on his necke & kyssed hym/ and they wepte. And he lyfte vp hys eyes & sawe the wyues & their chyldrē/ & sayd: what are these which thou there hast? And he sayd: they are the chyldrē which god hath geuē thy seruaūte. Than came the maydens forth / & dyd their obeysaūce. Lea also & hyr chyldrē came and dyd their obaysaunce. And last of all came Joseph & Rahel and dyd their obaysaunce.

And he sayde: what meanyst thou wt all the droues which I mett. And he answered: to

fynde grace in the syghte of my Lorde. And Esau sayd: I haue ynough my brother/ kepe þ thou hast vnto thy self. Jacob answered: oh nay/ but yf I haue founde grace in thy syghte/ receaue my present of my hande: for I haue sene thy face * as though I had sene þ face of God: wherfore receaue me to grace & take my blessyng that I haue brought the/ for God hath geuē it me. And I haue ynough of all thyngs. And so he cōpelled hym to take it. And he sayde: let vs take oure iourney & goo/ and I wyll goo in thy company. And he sayde vnto him: my lorde knoweth þ I haue tendre chyldrē/ ewes & kyne with yonge/ vnder myne handē/ which yf men shulde ouerdryue but euē one daye/ the hole flocke wold dye. Let my lorde therfore goo before his seruaūte and I wyll dryue sayre and softly/ accordynge as the catell that goeth before me and the chyldren/ be able to endure: vntyll I come to my lorde vnto Seir.

* 1 Regū. xix. c Psalm. xvii. d

And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what needeth it: let me fynde grace in þ syghte of my lord. So Esau went his waye agayne that same daye vnto Seir. And Jacob toke hys iourney toward Sucoth/ and bylt him an house/ and made boothes for his catell: wherof the name of the place is called Sucoth.

And Jacob came peasably in to the cite of Sichem in the lande of Canaan/ after that he was come from Mesopotania/ & pitched before the cyte/ & bought a parcell of grounde where he pitched hys tent/ of the children of Hemor Sichēs father/ for an hundred lābes. And he made there an auter/ & there called vpon the myghtie God of Israel.

¶ The rauesshyng of Dyna Jacobs daughter by the men of Sychē. And of the gret bloude shedynge done by the sonnes of Jacob.

¶ The .xxxiiii. Chapter.

I Dina the doughter of Lea whych she bare vnto Jacob, went out to see the doughters of the lāde. And Sichē the sonne of Hemor the Heuite lorde of þ countre/ sawe her & toke her/ & *laye with her, & forced* her: & his harte laye vnto Dina þ doughter of Jacob. And he loued þ damsell & spake kyndly vnto her, & spake vnto hys father Hemor sayinge/ gett me thys mayde vnto my wyfe. And Jacob herde that he had defyled Dina hys doughter, but hys sonnes were with the catell in the felde/ and therfore he held his peace vntyll they were come. Then Hemor the father of Sichē wēt out vnto Jacob/ to comen with him. And the sonnes of Jacob came out of þ feld as soone as they herde it, for it greued thē/ & they were not a lytle wroth/ because he had wrought folye in Israell, in þ he had lyen w Jacobs doughter/ whych thynge ought not to be done. And Hemor comened with thē sayinge: The soule of my sonne Sichē longeth for youre doughter: geue her him to wyfe/ & make mariages w vs: geue youre doughters vnto vs/ & take oure doughters vnto you/ & dwell w vs & þ lāde shall be at youre pleasure/ dwell & do youre busynes/ & haue youre possessiōs there in. And Sichem sayde vnto hys father & hys brethren: let me fynde grace in youre eyes/ & what soeuer ye apointe me/ that will I geue. Aske freely of me both the dowry and gyftes/ & I wyll geue accordynge as ye saye vnto me/ & geue me the Damsell to wyfe.

a Lye with hys/ looke in Genesis. g. * g. Reg. xiii. c.

Then the sonnes of Jacob answered to Sichē & Hemor his father deceytefully/ because he had defyled Dina their syster. And they sayd vnto thē/ we can not do this thinge that we shulde geue oure syster to one that is vncircūcysed/ for that were a shame vnto vs. Only in this wyll we consent vnto you: If ye wyll be as we be/ that all the men chyldren amonge you be circumcysed/ than wyll we geue oure doughter to you & take youres to vs/ & will dwell with you & be one people. But & yf ye wyll not harkē vnto vs to be circumcysed/ than wyll we take oure doughter & goo oure wayes. And their wordes pleased Hemor: & Sichem his sonne. And the yonge mā deferde not for to do the thynge/ because he had a lust to Jacobs doughter: he was also most sett by of all that were in hys fathers house. & hā Hemor & Sichem went vnto the gate of their cyte/ & comened wyth the men of their cyte saying: these men are peasable with vs/ & wyll dwell in the lande & do their occupacion therin. And in the lāde is rowme ynough for thē/ let vs take their doughters to wyues & geue thē oures: only herin wyll they cōsent vnto vs for to dwell with vs & to be one people: yf all the men chyldrē that are amonge vs be circūcysed as they are. Their goodes and their substance & all their catell are oures/ only let vs cōsente vnto thē/ that they maye dwell wyth vs.

And vnto Hemor and Sichem hys sonne harkened all that wēt out at the gate of hys cyte. And all þ men chyldrē were circūcysed what so euer wēt out at the gates of his cite. And the third daye when it was paynefull to them. ii. of the sonnes of Jacob Symeō and Leui Dinas brethren, toke eyther of thē hys *swerde & went in to the cyte boldly/ & slewe all that was male/ & slewe also Hemor and Sichē hys sonne w the edge of the swerde/ and toke Dina their syster out of Sichems house/ & went their waye.

* Genesis. a Judich. ix. a.

Than came the sonnes of Jacob vpon the dede/ & spoyled the cite because thy had defyled their syster: and toke them shepe/ oxen asses

alles & what so euer was in ỹ cyte & also in the feldȝ. And all their goodes/all their chil-dren and their wyues toke they captyue and made hauock of all that was in the houses.

And Jacob sayde to Simeō and Leui: ye haue troubled me & made me stynke vnto the inhabitatours of the lande/ both to the Canaanytes and also vnto the Pherezites. And I am fewe in nombre. Wherfore they shall gather them selues together agaynst me & slee me & so shall I and my house be dy-stroyed. And they answered: Ought they deall wyth oure syster as wyth an whoore?

¶ Jacob goeth vp vnto Bethel/& buryeth his mayȝ vnder an oke. Deborah dyeth. Jacob is called Israel. The lande of Canaā is promysed hym. Rachel dyeth in labour: Ruben laye with his fathers concubyne. The death of Isaac.

¶ The.xxxv. Chapter.

And God sayde vnto Jacob/arise & get the vp to Bethell/ and dwell there. And make there an aulter vnto God that apeared vnto the/ wheu thou fleddest from: Esau thy brother.

a. The scrip-ture calleth all maner of pyc-tures or ymages/ straunge god-des because the worshyppers of them esteme the as goddes.

Thā sayd Jacob vnto his housholde & to all that were with him put away the a straūge goddes that are amōge you and make youre selues clene, & chaunge youre garmēntes, & let vs aryse & goo vp to Bethell, & I maye make an auter there, vnto god which here-me in the daye of my tribulaciō & was with me in the waye which I went.

And they gaue vnto Jacob all the straūge goddes which were vnder their handes/& all their earynges which were in their eares, & Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fell vpon the cyties ỹ were rounde aboute thē/ that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in ỹ land of Canaan/otherwyse called Bethell/ wyth B al the people that was wyth hym. And he buylded there an auter/and called the place Bethell: because that god appered vnto him there/ when he fled from his brother.

* Gen.xxiv.g Than dyed * Deborah Rebeccas norse/ & was buryed benethe Bethell vnder an ooke. And the name of it was called the ooke of la-mentacion. And God appeared vnto * Jacob * Osee.xij.a. agayne after he came out of Mesopotamia & blessed him & sayde vnto him: thy name is Jacob. Not withstondynge thou shalt be no * Gene.xxxij.f more called * Jacob/ but Israel shalbe thy name. And so was his name called Israell.

And God sayde vnto hym: I am God all-myghtie/ growe & multiplye: for people and a multitude of people shall sprynge of the/ yee & kynges shall come out of thy loynes. And ỹ lande which I gaue Abrahā & Isaac/ will I geue vnto the/ & vnto thy seed after ỹ wyll I geue it also. And God departed from hym in the place where he talked with him. And Jacob set vp a marke in ỹ place where he talked with him: euen a pillour of stone/ & powred drynke offrynge theron & powred also oyle therō/ & called the name of ỹ place where God spake with hym/ Bethell.

And they departed from Bethel/ & when he was but a feld brede frō Ephrath/ Rahel begā to trauell. And in trauelynge she was C in perell. And as she was in paynes of hyr labour the mydwyfe sayde vnto her: feare not/ for thou shalt haue thys sonne also. Then as hyr soule was a departynge/ that she* must dye: she called his name Ben Oni. * 1.Reg.iiij.d. But his father called him b Ben Jamī. And thus dyed Rahel & was buryed in the waye to Ephrath which now is called Bethlehē. And Jacob sett vp a pyller vpon hir graue whych is called Rahels graue pyller vnto thys daye. And Israel wēt thence & pitched vp his tent beyonde the* toure of Eder. And it chaunced as Israel dwelt in ỹ lande/ that Ruben wēt & laye* with Bilha his fathers cōcubyne/ and it came to Israels eare. The sonnes of Jacob were.xij. in nōbre. The sonnes of Lea. Ruben Jacobs eldest sonne/ and Symeon/ Leui/ Juda/ Isachar/ & Zabulon. The sonnes of Rahel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Zilpha Leas mayd Gad & Aser. These are the sonnes of Jacob which were borne him in Mesopotamia.

b. Ben Jamin: that is the sonne of the ryght hād. And ryght hande is taken for good for-tune.

* Mich.my.c

* Gen.xlix.a.

Then Jacob went vnto Isaac hys father to Māre a principall cyte/ otherwyse called Hebron: where Abraham & Isaac sogeorned as straungers. And the dayes of Isaac were an hundred & .lxxx. yeres: & than fell he sicke & dyed and was c put vnto his people beyng olde and full of dayes. And his sonnes Esau and Jacob buried hym.

c. To be put vnto his people looke in Gen. xxv.a.

¶ The wiues of Esau. Jacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.

¶ The.xxxvj. Chapter.

These are the generacions of Esau which is called Edō. Esau toke his wyues of the daughters of Canaā Ada the daughter of Elon an Hethite and Aholibama the daughter of Ana/ which Ana was the sonne of Zibeon an Hevyte. And Basmath Ismaels* daughter and sister of Nebaioth. And Ada bare vnto Esau/ Eliphas: and * Basmath bare Reguel: And Aholibama bare Jeus, Jaelam and Korah. These are the sonnes of Esau whych were borne him in the lande of Canaan.

* Gen.xxviij.a

a. Basmath/ otherwyse cal-led Mahalath/ and so in other places is there dyuers names geue to one per-son.

And Esau toke hys wyues, hys sonnes & daughters & all the soules of hys house: hys goodes and all his catell & all his substance whych he had gott in the lande of Canaan/ and went in to a countre awaye from hys brother

brother Jacob: for their * ryches was so moch/ that they coulde not dwell together/ & ye the land where in they were straūgers/ coulde not receaue them: because of their cattell. Thus dwelt Esau in mounte Seir/ which Esau is called Edō. These are the generacīōs of Esau father of the Edomytes in moūte Seir/ & these are ye names of Esaus sonnes: *Eliphas the sonne of Ada the wyfe of Esau/ & Reguel the sonne of Basmath ye wyfe of Esau also. And ye sonnes of Eliphas were. Theman/ Omar/ Zepho/ Gaetham & Kenas. And Thimna was concubyne to Eliphas Esaus sonne/ & bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wyfe. And these are ye sonnes of Reguel: Nahath/ Serah/ Samma & Mila: these were ye sonnes of Basmath Esaus wyfe. And these were ye sonnes of Aholibama Esaus wyfe ye daughter of Ana sonne of Zebeon, which she bare vnto Esau: Jeus/ Jealam and Koah.

* Gene. xxv. a.

* 1. Para. i. c.

These were dukes of the sonnes of Esau. The chyldren of* Eliphas the fyrst sonne of Esau were these: duke Themā/ duke Omar/ duke Zepho/ duke Kenas/ duke Kuzah/ duke Gaethā & duke Amalech: these are ye dukes that came of Eliphas in the lande of Edom/ & these were the sonnes of Ada. These were the childrē of Reguel Esaus sonne: duke Nahath, duke Serah/ duke Samma/ duke Mila. These are the dukes that came of Reguel in the lande of Edom/ & these were the sonnes of Basmath Esaus wyfe. These were ye children of Aholibama Esaus wyfe: duke Jeus/ duke Gaelā, duke Korah these dukes came of Aholibama the doughter of Ana Esaus wyfe. These are the childrē of Esau/ & these are the dukes of them: which Esau is called Edom. These are the childrē of Seir the Horite/ ye inhabitoure of the lande: Lothan/ Sobal Zibeō, Ana Dison/ Eser & Disan. These are the dukes of ye horites the childrē of Seir in the lande of Edom. And the chyldren of Lothan were: Hori & Hemam. And Lothans syster was called Thymna.

The childrē of Sobal were these: Aluan/ Manahath, Ebal Sepho & Onam. These were the childrē of Zibeon. Aia & Ana/ thys was that Ana that foūde the mules in ye wildernes/ as he fed hys father Zibeons asses. The chyldren of Ana were these. Dison and Aholibama ye daughter of Ana. These are ye chyldren of Dison, Hemdan Elban/ Jethrā & Cheran. The chyldren of Ezer were these/ Bilhan Seauan & Akan. The chyldren of Disan were: Uz & Aran. These are ye dukes that came of Hori: duke Lothan/ duke Sabal/ duke Zibeon/ duke Ana/ duke Dison/ duke Ezer, duke Disan. These be the dukes that came of Hory in their dukedoms in the land of Seir. These are ye kyngs ye reygned D in ye land of Edom before there reygned any kynge amonge the chyldren of Israel. Bela the sonne of Beor reygned in Edomea/ & the name of his cyte was Dinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezara reigned in hys steade. When Jobab was dead, Husam of the lād of Themany reygned in hys steade. And after the deth of Husam Hadad the sonne of Bedad which slewe the Madianytes in the feld of ye Moabytes, reygned in his steade/ & ye name of his cyte was Auith. When Hadad was dead/ Samla of Masreka reygned in hys steade. When Samla was dead/ Saul of the ryuer Rehoboth reygned in hys steade. When Saul was dead/ Baal Hanan the sonne of Achbor reygned in his steade. And after the deth of Baal Hanan the sonne of Achbor/ Hadad reygned in his steade, & the name of cyte was Pagu. And hys wyfes name Mehetabeel the doughter of Matred the doughter of Mesaab.

These are the names of the dukes ye came of Esau, in ye .xij. kynredes/ places & names: Duke Thimna, duke Alua, duke Jetheth/ duke Aholibama/ duke Ela/ duke Pinon/ duke Kenas duke Theman duke Mibzar/ duke Magdiel duke Jram. These be the dukes of Edomea in their habitacyons/ in the lande of their possessions. This Esau is the father of the Edomytes.

¶ Joseph accuseth hys brethren. Joseph dreameth & is hated of hys brethren & is solde to the Ismaelites. Jacob bewayleth Joseph.

¶ The .xxxvij. Chapter.

AND Jacob dwelt in the land where in is father was a straūger/ that is to saye in the lande of Canaan. And these are the generacyons of Jacob: when Joseph was .xvij. yere olde/ he kepte sheepe with his brethrē, & the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll saying that was of them. And Israel loued Joseph more than all hys chyldren/ because he begat hym in hys olde age, & he made hym a coote of many colours.

When his brethrē sawe that their father loued him more thā all hys brethrē, they hated him & coulde not speke one kynde worde vnto hym. Moreouer Joseph * dreamed a dreame & tolde it his brethrē: wherfore they B hated him yet & more. And he sayde vnto thē heare I praye yow thys dreame which I haue dreamed: Beholde we were makynge sheues in the felde: & lo my sheffe arose and stode vpryght/ & youres stode roūde aboute & made obeysaunce to my sheffe. Than sayde hys brethren vnto hym: what, shalt thou be

* Gene. xlij. b.

oure

oure kynge or shalt thou reygne ouer vs? And they hated him yet the more/ because of his dreame and of his wordes.

¶ And he dreamed yet another dreame & told it his brethren sayinge: beholde / I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obeysaunce to me. And whē he had told it vnto his father and his brethren/ hys father rebuked hym & sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And his brethren hated hym/ but his father noted the sayinge.

His brethren went to kepe their fathers shepe in Sichem/ and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem? come that I may send the to thē. And he answered: here am I. And he sayde vnto hym: goo & see whether it be well with thy brethrē & the shepe/ & bringe me worde agayne. And sent him out of the vale of Hebron/ for to go to Sichem. And a certayne mā founde hym wandringe out of his waye in the felde/ and axed him what he soughte. And he answered: I seke my brethrē tell me I praye the where they kepe shepe. And the man sayde they are departed hence/ for I herde thē say: let vs goo vnto Dothan. ¶ Thus went Joseph after hys brethren/ and founde them in Dothan.

4. Reg. iij. c.

And whē they sawe hym a farre of before he came at them, they toke councell agaynst him/ for to slay him / & sayde one to another/ Beholde thys* dreamer cometh / come now and let vs slay hym and cast hym in to some pytt, and let vs saye that some wycked beast hath deuoured him and let vs see what hys dreames wyll come to.

* Mat. xxi. d. Mar. xij. a Luce. xx. c.

When Ruben herde that, he went aboute to ryd hym out of their handes and sayde, let vs not kyll him. And Ruben sayde moreouer vnto thē / shede not his* bloude, but cast him in to this pytt that is in the wyldernes / and laye no handes vpon him: for he wolde haue rydd hym out of their handes and deliuered hym to hys father agayne.

* Gene. xlij. d

And as soone as Joseph was come vnto hys brethren / they strypte hym out of hys gay coote that was vpon hym and they toke hym and cast hym in to a pytt: But the pytt was emptie and had no water therein. And they satt them downe to eate brede. And as they lyft vp their eyes & loked aboute, there came a companye of Ismaelites frō Gilead/ & their camels laden wyth spicery / baulme/ & myrre & were goynge downe in to Egypte.

Than sayde Juda to his brethren / what auayleth it that we slay oure brother, & kepe his bloude secrett? come on, let vs* sell hym to the Ismaelites, & let not oure hādes be defyled vpon him: for he is oure brother & oure flesh. And his brethren were content. Than as the Madianites marchaunt men passed by / they drewe Joseph out of the pytt & sold hym vnto the Ismaelytes for .xx. peces of syluer. And they brought him into Egypte.

* Act. vij. b.

And when Ruben came agayne vnto the pytt and foūde not Joseph there he* rent his cloothes and went agayne vnto his brethren sayinge: the lad is not yonder, & whether shall I goo? And they toke Josephs coote & kylled a goote & dypped the coote in the bloud. And they sent that gay coote and caused it to be brought vnto their father & sayd: This haue we foūde: se, whether it be thy sonnes coote or no. And he knewe it sayinge: it is my sonnes coote, a wycked beast hath deuoured hym: & Joseph is rent in peces. And Jacob rent hys cloothes / and put sacke clothe aboute hys loynes/ & sorowed for hys sonne a longe season. Thā came all his sonnes & all his doughters to comforte him. And he wold not be cōforted/ but sayde: I wyll go doune in to the graue vnto my sonne/ mournynge. And thus his father wepte for him. And the Madianytes* solde hym in Egypte vnto Putiphar a lorde of Pharaos: & his cheke marshall.

a. Rent hys clothes: it was specially vsed amonge the hebrews to rent their clothes whē the glorie of God was cōtyned as here/ where they feared God so lytle as to hyll their awne brother.

* Gene. xlvij. f

* Psal. cxij. f Sapien x. c.

¶ The mariage of Juda. The trespace of her and Onan and the vengeaunce of god that came ther vpō. Juda laye wyth hys daughter Thamar. The byrthe of Pharez and Zarah.

¶ The .xxxviij. Chapter.

And it fortuned at that tyme that Judas went from his brethren & gatt him to a man called Hira of Odollam/ & there he sawe the daughter of a man called* Sua a Cananyte: And he toke her and went in vnto her. And she conceaued & bare a sonne and called hys name Er. And she conceaued agayne and bare a sonne & called him Onan. And she cōceaued & thyrde tyme & bare a sonne whō she called Sela: & he was at Chesyb whē she bare him.

* i. Para. ij. a

And Judas gaue Er hys eldest sonne a wyfe whose name was Thamar. But thys Er Judas eldest sonne was* wycked in the syghte of the Lord wherfore the Lorde slewe him. Than sayde Judas vnto Onan: goo in to thy brothers wyfe & marye her & stere vp seed vnto thy brother. And whē Onā perceaued that the seed shulde not be hys: therfore when he went in to hys brothers wyfe he spylled it on the groūde / because he wold not geue seed vnto his brother. And the thinge whych he dyd, displeased the Lorde / wherfore he slew hym also. Than sayde Judas to Thamar hys daughter in lawe: remayne a wydow at thy fathers house/ tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also / as hys brethren dyd. Thus went

a. Cobe wyched in the sight of the lorde is to walke in wyckednes: knowinge that the lorde seeth vs and yet we wyll not repēt.

went Thamar & dwelt in hir fathers house.

And in processe of tyme / the daughter of
¶ Sua Judas wyfe dyed. Than Judas when he had left mournynge / went vnto hys shepe sherers to Thymnath vñ hys frende Hira of Odollam. And one told Thamar sayinge: beholde / thy father in lawe goth vp to Thymnath to * shere hys shepe. And she put hyr wydows garmentes of frō her & couered her with a cloocke / & disgysed her selfe: And sat her downe at the entrynge of Enaim which is by the hye wayes syde to Thimnath / for because she sawe that Sela was growne / & she was not geuen vnto him to wyfe.

* Gene. xxxi. c. b. Reg xxi. c.

When Juda sawe her / he thought it had bene an hoore / because she had couered hyr face. And turned to her vnto the waye and sayde / come I praye the / let me lye with the / for he knewe not that it was his daughter in lawe. And she sayd what wilt thou gyue me / for to lye vñ me? Than sayde he / I wyll sende the a kydd from the flocke. She answered / Thā geue me a pledge tyll thou sende it. Thā sayde he / what pledge shall I geue the? And she sayde: thy sygnett / thy bracelet / and thy staffe that is in thy hande. And he gaue it her & lay by her, & she was whith childe by hym. And she gatt her vp & went & put her mātell from her / and put on hyr wydowes rayment agayne. And Judas sent the kydd by his neyboure of Odollam, for to fetch out his pledge agayne frō the wyfes hande. But he fownd her not. Than asked he the men of the same place sayinge: where is the whoore that satt at Enaim in the waye? And they sayde: there was no whoore here. And he came to Juda agayne sayinge: I can not fynde her / & also the men of the place sayd: that there was no whoore there. And Juda sayde: let her take it to her / lest we be shamed: for I sente y kydd and thou couldest not fynde her.

And it came to passe that after .iii. monethes / one tolde Juda saying: Thamar thy daughter in lawe hath played the whoore, & wyth playinge the whoore is become great vñ childe. And Juda sayde: bringe her forth & let her be brente. And when they brought her forth she sent to her father in law sayig: by the man vnto whome these thynges pertayne / am I with childe. And sayd also: loke whose are this seall / bracelet and staffe. And Juda knewe them sayinge: she is more ryght wes than I / because I gaue her not to Sela my sonne. But he laye with her nomore.

When tyme was come that she shulde be delyuered / beholde there was .ii. twynnes in hyr wombe. And as she trauelled / the one put out his hande & the mydwyfe toke & bownde a reed threde aboute it sayinge: this wyll come out fyrst. But he plucked hys hande backe agayne / & hys brother came out. And she sayd: wherfore hast thou brent a rent vpō the? & called hym Pharez. And afterwarde came out his brother y had the reade threde about hys hande, which was called Zarah.

b Brent a rent: that is wherfore dyest thou ouer the matter in the wasty: & borne

¶ God prospereth Joseph. Phar aos wyfe tempteth hym he is accused & cast in prysō. God hath mercye vpon hym.

¶ The xxxix. Chapter.

Joseph was brought vnto Egypte / & Putiphar* a lorde of Pharaos: & his chefe marshall an Egyptian / bought him of b Ismaelites which brought him thyther. And the Lorde was vñ Joseph / & he was a luckie felowe & cōtinued in the house of his master the Egyptian. And hys master sawe that the Lorde was wyth hym / and that the Lorde made all that he dyd prosper in hys hande: Wherfore he founde grace in his masters syghte, and serued hym. And hys master made hym ruelar of hys house / & put all that he had in hys hand. And as soone as he had made him ruelar ouer his house & ouer all that he had / y Lorde blessed this Egyptians house for Josephs sake / and the blessynge of the Lorde was vpon all that he had: both in the house & also in the feldes. And therfore he left all y he had in Josephs hand / & loked vp on nothinge that was with him / saue only on y bread which he ate. And Joseph was a * goodly persone & a well fauored. And it fortuned after this / y his masters wyfe cast hir eyes vpon Joseph & sayde: come lye with me. But he denyed & sayde to her: Beholde, my master wotyth not what he hath in the house vñ me / but hath committed all that he hath to my hande. He hym selfe is not greatter in the house than I / and hath kepte nothinge frō me but only the because thou art hys wyfe. How than can I do thys great wykednes / for to synne agaynst God? And after thys maner spake she to Joseph daye by daye: but he harkend not vnto her / to slepe nere her or to be in her company.

a Ismaelites

* 1. Reg. xvi. c.

And it fortuned aboute the same season / that Joseph entred in to the house / to do hys busynes: & there was none of the housholde by / in the house. And she caught hym by the garmēt sayinge: come slepe with me. And he left his garment in hyr hande & fled and gott hym out. When she sawe that he had left hys garment in hyr hande / and was fled out / she called vnto the men of the house / & tolde thē saying: See / he hath brought in an Hebrewe vnto vs to do vs shame: for he came in to me / for to haue slept wyth me. But I cryed wyth a lowde voyce. And when he harde / y I lyfte vp my voyce & cryed / he left hys garment vñ me and fled awaye and got hym out.

And she layed vp his garmēt by her / vntill hyr lorde

hir lorde came home. And she told hym acor-
dynge to these wordes sayinge. This Hebrues
D seruaunte which thou hast brought vnto vs
came in to me to do me shame. But as soone
as I lyft vp my voyce and cryed / he left hys
garmēt with me & fled out. When his master
herde ye wordes of his wyfe which she tolde
hym sayinge: after thys maner dyd thy ser-
uaunte to me / he waxed wroth.

And he toke Joseph & put him in * pryson:
* Psal. cvij. b. euē in the place where the kynges prisoners
laye bounde. And there continued he in pri-
son / but the Lorde was wyth Joseph & she-
wed hym mercie / & gott hym fauoure in the
syghte of the keper of the prison which com
mytted to Josephs hande all the prisoners
& were in & prison house. And what soeuer
was done there / that dyd he. And the keper of
the prison lohed vnto nothynge that was vn
der his hande / because the Lorde was wyth
hym / and because that what soeuer he dyd / &
Lorde made it come luckely to passe.

¶ Joseph expoundeth the dreames of the two prysо-
ners.

A ¶ The.xl. Chapter.

Nd it chaūced after this / that the
the chefe butlar of the kynge of
Egypte and hys chefe baker had
E offended there lorde the kynge of
Egypte. And Pharao was angrie wyth thē
and put thē in warde in hys chefe marshals
house: euen in the prison where Joseph was
bownd. And the chefe marshall gaue Joseph
a charge with them / and he serued them. And
they contynued a season in warde.

And they dreamed either of them in one
nyghte: both the butlar and the baker of the
kynge of Egypte which were bownde in the
prison house / either of them his dreame / and
B eche mannes dreame of a sondrie interpreta
cion. When Joseph came in vnto them in the
morynge / & loked vpon them: beholde / they
were sadd. And he asked them sayinge / wher
fore lokeye so sadly to daye? They answered
him / we haue dreamed a dreame / & haue no
man to declare it. And Joseph sayd vnto thē.
Interpretynge belongeth to God but tel me
yet. And the chefe butlar tolde his dreame to
Joseph and sayde vnto hym. In my dreame
me thought there stode a vyne before me / &
in the vyne were.iij. braunches / and it was
as though it budded / and her blossoms shott
forth: & the grapes there of waxed rype. And
I had Pharaos cuppe in my hande / and toke
of the grapes & wronge them in to Pharaos
C cuppe / & delyuered Pharaos cuppe in to his
hande. And Joseph sayde vnto him / this is &
interpretacīō of it. The.iij. braūches are thre
dayes: for wythin thre dayes shall Pha-
rao lyft vp thyne heade / and restore the vn-
to thyne office agayne / & thou shalt delyuer
pharaos cuppe in to hys hande / after the old
maner, euen as thou dydest when thou wast
hys butlar. But thynke on me wh the / when
thou art in good case / & shewe mercye vnto
me. And make mencion of me to Pharao / &
helpe to bringe me out of thys house: for I
was stolen out of the land of the Hebrues /
& here also haue I done nothing at all wher
fore they shulde haue put me in to thys don-
geon. Whē the chefe baker sawe that he had
well interpretate it / he sayde vnto Joseph /
me thought also in my dreame, that I had.iij.
wyker basshettes on my heade. And in the vp
permost basket of all maner bakemeates for
Pharao. And the byrdes ate them out of the
basket vpon my head.

Joseph answered and sayde: this is the in
terpretacīō therof. The.iij. basshettes are.iij. D
dayes / for thys daye.iij. dayes shall Pharao
take thy heade from the and shall hange the
on a tree / and the byrdes shall eate thy flesh
from of the.

And it came to passe the thyrde daye which
was Pharaes * byrth daye / that he made a * Mat. xiiij. a
feast vnto all his seruauntes. And he lyfted
vpp the head of the chefe buttelar and of the
chefe baker amonge his seruauntes. And re
stored the chefe buttelar vnto hys buttelar-
shippe agayne / and he reched the cuppe in to
Pharaos hande / and hāged the chefe baker:
euē as Joseph had interpretated vnto them.
Notwythstōdyng the chefe buttelar remem
bred not Joseph / but forgat him.

¶ Pharaos dreames are expounded by Joseph. He
is made ruler ouer all Egypte. He hath two sonnes /
Manasses and Ephraim. The derth begynneth in
Egypte.

¶ The.xli. Chapter.

Nd it fortuned at.ij. yeres ende / & E
Pharao dreamed / & thought that
he stode by a ryuers syde / and that
there came out of the ryuer. vij.
goodly kyne & fatt fleshed / and fedd in a me-
dowe / and hym thought that.vij. other kyne
came vp after them out of the ryuer euill fa
uored and leane fleshed & stode by the other
vpon & brynke of the ryuer. And the euyll fa
uored & leane fleshed kyne: ate vp & .vij. wel
fauored and fatt kyne: and he awoke ther
with. And he slepte agayne and dreamed the
second tyme / that.vij. yeares of corne grewe
vpō one stalke rācke & goodly. And that.vij.
thynne eares blasted wh the wynde / sprange
vp after them: & that the.vij. thynne eares de
uowred the.vij. rancke and full eares. And
thē Pharao awaked: & se here is his dreame B
When the morynge came / his spyrite was
troubled. And he sent and called for all the
sothesayers of Egypte & all & wyse mē ther
of / and told them his dreame: but there was
none

none of thē that coulde interpretate it vnto Pharao. Than spake the chefe buttelar vnto Pharao saying. I do remēbre my fawte this daye. Pharao was angrie w̄ his seruauntes/ & put in warde in the chefe marshals house both me & the chefe baker. And we dreamed both of vs in one nyght & ech mānes dreame of a sondrye interpretacion.

And there was wyth vs a yonge man / an Hebrue borne/seruaūte vnto the chefe marshall. And we told hym / and he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared them vnto vs/ euen so it came to passe. I was restored to myne office agayne/ and he was hanged.

Than Pharao sent and called Joseph. And they made him haste out of * prison. And he shaued him self and chaunged his raymēt/ & wēt in to Pharao. And Pharao sayd vnto Joseph: I haue dreamed a dreame & no man can interpretate it/ but I haue herde saye of the ℣ as soone as thou hearest a dreame / thou doste interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answere of peace without me. Pharao sayde ℭ vnto Joseph: in my dreame me thought I stode by a ryuers syde/ and there came out of the ryuer. vij. katt fleshed and well fauored kyne and fedd in the medowe. And then. vij. other kyne came vp after them/ poore & very euell fauored & leane fleshed: so that I neuer sawe their lyke in all the lande of Egypte in euell fauordnesse. And the. vij. leane & euell fauored kyne ate vp the fyrst. vij. katt kyne. And when they had eaten thē vp a mā coulde not perceaue that they had eaten them: for they were still as euill fauored as they were at ℣ begynnynge. And I awoke. And I sawe agayne in my dreame. vij. eares sprynge out of one stalk full and good/ & . vij. other eares withered thynne & blasted w̄ wynd sprynge vp after thē. And the thynne eares deuowred the. vij. good eares. And I haue tolde it vnto the sothsayers/ but no man can tell me what it meaneth. ℭ Then Joseph sayd vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The vij. good kyne are. vij. yeres: and the. vij. good eares are seuen yere also / and it is but one dreame. Likewyse/ the. vij. thynne & euell fauored kyne that came out after thē / are. vij. ℭ eares: & the. vij. emptie & blasted eares shalbe vij. yeares of hunger. Thys is that which I sayde vnto Pharao. ℣ God doth shewe Pharao what he is aboute to do.

Beholde there shall come. vij. yere of great plenteousnes thrugh out all the lande of Egypte. And there shall aryse after them. vij. yeres of hunger. So ℣ all the plenteousnes shalbe forgeten in the lande of Egypte. And the hunger shall consume the lande: so that ℣ plenteousnes shall not be once sene in the land by reason of that hūger that shall come after/ for it shalbe exceadinge great. And as cōcernynge that the dreame was doubled vnto Pharao the second tyme / it betokeneth ℣ the thynge is certanly prepared of God/ and that God wyll shortly bringe it to passe.

Now therfore let Pharao prouyde for a man of vnderstondyng & wysdome / and sett hym ouer the lande of Egypte. And let Pharao make officers ouer the lande / & take vp the fyfte parte of the lande of Egypte in the vij. plenteous yeres & let thē gather all the foode of these good yeres that come/ & lay vp corne vnder the power of Pharo / that there may be foode in the cytyes/ and there let thē kepte it: that there may be foode in store in the lande / agaynst the. vij. yeres of hunger which shall come in the land of Egypte/ and that the lande perisshe not thorow hunger.

And the sayinge pleased Pharao & all his ℰ seruaūtes. Than sayde Pharao vnto his seruauntes: where shall we fynde soch a mā as thys is/ that hath the spyrite of God in hym? wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/ there is no man of vnderstondynge or of wysdome lyke vnto the. Thou therfore shalt be * ouer my house/ & accordynge to thy worde shall all my people obey: only in ℣ kynges seate wyll I be aboue the. And he sayde vnto Joseph: beholde / I haue sett the ouer all the lande of Egypte. And he toke of hys rynge from hys fyngre / & put it vpon Josephs fyngre / and arayed him in raymēt of bysse/ & put a goldē cheyne aboute his necke & sett him vpon the best charett that he had saue one. And they cryed before hym * Abrech & ℣ Pharao had made him ruler ouer all ℣ land of Egypte.

And Pharao sayde vnto Joseph: I am Pharao without thy wyll shall no man lyfte vp ether hys hand or foote in all ℣ land of Egypte. And he called Josephs name * Zaphnath Paena. And he gaue him to wyfe Asnath the daughter of Putiphar preast of On. Than went Joseph abrode in the lande of Egypte. And he was. xxx. yere olde, when he stode before Pharao kynge of Egypte. And than Joseph departed from Pharao, & went thorow out all the lande of Egypte.

And in the. vij. plenteous yeres they made sheues & gathered vp all ℣ fode of the. vij. plenteous yeres wch were in the lande of Egypte & put it in to the cytyes. And he put the foode of the feldes that grewe rownde aboute euery cyte: euen in the same. And Joseph layde vp corne in store / lyke vnto the sande of the see in multitude out of mesure/ vntyll he left nombrynge: for it was wyth out

* Psal. cv. b.

* Psal. cxlv. b. Act. vij. b. 1. Para. xj. c. Daniel. v. g.

* Abrech: that is to her father or as some will howe the knee.

* Zaphnath paena: they are wordes of Egypte / and as moche to saye: As a man to whome secret thynges are opened.

c. When he stode before Pharao: that is wher he was admytted of Pharao into hys office/ as in 1. Reg. xvi. d

Gout nombze. And vnto Joseph were bozne. ij sonnes before ỹ yeres of bũger came which Aſnath the dougyter of Putyphar preast of On/bare vnto hym. And he called the name
* Gene.xlvi.c. of the fyrſt sonne* Manaſſe, foz God (sayde he) hath made me forgett all my labourne and all my fathers houshold. The seconde called he Ephzaim, foz God (sayde he) hath causeo me to growe in the lande of my trouble.

And when the .vii. yeres of plenteousnes that was in the land of Egypte were ended/
* Act.vij.b than came the .vii. yeres of* derth, acozdyng as Joseph had sayde. And ỹ derth was in all landes: but in the land of Egypte was there yet foode. When now all the lande of Egypt began to hunger / than cryed the people to Pharao foz bread. And Pharao sayde vnto all Egypte: goo vnto Joseph / and what he sayth to you that doo. And when the derth was thozow out all the land/ Joseph opened all that was in the cyties and solde vnto the Egyptyans. And hunger waxed soze in the lande of Egypte. And all countrees came to Egypte to Joseph foz to bye cozne: because that the hunger was so soze in all landes.

¶ Josephs brethzen come into Egypte to bye cozne. And he knoweth them and tryeth them. Symeon is put in pryson/ the other retozne to their father to fetche Benjamin his father is lothe to let hym go/ but at the last he graunted it.

¶ The .xlii. Chapter.

When Jacob sawe that there was cozne to be solde in Egypt, he sayd vnto hys sonnes: why are ye negligent? beholde / I haue heard ỹ there is cozne to be solde in Egypte.* Gete you thyther and bye vs cozne from thence, ỹ we maye lyue & not dye. So went Josephs ten brethzen doune to bye cozne in Egypte / foz Benjamin Josephs brother wold not Jacob sende wt hys other brethzen. foz he sayde: some myſfoztune myght happen hym.
* Act.vij.b.

And the sonnes of Israel came to bye cozne amõge other that came/ foz there was derth also in the lande of Canaã. And Joseph was gouerner in the lande/ and solde cozne to all ỹ people of the land. And his brethzẽ came/ & fell flatt on the grounde before him. When Joseph sawe his brethzẽ, he knewe thẽ: But made straunge vnto them, and spake rughly vnto them sayinge: Whence come ye? & they sayde: out of the lande of Canaan, to bye vytayle. Joseph knewe his brethzen / but they knewe not hym.

* Genesis.xlij.b And Joseph remẽbred his* dreames which he dreamed of them/ and sayde vnto them: ye are spies / and to se where the lãde is weake is youre compnge. And they sayde vnto him: nay my lozde: but to bye vytayle thy seruaũtes are come. We are all one mans sonnes/ & meane truely/ and thy seruauntes are no spies. And he sayd vnto them: nay verely/ but euen to se where the lande is weake is youre compnge. And they sayde: we thy seruauntes are .xij. brethzen / the sonnes of one man in the lande of Canaan. The yongest is ¶ yet with oure father/ and one no mã wotteth where he is. Joseph sayde vnto them/ that is it that I sayde vnto you / that ye are surely spies. Here by ye shall be proued. Foz by the lyfe of Pharao ye shall not goo hence, vntill youre yõgest brother be come hither. Sende therfoze one of you and lett hym fett youre brother/ & ye shalbe in preason in ỹ meane season. And thereby shall youre wozdes be proued, whether there be any trueth in you: oz els by the lyfe of Pharao/ ye are but spies And he put them in warde thze dayes.

And Joseph sayde vnto thẽ the thyrd daye: This doo and lyue / foz I feare God. If ye ¶ meane no hurte / let one of youre brethzẽ be bounde in the preason and goo ye & bzynge the necessarie foode vnto youre housholdes/ and bzynge youre yongest brother vnto me: that youre wozdes maye be beleued / & that ye dye not. And they dyd so.

Than they sayde one to a nother: we haue verely synned agaynst oure brother / in that we sawe the anguysh of hys soull when he besought vs, & wold not heare him: therfoze is thys troubyll come vpon vs. Ruben answered them sayinge. sayde I not vnto you ỹ ye shulde not* synne agaynst the lad: but ye wolde not heare. And now verely se hys bloude is* requyred. They were not aware that Joseph vnderstonde them/ foz he spake vnto them by an interpreter. And he turned from them & wepte and than turned to them agayne & comened with thẽ, & toke out Symeon from amonge them and bounde hym before their eyes / & cõmaunded to fyll their sackes wyth cozne / and to put euery mans money in hys sacke, and to geue thẽ vitayle to spende by the waye. And so it was done to them. And they laded their asses wyth the cozne & departed thence. And as one of them opened his sacke, foz to geue his asse prauender in the Inne / he spyed hys money in hys sackis mouth. And he sayde vnto his brethzẽ: my money is restozed me agayne/ & is euẽ in my sackes mouth. Than their hartes fayled them/ and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus wyth vs. And they came vnto Jacob their father vnto the land of Canaan and tolde him ¶ all ỹ had happened them sayinge. The lozde of the lande spake rughly to vs/ and toke vs foz spyes to serche the coũtre. And we sayde vnto him: we meane truely & are no spyes. We be .xii. brethzen sonnes of oure father / one is awaye / and the yongest is now wyth

* Gen.xxxvii.b & To requyer the bloude of the hãde of another/ is to take vengeaunce of the euell done vnto him / as in Genesis.ix.a. ¶ Cal.ix.b and Ezech.xxv.c

oure father in the lande of Canaan. And the lorde of the countre sayde vnto vs: here by shall I knowe yf ye meane truely: leaue one of youre brethre here with me / & take foode necessary for youre houssholdes and get you awaye / & bringe youre yongest brother vnto me. And thereby shall I knowe & ye are no spyes / but meane truely: So will I delyuer you youre brother agayn / & ye shall occupye in the lande.

And as they emptied their sackes / behold: euery mās būdell of money was in his sacke And when both they & their father sawe the bundells of money / they were afrayde.

And Jacob their father sayde vnto thē: Me haue ye robbed of my chyldren: Joseph is away / and Symeon is awaye / and ye will take Benjamin awaye. All these thynges fall vpon me. Ruben answered hys father sayinge: Slee my two sonnes / yf I bringe him not to the agayn. Delyuer him therfore to my honde / and I will bringe hym to the agayne: And he sayde: my sonne shall not go downe wyth you. For his brother is dead / & he is left alone. Moreouer some myslortune might happen vpon him by the waye which ye go. And so shuld[b] ye bringe my gray head with sorowe vnto the graue.

b Bringe me to my graue: that is yt shall bringe me to gyftes Symeon is delyuered out of prison. Joseph my death, as in goeth afyde and wepeth. They feast to gether.

Carryage.

The.xlui.Chapter.

And the derth waxed sore in & lande. And whē they had eatē vp & corne which they brought out of & lande of Egypte their father sayde vnto them: goo agayne & by vs a lytle food. Than sayde Juda vnto him: the mā dyd testifye vnto vs sayinge* loke & ye see not my face excepte youre brother be wt you. Therfore yf thou wylt sende oure brother wt vs / we will go & bye & food. But yf thou wylt not sende him / we will not goo: for the man sayde vnto vs: loke that ye see not my face / excepte youre brother be with you. And Israel sayd: wherfore delt ye so cruelly wt me / as to tell the man & ye had yet another brother? And they sayde: The mā asked vs of oure kynred sayinge: is youre father yet alyue? haue ye not another brother? And we tolde him accordyng to these wordes. How cowld we knowe & he wold byd vs bringe oure brother downe wt vs? Thā sayd Juda vnto Israel his father: Send the lad wt me / & we will ryse & goo / & we maye lyue & not dye: both we / thou & also oure chyldren. I wylbe suertye for hym / and of my handes requyre him. If I bringe him not to the & sett hym before thine eyes / * thā let me bere the blame for euer. For except we had made thys taryeng: by thys we had bene there twyse and come agayne.

Than their father Israel sayd vnto them: Yf it must nedes be so now: than do thus: take of the best frutes of the lande in youre vesselles, and bringe the mā a present / a curtesye bawme / and a curtesye of hony / spices & myrre / dates & almōdes. And take as moch money more wyth you. And the money that was brought agayne in youre sackes / take it agayne wyth you / peraduenture it was some ouersyghte.

Take also youre brother with you / & aryse & goo agayne to the mā. And God almighte geue you mercie in the syghte of the mā and send you youre other brother and also Benjamin / and I wylbe as a man robbed of his chyldren.

Thus toke they the present and twyse so moch more money with them / and Benjamin. And rose vp / went downe to Egypte / & presented thē selfe to Joseph. When Joseph sawe Benjamin with them / he sayde to the ruelar of his house: bringe these men home & sley and make redie: for they shall dyne wt me at none. And the man dyd as Joseph bad / and brought them in to Josephs house.

Whē they were brought to Josephs house / they were afrayde and sayde: be cause of the money that came in oure sackes mouthes at & fyrst tyme / are we brought / to pyke a quarell with vs and to laye some thinge to oure charge to bringe vs in bōdage & oure asses also. Therfore came they to the man & was the ruelar ouer Josephs house / & comened with him at the dooze and sayde.

Syr / we came hyther at the fyrst tyme to bye food / & as we came to an inne & opened oure sackes: beholde euery mannes* money was in hys sacke wt full weyghte: But we haue brought it ageyne wt vs / & other money haue we brought also in oure handes / to bye foode / but we can not tell who put oure money in oure sackes. And he sayde: be of good chere / feare not: youre God and the God of youre fathers hath put you that treasure in youre sackes for I had youre money And he brought Symeō out to thē & led thē in to Josephs house / & gaue thē water to washe their fete / & gaue their asses prauender. And they made redye their present against Joseph came at none / for they herde say & they shuld dyne there. When Joseph came home / they brought & present into & house to him which they had in their hādes / & fell flat on & groūde before him. And he welcomed thē courteously sayinge: is youre father & old man wherof ye told me of / in good health? & is he yet alyue? they answered: thy seruaunte oure father is in good health, and is yet alyue. And they bowed thē selues and fell to the grounde.

And

And he lyfte vp his eyes & behelde his bro
ther Benjamin his mothers sonne/ & sayd:
* Gen.xlij.c. *is thys youre yongest brother of whome ye
sayde vnto me? And sayde: God be mercyfull
G vnto ý my sonne. And Joseph made hast for
1.Reg.iij.d. *hys hert dyd melt vpō his brother & sought
where to wepe / & entred in to his chambre/
for to wepe there. And he washed hys face &
came out & refrayned hym selfe / & badd sett
bread on the table.

And they prepared for hym by hym selfe/
& for thē by them selues /& for the Egyptiās
which ate with him by them selues, because
the Egyptians may not eate bread with the
a. Abhomina Hebrues, for that is an a abhomynacion vn
cion/that is/it to the Egyptians. And they satt before him:
was abhorred the eldest acordynge vnto hys age, and the
of the Egyp- yongest acordyng vnto his youth. And the
cians that an men marueled amōgt them selues. And they
Hebrew should broughte rewardes vntothem from before
eate with the. hym: but Benjamins parte was fyue tymes so moch as any of therrs. And they ate and they dronke, & were dronke with him.

¶ Joseph accuseth hys brother of theft. Juda becom-meth surety for Benjamin.

¶ The.xliij.Chapter.

I And he commaunded the rueler of hys house sayinge: fyll the mens sackes with food/as moch as they cā carye / & put euery mās money in hys bagge mouth, & put my syluer cuppe in the sackes mouth of the yongest and hys corne money also. And he dyd as Joseph had sayde. And in the mournynge as soone as it was lyghte/the men were let goo with their asses. And when they were out of the cytie & not yet ferre awaye / Joseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them / and saye vnto thē: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lorde dryn keth/ and doth he not prophesye therm? ye haue euell done that ye haue done.

And he ouertoke them and sayd the same wordes vnto them. And they answered hym:
B wherfore sayth my lorde soch wordes? God forbydd ý thy seruauntes shulde doo so. Behold / the money which we founde in oure sackes mouthes / we brought agayne vnto the / out of the lande of Canaan: how then shuld we steale out of my lordes house/ ether syluer or golde: wyth whosoeuer of thy seruauntes it be founde let hym dye/and let vs also be my lordes bondmen. And he sayde Now therfore acordyng vnto youre woordes he wt whom it is found/ shalbe my seruaūte: but ye/ shalbe harmelesse.

And attonce euery man toke downe hys sacke to the grounde / & euery man opened
C his sacke. And he serched / and began at the eldest and left at the yongest. And the cuppe was foūde in Benjamins sacke. Then they *rent their clothes/and laded euery mā hys asse and went agayne vnto the cytie. And Ju da & hys brethren came to Josephs house/ for he was yet there/ & they fell before hym on the grounde. And Joseph sayde vnto thē: what dede is this which ye haue done? wist ye not that soch a man as I can prophesye? *Gen.xxxviij.k

Then sayde Juda: what shall we saye vn-to my lorde/ what shall we speake or what excuse can we make? God hath foūde out ý wekednesse of thy seruaūtes. Behold/ both D we and he wt whom the cuppe is founde/are thy seruauntes. And he answered: God for bydd that I shulde do so / the man wt whō the cuppe is founde / he shalbe my seruaunte: but go ye in peace vnto youre father.

Then Juda went vnto him and sayde: oh my lord/ let thy seruaūte speake a worde in my lordes eare / and be not wroth wyth thy seruaunte: for thou art euen as Pharao. My lorde axed his seruaunte sayinge: haue E ye a father or a brother? And we answered my lorde, * we haue a father that is olde, & a * Gene.xliij.c. yonge lad which he begat in his age: and the brother of the sayde lad is dead/ & he is all ý is left of that mother. And his father loueth him. Then sayde my lord vnto his seruauntes brynge hym vnto me / & I maye sett myne eyes vpon him. And we answered my lorde/ that the lad couldе not goo from hys father/ for yf he shuld leaue hys father/he were but a dead man. Than saydest thou vnto thy ser-uaūtes *excepte youre yōgest brother come * Gene.xliij.a. with you/loke that ye se my face no moare.

And whē we came vnto thy seruaūt oure father / we shewed hym what my lorde had sayde. And when oure father sayde vnto vs/ goo agayne & bye vs a lytle fode: we sayde/ ý we couldе not goo. Neuertheles yf oure yoūgeste brother go wt vs then will we go/ for we maye not se the mānes face excepte oure youngest brother be wt vs. Then sayde F thy seruaūt oure father vnto vs. Ye knowe that my wyfe bare me ij. sonnes. And the one went out from me & it is sayde of a suertye that he is* torne in peaces of wyld beastes/ * Gen.xxxvij.g and I sawe hym not sence. If ye shall take this also awaye from me and some myschy-tune happē vpō him/* then shall ye brynge * Gene.xlij. my grey hed with sorow vnto the graue.

Now therfore when I come to thy seruaūt my father yf the lad be not with me: seynge that his lyfe hāgeth by the ladders lyfe / then as soone as he seeth ý the lad is not come / he will dye. So shall we thy seruauntes brynge the gray hedde of thy seruaunt oure father with sorow vnto the graue. For I thy seruaūt became suertie for the lad vnto my

father and sayde: *yf I bynge him not vnto the agayne, I will bere ꝑ blame all my lyke lõge. Now therfore let me thy seruaũt byde here for the lad, and be my lordes bondman: and let the lad goo home wyth hys brethren. For how can I goo vnto my father, and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

* Gene.xliij.b

¶ Joseph maketh hym selfe knowē vnto his brethrē, and sendeth for his father.

¶ The.xlv.Chapter.

AND Joseph coulde no longer refrayne before all them that stode aboute hym, but cõmaunded that they shuld goo all out from hym, & that there shuld be no man wt him, whyle he shewed hymselfe vnto hys brethren. And he * wepte alowde, so that the Egyptians & the house of Pharao herde it. And he sayde vnto hys brethren: I am Joseph, doth my father yet lyue? But hys brethren coulde not answere him, for they were abashed at his presence. And Joseph sayde vnto hys brethren: come nere to me and they came nere. And he sayd: *I am Joseph youre brother whom ye solde in to Egypte. And now be not grieued ther with, neyther let it seme a cruel thinge in youre eyes, ꝑ ye sold me hyther. For god dyd send me before you to saue lyfe. * For thys is the seconde yere of derth in the lande, and fyue moo are behynd in which there shall neyther be earynge nor heruest.

* Gene.xlv.c. xlvij.g

* Actu.vij.b. Gene.xxxvij.f

* Gene.l.b.

Wherfore God sent me before you to make prouysyon, ꝑ ye myghte continue in the erth and to saue youre lyues by a greate deliuerance. So now it was not ye that sent me hyther, but God: and he hath made me father vnto Pharao and lorde ouer all his house, & ruler in all the lande of Egypte. Haste you & goo to my father & tell hym, this sayeth thy ¶ sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Gosan and be by me: both thou and thy chyldrē, and thy chyldrens chyldren: and thy shepe, and bestes & all that thou hast. ¶ There wyll I make prouysyon for the: for there remayne yet .v. yeres of derth, lest thou and thy housholde and all that thou hast perysh.

Beholde, youre eyes do se, and the eyes also of my brother Benjamin, that I speake to you by mouth. ¶ Therfore tell my father of all my honoure which I haue in Egypt and of all that ye haue sene, and make haste and bynge my father hyther. ¶ And he fell on his brother Benjamins necke & wepte, and Benjamin wepte on his necke. Moreouer he kyssed all his brethren & wepte vpon thē. And after that, his brethrē talked with him. And when the tydynges was come vnto Pharaos house ꝑ Josephs brethren were come, it pleased Pharao well & all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethrē, this do ye: lade youre beestes & get you hence. And when ye be come vnto the lande of Canaan, take youre father and youre housholdes & come vnto me, & I wyll geue you the best of the land of Egypte, and ye shall eate the fatt of the lande. And commaunded also. ¶ This do ye: take charettes vnto you out of the lande of Egypt, for youre chyldrē & for youre wyues: & bynge youre father & come. Also, regarde not youre stuff, for the goodes of all ꝑ land of Egypt shalbe youres.

And the chyldrē of Israel dyd euen so. And Joseph gaue them charettes at the cõmaũdment of Pharao, and gaue them vitayle also to spende by ꝑ waye. And he gaue vnto eche of them chaunge of rayment: but vnto Benjamin he gaue .v. hundred peces of syluer & .v. chaunge of rayment. And vnto his father he sent after the same maner .x. asses laden with good out of Egypt, & .x. the asses laden with corne, bred and meate: to serue hys father by the waye. So sent he hys brethren awaye, and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egypt and came in to the lande of Canaã vnto Jacob their father, & told him sayinge. Joseph is yet a lyue and is gouerner ouer all the land of Egypte. And Jacobs hert wauered, for he beleued thē not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charettes whych Joseph had sent to carye him, then hys spyrites reuiued. And Israel sayde. I haue ynough, yf Joseph my sonne be yet alyue: I wyll goo and se hym, yer that I dye.

¶ Jacob with all his housholde goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth hys father.

¶ The.xlvi.Chapter.

ISrael toke hys * iourney wt all ꝑ he had & came vnto Berseba & offred offrynges vnto the God of his father Isaac. And God sayde vnto

* Josue.xxiiij.a Act.vij.b.c.d. ij.a.

Israel in a vysyon by nyghte, & called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am ꝑ myghtie God of thy father, feare not to goo downe in to Egypt. For I will make of ꝑ a great * people. I will goo downe wt the in to Egypt, and I will also bynge ꝑ vp agayne, & Joseph shall *put his hand vpō thyne eyes. And Jacob rose vp frō Berseba. And ꝑ sonnes of Israel caryed Jacob their father & their chyldrē & their wyues in ꝑ charettes wich Pharao had sent to carie him. And they toke their catell & the goodes which they had gottē in the land of Canaan, and

* .I will make the a great people: that is I wyll multiplye thy seede, that many people shall come here of

* .To put hys hande vpon his eyes is to beare sent at hys death and to burye him, as in Tobie.xiij.b.

and came in to Egypte: both Jacob & all hys seed wyth hym / hys sonnes and hys sonnes sonnes wt hym, hys doughters & hys sonnes doughters & all his seed brought he wt hym in to Egypte.

23 These are the names of the chyldrē of Israel which came in to Egypte, both Jacob & his sonnes: *Rubē Jacobs fyrst sonne. The
a Gen.xlvi.8.
c Numer.xxvi.a
1.Para.v.a. chyldren of Ruben: Hanoch Pallu, Hezron and Charmi. The chyldren of Symeon: Jemuel, Jamī, Ohad, Jachin, Zohar & Saul the sonne of a Canantish woman. The chyldrē of *Leui: Gerson, Kahath and Merari.
*1.Para.vi.a
*1.Par.xxiij.a The chyldren of *Juda: Er, Onan, Sela, Pharez & Zerah, but Er and Onan dyed in the lande of Canaā. The chyldrē of Pharez, Hezron & Hamul. The chyldren of Isachar: Tola, Phua, Job and Semron. The chyldrē of Zabulon: Sered, Elon & Jahaleel. These be the chyldren of Lea which she bare vnto
¶ Jacob in Mesopotamia with hys daughter Dina. All these soules of hys sonnes and doughters make .xxx. and .iij.

The chyldrē of Gad: Siphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The chyldrē
a.1.para.vij.c of *Aser: Jemna, Jesua, Jesui, Bria & Serah their syster. And ye chyldrē of Bria were Heber and Malchiel. These are the chyldren of Silpha whom Laban gaue to Lea hys doughter. And these she bare vnto Jacob in nombre .xvi. soules.

The chyldren of Rahel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in ye lande of Egypte were borne: Manasses and
*Gene.xli.g. Ephraim which *Aseth the daughter of Putiphar preast of On bare vnto hym. The chil
*1.Par.vij.b and viij.a. dren of *Ben Jamin: Bela, Becher, Asbel, Gera, Naeman, Chi, Ros, Mupim, Hupim & Ard. These are the chyldren of rahel which were borne vnto Jacob .xiiij. soules all to gether. The chyldren of Dan: Husim. The chyldren of Nepthali: Jahzeel, Guni, Jezer and Sillem. These are ye sonnes of Bilha which Laban gaue vnto Rahel hys daughter, and she bare these vnto Jacob / all together .vij. soules. All the *soules that came wyth Ja-
*Deute.x.b cob in to Egypte wbych came out of hys loyns (beside hys sonnes wyues) were all to gether .lx.vi. soules. And the sonnes of Joseph, which were borne him in Egypte were .ij. soules: So that all the soules of the house of Jacob which came in to Egypte are .lxx.

And he sent Juda before hym vnto Joseph that the waye myght be shewed hym vnto Gosan, and they came in to the lande of Gosan. And Joseph made redye hys charett and wēt to mete Israel hys father vnto Gosan, & presented hym selfe vnto hym, & fell on hys necke & wepte vpō his necke a good whyle.

D And Israel sayde vnto Joseph: Now am I content to dye / in somoch I haue sene thē / that thou art yet alyue.

And Joseph sayde vnto hys brethren and vnto his fathers house: I wyll goo & shewe Pharao and tell hym: that my brethren & my fathers house which were in the lande of Canaan are come vnto me, & how they are shepardes (for they were men of catell) and they haue brought their shepe and their oxen and all that they haue wyth thē. If Pharao call you and aske you what youre occupacion is, saye: thy seruauntes haue bene occupyed aboute catell, from oure chyldhode vnto thys tyme: both we & oure fathers / that ye maye dwell in ye land of Gosan. For the Egyptiās abhorre all shepardes:

¶ Jacob cometh before pharao, & vnto hym is geuē the lande of Gosan. He sweareth hys sonne for his buryall.

¶ The .xlvii. Chapter.

And Joseph went & tolde Pharao and sayde: my father and my brethrē their shepe and their beastes & all that they haue, are come out of the lande of Canaan and are in the lande of Gosan. And Joseph toke a parte of his brethren: euē fyue of them, and presented them vnto Pharao. And Pharao sayd vnto his brethren: what is youre occupacion? And they sayde vnto Pharao: shepardes are thy seruauntes, both we & also oure fathers. They sayd moreouer vnto Pharao: for to *sogeorne
*Gene.xxiij.a in the lande are we come, for thy seruauntes haue no pasture for their shepe so sore is the fame chymēt in the land of Canaan. Now therfore let thy seruauntes dwell in the lande of Gosan.

And Pharao sayd vnto Joseph: thy father B and thy brethrē are come vnto the. The land of Egypte is open before ye: In ye best place of the lande make both thy father & thy brethren dwell: And euen in the lande of Gosan let thē dwell. Moreouer yf thou knowe any men of actuyte amonge them / make them rulers ouer my catell. And Joseph brought in Jacob his father and sett hym before Pharao. And Jacob blessed Pharao. And Pharao
a. The dayes of hys pilgremage was all the tyme that he lyued / as in Job.xiiij.c and Psal.c xviij.c
b. To blesse is here to prayse & geue thankes as a fore in the xiiij. of Gene. and .i. Ko..x.b
ared Jacob how olde art thou? And Jacob sayde vnto Pharao: the dayes of my a pilgremage are an hundred and .xxx. yeres. Fewe & euell haue the dayes of my lyfe bene, & haue not attayned vnto the yeres of ye lyfe of my fathers in the dayes of their pilgremages. And Jacob b blessed Pharao and went out / from hym. And Joseph prepared dwellings for his father and his brethren, & gaue them possessions in the land of Egypte in the best of the lande: euen in the lande of Rameses as Pharao commaunded. And Joseph made prouysion for hys father, hys brethren & all

bys fathers houshode, as yonge chyldre are fedd wyth bread.

There was no bread in all the land/for the derth was exceadyng sore: so that the lād of Egypte & ỹ lande of Canaā/ were famesshed by ỹ reason of ỹ derth. And Joseph brought together all the money that was foūde in ỹ lande of Egypte & of Canaan / for the corne which they boughte: & he layde vp the money in Pharaos house. When money fayled in ỹ lande of Egypte & of Canaan/all the Egyptians came vnto Joseph and sayde: geue vs sustenaūce: wherfore suffrest thou vs to dye before ỹ: for oure money is spent. Then sayd
D Joseph: bryng youre catell / & I will geue yow for youre cattell yf ye be without money. And they brought their catell vnto Joseph. And he gaue them bread for horses & shepe/ and oxen and asses: so he fed them with bread for all their cattell that yere.

When that yere was ended/they came vnto him the nexte yere and sayde vnto him: we will not hyde it from my lorde, how that we haue nether money nor catell for my lorde: there is no moare left for my lorde/but euen oure bodyes and oure lādes. Wherfore latest thou vs dye before thyne eyes, and the lande to goo to nought? bye vs and oure lands for bread: & let both vs and oure lādes be bonde to Pharao. Geue vs seed / that we may lyue & not dye, & that the lande goo nat to waist.

And Joseph boughte all ỹ land of Egypte
E for Pharao. For the Egyptians solde euery man hys land because ỹ derth was sore vpō them: & so the lande be came Pharaos. And be appoynted the people vnto the cytes frō one syde of Egypte vnto the other: only the land of the Prestes boughte he not. For there was an ordinaunce made by Pharao for the * prestes, ỹ they should eate ỹ which was appoynted vnto them: whych Pharao had geuē thē wherfore they solde not their lands.

e. This name Pharao was a generall name to all the kynges of Egypte. As Abimelech was a cōmen name to all the kynges of the gentiles as in Exo. xvi.

Then Joseph sayde vnto ỹ folke: beholde I haue boughte you this daye & youre lands for Pharao. Take there seed & goo sowe the
F lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao/& .iiii. partes shalbe youre awne, for seed to sowe the feld: and for you/& them of youre housholdes/and for youre chyldren/to eate. And they answered: Thou hast saued oure lyues. Let vs fynde grace in the syghte of my lord/ and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto thys daye: that men must geue Pharao the fyfte parte/excepte the land of the prestes only/ which was not bond vnto pharao.

And Israel dwelt in Egypte: euen in the countre of Gosan. And they had their possessyons therin / and they grewe & multyplied exceadyngly. Moreouer Jacob lyued in the lande of Egypte. xvii. yeres/ so that the hole G age of Jacob was an hundred & .xlvii. yere.

When the tyme drewe nye/ ỹ Israel must dye: he sent for his sonne Joseph & sayde vnto him: If I haue foūde grace in thy syghte/ put thy hande vnder my * thye and deale mercyfully and truely with me that thou burye me not in Egypte: but let me lye by my fathers and carie me out of Egypte / & burye me in their buryall. And he answered: I will do as thou hast sayde. And he sayde * swere vnto me. And he swore vnto him. And than Israel bowed hym vnto the bedes head.

* d. Coupe his hand vnder his thye / lyke in Gene. xxiiij. a.

* Gene. xxv. d

¶ Jacob syeth syche. He desyreth Ephraim and Manasses for hys sonnes and blesseth them.

¶ The. xlviij. Chapter.

After these deades / tydinges were I
brought vnto Joseph/that his father was seke. And he toke with him his .ij. sonnes/ Manasses and Ephraim. Then was it sayde vnto Jacob: beholde/thy sonne Joseph commeth vnto the. And Israel toke hys strength vnto hym, and satt vp on the bedd/& sayd vnto Joseph: God all myghtie apeared vnto me at* Luis in the lande of Canaan/& blessed me/& sayde vnto me: beholde/ I wyll make the growe & wyll multyplie the/& wyll make a great * nōbre of people of the & wyll geue this land vnto the & vnto thy seed after the vnto an euerlastyng possessiō. Now therfore thy .ij. sonnes Manasses & Ephraim which were borne vnto the before I came to the / in to Egypte / shalbe myne: euē as Ruben & Symeō shall they be vnto me. And the childrē which thou getest after thē, shalbe thyne awne: but shal be called wyth the names of their brethrē in their enheritaunces. And after I came from Mesopotamia Rahel * dyed vpon my hand 23
in the lande of Canaā, by the waye: when I had but a feldes brede to goo vnto Ephrat. And I buried her there in ỹ waye to Ephrat whych is now called Bethlehem.

* Gene. xxxv. c.

* Gene. xlvi. a

And Israhel beheilde Josephs sonnes & sayde: what are these? And Joseph sayde vnto his father: they are my sonnes, which god hathe geuē me here. And he sayd: bryng thē to me/& let me blesse thē. And the eyes of Israel were dymme for age/ so ỹ he coulde not well see. And he brought them to hym / and he kyssed them and embraced them. And Israel sayd vnto Joseph: I had not thought to haue sene thy face / and yet loo / God hath shewed it me and also thy seed. And Joseph C
toke thē awaye from hys lappe / & they fell on the grounde before hym.

Than toke Joseph them both: Ephraim in hys ryghte hande towarde Israels left hand & Manasses in his left hande/towarde Israels

Israels ryghte hande/and brought the vnto hym. And Israel stretched out hys ryghte hande & * layde it vpō Ephraims head which was the yonger / and hys lyfte hande vpon Manasses hed / crossinge hys handes, for Manasses was the elder. And he blessed Joseph sayinge: God before whome my fathers Abraham and Isaac dyd walke, & the God wych hath fedd me all my lyfe longe vnto this daye/And the angell which hath delyuered me from all euyll, bl esse these laddes: & they maye be called after my name / & after my father Abrahā and Isaac / and that they maye growe and multiplye vpon the erth.

a. The puttyng on of hādes was comenly vsed of the Hebrews whē they cōmended or offred anything to God/ as Leuit.i. b.

When Joseph sawe that hys father layd hys ryghte hand vpō the heade of Ephraim/ it displeased hym. And he lyfte vp hys fathers hād, to haue remoued it frō Ephraims head vnto Manasses head. and sayde vnto hys father: Not so my father/ for thys is the D eldest. Put thy ryght hande vpon hys head. And hys father wold not/but sayd: I knowe it well my sonne/I knowe it well. He shalbe * Gene.xlvi.a also a* people & shalbe great. But of a truth hys yonger brother shalbe greatter than he/ and hys seed shall be full of people. And he blessed thē sayinge. At the ensample of these/ the Israelites shall bl esse & saye: God make the as Ephraim and as manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde / I dye. And God shalbe with you & bringe you agayne vnto & land of youre fathers. Moreouer I geue vnto the, a portyon of* lande * Josh.xxiv.c. aboue thy brethren/ which I gatt out of the handes of the Amorites wyth my swerde & wyth my bowe.

¶ Jacob bl esseth all his owne sonnes and sheweth the what is to come. He apoynteth where he wylde buryed: and dyeth.

¶ The.xlix. Chapter.

And Jacob called for hys sonnes & sayde: come together, that I maye tell you what shall happen you in & last dayes. Gather you to gether and heare ye sonnes of Jacob / and herken vnto Israel youre father.

* Gene.xxix.c Ruben* thou art myne eldest sonne/ my myghte and the begynnyng of my strength, chefe in receauynge and chefe in power. As vnstable as water wast thou: thou shalt therfore not be the chefest, for thou* wentst vp * Gene xxxv. b 1. Parali. v. a. vpon thy fathers bedd / and than defyledest thou my couche wyth goynge vp.

± That is/ cut the synowes on the inlyde the knee / or as some call it the hamme. so that he coulde not goo.

The brethren Symeon and Leui, wicked instrumentes are their wepons. In to their secrettes come not my soule / and vnto their cōgregaciō* be my honoure not coupled: for in their wrath they slewe a mā, and in their selfe wyll they ± houghed an ore. Curssed be their wrath for it was stronge / and their fearfulnes for it was cruell. I wyll therfore B deuyde thē in Jacob / & scatter thē in Israel.

Juda/thy brethrē shall prayse the/ & thyne hand shalbe in the* necke of thyne enmyes, * 1. Parali. v. a & thy fathers children shall stoupe vnto the. Juda is a* lyons whelpe, From spoyle my sonne thou art come an hye: he layde hym downe and couched hym selfe as a lyon and as a* lionesse. Who dare stere him vp? The * Scepter shall not departe from Juda nor a rular from betwene his legges vntyll Sy- lo* come vnto whome & people shall herkē. He shall bynde hys fole vnto the vyne & hys asses colt vnto the vyne braunche, and shall wash hys garment in wyne and hys mantell in the blood of grapes hys eyes are roudner than wyne & hys teeth whitter then mylke.

* Mich. v. c. * Num. xxiv. b a. Scepter is here taken for power to rule & dignytie. Here is also prophecied the cōmynge of Christ as in Esaye. xi. a

* Zabulon shall dwell in the hauē of & see and in the porte of shyppes, and shall reache vnto Sydon. * Josue. xix. a.

Isachar is a stronge asse/he couched hym downe betwene. ii. borders / and sawe that rest was good and the land that it was pleasant and bowed hys shulder to beare, and became a seruaunte vnto tribute. Dan shall b iudge his people, as one of the tribes of Israel. Dan shalbe a serpent in the waye, and an edder in the path / & byte the horse heles, so that hys ryder shall fall backwarde. I tary thy sayinge lorde I Lorde.

b. Judge hys people that is he shall rule governe them as Exo. xviij. b

Gad men of warre shall inuade him. And he shall turne them to flyght.

Of Aser cometh fatt breed, and he shall geue pleasures for a kynge. c

Nephalim* is a swyft hynde/ & geueth goodly wordes. That fayr yshynge childe Joseph/ that flourishinge childe and goodly vn to the eye: the daughters ran vpon the wall. The archers haue enuyed hym and chydd vp hym and hated hym/ and yet hys bowe bode fast & his armes & his hādes were stronge/ by the handes of the mighty God of Jacob: out of hym shall come an herde man a stone in Israel. Thy fathers god shall helpe the/ & the almyghtie shall bl esse the vp bl essynges from heauen aboue/ and with bl essynges of D the water that lyeth vnder/ & with bl essynges of the breastes and of the wombe. The bl essynges of thy father were stronge: euen as the bl essynges of my elders, after the desyre of the hyest in the worlde/ & these bl essynges shall fall on the head of Joseph / and on the coppe of the head of hym that was separat from hys brethren.

d. Fat bredth that is plenteousnes of the erth: as encrease of corne and other. &c. therwith shall fede kinges all the rule of the erth/ as. 2. Reg. viii. c.

Ben Jamin is a rauesshynge d wolfe. In the mornynge he shall deuoure his praye / & at nyghte he shall deuyde hys spoyle.

d. Wolfe is here taken in a good sence/and signifieth a feruent preacher of gods worde as was Paule in whome this text is verifyed

All these are the. xii. tribes of Israel/ & this is that whych their father spake vnto them

when he blessed them / euery man with a seuerall blessynge. And he charged thē & sayde
* Gene.xxv.a vnto thē. I shalbe put vnto my* people: se ye burye me with my fathers / in the caue that is in the felde of Ephron the Hethyte, in the double caue ꝑ is in ꝑ felde before Māre in the lande of Canaan. Which felde Abrahā bought of Ephron the Hethyte for a possession to burye in. There they buryed Abrahā & Sara his wyfe there they buryed Isaac & Rebecca his wyfe. And there I buryed Lea: which felde and the caue that is therin, was bought of thē chyldren of Heth.

When Jacob had commaunded all that he wold vnto his sonnes / he plucked vp his fete vpon the bedd and dyed / and was* put vnto
* Act.vij.b. hys people. And Joseph fell vpō hys fathers face / and wepte vpon him / and kyssed hym.

¶ Jacob is buryed. Joseph forgeueth hys brethren the iniury that they dyd to hym. And he dyeth.

¶ The.l. Chapter.

And Joseph commaunded hys seruauntes that were Physicions / to embawme his father / and the Physicions embawmed Israel. xl. dayes longe / for so lōge doth the embawminge last and the Egyptians bewepte hym. lxx. dayes.

And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharao sayinge. If I haue founde fauoure in youre eyes, speake vnto Pharao and tell hym / how that my father made me sweare and sayde: loo / I dye / se that thou* burye me in my graue
* Gene.xlvij.g which I haue made me in the lande of Canaan. Now therfore let me goo & burye my father / and than wyll I come agayne. And Pharao sayde / goo & burye thy father / accordynge as he made the sweare.

And Joseph went vp to burye hys father / and with hym went all the seruaūtes of Pharao that were the elders of his house / and all the elders of Egypte / and all the house of Joseph and hys brethren & hys fathers house: only their chyldren and their shepe and their catell lefte they behynde them in the land of Gosan. And there went with hym also charrettes and horsemen: so that they were an exceadynge great companye.

And when they came to the felde of Atad beyonde Jordane / there they made great & exceadyng sore lamētaciō. And he* mourned
* Eccli.xxij.b. for his father. vij. dayes. When ꝑ enhabiters of ꝑ lād of ꝑ Cananytes sawe ꝑ mournyng in ꝑ feld of Atad / they sayde: this is a greate mournyng which the Egyptiās make. Wherfore the name of the place is called Abelmizraim / which place lyeth beyonde Jordane. And his sonnes dyd vnto him accordyng
* Gene.l.c as he had commaunded them.
Act.vij.b. And his sonnes caryed hym in to the* land of Canaan & buryed him in the double caue ¶ which Abraham had* bought wyth ꝑ felde * Gene.xxiij.b to be a place to burye in / of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and hys brethren / and all that went vp with hym to burye his father / allone as he had buryed hym.

When Josephs brethren sawe that their father was deade / they sayd: Joseph myght fortune to hate vs and* rewarde vs agayne * Gen.xxxvij.d all ꝑ euell which we dyd vnto him. They dyd therfore a cōmaundmēt vnto Joseph saying: thy father charged vs before his deth saying. This wyse say vnto Joseph / forgeue I praye the the trespace of thy brethren & their synne for they rewarded the euell. Now therfore we praye the / forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

And his brethrē came and fell before him and sayde: beholde we be thy seruaūtes. And ¶ Joseph sayde vnto them* feare not / for am * Gene.xlvi.b. not I vnder god? Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe / as it is thys daye / euen to saue moch people a lyue. Feare not therfore / for I wyll care for you and for youre chyldren / and he spake kyndly vnto them.

Joseph dwelt in Egypte and hys fathers house also, and lyued an hundred and. x. yere. * Tobie.xiij.a
And Joseph sawe* Ephraims chyldren / euē Job.xlij.b
vnto the thyrde generacion. And vnto Ma- ¶ Gal.c.xxvij.a
chir the sonne of Manasses were chyldren borne / and satt on Josephs knees.

And Joseph sayde vnto his brethrē: I dye a. God wyll vysett you / that is / he wyll remember you and delyuer you oute of bōdage that ye shalbe in vnder Pharao.
And God wyll surelie * vysett you & bringe you out of this lande, vnto the lande whych he sware vnto Abraham Isaac and Jacob. * Hebre.xlb
And Joseph toke an ooth of the chyldren of Israel and sayde: God wyll not fayle but vy- Gen.l.b
sett you: se therfore that ye carye my Exo.xiij.b
*boones hence. And so Joseph Josue.xxiiij.g.
dyed / when he was an hun-
dred and. x. yere olde. And
they embawmed hym
and put hym in
a chest in
Egypte.

¶ The end of the fyrst boke of Moses.

¶ The second boke of Moses called Exodus.

¶ The children of Jacob are nōbred. The new Pharao oppresseth the. The acte of the godly mydwiues.

¶ The fyrst Chapter.

* Gene.xlvi.b

THese are the names of the * chyldrē of Israel whych came to Egypte with Jacob/ euery man with his housholde: Ruben, Simeon, Leui Juda, Isachar, Zabulon Benamin, Dan, Nephtali, Gad & Aser. All these soules that came out of the loynes of Jacob were. lxx. & Joseph was in Egypte all redie. whē Joseph was dead & all his brether & all

B ꝑ generatiō: the* childrē of Israel grewe, encreased multiplied & waxed exceadingly myghtie: so that the lande was full of them.

* Act.vij.c
Psal.cxv.c

¶ Then there rose vp a new kyng in Egypte which knewe not Joseph. And he sayde vnto his folke: beholde the people of the childrē of Israel are moo and mightier than we. Come on, let vs playe wisely with them: lest they multiplie, and then yf there chaunce any warre they ioyne them selues vnto our enmies and fyghte agaynst vs, and so gete thē out of the lande.

And he sette taskemasters ouer them, to kepe them vnder with burthens. And they bylde vnto Pharao treasure cities: Phiton &

¶ Rameses. But the more they vexed thē, the moare they multiplied & grewe: so ꝑ they abhorred the children of Israel. And the Egyptians helde the children of Israel in bondage without mercie, and made their lyues bitter vnto them with cruell labour in claye and bricke, and all maner worke in the feldes, & in all maner of seruice, which they caused them to worke cruelly.

And the kynge of Egypte sayde vnto the mydwiues of ꝑ Ebrue women, of which the ones name was Sephora & ꝑ other Phua: whē ye do ꝑ office of a mydwife to ꝑ womē of the Ebrues & se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue

D Notwithstōding the mydwiues feared God & dyd not as the kynge of Egypte commaunded them: but saued the men children.

Then the kynge of Egypte called for the mydwiues and sayd vnto them: why haue ye dest on this maner and haue saued the menchildren? And the mydwiues answered Pharao that the Ebrues wemē were not as the wemen of Egypte: but were stronge women, and were deliuered ere the mydwyues came at them. And God therfore dele well with the mydwyues. And the people multiplied and waxed very mightie. And because the mydwiues feared God, he made them houses.

a. He made them houses: that is, he encreased & multiplyed them, & made housholdes of them, ge uynge the both husbandes and children, as in Gene.xlvi.a.

Thā Pharao charged all his people saying All the menchildren that are borne, cast into the ryuer and saue the maydchildren a lyue.

¶ Moses is borne and cast into the flagges. He is taken vp of Pharaos daughter. He kylleth the Egyptian. He flyeth & marryeth a wyfe. The Israelites crye vnto the Lorde.

¶ The seconde Chapter.

* Exodi.vi.c. i.para.xxiij.b.

NOther wēt a man of* ꝑ house of Leui. And toke a daughter of Leui. And ꝑ wyfe conceaued & bare a sonne. And whē she sawe ꝑ it was a proper childe, she hyd hym thre monethes lōge. And whē she coude no longer hyde him she toke a basket of bulrushes & dawbed it wt slyme & pytche, layd ꝑ child therin, & put it in ꝑ flagges by ꝑ riuers brynke. And his sister stode a ferre of, to wete what wold come of it. * And the doughter of Pharao came doune to ꝑ riuer to washe her selfe, & hir maydens walked a longe by the riuers syde. And when she sawe the basket amonge the flagges, she sent one of hir maydes & caused it to be fet. And when she had opened it she sawe the childe. & behold, the babe wepte. And she had compassion on it and sayde: it is one of ꝑ

* Exod.ij.c. & Act.vij.c. Hebr.xi.b.

B Ebrues children. Then sayde his sister vnto Pharaos doughter: shall I go and call vnto the a nurse of the Ebrues wemē, to nurse ꝑ childe? And ꝑ mayde tāne & called ꝑ childs mother. Then Pharaos doughter sayde vnto her. Take this childe awaye and nurse it for me, & I wyll rewarde ꝑ for thy labour. And ꝑ womā toke the childe, & nursed it vp.

And when the childe was growne, she brought it vnto Pharaos doughter, and it was made hir sonne & she called it* Moses, because (sayde she) I toke him out of the water. And it happened in these dayes whē Moses was waxte great, that he went out vnto his brethren and loked on their burdens, & spied an Egyptian smytynge one of his brethren an Ebrue. And he loked round aboute and when he sawe that there was no man by he* slewe the Egyptian and hyd him in the sonde. And he went out a nother daye: & beholde two Ebrues stroue to gether. And he sayde vnto him that dyd the wronge: wherfore smytest thou thine neyghboure? And he answered: who hath made the a ruler or a iudge ouer vs: intendest thou to kill me, as thou killedst the Egyptian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharao herde of it and went about to slee Moses: but he fled from Pharao and dwelt in the lande of Madian, and he sat doune by a welles syde.

* Sapi.xviij.a & Act.vij.c. Hebr.xi.b.

a. Moses is an Egipte name & it signifieth drawen out of the water.

b He slewe the Egyptian: that is, he declared himselfe to haue suche loue vnto his brethren the Israelites that were the people of god: that he wolde rather slaye or be slayne then that his brother shulde suffer wrōg

¶ of the enemy of the lorde. In which acte also he shewed him selfe to be predestinate of the lorde, to be a defence & sauer of the Israelites.

The preast of Madian had .vij. doughters which came and drew watre and fylled the

troughes / for to water their fathers shepe.
And the shepardes came & droue thē awaye:
but Moses stode vp & helped thē, & watered
their shepe. And whē they came to Raguel
their father, he sayde: how happeneth it y
ye are come so soone to daye? And they an-
swered: there was an Egyptian that delyue
red vs frō the shepardes, & so drewe vs wa-
ter / & watered the shepe. And he sayde vnto
his doughters: wher is he? why haue ye left
the man? Goo call hym y he may eate bred.
And Moses was content to dwell with the
mā. And he gaue Moses Zephora his dough
ter which bare a sonne, & he called him Ger
som: for he sayde: I haue bene a straunger in
a straunge lande. And she bare yet another
sonne / whom he called Eliezer / sayinge: the
God of my father is myne helper / and hath
ryd me out of the handes of Pharao.

And it chaunced in processe of tyme / that
the kynge of Egypte dyed / and the chyldren
of Israel syghed by the reason of laboure &
cryed. And their cōplaynt came vp vnto God
from the laboure. And God remembred hys
promyse with Abrahā Isaac & Jacob. And
God d loked vpon the chyldrē of Israel / and
knewe them.

a. Raguel is not Jethro / but is the father of Jethro and the graundfather of Zephora and was also the prieste of Madian. For it was a lyke order with them as it was with the Jewes. that the sonne possessed the office of his father.

d Looked vpō the: that is he had pitie & compassyon ouer their soore labours as Deutero. xxvi. d.

¶ Moses kepeth shepe. God appereth vnto hym in a bush & sendeth hym to the chyldren of Israel / and to Pharao that tyraunt.

¶ The. iij. Chapter.

MOses kepte the shepe of Jethro his father in lawe preest of Madian / & he drove the flocke to the backeside of the a desert, and came to the mountayne of God Horeb. And y an gell of the Lorde appeared vnto hym in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre / & consumed not. Than Moses sayde: I wyll goo hence / & see this greate syght / how it cometh y the bushe burneth not. And whē the Lorde sawe that he came for to see / he called vnto hym b out of the bush & sayde: Moses Moses. And he answered: here am I. And he sayde: come not hyther / but put thy shoes of thy fete: for the place whereon thou standest is b holy grounde. And he sayde: I am the God of thy father, the God of Abraham, the God of Isa ac & the God of Jacob. And Moses hyd hys face, for he was afrayed to loke vpon God.

Than the Lorde sayde: I haue surely sene the trouble of my people which are in Egypte / & haue herde their crye whiche they haue of their taskemasters. For I knowe their sorowe / & am come downe to delyuer them out of the handes of the Egyppeyans, & to bringe them out of that lande vnto a good lande & a large & vnto a lande y floweth with mylcke & hony: euē vnto the place of the Cananytes Hethites Amorites. Pherezites, Heuites, & of the Jebusites. Now therfore beholde, the complaynt of the chyldren of Israel is come vnto me and I haue also sene the oppression wherwith the Egyppeyans oppresse thē. But come I wyll sende the vnto Pharao, y thou mayst bringe my people y chyldrē of Israel out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharao, & to bringe the chyldrē of Israel out of Egypte? And he sayde: I wyll be w the. And this shalbe a token vnto the that I haue sent the: after that thou hast brought y people out of Egypte / ye shall serue God vpon this mountayne.

Than sayde Moses vnto God: whē I come vnto y chyldrē of Israel & saye vnto thē / the God of youre fathers hath sent me vnto you / & they saye vnto me, what is his name what answere shall I geue thē? Then sayd God vn to Moses: c I wilbe what I wilbe: & he sayd: this shalt thou saye vnto the chyldren of Israel: I wilbe hyd sende me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto y chyldrē of Israel: the Lorde God of youre fathers y God of Abrahā the God of Isaac, & y God of Jacob hath sent me vn to you: this is my name for euer / and this is my memorye all thorow out all generacyōs. Goo therfore & gather the elders of Israel to gether, & saye vnto thē: the Lorde God of youre fathers / the God of Abrahā / the God of Isaac / & the God of Jacob appeared vn to me / & sayde: I haue bene & sene both you & that which is done to you in Egypte. And I haue sayde it / that I wyll bringe you out of the tribulacyō of Egypte vnto the lande of the Cananytes / Hethites / Amorites / Pherezites / Heuytes & Jebusites: euen a lande that floweth with mylcke and hony.

If it come to passe y they heare thy voyce then goo both thou and the elders of Israel vnto the kynge of Egypte / & saye vnto him: The Lorde God of the Hebrues hath mett with vs: let vs go therfore. iij. dayes journey into the wyldernesse / that we maye sacrifice vnto the Lorde oure God. Notwithstōdinge I am sure that the kinge of Egipte will not lett you goo excepte it be w a mightie hāde: Ge re & I wyll therfore stretche out myne hāde & smyte

a. Deserte: that is in the wyldernes a place not inhabited.

b. The scripture vseth to call that holy whyche ether the Lorde cho-seth vnto hym selfe: or is dedicate vnto the Lorde as Exodi. xxix. d.

¶

c. By mylcke and hony is vnderstonde aboundance & plentousnes of all thynges that pertayne to the comfort of mā.

d. I wyll be that I wyll be: that is / I am as some do interprete it: which is I am the begynnyng & endynge: by me haue you all thinges / & without me haue you nothynge that good is. John. i. a.

¶

empte Egypte with all my wonders which I will do therin. And after that he will let you goo. And * I will gett this people fauoure in the sighte of the Egyptians. so that when ye goo, ye shall not goo empte: but euery wife shall borow of hir neyghboures wife and of her þ sogeorneth in hir house, iewels of syluer and of gold and raymēt. And ye shal put them on youre sonnes and doughters, & shall robbe the Egyptians.

* Exod.a and pro. e. Robbe the Egyptians: here ye maye not note that they stale and therfore ye maye stale: but note that it was done at godes cōmaundement & therfore was it a iust & a righteous thing to be done. For he is not the auctor of euell &c.

¶ Moses receaueth signes of his callynge and was sent into Egypte. His wyfe zephora circumcyseth hir sonne. Aaron meeteth with Moses. Moses taketh his leaue of his father in lawe.

¶ The.iij. Chapter.

Moses answered & sayde: Se they will not beleue me nor herken vnto my voyce: but will saye, the Lorde hath not apeared vnto the. Then the Lorde sayde vnto him: what is that in thine hande? and he sayde, a rodd. And he sayd cast it on the grounde, & it turned vnto a serpēt. And Moses ran awaye from it. And the Lorde sayde vnto Moses: put forth thine hande & take it by the tayle. And he put forth his hand and caught it, and it became a rodd agayne in his hand, that they may beleue þ the Lorde God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob hath appeared vnto the.

And the Lorde sayd further moze vnto him thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And behold, his hand was leperous euē as snowe. And he sayde: put thine hande in to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, & beholde, it was turned agayn as his other flesh. If they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But & yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And þ water which thou takest out of the riuer shall turne to bloude vpon the drye londe.

And Moses sayde vnto the Lorde: oh my Lorde * I am not eloquent, no not in tymes past and namely sence thou hast spoken vnto thy seruaunte: but I am slowe mouthed & slowe tongued. And the Lorde sayde vnto hī: who hath made mans mouth, or who hath made the domme or the deaff, the seynge or þ blynde: haue not I the Lorde? Go therfor and * I wilbe with thy mouth and teach the what thou shalt saye. But he sayde: oh my Lorde, send I pray the whom thou wilt. And the Lorde was angrie with Moses and sayd I knowe Aaron thy brother the leuite that he can speake. And moreouer behold, he cometh to mete the, and when he seyth the, he wilbe glad in his hert. And thou shalt speake vnto him and put the wordes in his mouth, and I wilbe with thy mouth and with his mouth, and will teach you what ye shall do. And he shalbe thy spokesman vnto the people: he shall be thy mouth & thou shalt be his God: and take this rodd in thy hande, wherwith thou shalt do myracles.

* Jere.i.a

* Mat.x.c

a He shalbe thy mouth: that is he shall speake for the as Jon.xxix.c

And Moses went and returned to Jethro his father in lawe agayne and sayde vnto hī let me goo (I praye the) & turne agayne vnto my brethren which are in Egypte, that I may se whether they be yet alyue. And Jethro sayd to Moses: goo in peace. And þ Lorde sayd vnto Moses in Madiā: returne agayn in to Egypt * for they are dead which went aboute to kyll þ. And Moses toke his wyfe & his sōnes & put thē on an asse & wēt agayn to Egypte, & toke þ rodd of God in his hāde.

* Matt.ii.b

And the Lorde sayde vnto Moses: when thou art come in to Egypte agayne, se that thou doo all þ wōdres before Pharao which I haue put in thy hand. but I will hardē his herte, so that he shall not let the people goo. And tell Pharao, thus sayth the Lorde: Israel is myne eldest sonne, and therfore sayth vnto the: let my sonne goo, that he may serue me. If thou wilt not let him goo: beholde, I will slee thyne eldest sonne.

And it chaunced by the waye in the ynne that the Lorde mett hym & wolde haue kylled him. Than Zepora toke a stone & circumcised hyr sonne & fell at hys fette, and sayde: a bloudy husband art thou vnto me. And he lett him goo. She sayde a bloudy husbonde, because of the circūcision. Than sayde the Lorde vnto Aaron: go mete Moses in þ wildernesse. And he wēt & mett him in þ mount of God & kissed hym. And Moses told Aaron all the wordes of þ Lorde which he had sent by hym, & all the tokens which he had charged him with all. So went Moses & Aaron and gathered all the elders of the children of Israel. And Aaron told all the wordes which the Lorde had spokē vnto Moses, & dyd the myracles in the syght of the people, & þ people beleued. And whē they herde þ the Lorde had visited the children of Israel and had lo-
ked vpon their tribulacion, * they bowed thē selues and worshipped.

b They bowed the knees, that is, gaue thākes & prayed the Lorde.

¶ Moses & Aaron goeth vnto Pharao. The people of Israel are oppressed more and more, and they crye out vpon Moses & Aaron therfore.

¶ The.v. Chapter.

Then Moses & Aaron went & told Pharao thus sayth the Lord God of Israel. Let my people goo that they may kepe holye daye vnto me in þ wildernesse. And Pharao ānswered: what

felowe is the Lorde/that I shulde heare his voyce for to let Israel goo. a. I knowe not the Lorde nether will I let Israel goo. And they sayde: the God of the Hebrewes hath mett with vs: let vs goo we praye the) iii. dayes iourney into the desert, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde the kynge of Egypte vnto them: wherfore do ye Moses and Aaron let the people from their worke, get you vnto your labour. And Pharao sayd furthermore: beholde there is moch people in the lande/and ye make them playe and let their worke stonde.

a. I know not the Lorde that is: I feare him not/ I beleue not in him: neither have I any thyng to do with him. And euen thus sayeth all hardened hartes that have not the feare of the Lorde before their eyes

And Pharao cõmaunded the same daye vnto the taskemasters ouer the people/ & vnto the officers saying: se that ye geue the people no more strawe to make bricke with all/ as ye dyd in tyme passed: let them goo & gather them strawe them selues/ and the nombre of bricke whyche they were wont to make in tyme passed/ laye vnto their charges also/ & B minysh nothinge therof. For they be ydill & therfore crye sayinge: let vs goo and do sacrifice vnto oure God. They must have more worke layed vpon them/ that they maye labour therin/ and than will they not turne them selues to false wordes.

Than went the taskemasters of the people and the officers out and tolde the people sayinge: Thus sayeth Pharao: I will geue you no moare strawe/ but goo your selues & gather you strawe where ye can fynde it/ yet shall none of youre labour be minysshed. Than the people scatered abrode thorowe out all the land of Egypte for to gather them stubyll to be in stead of strawe.

C And the taskemasters hasted thẽ forward saying: fulfill youre werke daye by daye/ euẽ as when strawe was geuen you. And the officers of the children of Israel which Pharaos taskmasters had sett ouer them/ were beaten. And it was sayde vnto them: wherfor have ye not fulfilled youre taske in makyng bricke, both yesterdaye and to daye/ as well as in tymes past.

Than went the officers of the children of Israel & complayned vnto Pharao sayinge: wherfore dealest thou thus with thy seruaũtes? there is no strawe geuen vnto thy seruauntes/ and yet they saye vnto vs: make bricke. And loo/ thy seruaunts ar beaten/ D and thy people is foule intreated. And he answered: ydill ar ye ydill and therfore ye saye: let vs goo and do sacrifice vnto the Lorde. Goo therfore and worke/ for there shall no strawe be geuen you, and yet see that ye deliuer the hole tale of bricke.

When the officers of the children of Israel sawe them selfe in shrode case (in that he sayde ye shall minysh nothinge of youre dayly makinge of bricke) than they mett Moses and Aaron standinge in there waye as they came out from Pharao/ and sayde vnto them: The Lorde loke vnto you and iudge/ for ye have made the sauoure of vs stincke in the sighte of Pharao and of his seruauntes, and have put a swerde in to their handes to slee vs.

b. Ye have made vs stincke in the syght of Pharao/ that is by your workes & meanes: all the wrath & displeasure of Pharao is brought vpon vs/ that he vtterly hateth & abhorreth vs.

Moses returned vnto the Lorde & sayde: Lorde wherfore dealest thou cruelly with this people: & wherfore hast thou sent me? For sence I came to Pharao to speke in thy name he hath vexed vnlli with this folke, & yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharao for with a myghtie hande shall he let them goo/ and with a myghtie hand shall he dryue them out of hys lande.

¶ God promyseth deliueraunce of the Israelites/ & the lande of Canaan. The genealogie of Ruben/ Simeon and Leui.

¶ The.vi. Chapter.

AND God spake vnto Moses sayinge I vnto him: I am the Lorde/ and I appeared vnto Abraham, Isaac & Jacob an almyghtie God: but in my name a. Jehouah was I not knowne vnto them. Moreouer I made an appoyntmẽt with them to geue them the lande of Canaã: the londe of their pilgremage wher in they were straungers. And I have also herde the grouyng of the children of Israel, because the Egyptians kepe them in bondage, and have remembred my promyse.

a. Jehouah is the name of god wherwith no creature is named & is as moch to saye as one that is of him selfe & dependeth of no thyng.

Wherfore saye vnto the children of Israel I am the Lorde/ & will bringe you out from vnder the burdens of the Egyptians/ & will rydd you out of their bondage, and will deliuer you with a stretched out arme and with great b iudgemẽtes. And I will take you for my people and will be to you a God. And ye shall knowe that I am the Lord youre God which bringe you out from vnder the burdens of the Egyptians. And I will bringe you vnto the londe ouer the which I dyd lyft vp my hande to geue it vnto Abrahã, Isaac and Jacob/ and will geue it vnto you for a possession: euen I the Lorde. And Moses tolde the children of Israel euẽ so: But they harkened not vnto Moses for anguyshe of spyrete and for cruel bondage.

a promyse or a testament.

b. Judgementes are taken for the wõderfull deedes of God: as here for his wonderfull plages as psal. cxxv. d. & cxviii. c. To lyfte vp the hande is to promyse by an othe as in Gene. xxii. d. of Abraham.

And the Lorde spake vnto Moses sayinge Goo and bydd Pharao kynge of Egypte, that he let the children of Israel goo out of his londe. And Moses spake before the Lorde sayinge: beholde, the children of Israel herkẽ not vnto me/ how than shall Pharao heare me: seynge that I have c vncircumcised lippes. And the Lorde spake vnto Moses and

d. To be of vncircumcised lippes/ is to have a tonge that lacketh good vtterance & lacketh eloquence to set out his matter with all.

Aaron

Aaron and gaue them a charge vnto the chil
dren of Israel & vnto Pharao kyng of Egypt
te: to bringe the children of Israel out of the
¶ londe of Egypte. These be the heedes of
their fathers houses. The * childrē of Ru=
ben the eldest sonne of Israel are these: Ha=
noch Pallu / Hezron / Charmi, these be the
housholders of Ruben. The children of Sy
meon are these: Semuel / Jamin / Ohad / Ja=
chin / Zohar / & Saul the sonne of a Cana=
nytesh wyfe: these are the kynredes of Sy=
meon. These * are the names of the chil=
dren of Leui in their generations: Gerson /
Kahath and Merari. And Leui lyued an
hundred and.xxxvij. yere. The sonnes of Ger
son: Libni and Semei in their kynredes.
The childrē of Kahath: Amram Jesear He=
bron and Vsiel. And Kahath lyued an hun=
dred and.xxxiij. yere. The children of Mera=
ri are these: Mahely and Musi: these are the
kynredes of Leui in their generations.

And Amrā toke Jochebed his nece to wyf
which bare him Aaron and Moses. And Am
¶ ram lyued an hundred and.xxxvij. yere. The
children of Jezear: Nozah Nepheg and Si=
chri. The children of Vsiel: Misael / Elza=
phan and Sithri.

And Aaron toke Elizaba doughter of A=
minadab & sister of Nahason / to wyfe: which
bare him Nadab, Abihu, Eleazar and Itha
mar. The children of Nozah: Assir / Elkana
& Abiasaph: these are the kynredes of the
Nozahites. And Eleazar Aarons sonne toke
him one of the doughters of Putuel to wife
which bare him Pinehas: these be the prin=
pall fathers of ỹ Leuites in their kynredes.

These are that Aaron and Moses to whō
the Lorde sayde: came the children of Israel
out of the land of Egipte / with their armyes
These are that Moses and Aaron whiche
spake to Pharao kyng of Egypte · that they
myghte bringe the children of Israel out of
Egypte. And in the daye when the Lorde
spake vnto Moses in the lande of Egypte /
he spake vnto him sayinge / I am the Lorde
se that thou speake vnto Pharao the kynge
of Egypte all that I saye vnto the. And Mo=
ses answered before ỹ Lorde: I am of * vn=
circumcised lippes, howe shall Pharao than
geue me audience?

* Loke above in the letter. b.

¶ The tokens to knowe God. The rodde of Moses is torned to a serpēt. The sorcerars do eue the same. The waters are tourned into bloude.

¶ The.vij. Chapter.

And the Lorde sayde vnto Moses: be=
hold * I haue made ỹ Pharaos God / & Aaron thy brother shall be
thy prophete. Thou shalt speake
all that I commaunde the & Aaron thy bro=
ther shall speake vnto Pharao: that he sende

* I haue made the Pharaos God that is: I haue made the Pharaos iudge as i Exo. vij. d

the children of Israel out of his land. But I
will harden Pharaos hert / that I may multi
plie my myracles and my wondres in the lād
of Egypte. And yet Pharao shall not herken
vnto you / that I maye sett myne hand vpon
Egypte and bringe out myne armyes / euen
my people the children of Israel out of the
lande of Egypte / with greath iudgemē ntes.
And the Egyptcians shall knowe that I am
the Lorde when I haue stretched forth my
hande vpon Egypte / and haue brought out
the children of Israel from amonge them.

Moses and Aaron dyd as the Lorde com=
maunded them. And Moses was.lxx. yere
olde and Aaron.lxxxiij. whē they spake vnto B
Pharao. And the Lorde spake vnto Mo=
ses and Aaron sayinge: when Pharao spea=
keth vnto you & sayth: shewe a wondre / than
shalt thou saye vnto Aaron / take the rodd &
cast it before Pharao / and it shall turne to a
serpēt. Than went Moses & Aaron in vnto
Pharao / and dyd euen as the Lorde had cō=
maunded. And Aaron cast forth his rodd be=
fore Pharao and before his seruaunte / & it
turned to a serpēte. Than Pharao called for
the wyse men and * enchaunters of Egypte: * ij. Tim. iij. d
& they dyd in lyke maner with there sorcery.
And they cast doune euery mā his rodd / and
they turned to serpētes: but Aarons rodd ate
vp their roddes: & yet for all that Pharaos
herte was hardened / so that he herkened not
vnto them / euen as the Lorde had saide.

Than sayde the Lorde vnto Moses. Pha
raos herte is hardened, and he refuseth to let C
the people goo. Get the vnto Pharao in the
morninge / for he will come vnto the water /
& stonde thou apon the ryuers brynke agēst
he come / and the rodd whiche turned to a ser
pente take in thine hande. And saye vnto
him: the Lorde God of the Hebrues hath
sente me vnto the sayinge: let my people goo /
that they maye serue me in the wildernes:
but hither to thou woldest not heare. Wher=
fore thus sayth the Lorde: hereby thou shalt
knowe that I am the Lorde. Behold I will
smyte with ỹ staffe that is in myn hand apō
the waters that are in the ryuer / and they D
shall turne to bloude. And the fishe that is in
the ryuer shall dye / and the ryuer shall stinke
so that it shall greue ỹ Egyptians to drinke
of the water of the ryuer.

And the Lorde spake vnto Moses / saye
vnto Aaron: take thy staffe and stretch out
thyne hande ouer the waters of Egypte /
ouer their streames, ryuers pondes and all
pooles of water / that they maye be bloude /
& that there may be bloud in all ỹ land of E=
gypte: both in vessels of wodd & also of stone
And Moses & Aarō dyd euen as ỹ Lorde
commaunded. And he lyfte vp the staffe

and

The fyrst plage.

and smote the waters that were in the ryuer in the syghte of Pharao & in ỹ syghte of his seruauntes/ & all the water that was in the ryuer, turned in to bloud. And ỹ fish ỹ was in the ryuer dyed* and the ryuer stanke: so ỹ that the Egyptians coude not drynke of the water of the ryuer. And there was bloude thorowe out all the lande of Egypte.

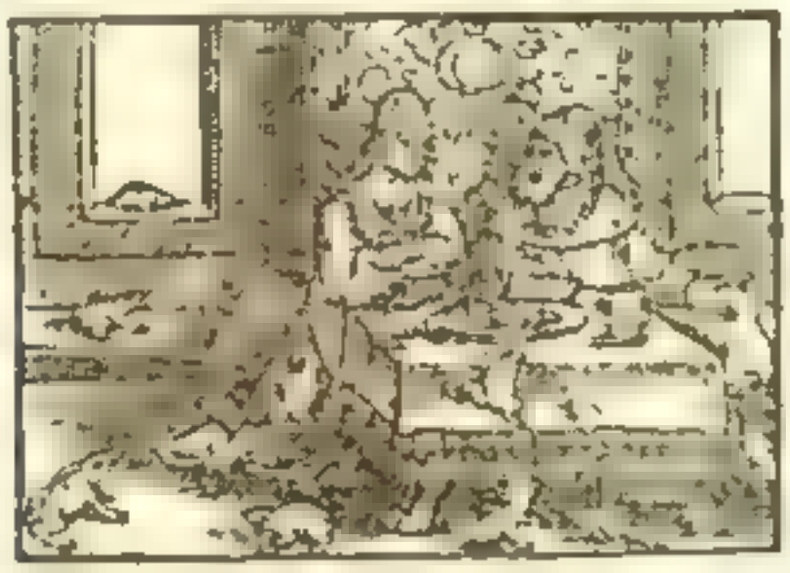
* Psal.lxxv.c. cxiij.c.

And the enchaunters of Egypte dyd lyke wyse with their enchauntmentes, so ỹ Pharaos herte was hardened & dyd not regarde them as the Lorde had sayde. And Pharao turned him selfe and went in to his house/ and set not b his herte there vnto. And the Egyptians dygged round about the ryuer for water to drynke / for they coude not drynke of the water of the ryuer. And it contynued a wehe after ỹ the Lorde had smytē ỹ ryuer

b. He set not his heart therē that is, the danger moued him nothinge/ as is declared in C.a.fivy.b

¶ The plage of froggers. Moses prayeth for Pharao

The plage of flyes.



¶ The viij. Chapter.

THe Lorde spake vnto Moses: Goo vnto Pharao and tell hym / thus sayeth the Lorde: * lett my people goo, ỹ they may serue me. If thou wilt not let them goo: beholde, I wyll smyte all thy londe wt frogges. And the ryuer shall scrale with frogges, and they shall come vp and goo in to thyne house & in to thy chaumbre where thou slepest & vpon thy bedd / & in to the houses of thy seruauntes / and vpon thy people/ and in to thyne ouens / and vpon thy vitels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruauntes.

* Exo.vij.c. xx.xxj.a

And the Lorde spake vnto Moses / saye vnto Aaron: stretche forth thine hande with thy rodd ouer the stremes/ryuers & pondes. And bringe vp frogges apon the londe of Egypte. And Aarō stretched his hand ouer the water of Egypte & ỹ frogges came vp & couered ỹ lond of Egypte. And ỹ sorcerers dyd lykewyse with theire sorcery/ & the frogges came vp apon the lande of Egypte.

The.ij. plage.

Then Pharao called for Moses & Aaron and sayde / praye ye vnto the Lorde that he may take awaye the frogges from me and from my people / and I will let the people goo / that they maye do sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme vnto me, when I shall praye for the & thy seruauntes and thy people, to dryue awaye the frogges from the & thy house, so ỹ they shall remayne but in ỹ ryuer only. And he sayde to morow. And he sayde: euen as thou hast sayde, ỹ thou mayst knowe that there is none like vnto the Lorde oure God. And the frogges shall departe frō the and from thyne houses and from thy seruauntes and from thy people, and shall remayne in the ryuer only.

And Moses & Aarō went out from Pharao/ and Moses cryed vnto the Lorde apon ỹ apoyntmēt of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saying of Moses. And ỹ frogges dyed out of the houses / courtes and feldes. And they gathered them together vpon heppes: so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him, he hardened his herte and herkened not vnto them/ as the Lorde had sayde.

The.iij. plage.

And the Lorde sayde vnto Moses: saye vnto Aaron streth out thy rodd and smyt the dust of the lande that it maye turne to lyse in all the londe of Egypte. And they dyd so. And Aaron stretched out his hande with his rodd & smote the dust of the erth, & it turned to lyse both in man and beest/ so that all the dust of the lande turned to lyse / thorowe out all the lande of Egypte.

And the enchaunters assayde lykewyse wt their enchauntmentes to bringe forth lyse/ but they coulde not. And the lyse were both apon man and beest. Then sayde the enchaūters vnto Pharao: it is the a fingre of God. Neuertheles Pharaos hert was hardened & he regarded thē not, as the Lorde had sayd.

a. What the fynger of God doth signifie is expounded in Luke.xj.c.

And the Lorde sayde vnto Moses: ryse vp early in the morninge & stonde before Pharao, for he will come vnto the water: & saye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. If thou wilt not let my people goo / beholde/ I wyll sende all maner flyes both apon the and thy seruauntes / and thy people / and into thy houses. And the houses of the Egyptians shalbe full of flies / and the grounde where on they are. But I will seperate the same daye the londe of Golan where my people are/ so that there shall no flyes be there: that thou mayste knowe that I am the Lorde vpon the erth. And I will putt a deuisiō betwene my people and thyne. And euen to morow shall this myracle be done.

And the Lorde dyd euen so: and there came noysom flyes in to the house of Pharao and in to his seruauntes houses and in to all the londe of Egypte: so ỹ the londe was marred with

The.iiij. plage.

with flyes. Then Pharao sent for Moses & Aaron & sayde: Go & do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do. For we must offer vnto ỹ Lorde oure God/that which is an abominacyon vnto the Egyptians: beholde/ shall we sacrifice that which is an abominaciō vnto the Egyptiās before their eyes/ & shall they not stone vs? we will therfore goo .iij. dayes iourney in to the deserte & sacrifice vnto the Lord oure God as he hath cōmaunded vs.

And Pharao sayde: I will let you goo / & ye maye sacrifice vnto the Lord youre God in the wildernes: only goo not farre awaye/ & se that ye praye for me. And Moses sayde: beholde / I will goo out from the and praye vnto the Lorde/ & the flyes shall departe frō Pharao & from his seruaūtes and from his people to morow. But let Pharao frō hence forth deceaue no more/ that he will not let the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharao and prayed vnto the Lord. And the Lorde dyd as Moses had sayd/ & toke awaye the flyes frō Pharao & frō his seruaūtes & frō hys people so ỹ there remayned not one. But for all ỹ/ Pharao hardened his herte euen then also & wolde not let the people goo.

¶ The mozen of beestes. The plage of botches and sores. The horyble hayle/thonder & lyghtenynge.

¶ The.ix. Chapter.

And the Lorde sayde vnto Moses/ goo vnto Pharao & tell him / thus sayeth ỹ Lord God of the Ebrues: let my people goo that they maye serue me. If thou wilt not let them goo but wilt holde them styll: beholde / the hande of the Lord shalbe apon thy catell which thou hast in ỹ feld/ apon horses/ asses/ camels/ oxē & shepe/ wt a mightye great morayne. But the Lord shall make a deuysiō betwene the beestes of the Israelites/ & the beestes of the Egyptiās: so ỹ there shall nothing dye of all that perteyneth to the childrē of Israel. And ỹ Lord appoynted a tyme saying: to morow the Lord shall do this thinge in the lande.

** The.v. plage.

And the Lorde dyd the thynge on the morow, and* all the catell of Egypte dyed: but of the catell of the childrē of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israelites dead. Notwithstondinge the hert of Pharao hardened and he wolde not let the people go.

a. This word all: is not take here for euery one/ but for a great nombre/ as of all sortes of catell come/ as in .1. Timoy a.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the fornace/ and let Moses sprynkel it vp in to the ayre in the syght of Pharao / and it shall turne to dust in all the lande of Egypte & shall make swellyng sores with blaynes both on man and beest in all the lande of Egypte. And they toke asshes out of the fornace, and stode before Pharao / and Moses sprynkeld it vp in to ỹ ayre: And there brake out sores with blaynes both in man & beest plage. so that the sorcerers could not stonde before Moses/ for there were botches vpon the enchaunters and apon all the Egyptiās / But the Lord hardened the herte of Pharao/ that he herkened not vnto them/ as the Lord had sayde vnto Moses.

And the Lorde sayde vnto Moses: ryse vp early in the mornynge and stōde before Pharao and tell him / thus sayth the Lorde God of the Ebrues: Let my people goo/ that they may serue me/ or els I will at this tyme send all my plages apon thyne herte and apō thy seruauntes and on thy people / that thou mayst knowe that there is none lyke me in all ỹ erth. For now I wil stretch out my hād & will smyte the & thy people wt pestilence: so that thou shalt perisshe from ỹ erth. Yet in very dede* for this cause haue I stered ỹ vp for to shewe my power in the* and to declare my name thorow out all the worlde. * Roma.ix.c † Psal.xlvij.c.

If it be so that thou stoppest my people that thou wilt not let them goo: beholde / to morow this tyme I will send downe a mighte great hayle: euen such one as was not in Egypte sence it was groūded vnto this tyme Sende therfore and fet home thy beestes and all that thou hast in the felde. For apon all the men and beestes whiche are founde in the felde and not brought home/ shall the hayle fall / & they shall dye. And as many as feared the worde of the Lorde amonge the seruauntes of Pharao made their seruaūts and their beestes flee to house: and they that regarded not the worde of the Lorde / left their seruauntes & their beestes in the felde.

And the Lord sayde vnto Moses: stretche forth thyn hand vnto heauē / that there may be hayle in all the land of Egypte: apō mā & beest/ & apon all ỹ herbes of the felde in the feld of Egypt. And Moses stretched out his rodd vnto heauē/ & the Lorde thondered and hayled/ so that the fyre ran a longe vpon the groūd.* And the Lord sayde hayle in the lōd of Egypte/ that there was hayle & fyre mēgled with the hayle/ so greuous, that there was none

** The.vij. plage. * Psal.lxxviij.c.

none soch in all the londe of Egypte / sence people inhabited it. And the hayle smote in the londe of Egypte all that was in the felde both man and beest. And the hayle smote all the herbes of the feld and broke all the trees of the felde: only in the land of Golan where the children of Israel were / was there no hayle. And Pharao sent and called for Moses and Aaron / and sayde vnto them: I haue now synned, the Lorde is righteous and I & my people are b weked. Praye ye vnto the Lord, that the thonder of God & hayle maye ceasse, and I will let you goo and ye shall tarie no longer. And Moses sayde vnto him: assone as I am out of the citie, I will spreade abrode my handes vnto the Lorde, and the thonder shall ceasse, neither shall there be any moare hayle: that thou mayst knowe how that the erth is the Lordes. But I knowe & thou & thy seruaūtes yet feare not the Lord God. The flare and the barly were smytten / for the barly was shott vp and the flare was boulled: but the whete and the rye were not smeten / for they were late sowne.

And Moses went out of the citie frō Pharao and spreade abrode his handes vnto the Lorde and the thunder and hayle ceased nether rayned it any moare vpon the erth, whē Pharao sawe that the rayne and the hayle & thunder were ceased / he synned agayn and hardened his herte: both he & his seruaūtes. So was the hert of Pharao hardened / that he wolde not let the childrē of Israel goo, as the Lord had sayd by Moses.

b. To be wicked / is: to be without the knowledge & feleynge of the goodnes of God and without hope to receaue any goodnes at his hande: so that we cannot parcemfy here any of his truthes nor beleue the nether suffer the to be taught to other as it apereth in all the psalmes & in Esa. 1oy. b

¶ The heart of Pharao is hardened of God. The grashoppers. The thicke darckenes.

¶ The.x. Chapter.

And the Lorde sayde vnto Moses: goo vnto Pharao: neuertheles * I haue hardened his herte & the hert of hys seruauntes / that I myght shewe these my sygnes amongest thē / & that thou tell in the audience of thy sonne & of thy sonnes sonne / the pageantes whiche I haue playd in Egypte and the miracles which I haue done amonge thē: that ye may knowe how that I am the Lorde. Than Moses & Aaron went in vnto Pharao / & sayde vnto hym: Thus sayth the Lorde God of the Hebrews: how long shall it be or thou wylt submyt thy selfe vnto me? * Let my people goo that they maye serue me. If thou wilt not let my people goo: beholde / to morow will I bringe grashoppers in to thy land / and they shall couer the face of the erth that it can not be sene / and they shall eate the residewe which remaynyth vnto you and escaped the hayle: and they shall eate all youre grene trees vpon the felde / and they shall fill thy houses and al thy seruauntes houses / and the houses of all the Egyptians after soch a maner: as nether thy fathers nor thy fathers fathers haue sene / sence the tyme they were apon the erth vnto thys daye. And he turned him selfe aboute, and went out from Pharao

And Pharaos seruauntes sayde vnto him: How lōge shall we be thus euell intreated? Let the men goo that they maye serue the Lorde their God: wilt thou not yet knowe that Egypt is destroyed? And than Moses and Aaron were broughte agayn vnto Pharao and he sayde vnto them: Goo and serue & Lord youre God but who are they & shall go? And Moses answered: we wyll go with ponge & olde: ye & wt oure sonnes and wt oure doughters / & wt oure shepe & oxen must we go. For we must holde a feast vnto the Lord.

And he sayde vnto them: let it be so? The Lorde be with you / shulde I lett you goo / and youre children also? Take heede / for ye haue some myschefe in hande. Nay not so: but goo ye that are men and serue the Lorde for that was youre desyre. And they thrust them out of Pharaos presence.

And the Lord sayd vnto Moses: Stretch out thyne hande ouer the lande of Egypte for grashoppers / that they come apon the lande of Egypt and eate all the herbes of the lande, and all that the hayle left vntouched. And Moses stretched forth his rodd ouer the lande of Egypte / and the Lorde brought an east wynde vpon the lande, all that daye and all nyght. And in the morning the east wynde broughte the grashoppers / and the grashoppers went vp ouer all the lande of Egypte and lighted in all quarters of Egypte very greuously: so that before them were there no soch grashoppers / nether after them shall be. And they coured all the face of the erth / so that the lande was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so & there was no grene thinge lefte in the trees & herbes of the felde thorow all the lande of Egypte.

Then Pharao called for Moses & Aaron in haste & sayde: I haue synned agaynst the Lorde youre God & agaynst you. Forgeue me yet my synne only this once, & pray vnto the

a Exo. xxi. a and. xx. a.

b Exo. xvij. c

a The. viij. plage.

the Lorde youre God ꝑ he maye take away from me this deth only. And he wēt out from Pharao, & prayed vnto the Lorde: & ꝑ Lord turned ꝑ wynde in to a myghtye stroge west wynde, & it toke awaye the grashoppers and cast thē in to the reed see: so ꝑ there was not one grashopper in all the costes of Egypte.

Exodi.viij.k. But the Lorde hardened Pharaos herte, so that he wold not let the chyldrē of Israel go.

¶ And the Lorde sayd vnto Moses: Stretch out thy hand vnto heauē, & let there be darcknesse vpon the lande of Egypte: euē that they maye feale the darcknesse. And Moses stretched forth his hande vnto heauē, & there was a thicke darcknes vpō all the lande of Egypte iij. dayes long, so that no man sawe another nether rose vp from the place where he was by the space of .iij. dayes, but all the chyldrē of Israel had lyghte where they dwelled.

➤ The .ix. plage.

a. This was a outwarde seruyce, but the true and ryghte seruyce of god is to feare him as a father, to loue hym, to kepe hys cōmaundementes and to commyt a mānes selfe holy to him, trustynge in hys mercy only: setting all thought & care vpō him. And when we haue offended to repēt and to be sorye, knowledge oure offence & beleue that he will forgeue it vs, for his truthes sake as .1. Pet. v. d. & Psal. xxxvi. a

Then Pharao called for Moses & sayde: goo & serue the Lorde, only let youre shepe & youre oxen abyde, but let youre chyldrē go with you. And Moses answered: thou must geue vs also offrynges & burntoffrynges for to sacrifice vnto the Lorde oure God: oure cattell therfore shall go with vs, and there shall not one hoofe be left behynde, for therof must we take to serue the Lorde oure God. Moreouer we can not knowe wherwith we shall serue ꝑ Lorde, vntyll we come thither.

But ꝑ Lorde hardened Pharaos herte, so that he wold not let thē go. And Pharao sayd vnto hym: get the frō me & take heade to thy selfe that thou see my face no more. For whē soeuer thou comest in my syghte, thou shalte dye. And Moses sayde: Let it be as thou hast sayde: I wyll see thy face no moare.

¶ The Lorde cōmaundeth to robbe the Egyptyans. & the deth of all the fyrst begotten in Egypte.

¶ The .xi. Chapter

And the Lorde sayde vnto Moses: yet wyll I bringe one plage moare vpon Pharao & vpon Egypte, and after that he wyll let you go hence. And when he letteth you goo, he shall vtterly dryue you hēce. But byd the people that euery man borowe of hys neyghbour and euery woman of hyr neyghbourelle: iewels of syluer & iewels of golde. And the Lorde gaue the people fauoure in ꝑ syght of the Egyptiās.

*Exo. iij. j. xij a. c. Psalm. cxiij. c.

*Eccli. xlv. a.

Moreouer* Moses was very great in the lande of Egypte: both in the syght of Pharao and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde:

*Exodi. xij. d. *About mydnyght wyll I go out amonge the Egyptiās, & all the fyrstborne in ꝑ lande of Egypte shall dye: euē from the fyrstborne of Pharao that sitteth on his seate, vnto the fyrstborne of the mayde seruaunte that is in the mylle, and all the fyrstborne of the catell.

And there shalbe a great crye thorow out all the lande of Egypte: so that there was neuer none lyke nor shall be. And amonge all the chyldren of Israel shall not a dogg moue his tonge, nor pet man or beast: that ye maye knowe how the Lorde putteth a dyfference betwene the Egyptians & Israel. And b these thy seruauntes shall come downe vnto me & fall before me & saye: get the out & all ꝑ people that are vnder the & thā wyll I departe. And he wēt out frō Pharao in a great anger.

b. A soudayne chaunge of ꝑ cōmynge to ꝑ ver. for personnes, as in the Psal. xc. a. and thys is referred to the ende of the chapter that goeth before.

And the Lorde sayde vnto Moses: Pharao shall not regarde you ꝑ many wonders may be wrought in the lande of Egypte. And Moses & Aarō dyd all these wonders before Pharao. But ꝑ Lorde hardened Pharaos herte, so that he wolde not let the chyldrē of Israel go out of hys lande.

¶ The passouer is eaten. The swete breade. They must teache their children what the passouer signifyeth. The destruccyō of the fyrst begotte in Egypte. The robbery of the Egyptians. The goynge out of the Israelytes.

¶ The .xij. Chapter

And the Lorde spake vnto Moses & Aarō in the land of Egypt saying: This moneth shall be youre chefe moneth: euē of the fyrst moneth of the yere shall it be vnto you. Speake ye vnto all the felowshyp of Israel saynge: That they take the x. daye of this moneth to euery housholde, a shepe. If ꝑ housholde be to few for a shepe, then let hym and his neyghbour that is nerest vnto his house, take accordynge to the nombre of the soules & counte vnto a shepe accordynge to euery mans eatynge. A shepe without spot & a male of one yere olde shall it be and from amōge the lambes and the gootes shall ye take it.

a. Why it is here called a shepe in the Ebrew a worde indifferent to be taken ether for shepe or gote.

And ye shall kepe hym in, vntyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyll hym about euē. And they shall take of the blood & strike it on the .ij. side postes & on the vpperdoore poste of ꝑ houses wherin they eate hym. And they shall eate the flesh the same nyght, roste with fyre & vnleuended bread & with sowre herbes shall they eate it. See that ye eate not therof rawe nor sodden in water but roste with fyre: both ꝑ head feet & purtenāce together. And se that ye let nothyng of it remayne vnto the morning: yf ought remayne burne it with fyre.

b. The lambe was called the passouer: that the very name it selfe shulde kepe in memorye what was signyfyed ther by which phrase & maner of speakinge the scripture vseth often callynge the signe by the name of the thynge that it signifieth, as Gene. xvij. b.

Of this maner shall ye eate it: with youre loynes gyrded, & shoes on youre fete & youre staues in your handes. And ye shall eate it in haste for it is the Lordes b passouer for I wyll go about in the lande of Egypte this same nyght, & wyll smyte all the fyrstborne in the lande of Egypte both of man & beast, & vpon all the Godes of Egypte wyll I the Lorde do execution. And the blonde shall be

vnto you a token vpon the houses wherin ye are/for whē I se the bloude/I wyll passe ouer you/& the plage shall not be vpon you to dest̄ye you whan I smyte the land of Egypt.

And this daye shall be vnto you a remembraūce, & ye shall kepe it holy vnto the Lorde: euen thorow out youre generacyōs after you shall ye kepe it holy daye, that it be a custome forever. Seuē dayes shall ye eate vnleuēded bread, so that euen the fyrst daye ye shall put awaye leuē out of youre houses. For whosoeuer eateth leuended bread frō the fyrst daye vntyll the. viii. daye/that soule shall be plucked out from Israel.* The fyrst daye shalbe a holy fast vnto you & the. viii. also. There shal be no maner of worcke done in them/ saue about that only which euery man must eate that only may ye do. And se that ye kepe you to vnleuended bread. For vpō that same daye I wyll bringe youre armyes out of the lande of Egypte therfore ye shall obserue this daye & all youre children after you/that it be a custome for euer. The fyrst moneth & the. xiiii. daye of the moneth at euē/ye shall eate swete bread vnto the. xxi. daye of the moneth at euē agayne. Seuē dayes se that there be no leuēded bread founde in youre houses. For whosoeuer eateth leuended bread/that soule shalbe roted out frō the multytude of Israel: whether he be a straunger or borne in the lande. Therfore se that ye eate not leuended bread/ but in all youre habitacyōs eate swete bread.

And Moses called for the elders of Israel & sayde vnto them: chose out & take to euery housholde a shepe/& kyll passouer. And take a bunch of yssope/& dyppe it in the bloud that is in the basyn, and stryke it vpon the vpper poste & on the. ij. syde postes/ & se that none of you go out at the doze of hys house vntyll the morning. For the Lorde wyll goo aboute & smyte Egypte. And when he seyth the bloud vpon the vpper doorposte & on the two syde postes he wyll passe ouer the doore and wyll not suffre the destroyer to come in to youre house to plage you. Therfore se that thou obserue this thynge, that it be an ordynaūce to the & thy sonnes for euer.

And when ye be come in to the lande which the Lorde wyll geue you accordyng as he hath promysed, se that ye kepe thys seruyce.* And when youre children aye you what maner of seruyce is this ye do? Ye shall saye: it is the sacrifice of the Lordes passouer/ which passed ouer the houses of the children of Israel in Egypte as he smote the Egyptyans & saued oure houses. Than the people bowed them selues & worshypped. And the children of Israel went/and dyd as the Lorde had cōmaunded Moses & Aaron.

And at mydnyght the Lorde smote all the fyrst borne in the lande of Egypte: frō the fyrst borne of Pharao that satt on his seat, vnto the fyrst borne of the ceptyue that was in preson/ & all the fyrst borne of catell. And Pharao arose the same nyght & all hys seruauntes & all the Egyptiās:* & there was a great cry̆ thorow out Egypte/for there was no house where there was not one deed.

The. x. plage.

And he called vnto Moses and Aaron by nyght sayng: Ryse vp/& get you out from amonge my people: both ye & also the children of Israel/& go & serue the Lorde as ye haue sayde. And take youre shepe & youre oxen as ye haue sayde/& departe & blesse me also. And the Egyptians were fierce vpon the people/& made haste to send them out of the lande: for they sayde: we be all deed men.

And the people toke the dough before it was sowered wyche they had in stoore/ and bounde it in clothes/& put it vpō their shoulders. And the children of Israel dyd accordyng to the saying of Moses: and they borowed of the Egyptyans iewels of syluer & iewels of gold/& raymēt. And the Lorde gat the people fauour in the syghte of the Egyptyās: and so they borowed & robbed the Egyptyans.

Thus toke the children of Israel their iourney frō Rameses to* Suchoth. vi. hundred thousand men of foote beside children. And moch comen people went also with thē/ and shepe/& oxen/& catell exceading moche. And they baked swete cakes of the dough whiche they brought out of Egypte/ for it was not sowered: because they were thrust out of Egypte & couldē not tarye/ neither had they prepared any other prouysyon of meate.

And the tyme of the dwellynge of the children of Israel which they dwelled in Egypte/ was. iiii. hundred & xxx. yere. And when the iiii. hundred & xxx. yeres were expyred/ euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egypt. This is a nyght to be obserued to the Lorde/ because he brought them out of the lande of Egypte. This is a nyght of the Lorde to be kepte of all the children of Israel and of their generacyons after them.

And the Lorde sayde vnto Moses & Aarō: this is the maner of Passouer: ther shall no straun-

a. Ye shall not eate of it rawe nether sodden with water but rosted with fyre. Exo. xii. a.

b. To passe ouer is a maner of speache of the scripture/ & signyfieth no more/but that as he wolde plage the wycked/ as he dyd here the Egyptyās: euē so he wolde shew mercy to the faythfull/ as he dyd to the Israelytes/ as in Exo. xxxiii. b

c. Ouer is not here take for a tyme without ende but for a longe season wherof ende is not determyned as in Genesis xvii. b. and Exodi. xxxi. g.

* Deut. xvi. a. Numer. xxviii. c.

* Supra. xii. b.

* otherwyse Socoth

a. Looke in Gene. xxvi. a.

straunger eate therof/ but all the seruaūtes that are bought for money shall ye circumcyse/ & then let them eate therof. A straunger & a hyerd seruaunte shall not eate therof. In one house shall it be eatē. Ye shal carie none of the flesh out at the doores: more ouer* se ye breke not a bone therof. All the multytude of the childrē of Israel shall obserue it.

* John. xix. g.

If a straunger dwell amōge you and wyll holde Passouer vnto ꝑ Lorde, let him circūcyse all that be males & then let hym come & obserue it, & be takē as one ꝑ is borne in the lande. No vncircumcysed persone shall eate therof. One maner of lawe shalbe vnto thē that are borne in the lande & vnto the straūgers ꝑ dwell amōge you. And all the childrē of Israel dyd as the Lorde cōmaunded Moses & Aaron. And euē the selfe same daye dyd the Lorde bringe the children of Israel out of the lande of Egypte with their armyes.

e. Those that were borne in the lande / are only those that were borne amonge thē: not descendynge of the stocke or lynage of Israel. And the straungers were those that dwelt amōge the Israelites and were not borne amonge them / as above in this same chapter at the letter. d.

¶ The fyrst begotten must be sanctyfyed vnto the Lorde. The memoryall of their delyuerance. Why they were caryed thorow the wyldernes. The bones of Joseph. The pyller of the clowde.

¶ The. xiii. Chapter.

And the Lorde spake vnto Moses saying: *Sanctyfye vnto me all ꝑ fyrstborne that opē all maner matrices amōge the childrē of Israel as well of men as of beestes: for they are myne. And Moses sayde vnto the people: thynche on this daye in which ye came out of Egypte and out of the house of bondage: for with a myghtie hand the Lorde brought you out from thence. Se therfore that ye eate no leuended breed. This daye come ye out of Egypt in the moneth of* Abib.

a. Sanctifyeng vnto me. Exo. xxij. a

* That is the moneth of Aprill.

When the Lorde hath brought the into ꝑ lande of the Cananytes/ Hethites/ Amorites Heuytes & Jebusites/ which he swarē vnto thy fathers that he wolde geue the a lande where in mylke & hony floweth/ then se that thou kepe this seruice in this same moneth. Seuē dayes thou shalt eate swete breed: * & the .vii. daye shall be feastfull vnto ꝑ Lorde. Therfore thou shalt eate swete breed seuen dayes/ & se ꝑ there be no leuended breed sene nor yet leuē amōge you in al your quarters.

B

* Deute. xvi. b.

And thou shalt shewe thy sonne at ꝑ tyme saying: this is done, because of that which ꝑ Lorde dyd vnto me whē I came out of Egypt. Therfore it shall be a sygne vnto the vpon thyne hande a remembraūce betwene thyne eyes / that the Lordes lawe maye be in thy mouth. For * with a stronge hande the Lorde brought ꝑ out of Egypte, se thou kepe therfore this ordynaunce in his season frō yere to yere. Moreouer when ꝑ Lorde hath brought the in to the lande of the Cananytes / as he hath swore vnto the & to thy fathers, & hath geuē it the, then thou shalt apoyntē vnto the Lorde all that openeth the matrycc / all the fyrstborne amōge the beestes which thou hast yf they be males. And all the fyrst borne of ꝑ asses/ thou shalt redeme wt a shepe: yf thou redeme hym not/ then breake his necke. But all the fyrstborne amonge thy childrē shalt thou bye out.

+ Looke Exo. xxxiv. b.

C

And when thy sonne axeth the in tyme to come sayinge: what is thys? thou shalt saye vnto hym: with a myghtye hande the Lorde brought vs out of Egypte, out of the house of bondage. And when Pharao was looth to let vs goo/ the Lorde slewe all the fyrstborne in the lande of Egypte: as well the fyrst borne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that opē the matrice, but all the fyrstborne of my childrē I must redeme. And thys shalbe as a token in thyne hand/ & as a thing hanged vp betwene thyne eyes: because the Lorde brought vs out of Egypte with a myghtye hande.

When Pharao had let the people go, God D carted thē not thorow the lande of the Philistynes though it were a nyr waye. For God sayde: the people myght happely repēt when they se warre/ & so turne agayne to Egypte: therfore God led thē about thorow the wyldernesse that bordreth on the red see. The childrē of Israel wēt harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with him: for he made the childrē of Israel swere sayinge: * God wyll surely vyset you take my bones therfore awaye hence wt you. And they toke their iourney from Succoth: & pitched their tentes in Etham in the edge of the wyldernesse. * And the Lorde wēt before them by daye in a pyller of a clowde to leade thē the waye: & by nyghte in a pyller of fyre to geue them lyght: that they myght goo both by daye & nyghte. * And the pyller of the cloude neuer departed by daye nor the pyller of fyre by nyghte out of the peoples syghte.

* Gene. l. b. & Josue. xxiiij. g.

* Nume. xiiij. c & 1. Esdre. x. a.

* Nehemi. ix. b

¶ Pharaos heart is hardened & foloweth the Israelites with all his hoost & capitaynes and is drowned. The Israelites grudge. They go thorow the red see.

¶ The. xiiij. Chapter.

And the Lorde spake vnto Moses saying: byd the childrē of Israel that they turne & pitch their tētes before ꝑ entring of Hiroth betwene Migdole & the see toward Baalzephon: euen before that shall ye pitch vpon the see. For Pharao wyll saye of ꝑ childrē of Israell: they are tangled in the lande the wyldernesse hath shut thē in. And I wyll harden his harte, that he shall folowe after thē/ that I may gett me honoure vpon Pharao & vpon all hys hoste/ that the Egyptyans maye knowe that I am the Lorde. And they dyd euen so.

I

Israel departeth Exodus. from Egypte.

And whē it was tolde the kynge of Egypt that the people fled / thā Pharaos harte and all hys seruauntes turned vnto the people & sayde: why haue we thys done that we haue
B let Israel go out of oure seruyce? & he made readie his charett̄ & toke his people wt hym and toke .vi. hūdred chosen charettes and all the charettes of Egypte & captaynes vpō all his people. For ỳ Lord hardened the harte of Pharao kynge of Egypt ỳ he folowed after
C the childrē of Israel which for all ỳ wēt oute thorow* an hye hāde & ỳ Egyptiās folowed after thē & ouertoke thē where they pytched by ỳ see / wt all the horses & charett̄ of Pharao & wt his horsemē & his hoste: euē fast by the entrynge of Hiroth before Baal Zephō. And Pharao drewe nye / & when the childrē of Israel lyft vp their eyes & sawe how the the Egyptians folowed after thē / they were sore a frayde & cryed out vnto the Lorde.

* Luke in Psal. xxxiiii. b.

D Than sayde they vnto Moses: were there no graues for vs in Egypte / but thou must bringe vs awaye for to dye in the wyldernesse: wherfore hast thou serued vs thus / for to carye vs out of Egypte? Dyd not we tell the this in Egypte sayinge / let vs be in rest & serue the Egyptians? for it had bene better for vs to haue serued the Egyptiās / than for to dye in the wyldernesse. And Moses sayde vnto the people: feare ye not but stonde styll and beholde how the Lorde shall saue you this daye: for as ye se the Egyptians thys daye / shall ye se thē nomore for euer tyll the worldes ende. The Lorde shall fyghte for you and* ye shall holde youre peace.

* ye shall holde youre peace: that is ye shall be in rest and quyetnes.

The Lorde sayde vnto Moses: wherfore
b cryest thou vnto me? speake vnto the childrē of Israel that they goo forwarde. But lyfte thou vp thy rodd & stretch out thy hand ouer the see and deuyde it a sonder, that the childrē of Israel may goo on drye grounde thorow the myddest therof. And beholde I wyll harden the hertes of the Egyptiās that they maye folowe you. And I wyll gett me honoure vpon Pharao & vpon all his hoste / vpō his charett̄ & vpō his horsemen.* And the Egyptiās shall knowe ỳ I am the Lord whan I haue gotten me honoure vpon Pharao vpō his charettes & vpon his horsemen.

b. To crye vnto the Lorde is to praye vnto him with full harte & fer̄me beleyfe as Moses here dyd / & yet spake he nott a worde. And so doth this worde crienge & makynge of noyse signifye thorow oute all the Psalmes. ☞ as in Psal. xxxiii. b. & c.

And the angell of God which wēt before the hoste of Israel remoued & went behinde them. And the cloudē pyller that was before them remoued & stode behinde thē and went betwene the hoste of the Egyptiās & the hoste of Israel. It was a darke clowde / & gaue lyghte by nyghte: so that all the nyghte long the one coulde not come at the other.

* Esaie. xlii. b. Judith v. b. Psal. lxxvii. b. & cxxxv. c.

* When now Moses stretched forth hys hande ouer the see / the Lorde caried awaye the see wt a strōge east wynde that blewe all nyghte, & made the see drie lande and the water deuyded it selfe. And the childrē of Israel went in thorow the myddest of the see vpon the drye groūde. And the water was a walle vnto thē / both on their ryghthāde & on their lefte hande. And the Egyptians folowed & fet wēt in after them to the myddest of the see / with all Pharaos horses, & hys charettes & his horsemen. And in the morninge watch / the Lorde loked vnto the hoste of the Egyptians out of the fiery and clowdy pyller / and troubled their hoste & smote of their charett wheles and caste them doune to the groūde. Than sayde the Egyptians: Let vs fle from Israel, for the Lord fyghteth for thē agaynst vs. Thā sayde the Lord vnto Moses: stretch out thyne hande ouer the see / that the water maye come agayne vpon the Egyptiās vpō their charettes and horsemen.

Than stretched forth Moses his hande ☞ ouer the see & it came agayne to his course erly in the morninge / & the Egyptians fledd agaynst it. Thus the Lorde ouerthrewe the Egyptians in the myddest of the see / & ỳ water returned & couered the charettes and the horsemē: so that of all the hoste of Pharao ỳ came in to the see after thē / there remayned not one. But the childrē of Israel went vpō drye lande in the myddest of the see / and the water was a walle vnto them: both on the ryghte hand of them and also on the lefte.

¶ The laste plage.

* Thus the Lord delyuered Israel the selfe same daye out of the honde of the Egyptiās / & Israel sawe the Egyptians deade vpō the see syde. And when Israel sawe that mightie hande which the Lorde had shewed vpon the Egyptiās * they feared the Lorde: & beleued both the Lorde, & also his seruaūte Moses. * Psal. cv. b.

* Esaie. xlv. b.

¶ Moses and the people wyth the women synge. At the prayer of Moses / the bytter waters were swete. God must be heared. They come to Elim.

¶ The. xv. Chapter.

Then Moses & ỳ childrē of Israel sange this songe vnto the Lorde & sayd. Let vs synge vnto the Lord / for he is become glorious. ỳ horse & him ỳ rode vpō hym hath he ouerthrowne in the see.* The Lorde is my strength & my songe, and is become my saluacion.

I

* Psal. cxviii. b. Esa. xii. a.

He is

He is my God and I wyll glorifye hym/he is my fathers God & I will lifte hym vp an hye.

a. Jehouah/ lohe Exo.vi.a

The Lorde is a man of warre a Jehouah is his name: Pharaos charettes and his hoste hath he cast in to ỹ see. His iolye captaynes are drowned in the redd see/ the depe waters haue couered thē: they soncke to the botome as a stone. Thyne hand Lorde is glorious in power/ thyne hād Lorde hath all to dashed the enemye. And wyth thy greate glorye thou hast destroyed thyne aduersaries/ thou sentest forth thy wrath & it consumed them/ euen as stobell. Wyth the breth of thyne anger the water gathered to gether and the floodes stode stylle as a rocke/ & the depe water congeled to gether in the myddest of the see.

The enemye sayde: I wyll solowe & ouer take thē/ & wyll deuyde the spoyle: I wyll satisfye my lust vpon them: I wyll drawe my swerde/ & myne hande shall destroye them.

Thou blewest with thy breth & the see coue red thē/ & they sancke as leed in the mighty waters. Who is lyke vnto the o Lorde amonge goddes: who is lyke the so glorious in holynes/ feerfull/ laudable & that shewest wondres? Thou stretchedest out thy ryght hande/ & the erth swalowed thē. And thou cariedest with thy mercye this people which thou delyueredest/ & broughtest them with thy strength vnto thy holy habitacyō. The nacyōs hearde/ & were afrayed/ pāges came vpon the Philistines. Than the dukes of the Edomytes were amased & trēbelynge came vpon the myghtiest of the Moabites/ & all the inhabiters of Canaā waxed faynte harted. Let feare & dreade fall vpon them

‡Luke in Job fi.a

thorow the ‡greatnesse of thyne arme/ & let them be as stylle as a stone: whyle thy people passe thorow o Lorde/ whyle the people passe thorowe/ which thou hast goten. Bringe them in/ & plante them in the mountayns of thyne enherytaunce/ the pāce Lorde which thou hast made for to dwell in/ the sanctuary Lorde/ which thy handes haue prepared.

b To raygne euer & all waye is a maner of speaking of the ebrews which signifieth with out ende: because that euer is taken for a lōg tyme whose ende is not ap poynted/ & not for all waye as in Exod.xv.c.

The Lorde b raygneth euer & all waye. For Pharao wēt in on horsebacke with hys charettes & horsemen in to ỹ see & the Lorde brought the waters of the see vpon them. And the chyldren of Israel went on drie land thorow the myddest of the see. And Miriam a Prophetisse the syster of Aaron toke a trymbrell in hyr hand & all the women came out after her with trymbrels in a daunse. And Miriam sange before thē: Syng ye vnto the Lord for he is become glorious in deade: the horse & his ryder hath he ouerthrowne in the see. Moses brought Israel frō the redd see/ & they went out into the wyldernesse of Sur. And they went thre dayes longe in the wyldernesse, & coulde fynde no water. At the last they came to Mara: but they coulde not drynke of the waters for bitternesse/ for they were bitter/ therfore ỹ name of ỹ place was called Mara. Then the people murmured agaynst Moses sayinge: What shall we drynke? * And Moses cried vnto the Lorde/ & he shewed hym a tree: & he cast it into the waters/ and they waxed swete.

* Judith.b.c.& Eccli.xxxvij.a

There he made thē an ordynaūce & a law/ & there he tempted them/ & sayde: If ye wyll herke vnto the voyce of the Lorde your God/ & wyll do that which is c ryght in his syght & will geue an eare vnto his cōmaundemētes and kepe all hys ordynaunces: than wyll I put none of these diseases vpon the whiche I brought vpon the Egyptyans, for I am the Lorde thy surgione.

c. We must do that which is right in gods syght & as hys worde teacheth vs. & not after our awne ymaginacion.

¶ The Israelites come into the desert of Sin. It rayneth quayles & Manna. They grudge.

¶ The.xvj.Chapter.

And * they came to Elim where were xij welles of water & lxx date trees & they pytched there by the water.

* Num.xxxiij.a

And they toke their iourney from Elim, & all the hole cōpany of the chyldren of Israel came to ỹ wyldernesse of Sin, which lyeth betwene Elim & Sinai: ỹ xv. daye of ỹ moneth after ỹ they were come out of the lande of Egypte. And the hole multytude of the chyldren of Israel murmured agaynst Moses & Aaron in the wyldernesse/ & sayde vnto thē: wolde to God we had dyed by ỹ hād of ỹ Lorde in ỹ lande of Egypt, whē we sate by ỹ fleshpottes/ & ate bred oute belyes full/ for ye haue brought vs out into this wyldernesse to kyll this hole multitude for honger.

Than sayde the Lorde vnto Moses. Beho'd I wyll rayne bred from heuē doune to you, & let the people go out & gather daye by daye that I maye proue them whether they wyll walke in my lawe or no. The. vj. daye let thē prepare that which they wyll bringe in and & let it be twyse as moche as they gather in dayly. And Moses & Aarō sayde vnto all the chyldrē of Israel: at euen ye shal knowe that it is the Lorde, which brought you out of the lande of Egypte and in the morninge ye shall se * the glorye of the Lorde: because he hath hearde youre grudgynges agaynst the

& The glorye of the Lorde is here taken for the brightnes and lyght that was sene in the clowde / Of whiche glorye the Apostle maketh mencyon

y. Exo.xvj.c.d.

℣ Lorde: for what are we ℣ ye shuld murmure
agaynst vs. And moreouer spake Moses. At
euen the Lorde wyll geue you flesh to eate/ ℣
in the morynge bread ynough/ because the
Lorde hath hearde youre murmure which ye
murmur agaynst him: for what are we? your
murmuryng is not agaynst vs/ but agaynst
the Lorde.

And Moses spake vnto Aarō: Say vnto
all the cōpanye of the childrē of Israel, come
forth before ℣ Lorde: for he hath hearde your
grudgynges. And as Aaron spake vnto the
hole multytude of the childrē of Israel they
loked toward the wyldernesse: ℣ beholde/ the
glorie of the Lorde apeared in a clowde. And
the Lorde spake vnto Moses saying: I haue
hearde ℣ murmuring of ℣ childrē of Israel/
tell thē therfore ℣ saye that at euē they shall
eate flesh/ ℣ in the morning they shall be fyl-
led w bred/ ℣ ye shall knowe ℣ I am ℣ Lorde
℣ youre God. And at euen the quayles came ℣
couered the grounde where they laye. And in
the morynge the dewe laye rounde about the
hoste. * And when the dewe was fallē: behold
it laye vpon the grounde in the wyldernesse/
small ℣ rounde ℣ thyn as the hore frost on the
grounde. When the childrē of Israel sawe it
they sayde one to another: what is this? for
they wist not what it was. And Moses sayd:
* this is the bred which the Lorde hath geuē
you to eate. This is the thyng which ℣ Lord
hath cōmaunded/ that ye gather euery man
ynough for hym to eate: a gomer full for a
man accordynge to the nombre of you/ and
and gather euery man for them which are in
hys tente.

And the childrē of Israel dyd euen so/ and
gathered some more some lesse ℣ dyd mete it
with a gomer. * And vnto hym that had gathe
red moche remayned no thynge ouer/ ℣ vnto
hym ℣ had gathered lytle was ther no lacke:
but euery man had gathered sufficyētly for his
eating. And Moses sayde vnto thē: Se that
no man let oughte remayne of it tyll the mor
nynge. Not withstondyng they harkened not
vnto Moses: but some of them lefte of it vn-
tyll the morynng/ ℣ it waxte full of wormes
℣ stancke/ ℣ Moses was angry with them.

And they gathered it all morynges: euery
man as moche as suffysed for his eatyng. for
as soone as the * hete of the sonne came it
moulte. And the.vi. daye they gathered twise
so moch bred. ij. gomers for one man: ℣ rue-
lars of the multitude came ℣ tolde Moses.
And he sayde vnto thē: this is that which the
Lorde hath sayde: to morow is the Saboth
of the holye rest of ℣ Lorde: bake ℣ whych ye
wyll bake ℣ sethe ℣ ye wyll sethe/ ℣ ℣ which
remayneth lay vp for you. ℣ kepe it tyll the
morynge. And they layde it vp tyll the mor-
nyng as Moses bad. ℣ it stanke not/ nether
was there any wormes therin. And Moses
sayde: that eate this daye: for to daye it is the
Lordes Saboth: to daye ye shall fynde none
in ℣ feld. Sixe dayes ye shall gather it, for ℣
vij. is the Saboth: there shalbe none therin.

Notwithstondyng there wēt out of the peo
ple in the seuēth daye for to gather: but they
founde none. Then the Lorde sayde vnto Mo
ses: how long shall it be yer ye wyll kepe my
cōmaundementes ℣ lawes: * Se because ℣ * Exech.xx.b.
Lorde hath geuē you a Saboth, therfore he
geueth you the.vi. daye bred for two dayes.
Byde therfore euery man at home/ ℣ let no
man go out of his place the seuēth daye. And
the people rested the seuenth daye. And the G
house of Israel called it Man. * And it was * Nume.xi.b.
lyke vnto Corlander seede/ ℣ whyte/ ℣ ℣ taste
of it was lyke vnto wafers made with hony.

And Moses sayde: this is that whych the
Lorde cōmaundeth: fyll a Gomor of it/ that
it may be kept for youre childrē after you: ℣
they maye se the bred wherwith he fedd you
in wildernesse/ when he had brought you out
of the lande of Egypt. And Moses spake vn-
to Aaron: take a cruse ℣ put a Gomer full of
Man therin/ ℣ laye it vp before the Lorde to
be kept for youre children after you/ as the
Lorde cōmaunded Moses. And Aaron layde
it vp before the testymonye there to be kept.
* And the children of Israel ate man. xl. yere * ℣ Exod.xv.b
vntyll they came vnto a lande inhabited. And Iudith.v.c
so they ate Man, euē vntyll they came vnto
the borders of the lande of Canaā. And a Go-
mor is the tenth part of an Epha.

℣ The Israelits come into Raphidim. They grudge. Water is geuē them out of the rocke. Moses holdeth vp his handes ℣ they ouercome the Amalechytes.

℣ The.xvij. Chapter.

And all the company of the childrē of Israel went on their iourneys from the wildernesse of Syn at the commaundement of the Lorde/ ℣ pytched in Raphidim: where was no wa-
ter for the people to drincke. And the people chode wyth Moses and sayde: geue vs wa-
ter to drinke. And Moses sayde vnto them: why chyde ye wyth me/ and wherfore do ye
* tēpte the Lorde? There the people thyrsted for

a To tempte the Lorde/ is to prouoke the Lorde to be angry with them as Deut.vi.b

for water/ and murmured ageynst Moses & sayde: wherfore hast thou brought vs out of
B Egypte/ to kyll vs and oure children & oure catell with thyrste?

And Moses cried vnto the Lorde sayinge what shall I do vnto this people? they be all most redye to stone me. And the Lorde sayde vnto Moses: goo before the people / & take with the of the elders of Israel: and thy rodd wherwith thou smotest the ryuer take in thyne hande and goo. Beholde/ I will stonde there before the vpon a rocke in Horeb: and thou shalt smyte the rocke / and there shall come water out therof, & the people maye drynke

C * And Moses dyd euen so before the
a Nume.xx.b. Psal.lxxvij.b. elders of Israel. And he called the name of
& Lor.x.a. the place: Massa and Meriba: because of the chydyng of the children of Israel, and because they tempted the Lorde sayinge: is the Lorde amonge vs or not?

Then came Amelech & fought with Israel in Raphidim. And Moses sayde vnto Josua: chose out men and goo fighte wt Amelech. Tomorow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Josua dyd as Moses bade him / and foughte with the Amelechites. And Moses/
D Aaron and Hur went vp to the toppe of the hyll. And when Moses helde vp his hande/ Israel had the better. And when he late his hande doune/ Amelech had the better.

When Moses handes were weery / they tooke a stone & put it vnder him / and he satt doune there on. And Aaron and Hur stayed vp his handes / the one on the one syde and the other on the other syde. And his handes
* Judi.iiij.d. Sapien.xi.a Deute.xxv.d. were fayn vntill ꝑ sonne was doune.* And Josua discomfited Amelech and his people with the edge of his swerde.

And the Lorde sayde vnto Moses / write this for a remembraunce in a boke and tell it vnto Josua/ for I will put out the remembraunce of Amelech frō vnder heauen. And Moses made an alter and called the name
* That is/ the Lorde is he that exalteth. of it * Ichouah Nicci, for he sayde: the hande is on the seate of the Lorde / that the Lorde will haue warre with Amelech thorow out all generations.

¶ Jethros councell is receaued of Moses.

¶ The.xviij.Chapter.

Jethro the preest of Madiā Moses father in lawe herde of all ꝑ God had done vnto Moses and to Israel his people / how that the Lorde
* Exod.ij.d. & iiij.f. had brought Israel out of Egypte.* And he toke Ziphora Moses wyfe / after she was sente backe/ and hir.ij.sonnes / of which the one was called Gerson/ for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliezar: for the God of my father was myn helpe and delyuered me frō the swerd of Pharao. And Jethro Moses father in lawe came wt his two sonnes and his wyfe vnto Moses in to ꝑ wildernesse: where he had pitched his tente by ꝑ mount of God. And he sent worde to Moses: I thy father in lawe Jethro am come to the, & thy wyfe also & thy two sonnes wt her. And Moses went B
out to mete his father in lawe and dyd obeysaunce and kyssed him/ and they saluted etch other & came in to the tent. And Moses told his father in lawe all that the Lorde had done vnto Pharao & to the Egyptiās for Israels sake/ and all the trauayle that had happened thē by the waye and how the Lorde had delyuered thē. And Jethro reioysed ouer all the good which the Lorde had done to Israel, & because he had delyuered thē out of the hāde of the Egyptians. And Jethro sayde: blessed be the Lorde which hath delyuered you out of the hand of the Egyptians and out of the hande of Pharao/ which hath delyuered his people frō vnder the power of the Egyptiās. Now I knowe that the Lorde is greater thē all goddes for because ꝑ they dealt prowdly with thē. And Jethro Moses father in lawe offred burntofferyngs & sacrifyces vnto God And Aaron & all the elders of Israel cam to eate bred wt Moses father in law before God

And it chaunced on the morow / that Mo- C
ses satt to iudge ꝑ people/ & the people stode aboute Moses from morninge vnto euen. Whē his father in lawe sawe all that he dyd vnto the people / he sayde: what is this that thou doest vnto the people? why syttest thou thy self & lettest all the people stonde aboute the from morninge vnto euen? And Moses sayd vnto his father in lawe: because the people came vnto me to seke councell of God. For whē they haue a matter / they come vnto me / and I must iudge betwene euery mā & his neygboure/ & must shewe them the ordinaunces of God & his lawes.

And his father in lawe sayde vnto him: it is not well ꝑ thou doest. Thou doest vnwysely & also this people that is wt the: because the thinge is to greuous for the * & thou art not able to do it thy selfe alone. But heare my voyce/ and I will geue the councell/ and God shalbe with the. Be thou vnto the people to Godward / and bringe the causes vnto God and prouyde them ordinaunces and lawes/ and shewe thē the waye wherin they must walke and the werkes that they must doo. Moreouer seke out amonge all the peo- D
ple / men of actiuite a which feare God and men that are true and hate couetousnes: & make thē heedes ouer the people captaynes ouer thousandes ouer hūdredes, ouer fyftie & ouer ten. And let them b iudge the people

* Deut.i.b.

a. The condycions that Judges shuld haue
b. To Judge: looke in Gene. xlix.c.

at all seasons: If there be any greate matter let the̅ bringe that vnto the, & let them iudge all small causes them selues & ease thy selfe & let them bere with the. If thou shalt do this thing then thou shalt be able to endure that which God chargeth the with all & all this people shall goo to their places quietly.

And Moses hearde the voyce of his father in lawe/and dyd all that he had sayd/& chose actyue men out of all Israel and made them heedes ouer the people/captaynes ouer thou sandes ouer hundreds ouer fyftye and ouer ten. And they iudged the people at all seasons/& broughte the harde causes vnto Moses:& iudged all small maters them selues. And than Moses let hys father in lawe departe/and he went in to his awne lande.

¶ The chyldren of Israel come to the mounte Sinai. The people of God are holy & a royall priesthode. He that toucheth the hill dyeth. God appereth vnto Moses vpon the mounte in thonder & lyghtenyng.

¶ The.xix. Chapter.

In the thyrde moneth after the chyldre̅ of Israel were gone out of Egypt: the same daye they came in to the wyldernesse of Sinai. * For they were departed frō Raphidim / & were come to the desert of Sinay and had pitched their tentes in the wyldernesse. And there Israel pitched before the mounte. And Moses wēt vp vnto God. And ꝧ Lorde called to hym out of the moūtayne, saying: thus saye vnto the house of Iacob, & tell the chyldren of Israel: ye haue sene what I dyd vnto the Egyptiās and how I toke you vp vpon egles wynges/ & haue brought you vnto my selfe. Now therfore yf ye wyll heare my voyce & kepe myne appoyntemēt: ye shall be myne awne aboue all nacions, for all the erth is myne.) Ye shall be vnto me a kyngdome of prestes & an holy people: these are the wordes which thou shalt saye vnto the chyldren of Israel.

* Gen.xxxiij.c

And Moses came & called for the elders of Israel/& layde before the̅ all these wordes which the Lorde had cōmaunded hym. And the people answered all to gether and sayde: All that the Lorde hath sayde/ we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo / I wyll come vnto the in a thycke clowde/ that the people maye heare when I talke with the & also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde.

a. To sanctyfye is here to purge & clense them from the fylthynes of bothe their body and garmentes as is in this same chapter beneth at. d. & xxxi. c.

And the Lorde sayde vnto Moses: Go vnto the people & sanctyfye them to daye & to morow & let them wash their clothes: that they maye be redy agaynst the thyrde daye. For the thyrde daye ꝧ Lorde will come doune in the syght of all the people vpon mounte

Synai. And set markes rounde about the people & saye: beware that ye go not vp in to the mounte/ & that ye touch not the bordres of it/ for whosoeuer toucheth the mounte/ shall surely dye. There shall not an hande touch it/ but that he shall ether be stoned or elles shot thorow: whether it be beast or man/ it shall not lyue / when the horne bloweth: than let them come vp in to the mountayn.

And Moses went downe from the mounte vnto the people and sanctyfyed them/ & they washed their clothes: And he sayde vnto the people: be redye agaynst the thyrde daye/ & se that ye̅ come not at youre wyues. And the thyrde daye in the morning there was thunder & lyghtenyng & a thicke clowde vpō the moūte & the voyce of the horne waxed exceadyng lowde & all the people that was in the hoste was afrayed. And Moses brought the people out of the tentes to mete with God, & they stode vnder the hyll.

b. Come not at youre wyues / that is when ye wyll serue the Lorde ye shal put frō you all lustes and fleshly concupiscences geuing youre selfe holy to prayer & abstynence as Paul teacheth. 1. Corint. vij. c that they that haue wyues shulde be as though they had none.

And mounte Sinai was all to gether on a smoke: because the Lorde descended downe vpō it in fyre. And the smoke therof ascended vp as it had bene the smoke of a kylne/ & all the mount was exceadyng fearfull. And the voyce of the horne blewe & waxed lowder & lowder. Moses spake & God answered hym & ꝧ with a voyce. And ꝧ Lorde came downe vpon mounte Sinai/ euē in the toppe of the hyll/ & called Moses vp into the toppe of the hyll. And Moses went vp.

And ꝧ Lord sayde vnto Moses: go downe & charge the people that they presse not vp vnto the Lorde for to se hym / & so many of thē perish. And let ꝧ prestes also which come to the Lordes presence sanctyfye thē selues: lest the Lorde smyte thē. Then Moses sayde vnto the Lorde: the people can not come vp in to ꝧ moūte Sinai for thou chargedest vs saying: set markes about the hyll/ & sanctifie it. And the Lorde sayde vnto hym: awaye/ & get the downe: & come vp both thou & Aaron with the. But let not the Prestes & the people presume for to come vp vnto the Lorde: lest he smyte them. And Moses went downe vnto the people/ and tolde them.

¶ The.x. commaundementes are geuen. The altare of erth.

¶ The

¶ The.xx.Chapter.

*Deute.v.a. Psal.lxxx.b. Leuitt.xxvi.a Psal.xcvi.b.

AND God spake all these wordes & sayd: I am ỳ Lorde thy God which haue brought the out of the lande of Egypte and out of the house of bondage. Thou shalt haue none other goddes in my syght. Thou shalt make the no graue ymage nether any symilitude ỳ is in heauē above ether in the erth benethe or in the water that is benethe the erth. Se that thou nether bowe thy sylf vnto them nether serue thē: for I the Lorde thy God am a *gelouse God, & vyset the synne of the fathers vpon the chyldrē vnto the thyrd and fourth generacyon of thē that hate me: and yet shewe mercye vnto thousandes amōge them that loue me and kepe my commaundmentes.

a. I am gelouse that is: I am the Lorde that watcheth and looketh narowly vnto your workes / & wyll punysshe accordyngly and angrye. B that feruently loueth your goodnes & will reward it aboundātly.

Thou shalt not take the name of ỳ Lorde thy god in vayne for ỳ Lorde will not holde him gyltelesse that taketh his name in vayne. *Remēbre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour & do all ỳ thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God in it thou shalt do no maner worke: nether thou nor thy sonne nor thy doughter nether thy man seruaunte nor thy mayde seruaunte, nether thy catell nether yet the straunger ỳ is within thy gates. For in sixe dayes ỳ Lorde made both heauen & erth & the see & all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye & halowed it. b Honoure thy father and thy mother ỳ thy dayes may be longe in the lande which the Lorde thy God geueth the.

b. To honor father and mother not only to shew obedience to them: ¶ but also to helpe them in their age yf they be poore & nedy / as Ephe. vi. a. Colo. iij. d. Mar. vij. b. Mat. xv. c. Roma. xiij b.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false wytnesse agenst thy neghboure.

Thou shalt not couet thy neghbours house: nether shalt couet thy neghbours wyfe hys man seruaūte his mayde his oxe, hys asse or oughte that is his.

*Deute v. c. Hebr. xij. c.

And all the people sawe the thunder & the lyghtenynge & the noyse of ỳ horne / & howe the mountayne smoked. And when ỳ people sawe it / they remoued & stode a ferre of and sayde vnto Moses: talke thou with vs & we will heare but let not god talke with vs lest we dye. And Moses sayd vnto ỳ people feare not / for god is come to proue you / & that his feare maye be amonge you ỳ ye synne not.

*Deut. xviij. c

And the people stode a ferre of / & Moses wēt in to the thicke clowde where God was. And the Lord sayde vnto Moses: thus thou shalt saye vnto the chyldrē of Israel: Ye haue sene how that I haue talked with you from out of heauē. Ye shall not make therfore vnto me goddes of syluer nor goddes of golde: in no wyse shall ye do it.* An alter of erth thou shalt make vnto me and theron offer thy burntofferynges & thy peace offerynges / & thy shepe and thyne oxen. And in all places where I shall put the remembraūce of my name thither I will come vnto the & bles se the. But and yf thou wylt make me an alter of stone / se thou make it not of hewed stone / for yf thou lyfte vp thy tole vpō it / thou shalt polute it. Moreouer thou shalt not goo vp with steppes vnto myne alter / that thy nakednesse be not shewed there on.

* Deute. xxvij. & Josu. viij. f. * Gene. xij. b.

¶ Tempozall and cyuile ozdinaunces.

¶ The.xxi. Chapter.

THese are the lawes which thou shalt set before the. *If thou bye a seruaūte that is an hebrue / syxe yeres he shall serue / & the seuenth he shall goo out fre payinge nothinge. If he came alone / he shall goo out alone: If he came maried, his wyfe shall goo out with him. And yf his master haue geuen hym a wyfe & she haue borne hym sonnes or doughters: then ỳ wyfe & hyr childrē shalbe hir masters & he shall goo out alone. But and yf the seruaunte saye I loue my master & my wyfe & my childrē, I wyll not goo out fre. Then let his master bringe him vnto the a Godds / and sett hym to the doore or the dorepost / & bore his eare thorow with a naule, and let him be his seruaunte for euer.

Lawes. *Deute. xv. c. Jere. xxxiij. c Leuitici. xxv f

a. Judges and princes are called in the scripture often tymes goddes: because they receaue their office of God / as in Exo. xxij. b. which the apostle calleth the mynisters of God. Roma. xiij. a

If a mā sell his doughter to be a seruaūte: she shall not goo out as the men seruauntes doo. If she please not hir master / so that he hath geuē her to no mā to wife, then shall he let hir go fre: to sell her vnto a straūge nacyō shall he haue no power / because he despyted her. If he haue promysed her vnto hys sonne to wyfe, he shall deale with her as men do with their doughters. If he take hym another wife / yet hir fode / raymēt & dutie of mariage shall he not mynisshe. If he do not these thre vnto her, then shall she goo out fre & paye no money.* He ỳ smyteth a man ỳ he dye / shall be slayne for it. If a mā laye not awayte but God delyuer him in to his hāde / then I wyll poynte the a place whether he shall fle. If a man come presumptuously vpon his neyghboure & slee him with gyle / thou shalt take him fro myne alter that he dye. And he that smyteth his father or his mother / shall dye for it.

B

*Deute. xix. a

He that stealeth a man & selleth him (yf it be proued vpon hym) shall be slayne for it. *And he that curseth his father or mother / shall be put to deth for it. If men stryue together & one smyte another wyth a stone or with his fyste / so that he dye not / but lyeth in bedd: yf he ryse agayne & walke wythout vpon his staffe then shall he that smote him go quyte: saue only he shall bere his charges

* Leuitt. xx. d. Prouer. xx. c. Math. xv: a. Mar. vij. b.

whyle he laye in bed & paye for his healyng.

If a mā smyte his seruaūte or hys mayde wt a staffe & they dye vnder his hād/ it shalbe ¶ auenged. But and yf they cōtinue a daye or two/it shall not be auenged for they are hys money. When men stryue & smyte a woman wt chylde so that hyr frute departe frō her & yet no mysfortune followeth: then shall he be mersed, accordynge as the womans husbond will laye to his charge/ & he shall paye as ỳ dayes men appointe him. But * and yf any mysfortune followe / then shall he paye lyfe for lyfe/eye for eye/ toth for toth / hande for hand, fote for fote, burnynge for burnynge/ wounde for wounde and strype for strype.

*Leui.xxiiij.c Deute.xix.d & Mat.v..f.

If a mā smyte his seruaunte or hys mayd in the eye & put it out, he shall let thē goo fre for the eyes sake. Also yf he smyte out his seruauntes or his maydes toth/ he shall lett thē go out fre for the tothes sake. If an ore gore a man or a womā that they dye, then the* ore shalbe stoned/ & hys flesh shall not be eaten: and his master shall go quyte.

*God so abhorreth murther/ that the vnreasonable beastes must dye therfore. And their flesh cast awaye

If the ore were wont to rumme at men in tyme past & it hath bene tolde hys master / & he hath not kepte hym / but ỳ he hath kylled a man or a womā: then the ore shalbe stoned and hys master shall dye also. If he be lett to a summe of money/ then he shall geue for ỳ delyueraunce of his lyfe/accordynge to all ỳ is put vnto him. And whether he hath gored a sonne or a doughter, he shalbe serued after the same maner. But yf it be a seruaunt or a mayde that the ore hath gored / then he shall geue vnto their master the summe of xxx.* sycles/ & the ore shall be stoned.

*Sicle/after the Iewes is accounted but after the grekes & Latynes it is but the fourth part of an ounce. And it cōteyneth .xx. grees as in Ero.xxx. whych is ten penee sterlyng or therabouts

If a man open a well or dygge a pyt & couer it not, but that an ore or an asse fall therin / the owner of the pyt shall make it good & geue money vnto their master / and the dead beest shalbe his.

If one mans ore hurte anothers ỳ he dye: then they shall sell the lyue ore & deuyde the money & the deed ore also they shall deuyde. But & yf it be knowē that the ore hath vsed to pushe in tymes past, then because hys master hath not kepte him/ he shall paye ore for ore/and the deed shalbe his alone.

¶ Here lyke lawes as are in the chapter aboue.

¶ The.xxii. Chapter.

If a man steale an ore or shepe and kylle it or selle it / he shall restore v. oxen for an ore and.iiii. shepe for a shepe. If a thefe be founde breakynge vp & be smyttē that he dye/ there shall no bloude be shed for hym: except the sonne be vp when he is founde / then there shalbe bloude shed for hym.

Thefte.

A thefe shall make restitucyon: If he haue not wherwith / he shalbe sold for his theefte. If the thefte be founde in his hāde alyue (whether it be ore / asse or shepe) he shall restore double. If a mā do hurte felde or vyneyarde/ so that he put in his beest to fede in another mans felde: of the best of his owne felde/ and of the best of hys awne vyneyarde / shall he make restytucyon.

If fyre breake out & catch in thornes/ so that the stackes of corne or the stondynge corne or felde be consumed therwith: he that kyndled the fyre shall make restytucyon.

If a man delyuer his neighboure money or stuffe to kepe/ & it be stolen out of his house: If ỳ theefe be foūde/ he shall paye double. If the theefe be not founde / then the goodmā of the house shalbe brought vnto the goddes & swere/ whether he haue put hys hande vnto his neighbours good.

And in all maner of trespace/ whether it be ore, asse/ shepe / rayment or ony maner lost thynge which another chalengeth to be his/ the cause of both parties shall come before the goddes. And whō the goddes cōdemne: ỳ same shall paye double vnto his neighboure.

If a man delyuer vnto his neighboure to kepe/ asse/ ore/ shepe or what soeuer beest it be & it dye or be hurte or dryuen awaye and no man se it. then shall * an othe of the Lorde goo betwene them, whether he haue put his hande vnto his neighbours good: & the owner of it shall take the othe, and the other shall not make it good: If it be stollē frō him/ then he shall make restitucion vnto the owner. If it be torne with wylde beestes / then let hym bryng recorde of the torynge: & he shall not make it good. When a mā borroweth ought of his neighbour yf it be hurte or elles dye and yf the owner therof be not by he shall make it good: If the owner therof be by / he shall not make it good namely yf it be an hyred thynge and came for hyre.

* An othe is the ende of stryfe and dout vpon wherwith is lawfull to be ¶ done when it is ether to the glorie of God or profyte of our neyboure or for the comen wealth or elles not / as Mat.v.f

If a man begyle a mayde that is not betrouthed & lyt with her, he shall endote her/ and take her to his wyfe: If hir father refuse to geue her vnto hym / he shall paye money accordynge to the dowre of virgens.

Witches

Thou shalt not suffre a witch to lyue. Who soeuer lyeth with a beest shalbe slayne for it He that offreth vnto ony goddes saue vnto ỳ Lorde only let him dye without redēpciō.

*Leui.xix.g.

*Ye shall not a straunger nether oppresse hym for ye were straungers in the land of Egypt.

*zacha.vij.c

*Ye shall trouble no wedowe nor fatherlesse chylde: *If ye shall trouble them: they shall crye vnto me & I will surely heare their crye & then wyll my wrath ware hoote & I wyll kyll you with ỳ swerde & youre wyues shall be wedowes and youre chyldren fatherlesse.

Let all oppressors of the poore take hede to this texte.

If thou lende money to ani of my people ỳ is poore by ỳ, thou shalt not be as an vsurer vnto

Pledges.

vnto hym, nether shalt oppresse him with vsery. If thou take thy neyghbours rayment to pledge, se þ thou delyuer it vnto hym agayn by that the sonne goo doune. For that is hys couerlet only: euē the raymēt for his skinne wherin he sleepeth: or els he will crye vnto me and I wyll heare him, for I am mercyfull.

Thou shalt not raile vpon the goddes, nether curse the ruler of thy people.

b. By tythes & fyrst frutes are vnderstōde geuynge of thākes wherby the heart knowledgeth & confesseth to haue receaued it of God / as in 1. Timo. iiij. a

Thy[b] fruit (whether they be dyre or moyst) se thou kepe not backe. Thy firstborne sonne thou shalt geue me: lykewyse shalt thou doo of thyne oxen and of thy shepe. Seuē dayes it shall be with the dame / and the.viij. daye thou shalt geue it me. Ye shalbe holye people vnto me, and therfore shall ye eate no flesh þ is toorne of beestes in þ felde. But shall cast it to dogges.

Here I set no sonne: because I wolde all men shuld reade the chapter thorow oute, and the two that are next before also.

The.xxiij. Chapter.

False wytnesse.

Thou shalt not accepte a vayne tale, nether shalt put thyne hande wt the wycked to be an vnryghteous wytnesse. Thou shalt not folowe a multytude to do euell: nether answere in a mater of plee that thou (wolde) to folow many, turne a syde fro þ trueth, nether shalt thou paynte a poore mans cause.

a Deutero. xvj. a

* When thou metest thyne enemies oxe or asse goynge a straye, thou shalt bringe them to him agayne. If thou se thyne enemies asse lyke vnder his burthē / thou shalt not passe by and let him alone: but shalt helpe hym to lyfte hym vpagayne.

Thou shalt not hynder the ryghte of the poore that are amonge you in their sute.

Kepe the ferre from a false mater / & the innocent & righteous se thou sley not, for I wyll not iustifye þ wicked. Thou shalt take no[a] gyftes, for gyftes blynde the seynge & peruerte the wordes of the ryghteous.

a By receauyng of gyftes is vnderstande all thynge by which one seketh hys awne profyte and honoure and not godes / as in Deute. xvi. d. xvij. d & Exo. xxiij. b

Thou shalt not oppresse a straunger, for I knowe the herte of a straūger, because ye were straūgers in Egypte. Sixe yeres thou shalt sowe thy lande & gather in the frutes therof: & the seuēth yere thou shalt let it rest & lye styll, that the poore of thy people maye eate, and what they leaue, the beestes of the felde shall eate: In lyke maner thou shalt do with thy vyneyarde and thyne olyue trees.

Sixe dayes thou shalt do thy worke and the seuenth daye thou shalt kepe holye daye, that thyne oxe & thyne asse maye rest and the sonne of thy mayde & the straunger maye be refreshed. And in all thynges þ I haue sayd vnto you be circūspecte. And make no rehersall of the names of straunge goddes, nether let any mā heare thē out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere.* Thou shalt kepe the feast of swete breed that thou eate vnleuended bred.vij. dayes longe as I cōmaunded the in the tyme appoynted of the moneth of Abib / for in that moneth thou camest out of Egypte: * & se þ no mā apeare before me empte. And þ feast of Heruest / whē thou reapest the fyrst frutes of thy laboures which thou hast sowne in þ felde. And the feast of ingatherynge, in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

* Exo. xxiij. c. & xxxiiij. c

* Exo. xxxiij. c

Dcu. xvi. d

Thre tymes in a yere shall all thy menchildren appere before the Lorde Jehouah.

* Thou shalt not offer the bloude of my sacrifyce with leuended bred: nether shall the fatt of my feast remayne vntyll the morowe. * The fyrst of the fyrst frutes of thy land thou shalt bringe in to the house of the Lord thy God* thou shalt also not sethe a kydd in hys mothers mylke.

* Exo. xxxiij. b

* That is: thou shalt not sethe it so longe as it soucketh or as longe tyme: they shuld not vyll bothe the dames & the kyd.

Beholde I sende myne angell before the, to kepe the in the waye, & to bringe the in to þ place which I haue prepared. Beware of him & heare his voyce & angre him not: for he wyll not spare youre mysdedes / yee and my name is in him. But & yf thou shalt herken vnto his voyce & kepe all þ I shall tell the / thē I wylbe an enimye vnto thyne enemies and an aduersarie vnto thine aduersaries. When myne angell goth before the and hath brought the in vnto the Amorites / Hethites, Pherezites / Canamites / Heuites & Jebusites & I shall haue destroyed them / se thou worshippe not their goddes, nether serue thē nether do after þ workes of thē but ouerthrowe thē & breake doune the places of thē. And se that ye serue the Lorde youre God / & he shall blesse thy bred & thy water / & I wyll take all sycknesses awaye frō amonge you.

D

Moreouer there shalbe no woman childlesse or vnfruteful in thy land / & þ nombre of thy dayes I wyll fulfyll. I wyll sende my feare before the and will slyll all the people whether thou shalt go. And I will make all thyne enemies turne their backes vnto the / & I wyll sende b hornettes before the / & they shall dryue out the Heuites / the Canamites & the Hethites before the. I will not cast thē out in one yere lest þ lāde growe to a wildernesse: & the beestes of the felde multiplie vpō the. But a lytle & a lytle I will dryue thē out before the / vntyll thou be increased & thou mayst enherete the land. And I will make thy costes frō the red see vnto the see of the Philistines and from the deserte vnto the ryuer. I wyll delyuer the inhabiters of the lande in to thyne hande / & thou shalt dryue them out before the. * And thou shalt make none appoyntmēt with them nor with their goddes.

b. A horet is lyke a waspe the is of a more venemous nature & stynger moche sorer / as in Deute. vij. c

* Josue. xxiij. c.

* Deute. vij. a. Exo. xxxiij. b.

Nether

Nether shall they dwell in thy lãde/ lest they make the synne agaynst me: for yf thou serue their goddes* it wyll surely be thy decaye.

*Exo.f.b

¶ Moses assendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

¶ The.xxiiii.Chapter.

A Ed he sayde vnto Moses: come vnto the Lorde both thou and Aaron/ Nadab & Abihu/ & the.lxx. elders of Israel/ and worshyppe a ferre of.

And Moses went hym selfe alone vnto the Lorde, but they came not nye / nether came the people vp with him.* And Moses came & tolde the people all the wordes of ỹ Lorde & all the lawes. And all ỹ people answered with one voyce & sayde: all the wordes which the Lorde hath sayd will wee doo. Then Moses wrote all the wordes of the Lorde & rose vp early and made an alter vnder the hyll / & xii. piles acordynge to the nombre of the.xii tribes of Israel / and sent yonge men of the childre of Israel to sacrifyce burntoffrynges and to offer[a] peaceoffrynges of oxen vnto the Lorde. And Moses toke halfe of the bloude & put it in basens and the other halfe he syrenkeld on the alter.

*Exo.fix.a

a. Peaceoffrynges is to say to the God towarde me, to be at peace wyth them: to forgeue the synne: or sacrifyce of peace offrynges come with ye for peace offrynged after victorie in battayle/ as afore in the.xviii. chapter. d. and here after xxix. b.

And he toke the boke of the appoyntmẽt & red it in the audience of ỹ people. And they sayd. All ỹ the Lorde hath sayde, we will do & obeye. And Moses toke the bloude and sprynkeld it on the people and sayde: beholde / this is the bloude of the appoyntment which the Lorde hath made wt you apõ all these wordes

B Then went Moses & Aaron, Nadab and Abihu and the.lxx. elders of Israel vppe and [b] sawe the God of Israel and vnder his feate as it were a brycke worke of Saphir & as it were the facyõ of heuẽ when it is cleare/ & vpon the nobles of the childrẽ of Israel he sett not his hande. And when they had sene God they ate and dronke.

b. They sawe God, that is: they sawe wt certayne wt certayne token that he was there present and they sawe him as in a vision / not in his godly substance: but as it were by a certayne reuelacion.

And the Lorde sayde vnto Moses: come vp to me in to the hyll and be there, & I wyll geue the tables of stone and a lawe and commaundmẽtes which I haue wrytte to teach thẽ. Then Moses rose vppe & his minister Josua, & Moses went vppe in to the hyll of God/ & sayd vnto the elders: tarye ye here vntyll we come agayne vnto you: And beholde here is Aaron & Hur wyth you. If any man haue any maters to do/ let him come to thẽ.

C When Moses was come vp in to ỹ moũte / a clowde couered the hyll and the glorye of the Lorde abode vpon mounte Sinai, and the clowde couered it.vi. dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was lyke cõsumynge fyre on the toppe of the hyll in the syghte of the chyldren of

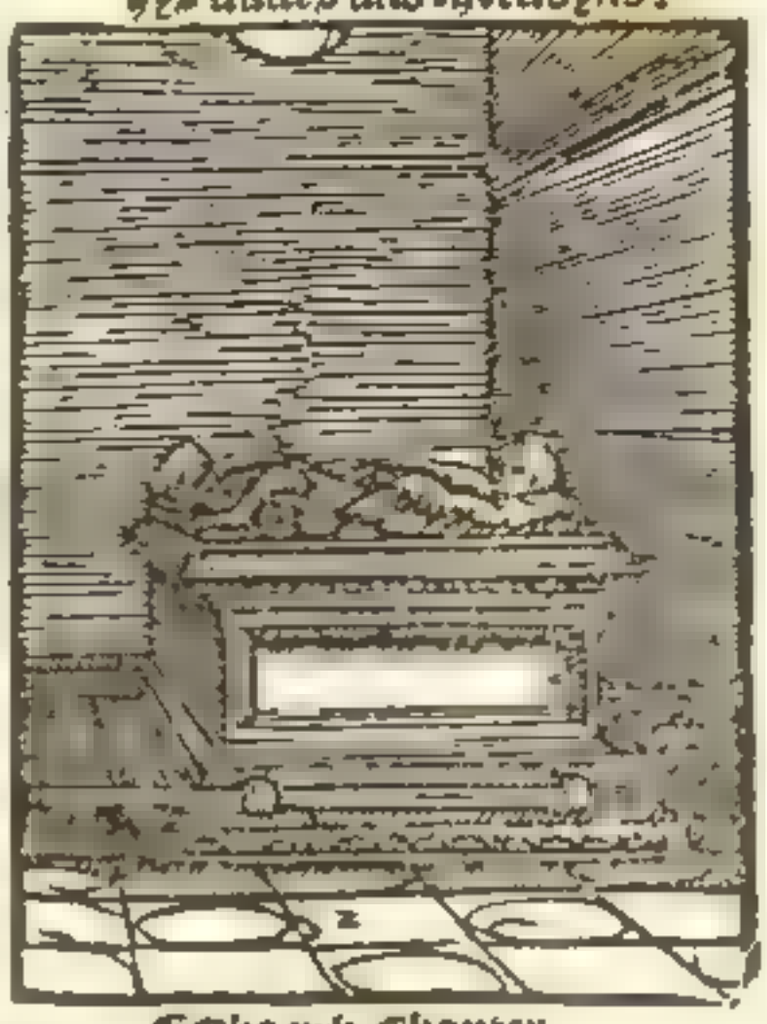
c Of this glorie is spoken afore i the.xvi. Chapter. c.

Israel* And Moses went in to the mountayne. And Moses was in the mounte. xl. dayes and. xl. nyghtes.

*Exo.xxxiij.

¶ The Lord sheweth Moses the fassyon of the holy place and the thynges pertaynynge therto.

¶ The forme of the arke of wytnesse with hys staues and cherubyns.



¶ The.xxv. Chapter.

Ed the Lorde talked with Moses sayinge: speake vnto the childre of Israel that they geue me an heue offrynge/ & of euery man ỹ geueth it willingly with his herte / ye shall take it.

I

* And this is the heue offrynge which ye shal take of them: gold, syluer and brasse: and Iacyncte coloure / scarlet / purpull / bysse and gootes here: rams skynnes that are red / and the skynnes of taxus and sethim wodd / oyle for lightes / and spices for a noyntynge oyle and for swete cense: Onix stones and sett stones for the *Ephod and for the brestlappe.

*Exo.xxxv.a

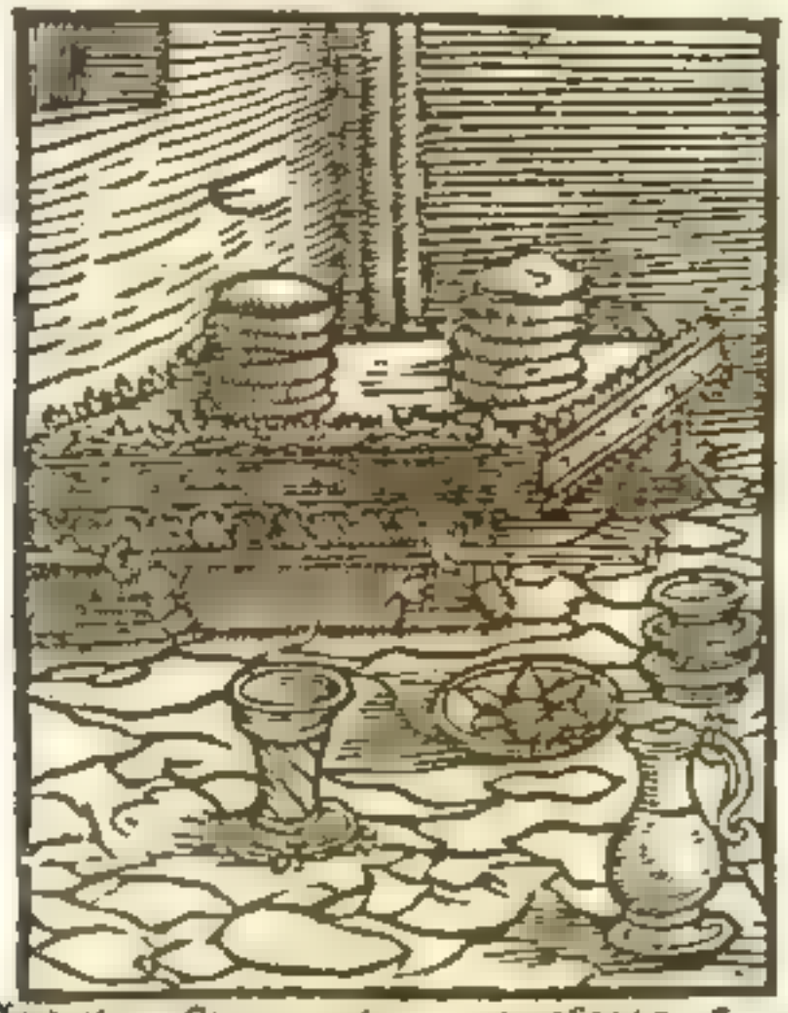
* Ephod is a garment lyke an amyce.

And they shall make me a sanctuary/ that I maye dwell amonge them. And I shall shewe the the facion of the habitacõ and of all the ornamentes therof, euen so se that ye make it in all thynges. And they shall make an arke of sethim wodd. ii. cubites & an halfe long/ a cubyte & an halfe breade & a cubyte & an halfe hye. And thou shalt ouerleye it wt pure gold both within & without/ & shalt make an hye vpõ it a crowne of gold roũde aboute. And thou shalt cast. iiii. ringes of golde for it and put them in the. iiii. corners therof ii. ringes on the one syde of it and. ii. on the other. And thou shalt make staues of sethim wodd and couer them with golde / and put the staues in the ringes alonge by the sydes of the arke/ to bere it with all. And ỹ staues shall abyde in the ringes of the arke/ & shall not be taken awaye. And thou shalt put in the arke/ ỹ witnesse which I shall geue the.

B

And

¶ The table of shewbreed with the loues of breed vpon it/ and his other vessels.

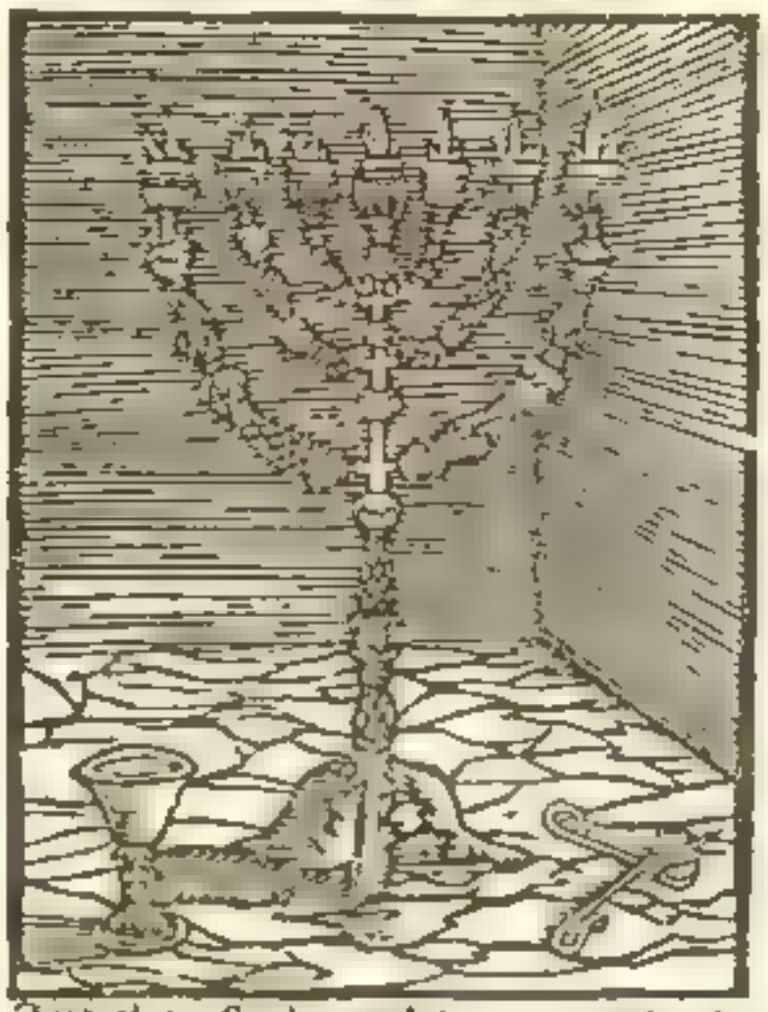


And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubyte and an halfe brode. And make. ij. cherubyns of thycke golde on the. ij. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of ꝑ mercyseate: so se that thou make them on the. ij. endes therof. And the Cherubyns shall stretch their wynges abrode ouer an hye / and couer the mercyseate wyth their wynges/ & their faces shall loke one to another: euē to the mercyseate warde / shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke / & in the arke thou shalt put ꝑ wytnesse which I wyll geue the.

There I wyll mete the and wyll comon with the from vpon the mercyseate from be twene the two cherubyns which are vpon the arke of wytnesse/ of all thynge which I wyll geue the in commaundment vnto the chyldren of Israel.

Thou shalt also make a table of sethym wod of two cubytes longe and one cubytt brode and a cubytt and an halfe hye. And couer it with pure gold and make there to a crowne of golde rounde aboute. And make vnto that an whope of. iij. fyngers brode/ rounde aboute / And make a golden crowne also to ꝑ whope roūde aboute. And make for it. iiij. rynges of golde and put them in the corners that are on the. iiij. fete therof: euen harde vnder the whope shall the rynges be/ to put in staues to bere the table wᵗ all. And thou shalt make staues of Sethim wood & ouerlaye them wyth golde / that the table maye be borne with them. And thou shalt make his dilles/ spones/ pottes & flatpeces to poure out withall, of fyne gold. And thou shalt sett vpon the table / shewbreed before me alwaye.

¶ The facion of the candelsticke with his lampes snoffers and other necessaryes.



And thou shalt make a candelstycke of pure thicke golde with his shaft, braūches/ bolles / knoppes and flours proceadynge there out. Syx braūches shall procede out of the sydes of the candelsticke. iij. out of the one syde and. iij. out of the other. And there shalbe. iij. cuppes lyke vnto almondes wyth knoppes and flours vpon euery one of the vi. braunches that procede out of the candelstycke: & in the candelstycke selfe. iiij. cuppes lyke vnto almondes with their knoppes and flours: that there be a knope vnder euery. ij. braūches of the syx that procede out of the candelstycke. And the knoppes & the braunches shalbe all to gether / one pece of pure thycke golde.

And thou shalt make. vij. lampes and put them an hye there on to geue lighte vnto the other syde that is euer agaynst it: wᵗ snoffers & fyre pannes of pure golde. And an hundred pounde weyghte of fyne golde shall make it with all the apparell. * And se ꝑ thou make them after the facyon that was shewed the in the mounte.

* Hebr. vij. a. Exo. xxv. f.

¶ This chapter also describeth the thynges pertaynynge to the holy place.

The xxvi. Chapter.

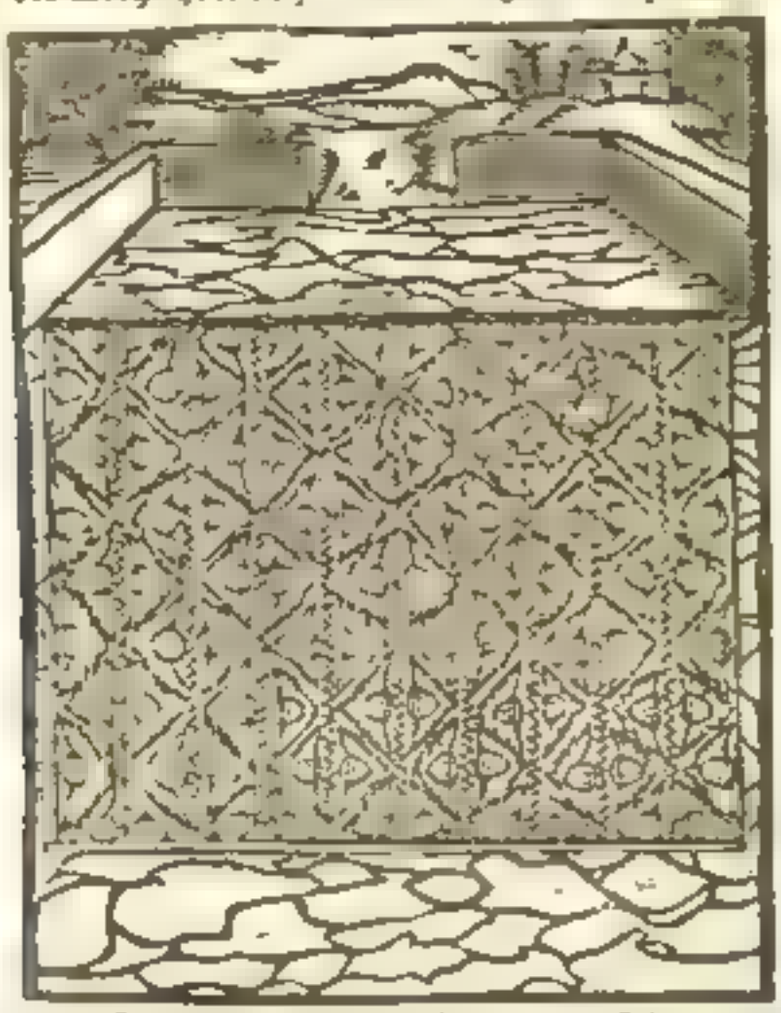
And thou shalt make an habitacion wᵗ ten curtaynes of twyned+byse/ & Iacynct scarlet and purpull / & shalt make them wyth cherubyns of brodered worke. The lenghte of a curtayne shalbe. xxviij. cubytes / and the brede. iiij. and they shalbe all of one measure: fyue curtaynes shalbe coupled to gether one to another: and the other fyue likewyse shalbe coupled together one to another.

+ Wylle loke in xxxv. of Exo.

a. Iacynct is a floure that we call: a vyolet: & it is also a precious stone of the colour therof: but here it is taken only for the colour of Iacynct of which colour the curtaynes shuld be of as afore i the. xxv. &

then

¶ The forme of the ten curtaynes of the tabernacle with their Cherubins & fyftie loupes.



B Then shalt thou make loupes of Jacyncte coloure / a longe by the edge of the one curtayne euen in the selluege of the couplinge courtayne. And lykewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde. Fyftye loupes shalt thou make in ỹ one curtayne/ & fyftie in the edge of the other that is couppled therwith on the other syde: so that the loupes be one ouer agenste a nother. And thou shalt make fyftie buttons of golde / & couple the curtaynes to gether with ỹ buttons: that it maye be an habitacyon.

And thou shalt make.xi. curtaynes of gotes heere / to be a tente to couer the habitacion. ¶ The lenght of a curtayne shalbe xxx.cubites/ & the bredeth.iiij.& they shalbe all.xi.of one measure. And thou shalt couple v.by thē selues, & the other fyve by them selues/ & shalt double the fyxte in the fore frōt of ỹ tabernacle. And thou shalt make fyftye loupes in the edge of the vtmost curtayne on the one syde: euē in the couplinge courtayne: & as many in the edge of the couplynge curtayne on the other side. And thou shalt make fyftie buttones of brasse and put thē on the loupes / and couple the tent to gether wyth all/ that there may be one couerynge.

¶ And the remnaunt that resteth in the curtaynes of the tente: euē the bredeth of halfe a curtayne ỹ resteth shalbe lefte on ỹ backe sydes of the habitacion: a cubyte on the one syde & a cubite on the other syde/ of that that remayneth in the length of the curtaynes of ỹ tabernacle/ which shall remayne of ether syde of the habitacion to couer it with all.

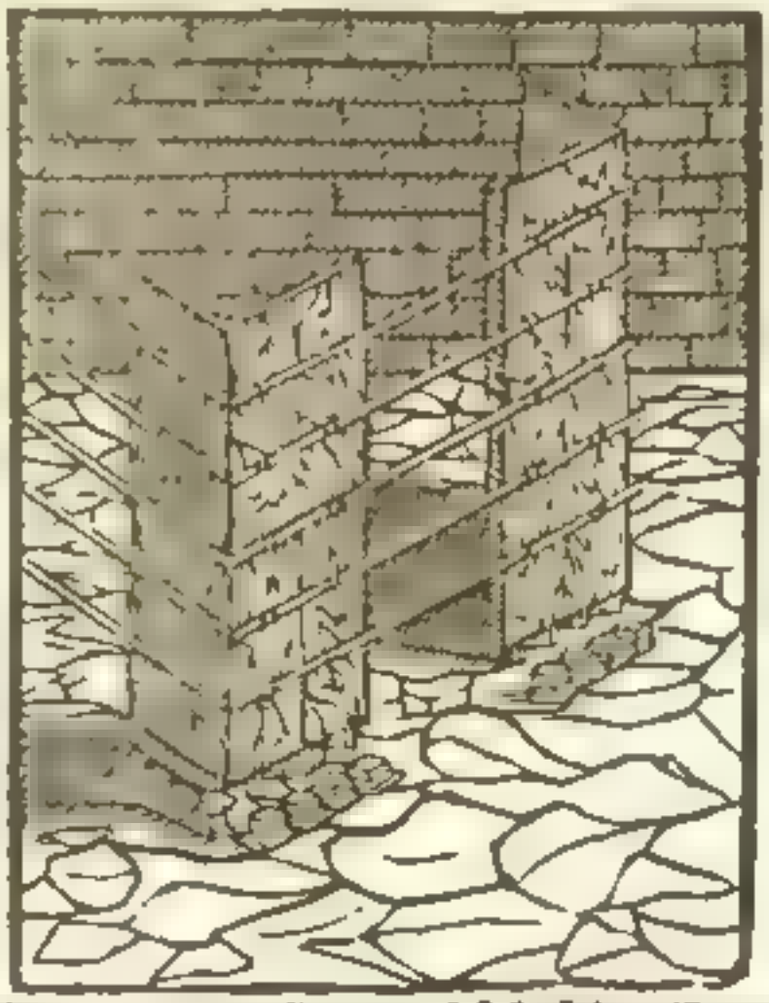
D And thou shalt make another couerynge for the tente of rams skynnes dyed red: & yet another aboue all of taxus skynnes.

And thou shalt make bordes for the habitacion of settym wod to stode vp ryghte: ten cubytes longe shall euery borde be/ & a cubite & an halfe brode. Two fete shall one borde haue to couple thē together wt all & so thou shalt make vnto all ỹ bordes of ỹ habitaciō.

¶ The facion of the bordes of the tabernacle wyth their fete/ sockettes and barres.

And thou shalt make.xx.bordes for the habitaciō on the south syde/ & thou shalt make xl.sockettes of syluer & put thē vnder the.xx bordes.ij.sockettes vnder euery borde/ for their ij.fete. In lyke maner in ỹ north syde of ỹ habitacyō there shalbe.xx.bordes & xl.sockettes of syluer: two sokettes vnder euery borde. ¶

¶ The facion of the corner bordes with their fete sockettes and barres.



And for the west ende of ỹ habitaciō/ shalt thou make syx bordes & two bordes moo for the two west corners of the habitacion: so ỹ these two bordes be coupled together beneth and lykewyse aboue with clampes. And so shall

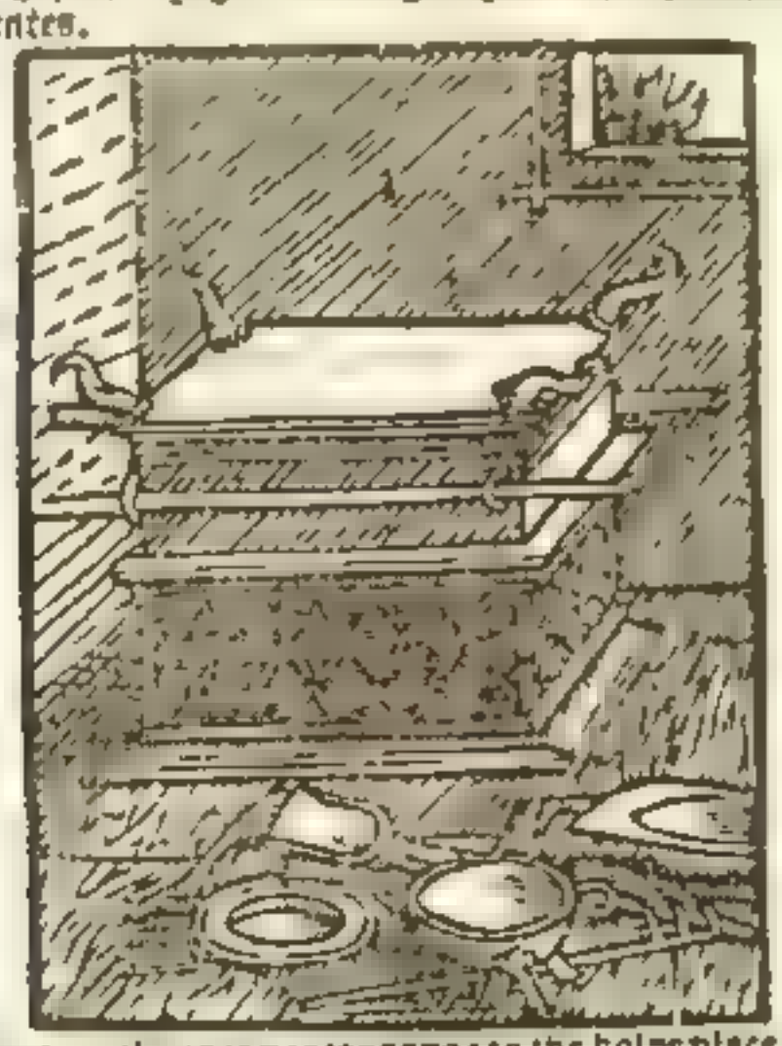
shall it be in both the corners. And so there shalbe.viii.bordes in all & xvi. sockettes of syluer.ii.sockettes vnder euery borde.

And thou shalt make barres of sethimwood fyue for the bordes of the one syde of the tabernacle, & fyue for the other syde, and fyue for the bordes of the west ende. And ye mydle barre shall goo alonge thorowe the mydes of the bordes & barre the tōgether from the one ende vnto the other. And thou shalt couer the bordes with golde and make golden ringes for them to put the barres thorow, & shalt couer the barres with golde also. And reare vp the habitacion accordynge to the fascion therof ye was shewed the in the mount.

And thou shalt make a vayle of Jacyncte, of scarlett, purpull & twyned bysse, and shalt make it of brotherd worke and full of Cherubyms. And harge it vpō.iiii.piers of sethim wodd couerd with golde & that their knoppes be couered with golde also & stonde vpō iiii. sockettes of syluer. And thou shalt hāge vp the vayle with ringes, & shalt bringe in within the vayle, the arke of wytnesse. And the vayle shal departe ye holye frō the moste holye. And thou shalt put the mercyseate vpō the arke of wytnesse in the holyest place And thou shalt put the table wythout the vayle & candelsticke ouer agaynst the table vpō the south syde of the habitacīō. And put the table on the nozth syde.

And thou shalt make an hangynge for ye doore of the tabernacle: of Jacynete, of scarlett of purpull & of twyned bysse wrought with nedle worke. And thou shalt make for the hangynge fyue pyllers of sethim wodd, & couer both them & their knoppes with golde, & shalt cast fyue sockettes of brasse for the.

¶ The forme of the alter of the burntofrynge with his hornes, ringes, staues, gredyrons & other ornamentes.



¶ Yet mo thynges pertaynynge to the holye place.

¶ The.xxvij.Chapter.

And thou shalt make an aultare of sethim wodd: fyue cubytes longe & .v. cubytes brode that it be foursquare, & .iii. cubytes hye. And make it hornes proceadyng out in the.iiii.corners of it, & couer it with brasse. And make his aūbepannes, shouels, basens, fleshhokes, fyrepannes and all the apparell therof, of brasse and thou shalt make a gredyern also lyke a net, of brasse: vpō whole.iiii.corners shalbe.iiii.brasen ringes & the gredyern shall reache vnto the mydes of ye altare. And thou shalt make staues for the altare of sethym wodd, & couer thē with brasse, & let them be put in ringes alonge by the sydes of the altare to beare it with all and make the aulter holowe with bordes: euen as it was shewed the in the mount, so let them make it.

And thou shalt make a *courte vnto the habitacion, which shall haue in ye south syde hāgynges of twyned bysse beyng an hūdred cubytes longe, & .xx pyllers therof, with their xx. sockettes of brasse: but the knoppes of the pyllers and their whopes shalbe syluer. In lyke wyse on the nozth syde there shalbe hāgynges of an hūdred cubytes longe & .xx. pillers with their sockettes of brasse, & ye knoppes & ye whopes of syluer. And in ye breadth of the courte west warde, there shalbe hangynges of fyfte cubytes longe, & .x. pyllers with their .x. sockettes. And in the breadth of the courte eastwarde towarde the rysynge of the sonne shalbe hāgynges of .l. cubytes. ¶

* The courte is that wch we call a churchyarde.

¶ The figure of the ordrynge of the ornamentes which muste stande in the tabernacle.

Hangynges of .xv. cubytes in the one syde of it with .iii. pyllers & iii sockettes: & lykewyse on the other syde shalbe hangynges of .xv. cubytes with .iii. pyllers and .iii. sockettis.

And in the gate of the courte shalbe a

vayle

vayle of.xx.cubites: of iacincte, scarlet purpull & twyned bisse wrought wt nedle worke/ & .iiij. pylers with their .iiij. sockettes. All the pylers rounde about the courte shalbe whoped with syluer, & their knoppes of syluer, & their sockettes of brasse. The lēgth of ỳ court shall be an hundred cubytes, & the breadeth .l. & the heygth fyue / and the hangynges shalbe of twyned bysse & the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce & the pynnes ther of: yee & the pynnes also of the courte shalbe brasse.

a It is called the tabernacle of witnesse: because therin was conteyned the covenaūt & witnesse wherunto god wold that the chyldren of Israel shulde trust/ as hereafter ca.

And cōmaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye in to the lampes. In the a tabernacle of wytnesse without the vayle which is before the wytnesse: & Aaron & hys sonnes shall dresse it both euen & mornyng before the Lorde: and it shalbe a dewtie for euer vnto youre generacions after you: to be geuen of the chyldren of Israel.

b Aaron apparell & hys sonnes.

The .xxviij. Chapter.

And take thou vnto the Aaron thy brother and his sonnes with hym/ frō among the chyldrē of Israel/ ỳ he may mynystre vnto me/ bothe Aaron/ Nadab/ Abihu/ Eleazar & Ithamar Aarons sonnes. And thou shalt make holye rayment for Aaron thy brother/ both honorable & gloryous. Moreouer speake vnto all that are wyse harted/ which I haue fylled wt the spryte of wysdome: that they make Aarōs rayment to cōsecrate hym wt, that he may mynystre vnto me.

a Brestlappe or brestnappe is lyke a lappe as it were the brest of a cope.

These are the garmēētes which they shal make: a brestlapp & Ephod a tunycle, a straye cote a myter and a gyrdell. And they shall make holye garmentes for Aaron thy brother & his sonnes that he maye mynystre vnto me. And they shall take therto golde / iacinte, scarlet, purpull & bysse. And they shall make ỳ Ephod of golde/ iacyncte, scarlet, purpull and whyte twyned bysse with brodred worke. The two sides shall come together, closed vp in the edges therof. And the gyrdel of the Ephod shalbe of ỳ same workmanshyppe & of the same stuffe / euen of golde, iacyncte/ scarlette, purpull & twyned bysse.

And thou shalt take two onyx stones, and graue in them the names of the chyldrē of Israel: sixe in the one stone & the other sixe in the other stone: accordyng to ỳ order of their birth. After the worche of a stonegrauer that cūnyngly graueth seales as signettes are graue: shalt thou graue the .ij. stones with the names of the chyldrē of Israel, & shalt make them to be set in ouches of golde. And thou shalt put the two stones vpō the two shoulders of the Ephod / & they shalbe stones of remembraunce vnto the chyldrē of Israel. And Aarō shall beare their names before the Lorde vpon hys two shoulders for a remembraunce. And thou shalt make holes of golde & two chaynes of fyne golde: lyke worke and wrethed / and fasten the wrethed chaynes to the holes.

And thou shalt make the brestlappe of iudgemēt wt brodred worke: euē after the worke of the Ephod shalt thou make it: of golde/ iacynct scarlet purple and twyned bysse shalt thou make it. For square it shalbe & double *an hand brede longe & an hand brede brode. And thou shalt fyll it wt .iiij. rowes of stones. In the fyrst rowe shalbe a Sardios / a Topas & *Smaragd. The second rowe / a *Rubye/ Saphir & Diamonde. The thyrd. Lygnios an Achat & Imanist. The fourth: a Tursas Onyx and Jaspis. And they shalbe set in golde in their inclosers. And the stones shalbe graue as signettes be graue: wt the names of the chyldrē of Israel euē with .xij. names acordyng to their .xij. tribes.

* Sapi. ỳ .ij.

* Or an Emeraude

* Some rede carbuncle.

And thou shalt make vpon the brestlappe two fastenyng chaynes of pure golde & worthen worke. And thou shalt make lykewyse vpon the brestlappe .ij. ringes of golde & put them on the edges of the brestlappe, & put the .ij. wrethen chaynes of golde in the .ij. ringes which are in ỳ edges of the brestlappe. And ỳ .ij. endes of the .ij. chaynes thou shalt fasten in ỳ .ij. ringes, & put thē vpō the shulders of the Ephod on ỳ forepart of it. And thou shalt yet make .ij. ringes of gold & put thē in ỳ .ij. edges of the brestlappe euen in the borders therof towarde the inwyde of the Ephod that is euer against it. And yet .ij. other ringes of golde thou shalt make / & put thē on the .ij. sydes of the Ephod beneth ouer against ỳ brestlappe alowe where the sydes are ioyned to gether vpon the bordered gyrdell of the Ephod. And they shall bynde the brestlappe by his ringes vnto the ringes of the Ephod wyth a lace of iacyncte, that it maye lye close vnto the bordered gyrdel of the Ephod, that the brestlappe be not loosed from the Ephod.

And Aarō shall bere the names of the chyldren of Israel in the brestlappe of iudgemēt vpō his hert when he goth in to ỳ holy place for a remembraūce before the Lorde alwaye. And thou shalt put in the brestlappe of iudge-

ment

nient* him and Thumim: that they be euen vpon Aarōs herte when he goeth in before the Lorde and Aaron shall bere the ensample of the chyldren of Israel vpon his herte before the Lorde alwaye.

And thou shalt make the tunycle vnto ꝑ Ephod all to gether of Iacynct. And there shalbe an hole for the heed in the myddes of it, and let there be a borde of wouen worke rounde aboute the coler of it, as it were the coler of a parlet) that it rent not. And beneth vpō the hem, thou shalt make pomgranates of Iacynct, of scarlet and of purpul rounde aboute the hem/ and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate a golden bell and a pomgranate rounde aboute vpon the hem of the tunycle. And Aarō shall haue it vpon him when he mynistreth/ ꝑ the sounde maye be herde when he goeth in to the holy place before the Lorde and when he cometh out that he dye not.

And thou shalt make a plate of pure golde and graue there on as ingnettes are grauen, b The holynes of the Lorde, ꝑ put it on a lace of Iacynct ꝑ tye it vnto the mytre/ vpon the forefront of it, ꝑ it be vpon Aarōs forehed: that Aaron bere the ‘ synne of the holy thynges whych the chyldren of Israel haue halowed in all their holye gyftes. And it shalbe alwayes vpon Aarons forehed, ꝑ they maye be accepted before the Lorde.

And thou shalt make an albe of bysse and thou shalt make a mytre of bysse ꝑ a gyrdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes, gyrdels and bonettes honourable and glorious and thou shalt put them vpon Aaron thy brother and on hys sonnes wyth him ꝑ shalt anoynte them ꝑ fyll their hands and cōsecrate them that they maye mynistre vnto me. And thou shalt make them lynen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shalbe vpon Aaron ꝑ his sonnes/ when they goo in to the* tabernacle of witnesse, or when they go vnto the altare to mynistre in holynes/ that they bere no synne and so dye. And it shalbe a lawe b for euer vnto Aaron ꝑ his seed after him.

¶ The consecracion of Aaron and his sonnes.

¶ The.xxix.Chapter.

THis is the thynge that thou shalt doo vnto them whē thou halowest them to be my preastes. Take one oxe ꝑ two rāmes that are wythout blemysh/ and vnleuended bred and cakes of swete bred tempered wyth oyle ꝑ wafers of swete bred anoynted wyth oyle(of whete floure shalt thou make them) ꝑ put thē in a maūde and bringe them in the maunde with the oxe and the.ij.rammes.

And bringe Aaron and hys sonnes vnto the dooze of the tabernacle of wytnesse / and wash thē with water/ ꝑ take the garmentes/ and put vpon Aaron: the strayte cote/ and the tunycle of the Ephod/ and the Ephod and the brestlappe: ꝑ gyrd thē to hym with the brodered gyrdell of ꝑ Ephod. And put the mytre vpon his heed and put the holy crowne vpō the mytre. Then take the anoyntynge oyle and poure it vpon his heed and anoynte him And bringe hys sonnes and put albes vpon them/ and gyrd them wyth gyrdels: as well Aaron as his sonnes. And put the bonettes on them ꝑ the preastes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of hys sonnes/ and bringe the oxe before the tabernacle of wytnesse. *And let Aaron and hys sonnes put their handes vpō hys heed ꝑ kyll him before the Lorde in the dooze of the tabernacle of wytnesse. And take of the blonde of the oxe and put it vpō the hornes of the alter wyth thy fynger ꝑ poure all the blonde vpō the botome of the alter/ and take all the fatt that coureth the inwardes, ꝑ ꝑ holl that is on the lyuer and the.ij.kydneys with the fatt that is vpon them: and burne them vpō the alter: But the flesh of the oxe and his skynne and hys donge shalt thou burne wyth fyre without the hoste. For it is a synneofferyng.

Then take one of the rammes/ ꝑ let Aarō and hys sonnes put their hondes vpon the heade of the ram/ ꝑ cause hym to be slayne / and take of his blonde and sprenkell it rounde aboute vpon the alter / and cutt the ram in peces and wash the inwardes of him and his legges/ ꝑ put them vnto the peces ꝑ vnto his heed/ and burne the hole ram vpon the alter. For it is a burnt offeryng vnto the Lorde/ ꝑ *a swete sauoure of the Lordes sacrifice.

And take the other ram and let Aaron ꝑ his sonnes / put their hondes vpon hys heed and lett hym than be kylled. And take of his blonde ꝑ put it vpon the typpe of the ryghte eare of Aaron and of hys sonnes / and vpon the thombe of their ryghte handes and vpon the great too of their ryghte fete ꝑ sprenkell the blonde vpon the alter rounde aboute.

Then take of the blonde that is vpon the alter and of the anoyntynge oyle/ and sprenkell it vpon Aaron and his vestimentes, and vpon his sonnes and vpon their garmentes also. Then is he and his clothes holy and his sonnes and their clothes holye also.

Then take the fatt of the ram and hys rompe ꝑ the fatt that coureth the inwardes and the hall of the lyuer ꝑ the two kydneys

and

* Upon and Thumim are Hebrue wordes: Urim signifieth light ꝑ Thumim perfectnes: and I thynketh it the one were stones that dyd glyster and had lyght in the other clere stones as crystall. And the light betoke ned the light of Gods worde ꝑ the purenesse clene and pure ꝑ bringe to the same ꝑ was therfore called the ensample of the chyldren of Israel because it put the in remembraunce to serue Gods worde ꝑ to doo therafter.

b. The holynes of the Lord, was a name of God made with.iiij. letters / which no Iewe dare nor maie for honoure wyrch they had to God / in stede tetragrammaton Adonay. Which we haue interpret in Exo.vi.ꝑ ꝑ. this name Iehouah.

c. The synne: for the offryng made for synne. as Rom.viij.a.

* Luke in Exo. xxix.b.

b Luke in Genesis.xvij.d.

* Lauit.i.b

* What a swete sauoure is ꝑ shall fynd in Leui.i.c.and Ezech.xx.f.

and the fatt that is vpon them and the ryght shoulder(for that ram is a fulloffryng) and a symnell of bred & a cake of oyled bred and a wafer out of the basket of swete bred that is before the Lord/& put all vpon the handes of Aaron and on the handes of hys sonnes: and waue them in and out a waueoffrynge vnto the Lorde. Then take it from of their handes & burne it vpō the alter: euē vpō the burntoffrynge/ to be a sauoure of swetnesse before the Lord. For it is a sacrifyce vnto the ℰ Lord. Thē take ꝑ brest of ꝑ ram ꝑ is Aarōs fulloffrynge and waue it a waueoffryng before the Lorde/& lett that be thy parte. And sanctifye the brest of the waueoffrynge and the shoulder of the heueoffrynge whyche is waued and heued vp of the ram whiche is ꝑ fulloffrynge of Aarō and of his sonnes. And it shalbe Aarōs & his sonnes duetye for euer/ of the chyldren of Israel for it is an heueoffrynge. And the heueoffryng shalbe ꝑ Lordes duetye of ꝑ chyldrē of Israel: euē of the sacrifyce of their peaceoffryngs which they heue vnto ꝑ Lord. And ꝑ holye garmētes of Aarō shalbe hys sonnes after hym, to anoynte thē therin, and to fyll their handes therin. And that sonne ꝑ is preast in his stede after him/ shall put them on seuen dayes: that he goo in to the tabernacle of wytnesse/ to mynistre in the holye place.

Then take the ram ꝑ is the fulloffrynge & sethe his flesh in an holye place. And Aaron and his sonnes shall eate the flesh of hym/ & ℱ the bred that is in the basket: euē in the doze of the tabernacle of wytnesse. And they shall eate thē/ because the attonement was made therwyth to fyll their handes & to* sanctifie them: but a straunger shall not eate therof/ because they are holye.

* Luke in Genesis. ij.a

If ought of the flesh of the fulloffrynges or of the bred remayne vnto the morynge/ thou shalt burne it with fyre: for it shall not be eaten, because it is holye. And se thou doo vnto Aaron and hys sonnes/ euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery dayr an ore for a synnoffrynge for to recōcyle with all. And thou shalt halowe the alter whē thou recōcylest it/ & shalt anoynte it to sanctifye it. Seuen dayes thou shalt reconcyle the alter and sanctyfye it/ ꝑ it maye be an alter most holye: so that no man maye touche it but they that be consecrate.

℔ This is that which thou shalt offre vpon the alter. ij. lambes of one yere olde daye by daye for euer/ the one thou shalt offre in the morynge and the other at euen. And vnto the one lambe take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle/ & the fourth parte of an hin of wyne/ for a drynckoffrynge. And the other lambe thou shalt offer at euen and shalt doo therto acordynge to the meateoffrynge and drynckeoffrynge in the morynge/ to be an odoure of a swete sauoure of the sacrifyce of the Lorde. And it shalbe a continuall burntoffrynge amonge youre chyldren after you/ in the dooze of the tabernacle of wytnesse before the Lorde/ where I wyll mete you to speke vnto you there. There I wyll mete wt the chyldren of Israel, and wylbe sanctifyed in myne honoure. And I wyll sanctyfye the tabernacle of wytnesse & the alter: & I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And moreouer I wyll dwell amonge the children of Israel & wylbe their God. And they shall knowe that I am the Lorde their God that broughte them out of the lande of Egypt for to dwell amonge thē: euen I the Lorde their God.

℔ The forme of the altare of incense with all that belongeth vnto it.

℔ The altare of incense. The brasen lauer. The anoyntynge oyle.

℔ The .xxx. Chapter.

And thou shalt make an alter to burne cēse therin/ of sethim wod: a cubyte longe/ & a cubyte brode/ euē fourelquare shall it be & two cubytes hye: with hornes procedynge out of it/ & thou shalt ouerlay it wt fyne golde both the rofte & the walles round aboute/ & hys hornes also/ & shalt make vnto it a crowne of gold rounde aboute/ & .ij. goldē rynges on ether syde, euē vnder ꝑ crowne, to put staues therin for to bere it with all. And thou shalt make the staues of sethim wodd & couer thē with golde. And thou shalt put it before the vayle that hangeth before the arcke of wytnesse/ & before the mercyseate that is before the wytnesse, where I wyll mete the.

And

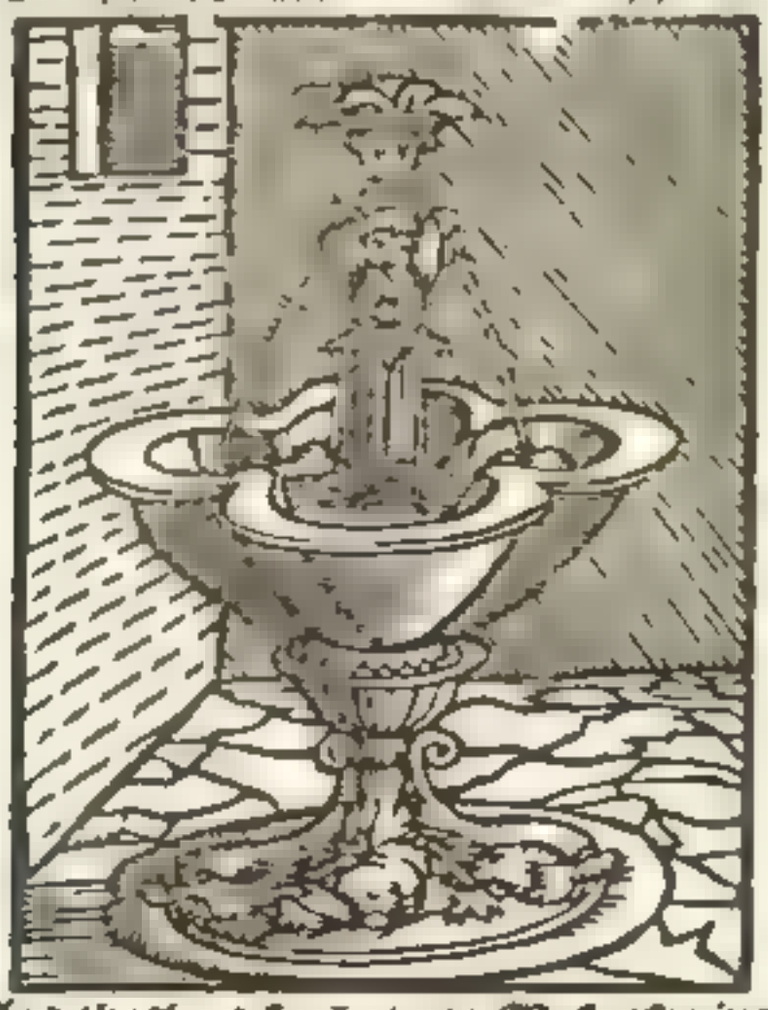
B And Aaro shall burne theron swete cense euery mornyng when he dresseth the lāpes: and lykewyse at euen when he setteth vp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacyons. Ye shall put no straūge cense theron/ nether burntsacrifyce nor meateoffringe/ nether powre any drinkeoffryng theron.

And Aaron shall reconcyle vpon the hornes of it once in a yere / with the blonde of the synneoffringe of reconcylinge: euen once in the yere shall he reconcyle it thorow youre generacyons. And so is it most holye vnto the Lorde.

And the Lord spake vnto Moses sayinge: * Nume.i.a. *when thou takest the summe of the childrē of Israel & tellest thē/ they shall gene euery man a reconcylynge of hys soule vnto the Lorde that there be no plage amonge them whē thou tellest them. And thus moch shall euery mā gene ẏ goeth in the nombre: halfe a sycle after the sycle * of the sanctuarye: a sycle is.xx. gerras: and an halfe sycle shalbe the heueoffringe vnto the Lord. And al that are nombred of thē that are.xx. yere olde & aboue shall gene an heueoffringe vnto the Lorde. The ryche shall not passe/ & the poore shall not goo vnder halfe a sycle / when they gene an heueoffringe vnto the Lorde for ẏ attonement of their soules. And thou shalt take the reconcylinge money of the childrē of Israel and shalt put it vnto the vse of the tabernacle of witnesse/ & it shall be a memorial of the childrē of Israel before ẏ Lord/ to make an attonement for their soules.

*Leui.xxvij.d. Nume.xix.g Ezechie.xlv.d

C The figure of the lauer of brasse with his fote.



C And the Lord spake vnto Moses sayinge: *Exo.xl.d. *thou shalt make a lauer of brasse & his fote also of brasse to wash with all/ and shalt put it betwene the tabernacle of witnesse & the alter* and put water therin: that Aaron and hys sonnes maye wash both their hādes and their fete therout / when they goo in to the tabernacle of witnesse/ or when they go vnto the altare to minister & to burne ẏ Lord offringe/ lest they dye. And it shalbe an ordinaunce for euer vnto hym & his seed amōge youre childrē after you.

And the Lord spake vnto Moses sayinge: take principall spices: of pure myrre fyue hundred sycles/ of swete cynamome halfe so moch two hūdred and fyftie sycles: of swete calampte two hundred and.l. Of casia, two hundred and.l. after the holye sycle/ & of oyle olyue an hin. And make of thē holye anoyntynge oyle euē an oyle compounde after the crafte of the apoticarye. And anoynte the tabernacle of witnesse therewith, & the arcke of witnesse / and the table with all hys apparell and the candelstyck with all his ordynaunce, and the alter of incense & the alter of burntsacrifice and all his vessels and the lauer and his fote. And sacrifye them ẏ they maye be most holye: so that no man touche thē but they that be halowed. And anoynte Aaron and his sonnes and consecrate thē to minister vnto me.

And thou shalt speake vnto the childrē of Israel sayinge: thys shalbe an holye anoyntynge oyle vnto me/ thorow out youre generacōs. No mās flesh shalbe anoynted therewith: nether shall ye make any other after ẏ makynge of it for it is holye, se therfore that ye take it for holye: whosoeuer maketh lyke that/ or whosoeuer putteth any of it vpon a straunger / shall perysh from amonge hys people.

a. This holy anoynting oyle doth figure the vertue of the holy ghost declared or shewed by the worde of god: & because ẏ the bodi shall be annoynted with it & consequently vpon the Apostles & all the faythfull as i Ioha. c.xxij.a.

And the Lorde saye vnto Moses: take vnto the swete spices: stacte onycha swete galbanū & pure frāhencēs, of euche lyke moch: & make cens of thē cōpoūde after ẏ crafte of ẏ apoticarie, mingled together, ẏ it maye be made pure & holye. And beate it to powder and put it before the witnesse in the tabernacle of witnesse/ where I wyll mete the / but let it be vnto you holye. And se that ye make none after the makynge of that but let it be vnto you holye for the Lord. And whosoeuer shall make lyke vnto that to smell thereto/ shall perish from amonge his people.

C The callynge of Bezaleel and Aholiab the workmen. The Sabboth is commaunded. The tables of stone are geuen Moses.

C The.xxxi. Chapter.

*Exo.xxxv.b.

AND the Lorde spake vnto Moses sayinge: beholde * I haue called by name Bezaleel the sonne of Ury sonne to Hur of the tribe of Iuda. And I haue fylled him wt the spirite of God/ with wysdome/ vnderstandynge and knowledge: euen in all maner worke, to fynde out

sotle feaytȝ/ to worke in gold syluer & brasse and with the crafte to graue stones/to sett & to carue in tymbre & to worke in all maner workmanshipe. And beholde / I haue geuen hym to be his companion Aholiab the sonne of Ahisamach of the trybe of Dan / & in the hertes of all that are wyse hartedI haue put
B wysdome to make all that I haue cõmaunded the: the tabernacle of wytnesse / and the arcke of witnesse/ and the mercyseate that is there vpon all the ornamentes of the tabernacle/ and the table with hys ordinaunce/ & the pure candelstike wyth all his apparell/ and the alter of incens/ & the alter of burntoffrynges with all his vessels / and the lauer with hys sote, & the vestimentes to mynistre in/ and the holye garmentes for Aaron the preast / and the garmentes of hys sonnes to ministre in/ and the anoyntynge oyle and the swete sensi for the sanctuarye: accordynge to
C all as I haue cõmaunded the shall they doo.

And the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel and saye: In any wyse se that ye kepe my* Sabboth/ for it shalbe a sygne betwene me and you in youre generacyons for to knowe, that I the Lorde do sanctyfye you. Kepe my Sabboth therfore that it be an holye thynge vnto you Ye & defyleth it shalbe slayne therfore. For whosoeuer worketh therin, the same soule shalbe roted out from amonge hys people. Syx dayes shall men worke, but the seuẽth daye is the Sabboth of the holye reste of the
D Lorde: so that whosoeuer doeth any worke in the Sabboth daye, shall dye for it: wherfore let the chyldrẽ of Israel kepe the Sabboth, that they obserue it thorow out their generacyons that it be an appoyntmẽt for euer. For it shalbe a sygne betwene me and the chyldren of Israel for euer.* For in syx dayes the Lorde made heauen and erthe and the seuenth daye he rested & was refresshed.

And when he had made an ende of comenynge wyth Moses vpõ the mounte Sinai * he gaue him two tables of wytnesse: which were of stone and writtẽ with the a fynger of God.

* The Sabboth beyde that it serued to come ynto hearte the worde of God and to take hys will & to obey it & receyue them selues vnto god It was a sygne vnto vs also & dyd put vs in remembraunce that it was god that sanctyfied vs wyth his holye spyrite & not they the selues wyth their holy workes.
* Gene.ij.d

* Exo.xxxj.c and.xxxij.d.

a. Wyth the fynger of god/ that is: wyth the spyrite of God/ or with the power of god as in Luc. xj.c.

The Israelytes worshyp the golden calfe. Moses prayeth for them puttynge God in remembraunce of his promyse. He breaketh the tables for anger. He chydeth Aaron The idolaters are slayne. Moses prayeth God to forgeue the/ or to put him oute of the bookes of lyfe.

The.xxxij. Chapter.

AND when the people sawe that it was longe or Moses came doune out of the mountayne / they gathered them selues together and came vnto Aaron and sayde vnto hym.* Up and make vs a God to goo before vs: for as for this Moses the felowe that brought vs out
* Actor.vij.c

of the lande of Egypt, we wotte not what is become.

And Aaron sayde vnto them: plucke of the golden earynges which are in the eares of youre wyues / youre sonnes and of youre daughters: and bringe them vnto me. And all the people plucked of the golde earinges that were in their eares/ and broughte them vnto Aaron. And he * receaued them of their handȝ and facyoned it with a grauer & made it a calfe of molten metall. And they sayde: *This is thy God O Israel/ which brought the out of the lande of Egypte.
* Psalm.cv.e
*iij.Reg.xij.f.
B

And whẽ Aarõ sawe that/ he made an altare before it/ & made a proclamacyõ sayinge to morow shalbe holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffrynges / and brought offrynges of attonement also.* And than they satt them
* 1.Cor.x.d.
doune to eate and drynke / & rose vp agayne to playe.

Then the Lorde sayde vnto Moses: *goo get the doune / for thy people which thou broughtest out of the lande of Egypte haue marred all / they are turned at once out of ye waye which I cõmaũded thẽ: * & haue made thẽ a calfe of molten metall, & haue worshipped it & haue offred therto & haue sayd: This is thy God thou Israel / which hath brought the out of the lande of Egypte. And the Lord sayd vnto Moses: beholde * I se this people
C
that it is a styfe necked people / & now therfore suffre me ye my wrath maye waxe hote vpon thẽ/ and that I maye consume thẽ: and then will I make of the a myghtie people.
* Deute.ix.b.
* Psalm.c.b.e
Exo.xxxij.a.

Then Moses besoughte the Lorde hys God & sayde: O Lorde, why should thy wrath waxe hote vpon thy people which thou hast brought out of the lande of Egypte wt great power and with a myghtie hãde: * wherfore should the Egyptians speake and saye: For a myschefe dyd he bringe them out: euen for to slee them in the mountayns / and to consume them from the face of the erth. Turne from thy fearfe wrath/ and haue compassion ouer the wyckednesse of thy people. Remẽbre D Abrahã / Isaac and Israel thy seruauntes/ to whom thou swarest by thyne owne selfe & sayedst vnto them:* I will multiplye youre seed as the starres of heauẽ / & all thys lande which I haue sayde/ I will geue vnto youre seed: & they shall enherit it for euer. And the Lorde refrayned hym selfe from that euell/ which he sayde he wolde do vnto his people
* Gene.xlviij.e & xv.b. & xxvj.a.

And Moses turned his backe & wẽt doune from the hyll. & the.ij. tables of wytnesse in his hãd: which were writtẽ on both ye sydes and were the worke of God/ & the writynge was the writynge of God grauen vpon the tables. And whẽ Josua herde the noyse of the people

people as they shouted, he sayde vnto Moses: there is a noyse of warre in ỹ hoste. And he sayde: it is not the crye of them that haue the maistrye, nor of thē that haue the worse: but I doo heare the noyse of syngynge.

And as soone as he came nye vnto the hoste and sawe the calfe and the daunsynge, hys wrath waxed hote, and he cast the tables out of his handes, and brake them euē at the hyll foote. And he toke the calfe whych they had made and burned it with fyre, and stampt it vnto powder and strawed it in the water, & made the chyldren of Israel drynke. And thā Moses sayde vnto Aaron: what dyd thys people vnto the that thou hast brought so great a synne vpon them.

And Aaron sayde: let not the wrath of my Lord waxe fearse, thou knowest the people ỹ they are euen lett on mischefe: they sayde vnto me: make vs a god to go before vs, for we wote not what is become of Moses the felow ỹ brought vs out of the land of Egypt And I sayde vnto them: let them that haue golde, take and bryng it me: and I cast it in to the fyre, and there of came out this calfe.

When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrectiō) he went & stode in the gate of the hoste & sayde: If any man pertayne vnto the Lord, let him come to me. And all the sonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them, thus sayeth the *Exo.xxxij.c. Lord of Israel* put euery man hys swerde by his syde, and goo in and out from gate to gate thorow out the hoste: and slee euery mā his brother euery man his frende and euery man his neighboure. And the chyldrē of Leui *1.Cor.x.b dyd as Moses had sayde.* And there were slayne of the people the same daye, aboute thre thousande men. Then Moyses sayde: fyll youre handes vnto the Lorde this daye euery man vpon his sonne & vpon his brother: to bringe vpon you a blessynge this daye.

And on the morowe, Moyses sayde vnto ỹ people: Ye haue synned a great synne. But now I wyll goo vp vnto the Lorde, to wyte whether I can make an attonemēt for youre synne.

And Moses went agayne vnto the Lorde & sayd: Oh, this people haue synned a great synne & haue made them a god of golde: Yet forgeue them their synne I praye the: If not *wype me out of thy boke which thou hast writtē. And the Lorde sayde vnto Moses: I wyll put him out of my boke that hath synned agaynst me. But go & bringe the people vnto the lāde which I sayd vnto the: beholde, myne angell shall goo before the. Neuerthelater in the daye when I vyset. I wyll b vyset their synne vpō thē. And the Lord plaged the people, because they made the calfe whych Aaron made.

a. To vyset their synne, is to haue their synne in remēbraunce to ponyshe it as in Genes.l.

The Lord sendeth an angell before his people. The Lorde denyeth to goo vp with the people. The people lament their synne. Moses talketh wyth the Lorde & desyreth to se his face, and is commaunded to stande vpon the rocke.

The.xxxiij.Chapter.

And the Lorde sayde vnto Moses: Departe & goo hence: both thou & ỹ people which thou hast brought out of the land of Egypt, vnto the lande which I swore vnto Abraham, Isaac and Jacob sayinge: vnto thy seed I will geue it.* And I wyll sende an angell before the, & *Exo.xxiij.c. wyll cast out the Cananytes, the Amorites, the Hethites, the Pherezites, the Heuites, & the Jebusytes: that thou mayst go into a lāde that floweth with mylke and honye. But I wyll not goo among you my selfe, for ye are a styffnecked people: lest I consume you by ỹ waye. And when the people heard this euell tydinges they sorowed: and no man dyd put on his best rayment.

And the Lord spake vnto Moses, sayinge vnto the chyldren of Israel: ye are a styffnecked people: I must come once sodenly vpon you, & make an ende of you. But now put youre goodly raymēt from you, that I maye wete what to do vnto you. And the chyldren of Israel layde their goodly rayment from them euen vnder the mount Horeb.

And Moses toke the tabernacle & pytched it without the hoste a ferre of frō the hoste, & called it ỹ tabernacle of wytnesse. And all that wold aske any questiō of the Lorde wēt out vnto the tabernacle of wytnesse which was without the hoste. And when Moses went out vnto the tabernacle, all the people rose vp and stode euery man in his tent doore and loked after Moses, vntyll he was gone in to the tabernacle. And as sone as Moses was entred in to the tabernacle, the clouden pyller descended and stode in the doore of the tabernacle and he talked with Moses. And when all the people sawe the clouden pyller stande in the tabernacle doore, they rose vp & worshipped: euery man in his tent doore.

And the Lorde spake vnto Moses *face to face, as a man speaketh vnto his frende. And when Moses turned agayne in to the hoste, the ladd Josua his seruaūte the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: se, thou sayest vnto me: leade this people forth, but thou shewest me not whom thou wylt sende with me. And hast sayde moreouer: I knowe the by name and thou hast also foūde grace in my syghte. Now therfore, yf I haue foūde

a. To se God, or to speake to God face to face is: to haue a manyfeste & sure knowledge of him as in Genesis xxxy.g.

b. To wype him oute of the booke, is to put him oute of the nombre of the chosen and to cast him cleane oute from gods Roma.ix.a.

fauoure in thy syghte / then shewe me thy waye & let me know the: that I maye fynde grace in thy syghte. And loke on this also/ how that this nacyon is thy people.

And he sayde: my presence shall goo wyth the / and I wyll geue the rest. And he sayde: If thy presence goo not wyth me / carye vs not hense for how shall it be knowne now that both I and thy people haue founde fauoure in thy syghte / but in that thou goest with vs: that both I and thy people haue a preemynence before all the people that are vpon the face of the erth. And the Lorde sayd vnto Moses: I wyll doo thys also that thou hast sayde / for thou hast founde grace in my syghte / and I knowe the by name.

And he sayde: I beseche the / shewe me thy glorie: And he sayd: I will make all my good goo before the / and I wyll be called in thys name Iehouah before ȳ / & will shewe mercy to whom I shew mercy / and wyll haue compassion on whom I haue cōpassion. And he sayde furthermore: thou mayst not se my face, for b there shall no man se me and lyue.

b. There shall no man se my face and lyue. For that the face of god which is the face of lyfe / is the cause of death to them that se it for the syghtes that are in heauen do in dede se it. But that none that lyueth in the bodye can se nere cōprehend the maiestye of his face: but must be fyrst purified by death / as Paule declareth. 1. Cor. xv. g

And the Lorde sayde beholde, there is a place by me, & thou shalt stonde vpō a rocke / and whyle my glorye goeth forth I wyll put the in a clyfte of the rocke & wyll put myne hande vpon the whyle I passe by. And then I wyll take awaye myne hāde, and thou shalt se my backe partes: but my face shal not be sene.

¶ The tables are renued. The mercye of God. To haue felowshyp with the gentyles is forbidden / and their ydolatrie also. The feast of swete breade. The first begotte. The Sabboth. The feast of ix weekes. The first frutes. Moses fast / Moses face glystred.

¶ The .xxxiiij. Chapter.

And the Lorde sayde vnto Moses: hewe the .ii. tables of stone like vnto the fyrst that I maye wryte in thē the wordes which were in the fyrst .ii. tables, which thou brakest. And be redye against the morninge that thou mayst come vp early vnto the mount of Sinai and stande me there vpon the toppe of the mount But let no man come vp with the / nether let any man be sene thorow out all the mount / nether let shepe nor otē fede before the hyll.

And Moses hewed .ii. tables of stone lyke vnto the fyrst and rose vp early in the morninge and went vp vnto the mounte of Sinai as the Lorde commaunded him: and toke in his hande the .ii. tables of stone. And the Lord descended in the cloude / and stode with him there: and he called vpō the name of the Lorde. And when the Lorde walked before him he cryed: Lorde * Lorde God full of cōpassion and mercy / which art not lyghtly angrye but abundant in mercy and trueth, and kepest mercy in store for thousandes / and for geuest wyckednesse / trespace and synne (for there is no man innocent before the) and visitest the wyckydnesse of the fathers vpon the chyldren and vpon childrens children, euen vnto the thyrd and fourth generacion. And Moses bowed him self to the erth quyckly & worshypped & sayd: If I haue founde grace in thy syghte o Lorde / then let my Lorde go with vs (for it is a stubburne people) & haue mercy vpon oure wyckednesse & oure synne / and let vs be thyne enheritaunce.

And he sayd: beholde / I make an appoyntment before all this people / that I wyll doo maruells: such as haue not bene done in all the worlde / nether amonge any nacyon. And all the people amonge which thou art / shall se the worke of the Lorde: for it is a terrible thinge that I wyll do with the: kepe all that I commaunde the this daye / and beholde: I wyll cast out before the: the Amorites / Canaanites / Hethites / Pherezites / Heuites and Iebusites. * Take hede to thy self, that thou make no compacte with the inhabiters of the lande whether thou goest lest it be cause of ruyne amōge you. But ouerthrowe their alters and breke their pyllers / and cutt doune their groues / for thou shalt worshype no straunge God. For the Lorde is called gelous / because he is a gelous God: lest ȳ thou make any agrement wyth the inhabiters of the lande / when they go a whoorynge after their goddes and do sacrifice vnto their goddes / they call the and thou eate of their sacrifyce: and thou take of their doughters vnto thy sonnes, and when their doughters goo a whoorynge after their goddes, they make thy sonnes goo a whoorynge after their goddes also.

* Deute. vñ. & Ex. xxiij. Leui. xxvi. a

¶ Thou shalt make the no goddes of metall The fest of swete bred shalt thou kepe, .vii. dayes thou shalt eate vnleuended bred as I commaunded the / in the tyme apoynted in ȳ moneth of Abib: for in the moneth of Abib thou camest out of Egypte. * All that breaketh vp the matrye shalbe myne / & all that breaketh the matrye amonge thy catell, yf it be male: whether it be ore or shepe. But ȳ first of the asse thou shalt by out wt a shepe / or yf thou redeme him not: se thou breake his necke. All the firstborne of thy sonnes thou must nedes redeme. * And se that no man appeare before me emptye.

a. All that breaketh vp the matrye / that is all the fyrst born as in Gene. xxxix.

* Exo. xxiij. c. Eccli. xxxv. b. Deute. xvi. c

Sixe dayes thou shalt worke, & the seuēth thou shalt rest: both frō earynge & reapynge * Thou shalt obserue the feast of weekes wyth the first frutes of wheate haruest / and the feast of ingaderyng at the yeres ende. Thryse in a yere shall all youre men chyldren appeare before the Lorde Iehouah God of Israel

Israel: for I wyll cast out the nacyons before the & wyll enlarge thy costes, so that no man shall desyre thy lande / whyle thou goest vp to appeare before the face of the Lorde thy God / thryse in the yere.

D *Thou shalt not offre the bloude of my sacrifyce with leuended breed: neither shall ought of the sacrifyce of the feast of Passouer / be lefte vnto the mornyng. The fyrst of ỹ firstfrutes of thy lande / thou shalt bryng vnto the house of the Lorde thy God. And se / that thou sethe not a kydd in his mothers mylke.

*Exo.xxxiiij.c Deute.xiij.c

And the Lorde sayde vnto Moses: wryte these wordes, for vpon these wordes I haue made a couenaũt with thee and with the children of Israel. * And he was there wyth the Lorde .xl. dayes & .xl. nightes / and nether ate bred nor dranke water. And he wrote in the tables the wordes of the couenaũt: euen ten verses.

*Exo.xxxiij.d

And Moses came doune from moũt Sinai & the .ij. tables of wytnesse in his hande / & yet the wyst not that the skynne of his face shone wyth beames of his comenynge wyth hym. And when Aaron and all the children of Israel loked vpon Moses and sawe that the skynne of his b face shone wyth beames / they were a frayde to come nye him. But he called them to him, and then Aaron & all the chefe of the cõpanye came vnto him, & Moses talked with them.

b The shynyng of Moses face is expounded in .ij. Corin.iij.b

And at the last all the children of Israel came vnto him / and he commaunded them all that the Lorde had sayde vnto him in mount Sinai. And as soone as he had made an ende of comenynge with thẽ / he put a couerynge vpon his face. But when he went before the Lorde to speake with him / he toke the couerynge of vntyll he came out. And he came out & spake vnto the children of Israel ỹ which he was commaunded. And the children of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vpõ his face / vntyll he wẽt in to comen with hym.

¶ The Sabboth. The fyrst frutes are requyred. The offrynes of the people to offer. Bezaleel and Aholiab are prayed of Moses and sett to worke.

The .xxxv. Chapter.

AND Moses gathered all the companye of the children of Israel together, and sayd vnto them: these are the thynges which the Lorde hath cõmaũded to do: Sixe dayes ye shall worke / but ỹ seuẽth daye shall be vnto you the holy Sabboth of the Lords rest: so ỹ whosoeuer doth any worke therin / shall dye. Moreouer ye shall kyndle no fyre throrow out all youre habitacyons vpõ the Sabboth daye.

And Moses spake vnto all the multitude of the children of Israel sayinge * this is the thynge which the Lorde cõmaũded sayinge: *Exo.xxv.a.

Geue from amonge you an heueoffrynge / vnto the Lorde.

All that are wyllynge in their hartes / shall bryng heueoffrynges vnto the Lorde: golde syluer, brasse a Jacynct scarlet purpul, bysse b gootes hearre: rams skinnes red and tanns skynnes and Sethim wodd: and oyle for lyghtes & spices for the anoyntynge oyle and for the swete cens: And Onyxstones and stones to be sett for the Ephod and for the brestlappe.

a. Jacynct is before in the xxv.i.a.

b. Gotes hearre is that which we call chãbiet

And let all thẽ that are wysehearted amõge you come and make all that the Lorde hath cõmaunded: the habitacion & the tent therof with his couerynge and his ynges / bordes / barres / pylers & sockettes: the arke and the staues therof with ỹ mercyseate & the vayle that couereth it: ỹ table and his staues with all that pertaynyth therto & the shewebred: the candelsticke of lyghte wyth his apparell and his lampes and the oyle for the lyghtes: the cens alter & his staues / the anoyntynge oyle and the swete cens and the hãgynge before the tabernacle dore: the alter of burntsacrifyces and his brasen gredyrõ that longeth therto with his staues & all hys ordinaunce and the lauer and his foote: the hangynges of the courte with his pylers & their sockettes / and the hangynge to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynystrynge garmentes to mynystre with in holynesse / and the holy vestimentes of Aaron the preast and the vestimentes of his sonnes to mynystre in.

And all the companye of the children of Israel departed frõ the presence of Moses. ¶ And they went (as many as their hartes coraged thẽ & as many as their spirites made them willynge) and brought heueoffrynges vnto the Lorde / to the makynge of the tabernacle of wytnesse & for all his vses & for the holy vestimẽtes. And the men came with the wemen (euẽ as many as were willynge hearted) and brought bracelettes / earynges / rynges & gyrdels and all maner Jewels of gold. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was foũde Jacynct, scarlet purpul / c bysse or gootes hearre or red skynnes of rãmes or tars skynnes brought it. And all ỹ houe vp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men & wo whõ was foũde sethim wodd mete for any maner worke or seruyce / brought it.

c. Bysse is fyne white whether it be silke or lynen.

And all the wemen that were wyse herted to worke wt their handes / spanne / & brought the sponne worke, both of Jacynct scarlet /

purpul and bysse. And all the wemen that excelled in wysdōme of herte/spāne the gotes hayre. And the Lordes brought Onix stones and setstones for the Epod/ and for the brest lappe/and spyce & oyle: both for the lyghtes and for the anoyntynge oyle & for the swete cens. And the chyldrē of Israel brought wyllyngeoffrynges vnto the Lorde/both men & wemen: as many as their hartes made them wyllyuge to brynge / for all maner worckes which the Lorde had commaunded to make by the hande of Moses.

D

And Moses sayde vnto the chyldren of Israel: beholde* the Lorde hath called by name Bezaleel ꝑ sonne of Ury ꝑ sonne of Hur of the trybe of Juda/and hath fylled him wyth the spyrete of God / wyth wysdome / vnderstandynge and knowlege/euen in all maner worcke / & to fynde out curyous worckes / to worcke in golde/syluer and brasse: and wyth grauynge of stones to sett/& with kerynge in wodd/and to worcke in all maner of sotle worckē. And he hath put in his harte ꝑ grace to teache: both him & Aholiab ꝑ sonne of Ahisamach of the trybe of Dan hath he fylled ꝑ wysdome of herte/to worcke all maner of grauen worcke: they are also broderers and worckers with nedle / In Jacyncte / scarlet/ purple and bysse / and are weuers that can make all maner worcke/ and can deuyse sotle worckes.

*Exod. xxxi.a

¶ The thynges that Bezaleel and Aholiab made for the holy place of the Lorde.

¶ The. xxxvi. Chapter.

AND Bezaleel wrought & Aholiab & all wise harted men to whom the Lorde had geuen wysdome and vnderstandynge/to knowe how to worcke all maner worcke for ꝑ holye seruyce/ in all that the Lorde cōmaunded. And Moses called for Bezaleel Aholiab & all ꝑ wyse herted men in whose hertes ꝑ Lord had put wysdome/euē as many as their hartes cozaged to come vnto ꝑ worcke to worcke it. And they receaued of Moses all ꝑ heueoffrynge which the chyldrē of Israel had brought for the worcke of the holye seruice to make it wᵗ all. And they brought besyde that wyllynge offrynges euery mornyng.

And all the wyse men that wrought all the holye worcke/came euery man frō his worcke which they made/ and spake vnto Moses sayinge: the people brynge to moch & aboue that is ynough to serue for the werke which the Lorde hath commaunded to make. And then Moses gaue a cōmaūdmēt/ & they caused it to be proclamed thorow out the hoste sayinge: se that nether man nor woman prepare any moare worcke for the holy heueofrynge/and so the people were forbidden to brynge: for the stuffe they had/was sufficiēt for them vnto all the worcke / to make it and to moch.

And all the wyse harted men amonge thē that wroughte in the worcke of the habytacyon made: euē .x. coztaynes of twyned bysse/ Jacyncte, scarlet and purple / and made thē full of Cherubyns with broderd worcke. The length of one curtayne was .xxviij. cubytes and the bredth .iiij. and were all of one syse. B And they coupled fyue curtayns by them selues/and other fyue by thē selues. And they made fyftye louppes of Jacyncte alonge by the edge of the vtmost curtayne / euen in the selnege of the couplynge courtayne: And lykewyse they made on the syde of the vtmost couplynge curtayne on the other syde/fyftie loupes they made in the one curtayne / and fyftye in the edge of ꝑ couplynge courtayne on the other syde: so that the loupes were one ouer agenst another.

And they made fyftye rynges of golde / & coupled the curtaynes one to another wyth the rynges: and so was it made a dwellynge place.

And they made .xi. curtaynes of gootes hayre to be a tent ouer the tabernacle .xxx. cubites longe a pece and .iiij. cubytes brode/ & they all .xi of one syse. And they coupled .v by them selues, and .vi. by them selues / and they made fyftye loupes alonge by the bozder of the vtmost couplynge courtayne on the one side, and fyftie in the edge of the couplynge curtayne on the other syde. And they made fyftye rynges of brasse to couple the tent together that it might be one. And they C made a couerynge vnto the tent of rammes skynnes red, and yet a nother of taxus skynnes a boue all.

And they made bordes for the dwellynge place of sethim wod that stode vpright euery borde .x. cubites longe & a cubite & an halfe brode. And they made .ij. fete to euery boorde of the dwellynge place ioyninge one to another. And they made .xx. boordꝭ for the southside of the habytacion/ & .xl. sockettes of syluer vnder the .xx. boordes .ij. sockettes vnder euery boorde/euen for the .ij. fete of thē. And for the other syde of the dwellynge towarde the north/they made other .xx. boordes wyth xl. sockettes of syluer .ij. sockettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west / they made .vi. boordes & .ij. other bordes for the corners of the habytacion behynde/& they were ioyned close both beneth and also aboue with clāpes and thus they dyd to both the corners: so D they were in all .viij. boordes and .xvi. sockettes, vnder euery borde two sockettes.

And

And they made barres of Sethim wood.b for the bordes of the one syde of the habytacyon.v.for the other/& fyue for the bordes of the west ende of the habytacyon. And they made the myddell barre to shote thorowe the bordes: euen from the one ende to the other/ and ouerlayde the bordes with golde. & made thē ringes of gold to thrust the barres thorow/ and couered the barres with golde. And they made an hangyng of iacincte/ of scarlet/ purple and twyned bysse with Cherubyns of broderd worke. And made therunto.iiij.pyllers of Sethim wodd/& ouerlayde them with gold. Their knoppes were also of gold. & they cast for thē.iiij.sockettes of syluer. And they made an hangynge for the tabernacle dore: of Iacincte/scarlet, purple & twyned bysse of nedle worke/& the pyllers of it were fyue with their knoppes, and ouerlayde the heades of them and the whooppes with gold, with their fyue sockettes of brasse.

¶ The arcke of witnesse. The mercyseate. The table. The candelsticke. The lyghtes. The altare and the incense.

¶ The.xxxbij.Chapter.

And Bezaleel made the arcke of sethym wodd two cubyttes & an halfe long & a cubyte and a halfe brode/ & a cubyt & a halfe hye: & ouerlayde it with fyne golde bothe within & without/& made a crowne of golde to it rounde about/& cast for it.iiij.ringes of golde for the.iiij.corners of it: two ringes for the one syde & two for the other/ & made staues of Sethim wodd/ & couered thē with golde/ and put the staues in the ringes alonge by the syde of the arcke to bere it with all.

And he made the * mercyseate of pure gold two cubites & a halfe longe and one cubite & a halfe brode/ and made two Cherubyns of thycke golde vpon the two endes of the mercyseate: One Cherub on the one ende/ & another Cherub on the other ende of the mercyseate. And the Cherubyns spredde out their wynges aboue and hye/ & couered the mercyseate therwith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns.

And he made the table of sethim wodd two cubytes longe and a cubite brode/ and a cubite and a halfe hyghe/ and ouerlayde it with fyne golde/& made therto a crowne of golde rounde aboute/ and made therto an whope of an hande brede rounde aboute/ and made vnto the whope a crowne of golde rounde aboute/ and cast for it.iiij.ringes of golde & put the ringes in the.iiij.corners by the fete: euē vnder the whope to put staues in to bere ¶ the table with all. And he made staues of Sethim wodd and couered them with golde to bere the table with all, and made the vessels/ & were on the table of pure golde/ the dysshes spones, flatpeces & pottes to poure with all.

And he made & candelsticke of pure thicke golde: bothe the candelsticke and hys shaft: with braunces, bolles, knoppes and floures procedyng out of it. Sixe braunches procedynge out of the sydes therof. iij. out of the one syde/ & iij. out of the other. And on euery braūche were.iij.cuppes lyke vnto almōdes with knoppes & floures thorow out the sixe braūches & proceded out of & candelsticke. And vpon the candelsticke selfe were.iiij. cuppes after the facyon of almondes with knoppes & floures: vnder euery two braunches a knoppe. And the knoppes & the braunches proceded out of it/ & were all one pece of pure thycke golde. And he made seuen lampes therto/ and the snoffers therof/ and fyrepānes of pure gold. An hundred weyght of pure golde, made bothe it and all that belonged therto.

And he made the cēs alter of Sethim wodd of a cubit lōg & a cubyt brode: euē.iiij.square & two cubytes hye with hornes procedynge out of it. And he couered it with pure golde/ both the toppe & the sydes rounde about and the hornes of it/ & made vnto it a crowne of golde rounde about. And he made two ringes of golde vnto it/ euen vnder the croune vpon either syde of it/ to put staues in for to bere it with all: & made staues of Sethim wodd/ & ouerlayde them with golde. And he made the holy anoyntynge oyle & the swete pure incēs after the apothecarys craft.

¶ The altare of burntoffrynges. The brasen lauer. The somme of that the people offred to the buyldyng of the habytacyon of the Lorde.

¶ The.xxxbiij.Chapter.

And he made the burntoffryng alter of Sethim wodd.v.cubytes lōg & v. cubytes brode: euē.iiij.square/ and.iij.cubytes hye. And he made hornes in the.iiij.corners of it procedyng out of it/ & ouerlayde it with brasse. And he made all the vessels of & alter: & cauldrōs/ shouels/ basyns/ fleshokes & colepannes all of brasse.

And he made a brasen gredyrē of networke vnto the alter rounde about alowe beneth vnder the compasse of the alter: so that it reached vnto halfe the altare/ & cast.iiij.ringes of brasse for the.iiij.endes of the gredyren to put staues in. And he made staues of sethim wodd & couered them with brasse/ & put the staues in the ringes alonge by the alter syde to bere it with all/ & made the alter holowe with bordes. And he made the lauer of brasse & the fote of it also of brasse in the syghte of them that dyd watch before the dore of the tabernacle of wytnesse.

* Mercyseate was the place where godspake vnto the children of Israel, wherfore he was vpō the arcke of witnesse kyngynge Christ as it is sayde Hebr.ix.b.

And he made the courte with hangynges of twyned bylle of an hundred cubytes long vpon the southsyde/ & .xx. pylers with .xx. sockettes of brasse: but ỹ knoppes of the pylers & the whopes were syluer. And on the nozth syde ỹ hanginges were an hundzed cubytes longe wyth .xx. pylers and .xx. sockettes of brasse/ but the knoppes & the whopes of the pylers were of syluer. And on the west syde/ were hangynges of .l. cubytes longe/ & .x. pylers wyth their .x. sockettes/ & the knopes & the whopes of the pylers were siluer. And on the east syde towarde the sonne rysyng, were hangynges of .l. cubytes: the hangynges of the one syde of the gate were fiftene cubytes longe/ and their pylers .iii. with therr .iii. sockettes. And of the other side of the court gate were hangynges also of .xv. cubytes longe/ and their pylers .iii. with .iii. sockettes. ¶ And all the hãginges of the courte rounde about/ were of twyned bysse/ and the sockettꝭ of the pylers were brasse: but the knoppes and the whoopes of the pylers were syluer/ and the heedes were ouerlayde with syluer/ & all the pylers of the courte were whoped about with syluer. And the hangynge of the gate of the courte was nedlewozke/ of iacyncte, scarlet/ purple/ & twyned bysse. xx. cubytes long and fyue in ỹ bredth accozdyng to the hangyngꝭ of the courte. And the pylers were .iiij. wyth .iiij. sockettes of brasse, & the knoppes of syluer/ & the heedes ouerlayde wyth syluer and whoped aboute with siluer/ & all the pynnes of the tabernacle and of the courte rounde about were brasse.

This is the summe of the habitaciõ of witnesse, which was counted at the cõmaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preast. And Bezaleel sonne of Uri sonne to Hur of the tribe of Juda / made all that the Lozde commaunded Moses/ & with him Aholiab sonne of Ahisamach of ỹ tribe of Dan/ a cõnyng grauer & a wozker of nedle wozke in iacincte/ scarlet / purple & bysse.

All the golde that was occupyed vpon all the wozke of the holy place (which was the golde of the waueofferynge) was .xxix. hundzed weyght and seuen hundzed and .xxx. sycles / accozdynge to the holy sycle. And the summe of syluer that came of the multitude was .v. scoze hundzed weyght & a thousande seuẽ hundzed & .lxxv. sycles of the holy sycle. Euery man offrynge halfe a sycle after the weyght of the holy sycle amõge thẽ that wẽt to be nõbzed frõ .xx. yere olde & aboue/ amõge vi hundzed thousande and .iii. thousande and v. hundzed and .l. men.

And the .v. scoze hundzed weyght of syluer went to the castynge of the sockettes of the sanctuary & the sockettꝭ of the vayle: an hundzed sockettꝭ of the fiue scoze hundzed weight an hundzed weyght to euery sockette. And the thousande seuẽ hundzed & lxxv. sycles/ made knoppes to the pylers/ & ouerlayde ỹ heedes and whoped them.

And the brasse of the waueofferynge was lxx. hundzed weyght and two thousande, and iiii. hundzed sicles. And therwith he made the sockettꝭ to the doze of the tabernacle of witnesse, & the brasen altare/ and the brasen gre dyzen that longeth therto/ & all the vessels of the alter/ & the sockettes of ỹ courte rounde about/ & the sockettꝭ of the courte gate/ and all the pynnes of the habitacyon/ and all the pynnes of the courte rounde aboute.

¶ The makynge of Aaron & hys sonnes apparell. All that the Lozde commaunded was offred.

¶ The .xxix. Chapter.

And of the iacynete/ scarlet/ purple and twyned bysse, they made ỹ vestymentes of mynystracyon to do seruyce in that holy place, & made the holy garmẽtes that pertayned to Aarõ/ as the Lozde commaunded Moses.

And they made the Ephod of gold/ iacincte scarlet/ purple/ and twyned bysse. And they dyd beate ỹ golde in to thynne plates, & cutte it into wyres: to wozke it in ỹ iacincte/ scarlet/ purple & the bysse/ with brodera wozke. And they made the sydes come to gether, and clooled them by by the two edges. And the brodzyng of the gyrdell that was vpõ it was of the same stuffe & after the same wozcke of golde, iacincte, scarlet purple and twyned bysse/ as the Lozde commaunded Moses.

And they wzought Onix stones clooled in ouches of golde & grauen as sygnettes are grauen with the names of the chyldzẽ of Israel/ & put thẽ on the shoulders of the Ephod that they shulde be a remembzaunce of the chyldzen of Israel, as the Lozde commaunded Moses.

And they made the brestlappe of conning wozke, after the wozke of the Ephod: euẽ of golde iacincte, scarlet / purple and twyned bysse. And they made it .iii. square & double/ an hande breadeth long & an hande breadeth brode. And they fylled it wyth .iiii. rowes of stones the fyrst rowe Sardios, a Topas & *Smaragdus: the second rowe, a *Rubye a Saphir & a Diamõde: ỹ .iii. rowe, Ligurios an Achat and an Amatist: the fourth rowe: a Turcas, an onix & a Jaspis) closed in ouches of golde in their inclosers. And the .xii. stones were grauen as sygnettes wyth the names of the chyldzen of Israel: euery stone wyth his name/ accozdyng to the .xii. tribes.

*Or an Emerande

*Or a carbuncle

And they made vpon the brestlappe/ two faltenyng cheynes of wrethẽ wozke & pure golde.

golde. And they made two hokes of gold and two golde rynges/& put the two rynges vpō the two cozners of the brestlappe. And they put the two chaynes of gold in ỹ .ii. rynges/ in the cozners of the brestlappe. And the two endes of the two chaynes they fastened in the two hokes/ and put them on the shoulders of the Ephod vpon the fozefront of it.

And they made two other rynges of golde and put thē on the two other cozners of the brestlappe a lōge vpō the edge of it/ toward the inzde of the Ephod that is ouer against it. And they made yet two other golde rynges/ & put them on the two sydes of the Ephod/ beneth on the fozesyde of it: euē where ỹ sydes go together/ about vpon the brodzyng of the Ephod/& they strayned the brestlappe by his rynges vnto the rynges of the Ephod/ with laces of iacincte/ that it myght lye fast vpon the brodzynge of the Ephod/ & shulde not be lowsed from of the Ephod: as the Lozde commaunded Moses.

And he made the tunycle vnto the Ephod of wouen wozke/ & all together of iacincte/ & the heade of the tunicle was in the middest of it as the coler of a partlet/ with a bonde rounde aboute the coler/ that it shulde not rent. And they made beneth vpon the hem of the tunycle: pōgranates of iacincte/ scarlet/ purple & twyned bysse. And they made lytle belles of pure golde/ & put them amonge the pomgranates rounde aboute vpon the edge of the tunycle a bell & a pomgranate/ a bell & a pomgranate rounde about the hemmes of the tunycle to mynystre in/ as the Lozde commaunded Moses.

And they made cotes of bysse of wouen wozcke for Aaron and his sonnes/ & a myttre of bysse/ & goodly bonettes of bysse/ & lynen brzeches of twyned bysse/ & a gyrdell of twyned bysse/ iacyncte/ scarlet and purple: euen of nedle wozcke/ as the Lozde commaunded Moses. And they made the plate of the holy croune of fyne golde/ & wrote vpon it wyth grauen wozke/ the holynes of the Lozde: and tyed it to a lace of iacincte to fasten it an hye vpon the myttre/ as the Lozde commaunded Moses.

Thus was all the wozke of the habitaciō of the tabernacle of witnesse fynyshed. And the chyldzen of Israel dyd accozdynge to all that the Lozde had cōmaunded Moses. And they brought the habitaciō vnto Moses: the tent & all his apparell therof: the buttones/ boozdes/ barres/ pylers & sockettes: and the couerynge of rams skynnes red/ & the couerynge of taxus skynnes/ & the hāgyng vayle/ & the arcke of witnesse with the staues therof/ and the mercyseate: the table & all the ordinaunce therof/ and the shewbred/ & the pure candelstycke/ and the lampes prepared therunto with all the vessels therof/ and the oyle for lyghtes/ and the golden altare/ and the anoyntynge oyle and the swete cens/ and the hangynge of the tabernacle dooze/ & the brasen alter/ and the gredyzen of brasse longynge therunto wyth hys barres and all hys vessels/ and the lauer with his fote/ and the hangynges of the courte with his pylers and sockettes/ & the hanging to the courte gate/ his boozdes & pynnes/ & all the ordynaunce that serueth to the habitacyō of the tabernacle of witnesse/ and the mynystringe vestymentes to serue in the holy place/ and the holy vestymentes of Aaron the preast and hys sonnes raymentes to mynystre in: accozdynge to all that the Lozde commaunded Moses: euē so the chyldzē of Israel made al the wozke. And Moses beheilde all the wozke: & se/ they had done it euen as the Lozde commaunded: and then Moses† blessed them. † Luke Gen.ij

The tabernacle is reared vp. The glozye of the Lozde appereth in a clowde couerynge the tabernacle.

The.xl. Chapter.

And the Lozde spake vnto Moses saying: In the fyrst daye of ỹ fyrst moneth shalt thou sett vp the habitaciō of the tabernacle of witnesse and put therin the arcke of witnesse/ & couer the arcke with the vayle/ & brynge in the table & apparell it/ & bryng in the candelsticke and put on his lampes/ and sett the cens alter of golde before the arcke of witnesse/ and put the hangyng of the dooze vnto the habitacion. And set the burntoffrynge alter before the dooze of the tabernacle of witnesse/ & sett the lauer betwene the tabernacle of wytnesse & the alter/ & put water therin/ and make the courte rounde aboute/ and sett vp the hangynge of the courte gate.

*And take the anoynting oyle and anoynt the habitaciō & all that is therin/ & halowe it and all that belongeth therto: that it maye be holye. And anoynte the altar of the burntoffrynges & all his vessels/ and sanctifye the altar that it may be moost holy. And anoynte also the lauer & his fote/ & sanctyfye it. * Exod.xxx.c.

Than bryng Aaron and hys sonnes vnto the dooze of the tabernacle of wytnesse/ and wash them with water. And put vpon Aaron the holy vestymētes/ and anoynte hym & sanctyfye hym that he maye mynystre vnto me/ that their anoyntyng may be an euerlasting preasthode vnto them thorow out their generacyons. * And Moses dyd accozdynge to all that the Lozde commanded him. * Exod.xxx.a.

Thus was the tabernacle reared vp the fyrst daye in the fyrst moneth in the seconde yere. And Moses reared vp the tabernacle & fastened his sockettes/ and set vp the boozdes

and

and put in their barres/and reared vp the pil lers/ & spred abrode the tent ouer the habita-cyon/ & put the couerynge of the tent an hye aboue it:as the Lorde commaunded Moses.

And he toke and put the testymonye in the arcke/and set the staues to the arcke / & put the mercyseate an hye vpon the arcke / and brought the arcke into the habitacyon & hanged vp the vayle & couered the arcke of witnesse, as the Lorde commaunded Moses.

And he put the table in the tabernacle of witnesse in the north syde of the habytacyon with out the vayle/ and set the bred in ordre before the Lorde/euen as the Lorde had cō-maunded Moses.

And he put the candelsticke in the taberna cle of witnesse ouer agaynst the table in the south syde of the habitacyon/ and set vp the lampes before the Lorde:as the Lorde com-maunded Moses. And he put the golden al-ter in the tabernacle of witnesse before the vayle / and brent swete cens theron as the Lorde commaunded Moses. And set vp the hangynge in the dore of the habytacyon/and set the burntoffering alter before the dore of the tabernacle of witnesse/and offred burnt-offrynges and meatoffrynges theron as the Lorde commaunded Moses.

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* Exo.xxx.c. *And he set the lauer betwene the taber-nacle of wytnesse and the alter, and poured water therin to wash w all. And both Mo-ses, Aarō & hys sonnes washed their handes & their fete therat: both when they went in to the tabernacle of witnesse / or when they went to the alter/as the Lorde commaunded Moses. And he reared vp the courte rounde about the habytacyon and the alter/ & set vp the hangyng of the courte gate: and so Mo-ses fynyshed the worke.

a Numer.ix.c *And the clowde couered the tabernacle of wytnesse, and the glorye of the Lorde fylled the habytacyon: so that Moses coulde not entre in to ȳ tabernacle of witnesse/because the clowde abode therin / and the glorye of the Lorde fylled the habytacyon.

When the clowde was taken vp frō of the habitacion, the chyldren of Israel toke their iorneys as ofte as they had iorneyed. And yf ȳ clowde departed not/they iorneyed not tyll it departed: for the clowde of the Lorde was vpon the habitacyō by daye/ & fyre by nyght: in the syghte of all the house of Israel in all their iorneyes.

¶ The ende of the second boke of Moses.

¶ The thyrde boke of Moses called Leuiticus.

¶ The order of burntoffrynges/whether it be of smal or great catell or foules.

¶ The fyrst Chapter.

And the Lorde called Mo ses and spake vnto hym oute of the tabernacle of wytnesse saying: Speake vnto the chyl dren of Israel, & saye vnto thē: who soeuer of you shall bringe a gyfte vnto the Lorde, shall bryng it of the catell:euen of the oxen and of the shepe.

If he bryng a burntoffrynge of the oxen he shall bryng a male without blemysh/ & shall bringe him to the dore of the tabernacle of witnesse/that he maye be accepted before the Lorde. And let hym ª put hys hande vpon ȳ heed of ȳ burntsacrifice/ & fauoure shalbe geuē hym to make an attonemēt for hym/ & let him kyll the oxe before the Lorde. And let the preastes Aarōs sonnes bryng the bloud & let them sprynckell it rounde aboute vpon the alter that is before the dore of the taber-nacle of wytnesse. And let the burntoffryngs be strypped and hewed in peces. And then let the sonnes of Aaron the preast put fyre vpō the alter/ & put wodd vpon the fyre/ & let thē laye the peces with the heed & the fatte / vpō the wodd that is on the fyre in the alter. But the inwardes & the legges shey shall wash in water/ & ȳ preast shall burne altogither vpō ȳ alter/ & it be a burntsacrifyce & an offrung of a ᵇ swete odoure vnto ȳ Lorde. If he wyll offer a burntsacrifice of the shepe whether it be of the lambes or of the goots: he shall of-fer a male without blemish. And let him kyll it on ȳ northside of the alter, before ȳ Lorde. And let the Preastes Aarōs sonnes sprynkle the bloude of it rounde aboute vpon the al-ter. And let it be cut in peces: euen wyth his heed & his fatte, & let ȳ Preast put thē vpon the wodd that lyeth vpon the fyre in the alter. But let him wash the inwardes & the legges with water, and than bryng all together & burne it vpō the alter: that is a burntoffryng & a sacrifice of swete sauour vnto the Lorde. If he wyll offer a burntoffryng of the foules he shall offer eyther of the turtyll doues or of the yonge pigeōs. And the Preast shall bryng it vnto the alter/ & wryng ȳ necke a sundre of it/ & burne it on the alter/ & let the bloude runne out vpō the sides of the alter/ & plucke awaye hys croppe & hys fethers/ & cast them beside the alter on the east parte vpō the hepe of asshes and bycke hys wynges but plucke thē not asundre. And then let ȳ Preast burne it vpon the alter, euē vpō the wodd that lyeth vpon

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a. Lohe in Gene.xlviij.c

¶ b. This swete odoure is : the sacrifyce of earthe of pure affection / in wh.ch God is delited as a mā is delited in the the good sa-vour of meate as it is sayd of Noe Gene.viij.d.

vpō the fyre/a burntsacrifice and an offring of a swete sauoure vnto the Lorde.

¶ The order of meatoffrynges/of swete cakes/of fyne flower/of franckencens.& ce. with oute leuen/& with oute hony/but not with oute salt.

¶ The.ij. Chapter.

IF any soule wyll offer a meatoffryng vnto the Lorde/his offrynge shalbe fine floure/& he shall poure therto oyle/ & put franckencens theron/& shall bringe it vnto Aarons sonnes the Preastes. And one of thē shall take therout his handfull of the floure, & of the oyle w all the franckencens & burne it for a memorial vpon the alter: an offryng of a swete sauoure vnto the Lorde. And the remnaunt of the meatoffring shalbe Aarōs & hys sonnes/ as a thynge most holy of the sacrifyces of the Lorde. If any man bringe a meatoffring & is baken in the ouen let hym bringe swete cakes of fyne floure myngled with oyle/ and vnleuended wafers anoynted with oyle. If thy meatoffryng be baken in the fryēg pan/ then it shalbe of swete floure myngled with oyle. And thou shalt mynce it small, & poure oyle theron: & so it is a meatoffrynge.

a. This swete sauoure figureth the prayers of the matirs & faythfull as it is interpretate in Apocal. viij. c. the which prayers do withstand the furie of the Lorde.

If thy meatoffrynge be a thynge broyled vpon the gredyron/ of floure myngled with oyle it shalbe. And thou shalt bringe & meat offrynge that is made of these thynges vnto the Lorde/& shalt delyuer it vnto the preast/ and he shall bringe it vnto the alter/ & shall heue vp parte of the meatoffrynge for a memoriall/& shall burne it vpō the alter: an offerynge of a swete sauoure vnto the Lorde. And & which is left of the meatoffrynge shall be Aarons & hys sonnes/as a thynge that is most holy of the offrynges of the Lorde.

All & meatoffringes which ye shall bringe vnto the Lorde/shalbe made without leuen. For ye shall nether burne leuen nor honye in any offering of the Lorde: Notwithstandyng ye shall bringe the fyrstlynges of them vnto the Lorde: but they shall not come vpon the alter to make a swete sauoure.

b. All offrynges must be salted with salt/ whiche signyfieth that all our good workes must be directed after the doctryne of the Apostles & prophetes/for then shall they be acceptable in the syghte of the Lorde pf they sauer of the salt therof/& elles not.

All thy meatoffrynges thou shalt salt with salt: nether shalt thou soffre the b salt of the couenaunt of thy God to be lackynge from thy meatoffrynge: but vpon all thyne offrynges thou shalt bringe salt.

If thou offre a meatoffryng of & fyrst ripe frutes vnto the Lorde, then take that which is yet grene & dryc it by the fyre and beat it small & so offer the meatoffryng of thy fyrst rype frutes. And than poure oyle therto and put franckencens theron: & so it is a meatoffrynge. And the preast shall burne parte of the beatē corne & parte of that oyle wyth all the franckencēs/ for a remembraūce. ¶ That is an offryng vnto the Lorde.

¶ The order of peaceoffringes/whyche were offered for the keppynge of peace/made of oxen/shepe/ lambes and goates.

¶ The.iij. Chapter.

IF any man bringe a* peaceoffring A of the oxen: whether it be male or * Exo. xxiij. b female/he shall bringe soche as is without blemish/before the Lorde: & let hym put his hande vpon the heed of his offeryng/and kyll it before the dore of the tabernacle of witnesse. And Aarons sonnes the Preastes shall sprynkle the bloud vpō the alter rounde aboute. And they shall offre of the peaceoffring to be a sacrifice vnto the Lorde: the fatt that coūereth the inwardes & all the fatt that is vpō the inwardes: & the two kydneys with the fatt that lyeth vpō the loynes: and the kall that is on the lyuer they shall take awaye with the kydneyes. And Aarōs sonnes shall burne them vpon the alter with the burntsacrifice which is vpō the wodd on the fire. ¶ That is a sacrifyce of a swete sauoure vnto the Lorde.

If a man bringe a peaceoffrynge vnto the Lorde from of the flocke/ whether it be male or female/ it shalbe without blemyssh. If he offre a lambe/ he shall bringe it before the Lorde, and put his hande vpon his offrynges heede/ & kyll it in the doore of the tabernacle of wytnesse/ & Aarons sonnes shall sprinkle the bloude therof rounde about the alter.

a. By the takyng away pe of the fat/ the inwardes the .ij. kydneys & the kalle is signyfyed vnto vs that pf we wylbe a swete sacrifice vnto the Lorde we must cut of all concupiscēces & naughty delyres of the flesshe/ and therwith die of all oure membres and mortifye & subdue & mortyfye our affections/ & offer the to God by the mortificacyon of the crosse as pheter Psal. xxv. a.

And of the peaceoffryng they shall bringe a sacrifyce vnto the Lorde: the fatt therof & the rompe all to gether which they shall take of harde by the backe bone: & the fatt that coūereth the inwardes & all the fatt that is vpō the inwardes & the two kydneys with & fatt that lyeth vpon them and vpon the loynes, & the kall that is vpon the lyuer he shall take awaye wyth the kydneyes. And the Preast shall burne them vpon the alter to fede the Lordes offrynge withall.

If the offrynge be a goote, he shall bringe it before the Lorde/& put his hande vpon the head of it, and kyll it before the tabernacle of wittnesse and the sonnes of Aarō shall sprinkle the bloude therof vpon the alter rounde about. And he shall bringe therof his offryng vnto the Lordes sacrifice: the fatt that coueretth the inwardes & all the fatt that is vpon the inwardes & the two kydneys & the fatt that lyeth vpon them and vpon the loynes/ & & shall & is vpō the lyuer he shall take awaye with & kydneyes. And the Preast shall burne them vpō the alter to fede the Lordes sacrifice w all, & to make a swete sauoure. And thus shall all the fatt be the Lordes/and it shalbe a lawe forener amonge youre generacyons after you in youre dwellynge places: that ye eate nether fat nor bloude.

¶ The

¶ The offeryng made for synnes done of ignorauncе.

¶ The.iiij. Chapter.

AND the Lorde spake vnto Moses saying. Speake vnto the chyldren of Israel & saye: when a soule synneth throwe ignorauncе, and hath done any of those thinges which the Lorde hath forbydden in his cōmaundemētes to be done: Yf the Preast that is anoynted synne & make ỳ people to do amysse / he shall bryngе for hys synne which he hath done: an ore without blemyth vnto the Lorde for a synneoffring. And he shall bryngе the ore vnto the dore of the tabernacle of wytnesse before ỳ Lorde/ & shall * put hys hande vpon the ore heade. and kyll hym before the Lorde. And the Preast that is * anoynted shall take of the ore bloude, and bryngе it in to the tabernacle of witnesse / & shall dyppe his fynger in the bloud & sprynkle therof. vij. tymes before the Lorde: euen before the hanging of ỳ holy place. And he shall put some of the bloude vpon the hornes of ỳ alter of swete cens before the Lorde which is in ỳ tabernacle of witnesse/ & shall poure all the bloude of the ore vpon the botome of the alter of burntoffrynges which is by the dore of ỳ tabernacle of witnesse. And he shall take awaye all the fatt of the ore that is the synne offryng: the fatt that coureth the inwardes and all the fatt that is aboute them/ & the. ij. kydneyes with the fatt that lyeth vpon thē & vpon the loynes, and the hall vpon the lyuer let them take awaye also w̄ the kydneyes: as it was taken frō the ore of the peaceoffring/ & let the Preast burne them vpon the altare of burntoffringes. But the synne of the ore & all his flesh with his heade, his legges, hys inwardes with his dōge, shall he caye altogether out of the hoste vnto a clene place: euē where ỳ ashes are poured out/ & burne him on wodd wyth fyre: euen vpon the heape of ashes. Yf the hole comenalte of the chyldrē of Israel synne throwe ignorauncе/ & the thyng be hyd from their eyes: so that they haue commytted any of these thinges which the Lorde hath forbydden to be done in his commaundemētes and haue offended/ & the synne whiche they haue sinned be afterwarde knowne/ thā shall they offre an ore for a synneoffryng & shall bryngе him before ỳ tabernacle of witnesse/ & the elders of the multytude shall put their handes vpon his heed before the Lorde. And the Preast ỳ is anoynted shall bryngе of hys bloud into the tabernacle of witnesse/ & shall dyppe hys fynger in the bloude / and sprynkle it seuē tymes before the Lorde: euē before the vayle. And shall put of the bloude vpon the hornes of the alter which is before the Lorde in the tabernacle of wytnesse/ and shall poure all the bloude vpō the botome of the alter of burntoffringes which is by the dore of ỳ tabernacle of witnesse/ & shall take all hys fatt from hym/ & burne it vpō the alter/ & shall do with his ore as he dyd with the synneoffryng ore. And the Preast shal make an attonemēt for them/ & so it shalbe forgeuen thē. And he shall bryngе the ore without the hoste/ & burne him as he burned the fyrst: so is this ỳ synneoffryng of the comenalte.

When a Lorde synneth and commytteth throwe ignorauncе any of these thinges which the Lorde his God hath forbydden to be done in his commaundementes & hath so offended: when his synne is shewed vnto hym / which he hath synned / he shall bryngе for hys offryng an he goote without blemyth & laye his hande vpon the heed of it/ & kyll it in the place where the burntoffringes are kylled before ỳ Lorde: this is a synneoffring. Then let the Preast take of the bloude of the synne offryng with hys fynger/ & put it vpon the hornes of the burntoffryng alter/ and poure hys bloude vpon the botome of the burntoffryng alter/ & burne all hys fatt vpon the alter, as he dothe the fatt of the peaceoffringes. And the Preast shall make an attonement for hym as cōcernyng his synne/ and so it shalbe forgeuen hym.

If one of ỳ comē people of the lande synne throwe ignorauncе & commytte any of the thynges which the Lorde hath forbydden in his commaundementes to be done & so hath trespased, when hys synne which he hath synned is come to his knowlege/ he shall bryngе for his offering a fayr goote without blemyth for his synne which he hath synned/ and laye his hande vpon the heed of the synneoffryng/ & slee it in the place of burntoffringes. * And the Preast shall take of the bloude with hys fynger/ & put it vpō the hornes of the burntoffryng alter/ & poure all the bloude vpon the botome of the alter / & shall take awaye all his fatt as the fatt of the peaceoffringes is taken awaye. And the Preast shall burne it vpō the alter for a swete sauoure vnto the Lorde/ and the Preast shall make an attonement for hym/ & it shalbe forgeuen hym.

If he bryngе a lambe & offer it for a synne offryng he shall bringe a female wythout blemyth & laye his hande vpō the heed of the synneoffryng/ & slee it in the place where the burntoffringes are slayne. And ỳ Preast shall take of the bloude of the synneoffryng with his fynger/ and put it vpon the hornes of the burntoffryng alter/ & shall poure all ỳ bloud therof vnto the botome of the alter. * And he shall take awaye all the fat therof/ as the fat of the shepe of the peaceoffringes was takē awaye. And the Preast shall burne it vpō the alter for the Lordes sacrifice, and the Preast shall

a Luke Genesis. xlviij. c.

* Leuit. j. b.

* Leuit. iij. d.

* Leuit. iij. d.

shall make an attonement for his synne/and it shalbe forgeuen hym.

¶ Of othes. The cleansynge of hym that toucheth vnclene thynges. The purgacyon of an othe and of synne done by ignorauuce.

¶ The.v. Chapter.

IF when a soule hath synned & herde ꝑ voyce of cursynge & is a wytnesse: whether he hath sene or knowne of it yf he haue not vttered it/ he shall bere his synne. Ether when a man toucheth any vnclene thynge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene wormes & is not warre of it he is also vnclene & hath offended. Ether when he toucheth any vnclenesse of man (what so euer vnclenesse it be that a man is defyled with all) & is not warre of it and after warde cometh to the knowelege of it/ he is a trespa
B ser. Ether when a soule sweareth: so that he pronoũceth w̄ his lyppes to do euell or to do good (whatsoeuer it be ꝑ a man pronoũceth wyth an othe) and the thynge be out of hys mynde & afterward cometh to the knowlege of it / then he hath offended in one of these. Then when he hath synned in one of these thinges/ he shall cõfesse that wherin he hath synned / and shall bringe hys trespaceoffe-
rynge vnto the Lorde for his synne which he hath synned. A female from the flocke whether it be a lambe or a she goote/ for a synneoffryng. And the Preast shall make an atto-
Leuiti. xij. b. Num. p. d. nement for hym for hys synne. But yf he be not able to bringe a sheepe / then let hym bringe for his trespace which he hath synned two turtyll doues or two younge pygeõs vnto the Lorde/ one for a synneoffring and ano
ther for a burntoffringe. And he shall bringe them vnto the Preast whyche shall offer the synneoffring fyrst/ & wringe ꝑ necke a lun-
C dre of it/ but plucke it not clene of. And let hym sprynkle of the bloude of the synneoffrynge vpon the syde of the alter/ and let the reste of the bloude blede vpon the botome of the alter/ & then it is a synneoffryng. And let hym offer the second for a burntoffrynge as the maner is: & so shall the Preast make an attonement for hym for the synne whiche he hath synned/ and it shalbe forgeuē hym. And yet yf he be not able to bringe two turtyll doues or two younge pygeons/ then let hym
Exod. x. g. bringe his offryng for his synne: the tenth parte of an Epha of fyne floure for a synne offrynge / but put none oyle thereto nether put any frankencēs therō, for it is a synne offryng. And let hym bringe it to the preast/ & the Preast shall take his hand full of it / & burne it vpon the alter for a remembraunce to be a sacrifice for the Lorde: that is a synneoffryng. And let the Preast make an attonement for hym for his synne (whatsoeuer of these he hath synned) and it shalbe forgeuen. And the remnaunte shalbe the Preastes/ as it it is in the meatoffrynge.

And the Lorde comened w̄ Moses sayng: D
When a soule trespaceth & synneth thorow ignorauuce in any of the holy thynges of the Lorde/ he shall bringe for his trespace vnto the Lorde a ram without blemysh out of the flocke valued at two sycles after the sycle of the sanctuary/ for a trespaceoffryng. And he shall make amendes for the harme that he hath done in the holy thynge/ & put the fyfte parte more to/ & geue it vnto the Preast. And the Preast shall make an attonemēt for him with the ram of the trespaceoffrynge/ and it shalbe forgeuen hym.

When a soule synneth & commytteth any of these thynges whych are forbydden to be done by the commaundemētes of the Lorde: though he wyst it not, he hath yet offended & is in synne/ & shall bringe a ram without blemysh out of the flocke that is esteemed to be worthe a synneoffryng/ vnto the Preast. And the Preast shall make an attonemēt for hym for the ignorauuce which he dyd / & was not ware/ and it shalbe forgeuen hym. This is a trespaceoffrynge / for he trespaced agaynst the Lorde.

¶ The offringes for synnes which are done wyllyngly. The lawe of the burntoffringes. That fyre must abyde euermore vpon the aulter. The offringes of Aaron and hys sonnes.

¶ The.vj. Chapter.

AND the Lorde talked with Moses I
sayinge: when a soule synneth and trespaceth agaynst the Lorde and denyed vnto hys neyghbourr that which was taken hym to kepe, or that was put vnder his hande, or ꝑ which he hath violently takē awaye or that which he hath deceaued his neyghboure of w̄ sotylte/ or hath founde that which was loste and denyeth it/ & sweareth falsely/ in whatsoeuer thinge it be that a man doth & synneth therin. Then whē he hath synned or trespaced / he shall restore agayne that he toke violently awaye/ or the wronge which he dyd/ or that which was delyuered hym to kepe, or the lost thinge which he founde or whatsoeuer it be aboute which he hath sworne falsely, *he shall restore it agayne in the whole summe, and shall adde the fyfte parte moare thereto & geue it vnto hym to whome it pertayneth, the same daye ꝑ he offereth for his trespace, & shall bringe for his trespace offrynge vnto the Lorde a ram without blemysh out of the flocke that is esteemed worth a trespaceoffryng vnto the Preast. And the Preast shall make an attonement for hym before the Lorde / & it shall be for-

*Vnto my neyboure pertayneth satisfaccion/ but vnto god repentaunce & then the sacrifice of Christes bloude is a full satisfaccion & attonement & a pearsyng of all wrath.

B

be forgeuen hym/in whatsoeuer thyng it be that a man doth & trespaceth therin.

And the Lorde spake vnto Moses saying: Commaunde Aaron and his sonnes saying: this is ỹ lawe of the burntoffring. The burnt offryng shall be vpō the harth of the alter all nyghte vnto the morynge / & the fyre of the alter shall burne therin. And the Preast shall put on hys lynen albe and his lynen breches vpō his flesh / & take awaye the asshes which the fyre of the burntsacrifice in ỹ alter hath made / & put thē besyde the alter / & then put of his rayment & put on other / and carye the asshes out without ỹ host vnto a clene place.

The fyre that is vpon the alter shall burne therin & not go out. And the Preast shall put wodd on the fyre euery morynge / & put the burntsacrifice vpon it / & he shall burne ther on ỹ fatt of the peaceoffrynges. The fyre shall * euer burne vpon the alter & neuer go out.

* Leuit. vi. b.

This is the lawe of the meatoffrynge: Aarons sonnes shall bryng it before the Lorde / vnto the alter: and one of them shall take his hand full of the floure of the meatoffrynge & of the oyle with all the franckencēs which is theron / & shall burne it vnto a remembraūce vpon the alter to be a swete sauoure of the memorypall of it vnto the Lorde. And the rest
C therof, Aaron & his sonnes shall eate vnleuē ded: it shalbe eaten in the holy place: euē in ỹ courte of ỹ tabernacle of witnesse they shall eate it. Their parte which I haue geuē them of my sacrifice shall not be baken with leuē / for it is most holye / as is the synneoffrynge / & trespaceoffrynge. All the males amonge the chyldren of Aaron shall eate of it: and it shalbe a dutye for euer vnto youre generacyons of the sacrifices of the Lorde / nether shal any man touche it but he ỹ is halowed.

a There shall none touche it / but he that is halowed / that is / but he that is dedicated or deputed and appoynted to my fyster before the Lorde / as it is Agge. ỹ. c

And the Lorde spake vnto Moses saying: this is the offrynge of Aaron & of his sonnes which he shall offer vnto the Lorde in ỹ daye when they are anoynted: the tēth parte of an Epha of floure which is a dayly meatoffring perpetually: halfe in the morynge & halfe at nyghte: & in the frynge pan it shalbe made with oyle. And when it is fryed / thou shalt bryng it in as a baken meatoffrynge myn-ced small / & shalt offer it for a swete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in his steade shall offer it: & it shalbe the Lordes dutye for euer / & it shall
D be burnt all together. For all ỹ meatoffrynges of the Preastes shalbe burnt all together, & shall not be eatē. And the Lorde talked with Moses sayinge: speake vnto Aaron & vnto his sonnes & saye: This is ỹ lawe of the synne offryng. In the place where ỹ burntoffring is kylled / shall the synneoffryng be kylled also before the Lorde, for it is moost holy. The Preast that offreth it shall eate it in the holy place: euē in the courte of the tabernacle of witnesse. Noma shall touche the flesh therof / saue he that is halowed. And yf any rayment be sprynckled therwith / it shalbe washed in the holy place, & the erthē pot that it is sodē in shall be broken. If it be sodden in brasse then the pot shalbe scoured & rynsed in the water. All the males amonge the Preastes shall eate therof / for it is most holy. Notwithstondynge no synneoffrynge that hath hys bloude brought in to the tabernacle of witnesse to reconcyle wyth all in the holy place / shalbe eaten: but shalbe burnt in the fyre.

C Trespaceoffrynges. Synne offrynges and peaceoffrynges. The fatt and the bloude maye not be eaten.

C The. vii. Chapter.

This is the lawe of the *trespaceoffrynge which is most holy. In the place where the burntoffrynge is kylled the trespaceoffrynge shalbe kylled also: & his bloude shalbe sprynkled rounde about vpō the alter. And all the fat therof shalbe offered: the rompe and the fat that couered the inwardes. & the .ii. kydneys with the fatt ỹ lyeth on thē & vpō the loynes & the hall on the lyuer shalbe takē awaye wt the kydneyes: & the Preast shall burne them vpon the altare to be an offrynge vnto the Lorde: this is a trespaceoffrynge.

All the males amōge ỹ preastes shall eate thereof in the holy place for it is most holy. As the synneoffrynge is so is the trespaceoffryng one lawe serueth for both: & it shall be the Preastes that reconcyleth ther with. And the preast that offered a mans burntoffrynge shall haue the skynne of the burntoffryng which he hath offered. And all ỹ meat offrynges that are baken in the ouen / and all that is dressed vpon the gredyren and in the frynge pan / shalbe the preastes that offreth them. And all the meatoffrynges that are myngled wt oyle or dry, shall pertayne vnto all the sonnes of Aarō, & one shall haue as moche as another. This is the lawe of the peaceoffringes which shalbe offred vnto the Lorde. If he offer to geue thanckes / he shall bringe vnto his thanckoffrynge: swete cakes myngled with oyle and swete wafers anoynted wyth oyle & cakes myngled with oyle of fyne floure fryed / & he shall bringe his offerynge vpon cakes made of leuended bred vnto ỹ thanckoffryng of his peaceoffrynges / & of them all he shall offer one to be an heue offrynge vnto the Lorde / and it shall be the Preastes that sprynckleth the bloude of the peaceoffringes. And the flesh of the thanckoffrynge of hys peace offrynges shalbe eaten the same daye that it is offred / and there shall none of it be layde vp vntyll the morynge.

* The .iii. Chapter of the seconde booke of Moses.

a Trespace offrynge that is an offring for a trespace. Trespace after the order of the scripture signifyeth sometyme all the synne past which we haue synned in vnwyttie being ignorant of the veritie / not only in doyng ope synnes but also when we haue walked in oure owne righteousnes / as in the .xxv. Psalme. & .xxix. Psal. & xxiij. c.

If it

b. By vowes are vnderstande the gyftes which are accustomed to be offred and geuen to God by any outwarde ceremonye / as it was to rounde their beardes / or to dyspache no wyne. &c. Numeri.vi.a.

If it be a vowe or a free wyllofferyng that he bryngeth the same daye that he offereth it / it shalbe eaten: & that which remaynyth may be eaten on the morowe: but as moche of the offered flesh as remaynyth vnto ỳ thyrde daye shalbe burnt with fyre. For yf any of ỳ flesh of the peaceoffrynges be eaten in the thyrde daye then shall he ỳ offred it optayne no fauour: nether shall it be reckened vnto hym: but shalbe an abhomynacyon, and the soule that eateth of it shall beare the synne therof.

¶ The flesh that toucheth any vncleane thynge shall not be eaten, but burnt with fyre: & all that be cleane in their flesh, may eate flesh. If any soule eate of the flesh of ỳ peaceoffrynges that pertayne vnto the Lorde and his vnclennesse yet vpon hym, the same soule shall perysshe from amonge hys people. Moreouer yf a soule touche any vncleane thyng whether it be the vnclennesse of man or of any vncleane beast or any abhomynacion that is vncleane: and then eate of ỳ flesh of the peaceoffrynges whiche pertayne vnto the Lorde / that soule shall perish from his people.

And the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel and saye: Ye shall eate no maner fatt of oxen / shepe or gootes: neuerthelater the fatt of the beast ỳ dyeth alone & the fatt of that whych is torne with wylde beastes / maye be occupyed in all maner vses: but ye shall in no wise eate of it. For whosoeuer eateth the fatt of the beast of which men bringe an offryng vnto ỳ Lorde / that soule that eateth it shall perish from his people. Moreouer ye* shall eate no maner of bloud / whersoeuer ye dwell / whether it be of foule or of beast. Whatsoeuer soule it be ỳ eateth any maner of bloude the same soule shall perysshe from his people.

*Leuitl.xvij.d

And the Lorde talked with Moses saying: speake vnto ỳ children of Israel & saye: he ỳ offreth his peaceoffrung vnto the Lorde, shall bryngе his gyfte vnto the Lorde of his peace offrynges: his awne handes shall bryngе the offrynge of the Lorde: euen the fatt vpon the brest he shall bryngе wyth the brest to waue it a waueoffrunge before the Lorde. And the Preast shall burne the fatt vpō the alter, & ỳ brest shalbe Aarōs & his sonnes. And ỳ right shoulder they shall geue vnto ỳ preast / to be an heueoffrung / of their peaceoffrynges. And ỳ same that offreth the bloud of the peaceoffrynges & the fatt / amōge the sonnes of Aarō shall haue the right shoulder vnto hys parte / for the wauebrest & the heueshoulder I haue taken of the chyldren of Israel / euen of their peaceoffrynges / & haue geuē it vnto Aarō the Preast & vnto hys sonnes: to be a dutye for euer of the chyldren of Israel.

This is the anoyntynge of Aaron & of the sacrifices of the Lorde / in the daye whē they were offered to the Preastes vnto the Lorde / which the Lorde cōmaunded to be geuē them in the daye when he anoynted thē / of the chyldren of Israel / & to be a dutie for euer amōge their generacions. This is the lawe of burntoffrynges / of meatoffrung / of synneoffrung / of trespaceoffrung / of fulloffrung / of peaceoffrynges / which ỳ Lorde cōmaunded Moses in ỳ mount of Sinai / in ỳ daye when he commaūded ỳ chyldrē of Israel to offer their offrung vnto ỳ Lorde in ỳ wildernesse of Sinai.

¶ The anoyntynge and consecracyon of Aaron and his sonnes.

¶ The viij. Chapter.

And the Lorde spake vnto Moses saynge: take Aaron & hys sonnes with hym / & the vestures & the anoyntyng oyle / & an oxe for a synneoffrynge & two rammes & a basket of swete breed: & gether all the congregacyon to gether vnto the dore of the tabernacle of witnesse. And Moses dyd as the Lorde cōmaunded hym / & the people gathered thē selues to gether vnto the dore of the tabernacle of witnesse. And Moses sayde vnto the people: this is ỳ thyng which the Lorde commaunded to do.

And Moses brought Aaron & hys sonnes & washed them with water / & put vpon him the albe & gyrded hym with a gyrdell / & put vpon him the tunycle / & put the Ephod therō / and gyrded hym wyth the broderd gyrdell of the Ephod / & bounde it vnto hym therwith. And he put the brestlappe theron, and put in the brestlappe* Urim and Thumim. And he put the myter vpon his heed / & put vpon the myter euen vpon the forefront of it the golden plate of the holy croune / as the Lorde cōmaunded Moses.

* Lobt in Exo. xxv.v.c.4.f. Numerj.xxv.d.

And Moses toke the anoyntyng oyle and anoynted the habitacyō & all ỳ was therin / and sanctified them / & sprynkled therof vpō the alter seuē tymes / and anoynted the alter & all his vessels, & the lauer with his fote / to sanctyfye them. And he poured of the anoyntynge oyle vpon Aarons heed / and anoynted hym to sanctifie hym. And he brought Aarōs sonnes & put albes vpō them / & gyrded them with gyrdels / and put bonettes vpon their heedes: as the Lorde commaunded Moses.

And the synneoffrynge was brought. And Aaron & hys sonnes put their handes vpon the heed of the oxe of the synneoffrynge. And when it was slayne / Moses toke of ỳ bloud / & put it vpon the hornes of the alter rounde about with his fynger / & purified it / & poured the bloud vnto the botome of the alter & sanctyfyed it & reconcyled it. And he toke all the fatt that was vpon the inwardes / & the hall that was on the lyuer and the two kydneyes

¶

with their fatt/& burned it vpō the alter. But the oxe / the hyde/hys flesh and hys donge/he burnt w fyre without the hoste/as the Lorde commaunded Moses.

And he brought the ram of ꝑ burntoffryng ℞ & Aaron & his sonnes put their handes vpon the head of the ram/& it was kylled. And Moses sprinkled the bloud vpō the alter rounde about/ and cut the ram in peces & burnt the head/the peces & the fatte/ & washed the inwardes & the legges in water/and burnt the ram euery whit vpon the alter. That was a burntsacrifyce of a swete sauoure / and an offryng vnto the Lorde/ as the Lorde commaunded Moses.

And he brought the other ram that was ꝑ fulloffryng, & Aaron & his sonnes put their handes vpon the head of the ram: and when it was slayne / Moses toke of the bloude of it/& put it vpon the typpe of Aarons ryghte eare/and vpon the thombe of his ryght hand & vpon the great too of hys ryght fote. Then ℭ were Aarons sonnes brought / and Moses put of the bloude on the typpe of the ryghte eare of them/and vpon the thombes of their ryghte handes/and vpon the greate toors of their righte fete/and sprinkled the bloud vpō the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was vpon the inwardes/and the hall of ꝑ lyuer/& the .ij. kydneyes with their fatt and their ryghte shoulder. And out of the basket of swete bread that was before the Lorde, he toke one swete cake of oyled breed & one wafer/ & put them on the fatt & vpon ꝑ ryghte shoulder: & put altogether vpō Aarons handes & vpon hys sonnes handes/and ℣ waued it a waueoffryng before the Lorde. And then Moses toke the frō of their handes agayne / & burnt them vpon the alter / euen vpon the burntoffringe: These are the fulloffringes of a swete sauoure & a sacrifice vnto the Lorde. And Moses toke ꝑ breaste & waued it a waueoffryng before ꝑ Lorde/of the ram of the fulloffringes: and it was Moses parte/as the Lorde commaunded Moses.

And Moses toke of the anoyntyng oyle & of the bloude which was vpon the alter/ and sprinkled it vpō Aaron & vpō his vestimētes & vpō his sonnes & on their vestymētes with hym/ & sanctified Aaron & his vesturs & his sonnes & his sonnes vesturs also. Then Moses sayde vnto Aaron & his sonnes: boyle the ℭ flesh in ꝑ doze of the tabernacle of wytnesse/ & there* eate it wyth the bread that is in the basket of fulloffryng/ as the Lorde cōmaunded saying: Aaron and his sonnes shall eate it: & that which remayneth of the flesh and of the bread/burne it with fyre.

And se that ye departe not from the dooze of the tabernacle of witnesse seuē dayes lōge vntyll the dayes of youre fulloffringes be at an ende. For.viij. dayes must youre handes be fylled/as they were this daye: euē so ꝑ Lorde hath cōmaunded to do/to reconcyle you with all. Se therfore that ye abyde, in the doze of the tabernacle of wytnesse daye & nyght seuē dayes longe: & kepe the watche of the Lorde that ye dye not: for so I am cōmaunded. And Aarō & his sonnes dyd all thinges which the Lorde cōmaunded* by the hande of Moses. *Lode in the .iij. of the kyngs. & the .xix. cha. d

ℭ The fyrst offringes of Aaron/for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lorde is shewed. The fyre commynge from above consumeth the sacrifice.

ℭ The.ix. Chapter.

And the.viij. daye Moses called Aaron & his sonnes/& ꝑ elders of Israel / & sayde vnto Aarō: take a calfe for a synne offryng/& a ram for a burntoffring: both without blemysh, & bring them before the Lorde. And vnto the chyldrē of Israel he spake saying: take ye an he goote for a synneoffryng/& a calfe & a lambe bothe two of a yere olde/ & without blemysh for a burntsacrifice/& an oxe & a ram for peaceoffrynges, to offer before ꝑ Lorde / & a meateoffryng myngled w oyle/for to daye ꝑ Lorde wyll appere vnto you. And they brought ꝑ ℣ which Moses cōmaunded vnto the tabernacle of witnesse/ & all the people came & stode before the Lorde. And Moses sayde: thys is the thynge which the Lorde cōmaunded that ye shulde do: and then the glorye of the Lorde shall appeare vnto you. And Moses sayde vnto Aaron: go vnto the alter & offer thy synne offryng/& make an attonement for the and for the people: and then offer the offeryng of the people / and reconcyle them also / as the Lorde commaunded Moses.

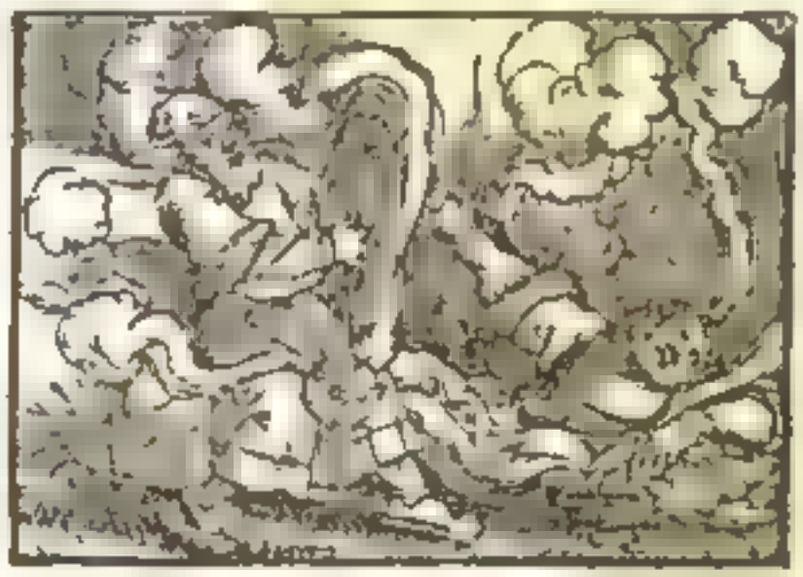
And Aaron went vnto the alter/and slewe the calfe that was his synneoffryng. And the sonnes of Aaron brought the bloude vnto hym/& he dypte hys fynger in the bloude and put it vpon the hornes of the alter/ & poured the bloude vnto the botome of the alter. And the fatt & the two kydneyes with the hall of the lyuer of the synneoffryng he burnt vpō the alter/as the Lorde cōmaunded Moses: but the flesh & the hyde / he burnt with fyre without the hoste. After warde he slewe the ℭ burntoffryng/& Aarons sonnes brought the bloud vnto hym / and he sprinkled it rounde about vpon the alter. And they brought the burntoffrynge vnto him in peces & the head also/and he burnt it vpon the alter / and dyd washe the inwardes and the legges/& burnt them also vpō the burntoffring in the alter.

And then he brought the peoples offryng & toke the goote that was the peoples synne offring

offrynge/& slewe it & offered it for a synneof-frynge: as he dyd the fyrst. And then brought the burntoffrynge, & offered it as the maner was, & brought the meatoffryng & fylled his hande therof, & burnt it vpō the alter/beside the burntsacrifyce in the morynge.

Then he slewe the oxe & the ram that were the peoples peaceoffringes/& Aarōs sonnes brought the blood vnto hym/& he sprynkled it vpon the alter rounde about and toke the fatt of the oxe & of the ram: the rōpe and the fatt that coueryth the inwardes and the kydneyes & the hall of the lyuer: & put them vpō the brestes & burnt it vpon the alter: but the brestes and the ryght shoulders Aarō waued before the Lorde / as the Lorde cōmaunded Moses. And Aaron lyfte vp hys hande ouer the people & blessed thē/& came doune from offryng of synneoffringes, burntoffringes & peaceoffrynges. Then Moses & Aaron went in to the tabernacle of wytnesse & came out agayne and blessed the people/and the glorye of the Lorde appered vnto all ỳ people. And there came a fyre out from before the Lorde/ and consumed vpō the alter the burntoffrynge and the fatt. And all the people sawe it / and showted/and fell on their faces.

¶ Nadab and Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne. The resydewe of the sacrifice the Preastes eate.



¶ The.x. Chapter.

AND Nadab and Abihu the sonnes of Aaron toke ether of thē his censor/& put fyre therin/and put ens vpon/& brought straunge fyre before the Lorde: which he cōmaunded thē not/ & there went a fyre out from the Lorde / and consumed thē, & they dyed before the Lorde. Then Moses sayde vnto Aaron: this is that the Lorde spake saying: I will be sanctified in thē that come nye me, & before all the people I wylbe glorifyed. And Aaron held hys peace. And Moses called Misael and Elisaphan the sonnes of Oziel the vncle of Aarō/ and sayde vnto them: goo to and carye youre brethren frō the holy place out of the hoste. And they went to them / and caryed them in their albes out of the hoste, as Moses bad.

a. Herof ye se the frute of a mans good entent wythout Goddes word. As we maye do nothīg so doeth thys ensample teache that we may do no more then is commaunded.

b. God is sanctified when we obey hym/ and morye pe oure wyll to do his.

c. Lohe in Exodi.xix.b.

And Moses sayde vnto Aarō & vnto Eleazar & Ithamar his eldest sonnes: vncouer not youre heed nether rent youre clothes, lest ye dye and wrath come vpon all the people / let youre brethren the hole house of Israel bewepe the burnynge whyche the Lorde hath burnt. But go ye not out frō the dore of the tabernacle of witnesse/lest ye dye: for the anoyntynge oyle of the Lorde is vpō you. And they dyd as Moses bad.

And the Lorde spake vnto Aaron saying: drynke no wyne no stronge drynke/nether thou nor thy sonnes wyth the: when ye goo in to the tabernacle of witnesse/lest ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye may put differēce betwene holy & vnholy/& betwene vnclcane & cleane/ and that ye may teach the chyldren of Israel all the ordynaunces which the Lorde hath cōmaunded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto Eleazar & Ithamar hys sonnes ỳ were lefte: take the meatoffrynge that remayneth of the sacrifyces of the Lorde/ & eate it without leuen beside the alter for it is most holy: eate it therfore in the holy place / because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the wauebrest & heueshoulder eate in a cleane place: bothe thou & thy sonnes & thy doughters with the. For it is thy dutye & thy sonnes dutye with the/ of the peaceoffrynges of the chyldrē of Israel. For the heueshoulder & the wauebrest whyche they brynge with the sacrifyces of the fatt / to waue it before the Lorde/ shalbe thyne & thy sonnes wyth the: and be a lawe for euer / as the Lorde hath commaunded.

d. For euer is here taken for a tyme that hath an ende/& not euerlastyng as it is also in Gene.xvij.d. & Exodi.xxj.c.

And Moses soughte for the goote ỳ was the synneoffrynge/and se it was burnt. And he was angrye with Eleazar & Ithamar the sonnes of Aaron, whyche were lefte a lyue sayeng: wherfore haue ye not eatē the synneoffrynge in the holy place, seynge it is moost holye: and for as moche as it is geuen you to bere the synne of the people, and make agrement for thē before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place, as I commaunded. And Aarō sayde vnto Moses: beholde thys daye haue they offered their synneoffring & their burntoffringe before the Lorde and it is chaunced me after thys maner. If I shulde eate of the synneoffring to daye, wolde the Lorde be content with all? And when Moses hearde that/ he was content.

The offringes must haue bene eate in gladnesse / but Aaron coulde not but mourne for hys sonnes.

¶ Of beastes which be cleane/& which vncleane.

¶ The.xj. Chapter.

AND the Lorde spake vnto Moses and Aaron sayinge: speake vnto the children of Israel & saye these are the beastes which ye shall eate amonge all the beastes that are on the erth: what soeuer hath hoofe and deuydeth it in to two clawes & cheweth cud amõge the beastes that shal ye eate. Neuertheles, these shal ye not eate of thẽ that chewe cud & haue hoofes. The camel for he cheweth cud but he deuydeth not the hoofe in to two clawes, therfore he shall be vncleane vnto you. And the conye for he cheweth the cud but deuydeth not the hoofe in to two clawes / therfore he is vncleane to you. And the hare, for he lykewyse cheweth the cud, but deuydeth not ꝑ hoofe in to two clawes, he is therfore vncleane to you. And ꝑ swyne, for though he deuyde the hoffe in to .ii. clawes yet he cheweth not the cud, & therfore is vncleane to you. Of their flesh se that ye eate not / & their carkalles se that ye touche not, for they are vncleane to you.

B These shall ye eate of all ꝑ are in the waters: what soeuer hath finnes & shales in the waters seas & ryuers, ꝑ shall ye eate. And all that haue not finnes & shales in the seas and ryuers of all that moue & lyue in ꝑ waters shall ye abhorre. Se that ye eate not of their flesh and also that ye abhorre their carkales: for all that haue no finnes nor scales

C in the waters shalbe abominaciõ vnto you. These are the foules which ye shall abhorre & which shall not be eatẽ, for they are an abhominaciõ. The egle, the gosshauke, the cormoraũte the kyte the vultur & all his kynd & all kynde of rauens, the estrich the nightcrowe, the cocow the sparowhauke & all the kynde: the lytle oule, the storcke, the great oule, the bach / the pellicane the pye the heron, the laye with the kynde, ꝑ lappwynge & the swalowe. And all foules that crepe and goo vpon all foure shalbe an abominacyon vnto you.

D Yet these maye ye eate of all the foules ꝑ moue and goo apon .iiii. fete: euen those that haue no knees aboue vpon their fete to lepe wyth all vpon the erthe / euen these of them ye maye eate: the *arbe & all his kynde: the Solaam with all his kynde: the Hargol and all the kynde, the Hagab & all his kynde. All other foules ꝑ moue & haue .iiii. fete, shalbe abhominacyon vnto you. In soch ye shalbe vncleane, whosoeuer touche the carkesse of thẽ shalbe vncleane vnto the euen, & whosoeuer bereth the carkasse of thẽ / shall washe his clothes, & so shalbe vncleene vntyll euen.

Amonge all maner beastes / that haue hoofes & deuyde thẽ not in to two clawes or that chewe not the cud shalbe vncleene vnto you: & all that toucheth thẽ shalbe vncleane.

And all that goeth vpon his handes amõge E allmaner beastes ꝑ goo on all foure fete are vncleene vnto you: & as many as touche their carkalles / shalbe vncleene vntyll the euen. And he that beareth the carkasse of thẽ / shall washe his clothes & be vncleane vntyll the euen, for soche are vncleane vnto you.

And these are also vncleene to you amonge the thynges that crepe vpon the erth: the wesell / the mouse, the toode & all his kynde / the hedgehogge, Stellio, the lizerte, ꝑ snayle & ꝑ moule: these are vncleane to you amõge all that moue / & all that touche them when they be dead, shalbe vncleane vntyll the euẽ. And what soeuer any of ꝑ dead carkasses of them fall vpon shalbe vncleane. whatsoeuer vessell of wodd it be / or rayment, or skynne / or bagge or what soeuer thing it be that any worke is wroughte withall. And they shalbe plunged in ꝑ water / & be vncleane vntill the euen / & then they shalbe clene agayne.

All maner of erthen vessell wher in to any F of thẽ falleth is vncleane with all that therin is: and* ye shall breake it. All maner meate ꝑ *Leuit.vi.d is eaten yf any soche water come vpon it, it 6.fa. shalbe vncleane. And all maner drynche that is drõcke in all maner soche vessels shalbe vncleane. And whether it be ouẽ or kettel it shal be broken. For they are vncleane and shalbe vncleane vnto you: Neuertheles ryet / ꝑ fosse taynes and welles & pondes of water / shalbe cleane styll. But whosoeuer toucheth their carkasses / shall be vncleane.

If the dead carkasse of any soch fall vpõ any seed sted to sowe / it shall yet be cleane styll: but and yf any water be poured vpõ the seed and afterward the dead carkesse of them fall theron / then it shalbe vncleane vnto you.

If any beast of which ye may eate dye / he ꝑ toucheth ꝑ dead carkasse shalbe vncleane vntyll the euen. And he that eateth of any soche dead carkasse / shall washe hys clothes & remayne vncleane vntyll ꝑ euẽ. And he also ꝑ beareth the carkesse of it / shall washe hys clothes / and be vncleane vntyll euen.

All that scrauleth vpõ the erth / is an abho- G minacyon / and shall not be eaten. And what soeuer goeth vpõ the brest, and whatsoeuer goeth vpon .iiii. or moo fete amonge all that scrauleth vpõ ꝑ erth of that se ye eate not: for they are abhominable. Make not youre soules abominable with nothinge that crepeth nether make youre soules vncleane wt them: that ye shulde be defyled therby. For I am the Lorde youre God *be sanctified ther for ye maye be holy for I am holy: & defile not youre soules with any maner thing that crepeth vpõ the erth. For I am the Lord that brought you out of the lande of Egypt to be youre God: be holy therfore, for I am holy.

*Leuit.xix.a i.Petri.i.b.

a Arbe / Selaa Hargol Hagab are kynds of beastes that crepe or scraule on the grounde which the Hebrues them selues do not now a dayes know.

This

This is the lawe of beest & foule & of all maner thynge that lyueth and moueth in the water & of all thynges that crepe vpon the erth, that ye may put difference betwene vncleane & clene/& betwene the beastes that are eate and the beestes that are not eaten.

¶ A lawe how wemen shulde be purged after their delyuerance.

¶ The.xii.Chapter.

AND the Lorde spake vnto Moses, & sayde: speake vnto the childre of Israel & saye: when a woma hath conceaued, and hath borne a man childe, she shalbe vnclene. vij. dayes: euen in lyke maner as whe she is put aparte in tyme of hyr a naturall disease. And in the.viij. daye the flesh of ꝑ childes foreskynne shalbe cut awaye. And she shal continue in the blonde of hyr puryfyenge. xxxiij. dayes / she shall B touche no halowed thynge nor come into the sanctuary, vntyll the tyme of hyr purifyeng be out. If she bere a mayde childe / then she shalbe vnclene two weekes / as whe she hath hyr naturall disease. And she shall contynue in the blonde of hyr purifyenge. lxvj. dayes.

¶ *And when the dayes of hir purifyeng are out: whether it be a sonne or a doughter/ she shall bringe a lambe of one yere olde for a burntoffring and a yonge pigeon or a turtyll doue for a synneoffryng vnto the dore of the tabernacle of witnesse vnto ꝑ Preest: which shall offer them before the Lorde/& make an D attonemēt for her/and so she shalbe purged of hyr yssue of blonde. *Thys is the lawe of her that hath borne a childe, whether it be male or female. But and yf she be not able to bringe a shepe/ then let her bringe two turtyls or two yonge pygeons: the one for the burntoffryng/and the other for the synneoffryng. And the Preest shall make an attonement for her/& she shalbe clene.

a. Some call it the moneths dysease / some the flowres.

*Leuit.v.b.& Luk.y.b

¶ The Preestes are appoynted to iudge who are Lepers.

¶ The.xiij.Chapter.

AND the Lorde spake vnto Moses & vnto Aaron saying: when there appeareth a rising in any mans flesh ether a scabbe or a glistring white: as though the plage of leprosye were in the skynne of his flesh then let hym be brought vnto Aaron the Preeste or vnto one of hys sonnes the Preestes & let the Preest loke on the sore ꝑ is in the skynne of hys flesh. If the hayre in ꝑ soore be turned vnto whyte, & the sore also sene to be lower then the skynne of his flesh then it is surely a leprosye & let the Preest loke on hym & iudge hym vncleane.

If there be but a whyte plecke in ꝑ skynne of his flesh and sene not to be lower then the other skynne nor ꝑ hayre therof is turned vnto whyte: then let the Preest shut hym vp seuē dayes. And let the Preest loke vpon hym the vij. daye: yf the sore seme to him to abyde styll & to go no further in the skynne / then let the Preest shutt him vp yet. vij. dayes moo. And let the Preest loke on hym agayne the. vij. daye. Then yf the soore be wared blackish/ & is not growen abrode in the skynne / let the Preest make him clene, for it is but a skyrf. And let hym washe his clothes, & then he is clene. But & yf the scabbe growe in ꝑ skynne after that he is sene of the Preest agayne. If the Preest se ꝑ the scabbe be growen abrode in the skynne, let him make him vncleane: for it is surely a leprosye.

If ꝑ plage of leprosye be in a mā let hym B be brought vnto the Preest, & let the Preest se hym. If the ryspynge appeare whyte in the skynne/& haue also made the hayre whyte/ & there be rawe flesh in the sore also: then it is an olde leprosye in ꝑ skynne of his flesh. And the Preest shall iudge him vncleane, and shall not shutte hym vp for he is vncleane.

If a leprosye breake out in the skynne and couer all ꝑ skynne frō the heed to the foote ouer all whersoeuer the Preest loketh/ then let the Preest loke vpon hym. If the leprosye haue couered all his flesh, let hym iudge the b. Or ouer all his flesh. &c. disease clene: for in as moche as he is altogether whyte he is therfore cleane. But and yf there be rawe flesh on hym whē he is sene then C Here is that called a leper which yet is none in dede but semyth to be one: where as the rotnesse of humours breking forth into the vtter partes of the bodye ouer-cast led a leper and yet must it be iudged to be cleane. he shalbe vncleane. Therfore when ꝑ Preest seeth the rawe flesh / let hym iudge hym vncleane. For in as much as his flesh is rawe, he is vncleane & it is surely a true leprosye. But & yf the rawe flesh departe agayne & chaūge vnto whyte then let him come to the preest, & let the Preest se hym: If the soore be chaunged vnto whyte, let the Preest iudge the disease cleane and then he is cleane.

When there is a byle in the skynne of any mans flesh & is healed & after in the place of the byle there appeare a whyte ryssing ether a skynnynge whyte somwhat redysh/ let hym be sene of ꝑ Preest. If when the Preest seyth hym it appeare lower than the other skynne & the hayre therof be chaūged vnto white/ let the Preest iudge hym vncleane: for it is a very leprosie/ that is broken out in the place of the byle. But & yf when the Preest loketh on it there be no whyte hayres therin nether the scabbe lower then the other skynne & be somwhat blackesh, then the Preest shall shutt hym aparte. vij. dayes. If it spreade abrode in the meane season / then let the Preest iudge hym vncleane: for it is a leprosye. But & yf the glystrynge whyte abyde styll in one place & go no further/ then it is but the ryssynge of the D byle / & the Preest shall iudge hym cleane.

When the skynne of any mās flesh is burnt

a. The leprie signifyeth proprely mannes doctrine / whyche spreadeth abrode lyke a canker: & to be short all infection of vngodlynes therfore must the Lupartes geue diligent hede therto: for a lytell leuen sowreth the whole lompe of dough.

wyth fyre that it be rawe & there appere in ꝑ burnyng a glysterynge whyte that is somwhat redyth or altogether whyte / let the Preast loke vpō it. If the hayre in that bryghtnesse be chaunged to whyte, and it also appeare lower then the other skynne / then it is a lepr̄sye that is broken out of the place of the burnyng. And the Preast shall iudge hym vncleane for it is a lepr̄sye. But and yf, when the Preast loketh on it, he se that there is no whyte hayre in the bryghtenesse, & ꝑ it is no lower then the other skynne / & that it is also blackish then let the preast shut him vp seuē dayes. And yf, wh̄e the Preast loketh on him the seuenth daye it be growen abrode in the skynne let hym iudge hym vncleane: for it is a lepr̄sye But & yf that bryghtnesse abyde styll in one place & go no further in ꝑ skynne & be blackish, then it is but a rysyng in the place of the burnynge / and the Preast shall make hym cleane: for it is but the pynne of the burnynge only.

¶ When ether man or woman hath a breakyng out vpon the heed or the beerde let the preast se it. And yf it appeare lower than the other skynne & ther be therin golden hayres & thyn, let ꝑ Preast iudge hym vncleane for it is a breakyng out of lepr̄sye vpō the heed or berde. If (when the Preast loketh on the breakynge out) he se that it is no lower then the other skynne & ꝑ there are blacke hayres therin, let hym shut hym vp. vij. dayes. And let ꝑ Preast loke on the dysease the. vij. daye: & yf the breakyng out be gone no further ne ther be any golden hayres therin nether the scabbe be lower then the other skynne, then let him be shaven but lett him not shaue the scabbe: & let ꝑ preast shut him vp vij dayes moo. And let the preast loke on the breaking out ꝑ. vij. daye agayne: If the breakyng out be gone no further in the skynne nor moare lower then ꝑ other skynne, then let ꝑ preast iudge hym cleane / and let hym washe hys
F clothes, & then he is cleane. If the breakyng out growe in the skynne after that he is once iudged cleane let the Preast see him. If it be growne abrode in dede in the skynne, let the preast seke no further for any golde hayres / for he is vncleane. But and yf he se that the scabbe stande styll & ꝑ there is blacke hayre growne vp therin, then the scabbe is healed & he is cleane: & the Preast shall iudge hym cleane. If there be founde in ꝑ skynne of the flesh of man or woman a glysterynge whyte / let the Preast se it. If there appeare in their flesh a glysterynge whyte somwhat blackish / then it is but freckels growē vp in ꝑ skynne: and he is cleane.

If a mās hayre fall of his heed / then he is heedbaulde & cleane. If his hayre fall before in his forehede / then he is forheedbalde & cleane. If there be in ꝑ baulde heed or baulde forheed a redysh white scabbe, then there is lepr̄sye sprongē vp in hys baulde heed or baulde forehede. And let the preast se it: and yf the rysynge of the sore be reddysh whyte in his baulde heede or forehede after ꝑ maner of a lepr̄sie in the skynne of the flesh then he is a leper & vncleane: & ꝑ Preast shall iudge him vncleane, for the plage of his heed. And G the leper in whome the plage is / shall haue his clothes rēt & his heede bare & his mouth mofled & shalbe called vncleane. And as lōg as the disease lasteth vpon him he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, & cuē without the host shall hys habitacyon be.

¶ When the plage of lepr̄sye is in a cloth: whether it be lynē or wollen, ye & whether it be in the warpe or wolfe of the lynē or of the wollen: ether in a skynne or any thyng made of skynne, yf the dysease be pale or somwhat redysh in the cloth or skynne: whether it be in the warpe or wolfe or any thynge ꝑ is made of skynne, then it is a very lepr̄sye & must be shewed vnto ꝑ preast. And wh̄e the preast seyth ꝑ plage let him shut it vp. vij. dayes / & let hym loke on ꝑ plage the. vij. daye. If it be increased in ꝑ cloth: whether it be in ꝑ warpe or wolfe or in a skynne or in any thynge that is made of skynne, then ꝑ plage is a freating lepr̄sye, & it is vncleane: & that cloth shalbe burnt, ether warpe or wolfe, whether it be wollen or lynē or any thynge that is made of skynne where in the plage is for it is a freatynge lepr̄sye, & shalbe burnt in the fyre.

If ꝑ preast se ꝑ the plage hath freatē no further in the cloth ether in ꝑ warpe or wolfe or in whatsoeuer thyng of skynne it be, then let the preast cōmaunde thē to washe ꝑ thynge wherin the plage is, & let hym shut it vp. vij. dayes moo. And let ꝑ preast loke on it agayne after ꝑ the plage is washed. If ꝑ plage haue not chaūged his facion though it be spred no further abrode, it is yet vncleane And se ꝑ ye burne it in ꝑ fyre, for it is freat inward: whether in parte or in all to gether. But & yf the preast se ꝑ it is somwhat blackysh after that it is washed, let him rēt it out of the cloth, or out of the skynne or out of ꝑ warpe or wolfe. But & yf it appeare any moare in the cloth ether in the warpe or in the wolfe or in any thynge made of skynne / then it is a warynge plage. And se ꝑ ye burne that in fyre, wherin the plage is. Forouer ꝑ cloth ether warpe or wolfe or whatsoeuer thing of skynne it be which thou hast washed & the plage be departed frō it / shalbe washed once agayne: & then it is cleane. ¶ This is ꝑ lawe of ꝑ plage of lepr̄sie in a cloth whether it be wollē or lynē: ether whether

c. Of the lepr̄sye of clothes which was vsed amonge the Jewes, let the iudge. This is cuyper that we in oure tyme suffer ouer many lepr̄sies in clothes.

whether it be in the warpe or woofe / or in any thynge made of skynnes / to iudge it cleane or vncleane.

¶ The cleansynge of the leper / and of the house that he is in.

¶ The xiiij. Chapter.

A And the Lorde spake vnto Moses saying: * this is the lawe of a leper when he shalbe cleensed: He shalbe brought vnto the Preast / and the Preast shall go out without the hoste & loke vpon him. If the plage of leprosye be healed in the leper / then shall the Preast cõmaunde that there be brought for hym that shalbe cleensed two lyuynge byrdes that are cleane / and cedar wood / & a pece of purple cloth and yssope. And the Preast shall cõmaunde ye one of the byrdes be killed in an erthen vessell vpon rennyng water. And the Preast shall take ye lyuyng byrde & the cedar wodd & the purple & the yssope / & shall dyppe thẽ & the lyuynge byrde in the bloude of the slayne byrde / & in the rẽnyng water & sprynkle it vpõ him that must be cleensed of hys leprosye seuen tymes and cleense hym / & shall let the lyuynge byrd goo fre in to the feldes.

* Matt. viij. Marc. i. Luc. v. & xvij.

B And he ye is cleensed shall washe his clothes & shaue of all his hayre / & wash hym selfe in water / & then he is cleane. And after that he shall come into ye hoste / but shall tarye without his tent. vij. dayes. When the seuech daye is come / he shall shaue of all his hayre bothe vpon his heade & his berde & on his browes: & euẽ all the hayre ye is on him / shalbe shauẽ of. And he shall washe his clothes & his flesh in water / and then he shalbe cleane.

And when ye. viij. daye is come / let him take ij. lambes without blemysshe & a yewe lambe of a yere olde without blemysh / and iij. tenth deales of fyne floure for a meatoffring myngled with oyle / and a logge of oyle. & han let the Preast ye maketh hym cleane / bryng the man ye is made cleane vnto those thyngs before the Lorde vnto the doze of the tabernacle of wytnesse. And let the Preast take one of the lambes & offer him for a trespaceoffringe / & the logge of oyle: and waue them before the Lorde. And then let him slee the lambe in the place where the synneoffringe & the burntoffryng are slayne: euẽ in the holy place. For as the synneoffryng is / euẽ so is the trespace offring the Preastes: for it is mooste holy.

a. A logge of oyle is a certayn measure containyng .vi. egges. Hoc est.

¶ Then let the Preast take of the bloud of ye trespaceoffring & put it vpõ the typpe of the ryght eare of him that is cleensed / & vpon the thombe of hys ryghte hande / & vpõ the great too of hys ryghte foote. ¶ Then let the Preast take of the logge of oyle / & poure it in to the palme of hys lefte hande & dyppe hys ryght fynger in the oyle ye is in ye palme of his left hand / & let him sprynkle it with his fynger. vij. tymes before the Lorde. And of the rest of the oyle that is in hys hande / shall the preast put vpõ the typpe of ye ryghte eare of hym ye is cleensed / & vpon the thombe of hys ryghte hande / & vpõ the great too of his ryghte fote: euen vpon the bloud of the trespaceoffringe: And the remnaunte of the oyle that is in the Preastes hande he shall poure vpõ the heed of hym that is cleensed: & so shall the Preaste make an attonemẽt for him before ye Lorde.

Then let the Preast offer the synneoffryng & make an attonemẽt for him that is cleensed for his vncleannesse. And then let ye burntoffryng be slayne / & let the preast put both the burntoffryng & the meatoffryng vpõ the alter: & make an attonemẽt for hym / & then he shalbe cleane. If he be poore & can not gett so moch / then let hym bringe one lambe for a trespaceoffryng to waue it & to make an attonemẽt for him / & a tẽth deale of fyne floure myngled with oyle for a meatoffring / & a logge of oyle / & two turtyll doues or two yoũge pigeons whiche he is able to gett & let the one be a synneoffryng & ye other a burntoffring. And let hym bringe thẽ the. viij. daye for his cleensyng vnto the Preast to ye doze of the tabernacle of witnesse before the Lorde.

D And let the Preast take the lambe that is the trespaceoffryng & the logge of oyle / and waue them before the Lorde. And when the lambe of the trespaceoffryng is killed / the Preast shall take of the bloud of the trespace offryng. & put it vpõ the typpe of hys ryghte eare that is cleensed / & vpon the thombe of his ryghte hande / and vpon the greate too of hys ryght fote. And the Preast shall poure of the oyle into hys ryghte hande / & shall sprynkle with his fynger of the oyle that is in hys lefte hande seuen tymes before the Lorde.

And the Preast shall put on the oyle that is in his hande (vpõ the typpe of the ryghte eare of hym that is cleensed / & vpon the thombe of his ryghte hande / & vpon the great too of his ryghte fote: euẽ in the place where the bloude of the trespaceoffring was put. And the reste of the oyle that is in his hand / he shall poure vpon the heed of hym that is cleensed: to make an attonemẽt for hym before the Lorde. And he shall offer one of the turtyll doues or of ye yoũge pigeons / soche as he can gett: the one for a synne offeryng & the other for a burntoffryng vpõ the alter. And so shall the Preast make an attonemẽt for hym that is cleensed before the Lorde. ¶ Thys is the lawe of hym that hath the plage of leprosye / whose hande is not able to gett that whych pertayneth to hys cleensyng.

And the Lorde spake vnto Moses & Aarõ saying: when ye be come vnto the lande of Ca

naan which I geue you to possesse: yf I put the plage of leprosye in any house of ȳ lande of youre possessyon / let hym that oweth the house go & tell the preast sayeng: me thynke that there is as it were a leprosy in ȳ house. And the Preast shall cōmaunde them to ryd all thyng out of the house/before the Preast goo in to se the plage: that he make not all that is in the house vncleane / and then the preast shall go in & se the house.

b. The lepre of the howses as any thynge therto pertaynynge wherby the owelier might take harme in helth of body/ in hurtyng of hys goodes or otherwyse as yf it stoode in ani euel ayre. & cc.

If the preast se that the plage is in ȳ walles of the house & that there be holowe strakes pale or redde which seme to be lower then ȳ other partes of the wall then let the Preast go out at the house dores, & shut vp ȳ house for vii. dayes. And let ȳ preast come agayne the seuēth daye & se it: yf the plage be increased in the walles of the house let the Preast cōmaunde them to take awaye the stones in which the plage is and let them cast them in a foule place without the citie, & scrape the house within rounde about: & powre out the dust without the cytye in a foule place. And let them take other stones, & put them in the places of those stones, and other morter, and plaster the house with all. If now the plage come agayne & breake out in ȳ house, after that they haue takē awaye the stones & scraped the house & after that the house is playstered anewe: let the Preast come & se it. And yf then he perceaue that the plage hath catē further in the house, then it is a fretynge leprosye that is in the house/ & it is vncleane. Then they shall breake doune ȳ house: both stones, tymbre & all the morter of the house/ & carye it oute of the cītye vnto a foule place. Moreouer he that goeth in to the house all the whyle that it is shut vp/ shalbe vncleane vntill nyght. And he that slepeth in the house shall washe his clothes, & he also that eateth in the house shall washe hys clothes.

G But and yf the Preast come & se that the plage hath spredde no further in the house after ȳt it is new plastered, then let him make it cleane, for the plage is healed. And let hym take to clense the house with all: two byrdes/ cedar wodd/ & purple clothe & yssope. And let hym kyll one of the byrdes in an erthē vessell with runnyng water: & take the cedar wodd/ the yssope, the purple & the lyuyng byrde/ and dyppe them in the bloude of the slayne byrde & in the runnyng water/ & sprynkle vpon the house seuen tymes/ & clense the house with the bloud of the byrde & with ȳ runnyng water/ & with the lyuyng byrd/ & with the cedar wodd/ and the yssope/ and the purple clothe. And he shall lett the lyuynge byrde flee oute of the towne in to the wylde feldes, & so make an attonement for the house / and it shalbe cleane. This is the lawe of all maner plage of leprosye & breakyng out/ & of the leprosye of clothe and house: and of rysinges/ scabbes and glysterynge whyte / to teache when a thyng is vncleane or cleane. This is ȳ lawe of leprosye.

¶ The maner of purgyng the vnclennes bothe of men and women.

¶ The.xv. Chapter.

And the Lorde spake vnto Moses & Aaron sayinge: Speake vnto ȳ chyldrē of Israel/ & saye vnto thē: Euery man that hath a runnynge ylue in hys flesh/ is vncleane by the reason of hys ylue. And hereby shall it be knowne when he is vncleane. If hys flesh runne/ or yf hys flesh congele by the reason of his ylue then he is vncleane. Euery couche wheron he lyeth and euery thyng wheron he sytteth shal be vncleane. ☞ He that toucheth his couche shall wash his clothes, & bath hym selfe with water/ and be vncleane vntyll the euen.

☞ He that sytteth on ȳ wheron he satt, shall wash hys clothes and bathe hym selfe wyth water/ and be vncleane vntyll the euenynge. And he that toucheth hys flesh shall washe his clothes/ and bathe hym selfe in water / & be vncleane vnto the euen. If any soche spyt vpon hym that is cleane/ he must washe hys clothes/ and bathe hym selfe in water/ and be vncleane vntyll euen. ☞ And what soeuer saddell that he rydeth vpon/ shalbe vncleane. And whosoeuer toucheth any thynge ȳ was vnder hym / shalbe vncleane vnto the euen. And he that beareth any soche thynges shall wasshe his clothes, and bathe hym selfe in water & be vncleane vnto the euen/ and whosoeuer he toucheth (yf he haue not fyrst washed his handes in water) must washe his clothes & bathe hym selfe in water and be vncleane vnto the euenynge. *And yf he touche a vessell of erth it shalbe broken: and all vessels of wodd shalbe rynsed in water. *Leuit. vi. d. & xi. f.

☞ When he that hath an ylue is clensed of his ylue let hym numbre. vii. dayes after he is cleane/ & washe his clothes, and bathe his flesh in runnynge water/ & then he is cleane. And the. viii. daye let hym take two turtyll doues or two yōnge pygeons/ & come before the Lorde vnto the dore of the tabernacle of wytnesse/ & geue them vnto the Preast. And the Preast shall offer thē: the one for a synne offrynge, and the other for a burntoffryng: & make an attonemēt for him before the Lord as concernynge hys ylue.

☞ If any mās seed departe from hym in his slepe, he shall washe hys flesh in water & be vncleane vntyll euen. And all the clothes or furres wheron suche seed chaunceth shalbe washed w̄ water & be vncleane vnto the euē.

And

And yf a woman lye wyth loche a one / they
C shal wash them selues wyth water & be vn-
cleane vntyl euen.

☞ Whē a womās naturall course of bloud
runneth, she shalbe put aparte .vij. dayes: &
whosoeuer toucheth her shalbe vncleane vn
to the euen. And all yͤ she lyeth or sytteth vpō
as longe as she is put a parte shalbe vn-
cleane. And whosoeuer toucheth her couche
shall wash his clothes & bathe hym selfe w̄
water & be vncleane vnto the euē. And who-
soeuer toucheth any thinge that she sat vpō/
shall wash his cloth̄s & washe hym selfe also
in water/ & be vncleane vnto the euē: so that
whether he touch her couche or any thynge
whereon she hath sytt̄e/ he shalbe vncleane vn
to the euen/ and yf a man lye with her in the
meane tyme/ he shalbe put aparte was well
as she & shalbe vncleane .vij. dayes/ and his
couche wherin he sleepeth shalbe vncleane.

D ☞ When a womās bloude runneth longe
tyme: out of the tyme of her naturall course:
as longe as her vnclennesse rūneth, she shal
be vncleane after the maner as when she is
put a parte. All her couches wherō she lyeth
as longe as her yssue lasteth) shalbe vnto her
as her couche when she is put a parte. And
whatsoeuer she sytteth vpō shalbe vncleane
as is her vnclennesse whē she is put a parte.
And whosoeuer toucheth them / shalbe vn-
cleane/ & shall washe hys clothes and bathe
him selfe in water & be vncleane vnto euen.
☞ But yf she be cleane of hir yssue / lett her
coūte her seuen dayes/ after yͤ she is cleane.
And the .viij. daye let her take two turtils or
two yoūge pigeons & bryng them vnto the
preast vnto the doze of yͤ tabernacle of wyt-
nesse. And the preast shall offer the one for a
synneoffrynge and the other for a burntoffe-
rynge: and so make an attonemēt for her be-
foze the Lozde, as concernynge her vncleane
yssue. ☞ Make the chyldrē of Israel to kepe
them selues from their vnclennesse/ that they
dye not in their vnclennesse: when they haue
defiled my habytacion that is amonge them.

☞ This is the lawe of hym yͤ hath a run-
nynge sore, & of him whose seed runneth frō
him in his slepe & is defyled therwith and of
her that hath an yssue of bloude as longe as
she is put a parte/ and of whosoeuer hath a
runnynge sore whether it be mā or woman/
and of hym that sleepeth wyth her that is vn-
cleane.

¶ What Aarō must do or he enter into the holy place
The cleansyng of the sanctuary or holy place. Of the
feaste of cleansyng. Aaron cōfesseth the synnes of the
chyldren of Israel ouer the lyue goote & putteth the
vpon hys heed.

¶ The .xvi. Chapter.

ANd the Lozde spake vnto Moses A
*after yͤ deeth of yͤ two sonnes of *Le.
Aaron / when they had offered be-
foze the Lozde & dyed: And he sayd
vnto Moses: speake vnto Aaron thy brother
yͤ he go not at all tymes in to the holy place/
that is within the vayle that hangeth be-
foze the mercyseate which is vpō yͤ arcke yͤ
he dye not. For I wyll appeare in a *cloude *By the cloud
vpon the mercyseate. vnder stāde the
smoke of the
But of this maner shall Aaron goo in to tence.
the holy place: with a bullock for a synneof-
frynge / & a ram for a burntoffrynge. And
he shall put the holy lynen albe vpon hym/
and shall haue a lynen brech vpon his flesh/
and shall gyrde hym wyth a lynē gyrdell/ and
put the lynen myter vpon his heede: for they
are holy rayments. And he shall washe hys
flesh with water and put them on. And he
shall take of the multitude of the chyldrē of
Israel two he gootes for a synneoffrynge
and a ram for a burntoffrynge.

And Aaron shall offer the bullock for hys
synneoffryng & make an attonemēt for hym
and for his houshe. And he shall take the two
gootes & present thē before the Lozde in the
doze of the tabernacle of witnesse. And Aarō
shall cast lott̄s ouer the .ij. goot̄s: one lotte for
the Lozde/ & another for a scapegoote. And
Aaron shall bryng the goote vpō which the
Lozdes lotte fell/ & offer hym for a synneoffe-
rynge. But the goote on which the lotte fell to
scape/ he shall sett alyue before yͤ Lozde tō
reconcyle with & to let him goo fre in to the
wyldernesse. And Aarō shall bryng the bul-
lock of his synneoffrynge, & reconcyle for hym
selfe and for his houshold/ and kyll hym.

And then he shall take a censer full of brē
nyng coles out of the alter that is before the
Lozde/ and his handfull of swete cens beten
small & bryng them within the vayle & put
the cens vpon the fire before the Lozde: that
the cloude of the cens maye couer the merey
seate that is vpon the wytnesse / that he dye
not.* And he shall take of the bloude of the *Heb.fr.c.9.25
bullock & sprynkle it with his fynger before
the mercyseate eastwarde: euen .vij. tymes.

Then shall he kyll the goote that is the
peoples synneoffrynge, & bryng his bloude
within the vayle, and doo wyth hys bloude
as he dyd with the bloude of the bullock, and
let him sprynkle it toward the mercyseate/
and before the mercyseate: and reconcyle the
holy place from the vnclennesse of the chyl-
dren of Israel/ and from their trespaces & all
their synnes. And so let hym doo also vnto D
the tabernacle of wytnesse that dwelleth wt
them/ euen amonge their vnclennesses.

*And there shalbe no bodye in the taberna- *Le.16.
cle of witnesse/ when he goeth in to make an

attonement in the holy place/vntyll he come out agayn. And he shall make an attonemēt for him selfe and for his housholde, & for all the multitude of Israel. Then he shall go out vnto the alter that stōdeth before the Lorde/ and reconcyle it/and shall take of the blonde of the bullock & of the blonde of the goote / & put it vpon the hornes of the altare rounde aboute / and sprynckle of the blonde vpon it with his fynger seuen tymes/and clense it/& hallowe it from the vnclennesses of the chyldren of Israel.

¶ And when he hath made an ende of reconcylynge the holy place & the tabernacle of wytnesse & the alter/let him bringe ye lyue goote and let Aaron put both his handes vpon the heede of the lyue goote/ & confesse ouer hym all the mysdeades of the chyldren of Israell/ and their trespaces, and all their synnes: and let him put them vpon the heed of the goote & sende him awaye by the hādes of one that is accounted in the wildernesse. And the goote shall bere vpon him all their mysdeades vnto the wylderneſſe / and he shall let the goote goo fre in the wylderneſſe.

And let Aaron goo in to the tabernacle of wytnesse & put of the lynen clothes which he put on when he went in into the holy place/ & leaue them there. And let hym wasshe hys flesh with water in the holy place / & put on his owne raymēt / & then come out and offer his burntofferynge and the burntofferyng of the people/ and make an attonemēt for hym selfe and for the people/ & the fatt of the synofferynge let him burne vpon the alter. And let him ye carryed forth ye scapegoote, wasshe hys clothes and bathe hys flesh in water / & then come in to the hoste agayne.

And the bullock of the synofferynge & the goote of the synofferyng (whose blonde was brought in to make an atonemēt in the holy place) let one carye out wythout the hoste & burne wythfyre: both their skynnes / their flesh and their donge. And let him ye burneth them, wasshe his clothes and bathe his flesh in water/ & thē come in to the hoste agayne. And this shalbe an ordynaūce for euer vnto you. And euē in the tenth daye of the seuēth moneth, ye shall * humble youre soules and shall do no worke at all: whether it be one of youre selues or a straunger that soiourneth amonge you/ for ye daye shall an attonemēt be made for you to clense you from all youre synnes before the Lorde/ & ye shall be cleane. It shalbe a Sabboth of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted & whose hande was fylled to mynistre in hys fathers stede, shall make the attonemēt & shall put on the holy lynen clothes & holy bestimētes/ and reconcyle the holy sanctuary and the tabernacle of witnesse & the alter/ & shall make an attonement also for the preastes & for all the people of the cōgregaciō. And this shalbe an * euerlastinge ordynaunce vnto you to make an attonement for the chyldren of Israel for all their synnes once a yere: & it was done euen as the Lorde cōmaunded Moses.

* Lobe in Genesis.xvij.d.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuels may they not offer. Blonde and all karen is forbydden them.

The.xvij.Chapter.

And the Lorde talked with Moses sayinge: speake vnto Aarō & vnto his sonnes and vnto all the chyldrē of Israel and saye vnto them/ this is the thynge which ye Lorde charged saying: whatsoeuer he be of the house of Israel that killeth an oxe / lāb or goote in the hoste or out of the hoste and bryngeth them not vnto the dore of the tabernacle of wytnesse/ to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde / blonde shalbe imputed vnto that man/as though he had shed blonde/and that man shall perysh from amonge his people.

Wherfore let the chyldrē of Israel bringe their offerynges ye they offer in the wyde feld/ vnto the Lorde: euen vnto the dore of the tabernacle of wytnesse and vnto the preast / & offer them for the peaceofferynges vnto the Lord. And the preast shall sprynkle ye blonde vpon the alter of the Lorde in the dore of the tabernacle of wytnesse/ and burne ye fatt to be a swete sauoure vnto the Lorde. And lett them no moare * offer their offerynges vnto deuyls, after whom they go an whoorynge. And this shalbe an ordynaunce for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge you that offereth a burntofferynge or any other offerynge and bryngeth it not vnto the dore of the tabernacle of wytnesse to offer vnto the Lord, that felow shall perysh frō amōge his people. And whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge you that * eateth any maner of blonde/ I will sett my face agaynst that soule that eateth blonde/ & will destroye him from amonge his people/ for the lyfe of the flesh is in the blonde/and I haue geuē it vnto you vpon the alter/to make an attonemēt for youre soules / for blonde shall make an attonemēt for the soule. And therfore I saye vnto the chyldrē of Israel: se that no soule of you eate blonde/ nor yet any straunger that soiourneth amonge you.

* He offereth vnto deuelles / that offereth vnto any other thinge the only to God or that doth hys offeringe after any other maner then God willeth him to do/ & the same goeth a whoorehuntynge after the deuell as in Psal.lxxvij.d & Ezech.vi.d.

What

What soeuer man it be of the chyldren of Israel or of ꝑ straũgers ꝑ soiourne amõge you ꝑ honteth & catcheth any beest or foule ꝑ maye be eatẽ, he shal poure out the bloude & couer it with erthe / for the lyfe of all flesh
D is in the bloude / therfore I sayde vnto the
* Aboue.xij.c. childrẽ of Israel* ye shall eate the bloude of no maner of flesh / for the lyfe of all flesh is in his bloud and whosoeuer therfore eateth it shall perysh. And whatsoeuer soule it be ꝑ eateth that which dyed alone or ꝑ whych was torne with wylde beestes: whether it be one of youre selues or straunger / he shall washe his clothes & bathe him selfe in water / & shalbe vncleane vnto the euen / & then is he cleane. But and yf he washe them not nor washe his flesh he shall beare his synne.

¶ What degrees of kynred may marye to gether & what not.

¶ The.xviij. Chapter.

AND the Lorde talked with Moses sayinge: speake vnto the children of Israel, & saye vnto them, I am the Lorde youre God. Wherfore after the doynges of the lande of Egypte wherin ye dwelt / se that ye doo not: neither after the doynges of the lande of Canaan / whether I will bryng you, nether walke ye
* Rom.x.d. Gala.iij.d. Ezechie.xx.b in ther ordinaunces* but do after my iudgementes, & kepe myne ordynaũces / to walke therin: for I am the Lorde youre God. Kepe therfore myne ordynaunces / and my iudgementes whiche yf a man doo he shall lyue therby: for I am the Lorde.

☞ Se that ye go to none of youre nyghest kynred for to vncouer their secrettes / for I am the Lorde. The secrettes of thy father & thy mother / se thou vnbyll not: she is thy mother / therfore shalt thou not discouer her secrettes. The secrettes of thy fathers wyfe shalt thou not discouer / for they are thy fa
B thers secrett̃. Thou shalt not discouer ꝑ pryuite of thy syster / ꝑ daughter of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouer the secrett̃ of thy sonnes daughter or thy daughters daughter / for ꝑ is thyne awne pryuite: Thou shalt not vncouer the secrettes of thy fathers wyues daughter / which she bare to thy father / for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrett̃ of thy fathers syster / for she is thy fathers nexte kynswoman. Thou shalt not dyscouer the secrettes of thy mothers syster / for she is thy mothers nexte kynswoman.

☞ Thou shalt not vncouer the secrettes of thy fathers brother: that is thou shalt not go in to his wyfe / for she is thyne awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therfore vncouer not her secrettes. Thou shalt not ¶
vnbyll the secrettes of thy brothers wyfe / for that is thy brothers pryuyte. Thou shalt not dyscouer the pryuytes of the wyfe & her daughter also / nether shalt thou take her sonnes daughter or her daughters daughter to vncouer their secrett̃ / they are her nexte kyn / it were therfore wickednesse. Thou shalt not take a wyfe & her syster therto / to vexe her ꝑ thou woldest open her secrett̃ as lõge as she lyueth. Thou shalt not go vnto a wo=
mã to vncouer her pryuitie as lõge as she is put a parte for her vncleanesse. ☞ * Thou * Leui.xx.b.
shalt not lye w̃ thy neyghbours wyfe / to defyle thy selfe w̃ her. Thou shalt not geue of thy* seed to offer it vnto b Moloch, ꝑ thou defile not ꝑ name of thy god, for I am ꝑ Lorde. a. Thy seede / that is thy generation / thy sonnes thy daughters &c.
☞ Thou shalt not lye wyth mankynde as w̃ womankynde, for ꝑ is abominacion. Thou shalt lye w̃ no beest of beeste to defyle thy selfe therwith / nether shall any woman stãde before a beest to lye doune therto, for that is abhominacion. b. Moloch lobe in the.xx. Chap. of Leuit. D

☞ Defile not youre selues in any of these thyngs / for w̃ all these thinges are these nacions defiled whiche I cast out before you: & the lãde is defiled / & I wyll visett the wickednesse therof vpon it / & the lande shall spewe out her inhabiters.* Kepe ye therfore myne * Leui.xx.d.
ordinaunces & iudgemẽtes / & se that ye cõmytt none of these abominacions: nether any of you nor any straunger that soiourneth amõge you (for all these abhominacions haue the men of the lande done whiche were there before you / & the land is defyled) lest that the lande spewe you out whẽ ye haue defiled it / as it spewed out the nacions that were there before you. For whosoeuer shall cõmytt any of these abhominacions, the same soules that commytt thẽ shall perish from amonge their people. Therfore se that ye kepe myne ordinaunces, that ye cõmytt none of these abhominable customes which were cõmytted before you: that ye defile not youre selues therwith for I am the Lorde youre God.

¶ A repetycion of certayne lawes pertaynyng to the x. commaundemẽtes. A consyderacion for the poore how we ought to iudge ryghteously how we ought not to be auenged. Wytchcraft is forbydden.

¶ The.xix. Chapter.

AND the Lorde spake vnto Moses sayeng: speake vnto all the multi= I
tude of the childrẽ of Israel, & saye * Leui.xi.g. 1. Petri.i.d
vnto thẽ.* Be holy for I the Lorde youre God am holye. Se that ye feare euery mã his father & his mother / & ꝑ ye kepe my Sabothes / for I am the Lorde youre God. Ye shall not turne vnto ydoll̃ nor make you goddes of metall: I am the Lorde youre God.

When

When ye offre youre peaceofferynges vnto the Lord/ye shall offer them that ye maye be accepted. And it shalbe eatē the same daye ye offer it & on the morowe/ but whatsoeuer is lefte on the thirde daye shalbe burnt in the fyre. If it be eatē ye thyrde daye/it shalbe vncleane & not accepted. And he that eateth it shall bere his synne/ because he hath defiled the halowed thynges of the Lorde / and that soule shall perish from amonge his people.

* Whē ye reape doune ye rype corne of youre land ye shall not repe doune the vtmost borders of youre fieldes / nether shalt thou gather ye which is lefte behynd in thy harueste. Thou shalt not pluche in all thy vyneyarde clene nether gather in the grapes that are ouerscraped. But thou shalt leaue thē for the poore & straunger. I am the Lord youre God.

Ye shall not steale nether lye/nether deale falsely one with another * Ye shall not sweare by my name falsely: that thou defyleste not the name of thy God. I am the Lorde. Thou shal not begyle thy neyghboure with cauyllacions, nether robbe him violently / nether shall the workmans laboure abyde with the vntyll the morowe. Thou shalt not curse ye deafe, nether put a stōblynge blocke before the blynd: but shalt feare thy God. I am the Lorde. Ye shall doo no vnryghteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtie / but shalt iudge thy neyghboure ryghteously.

Thou shalt not goo vp & doune a * prieuy accuser amōge thy people/nether shalt thou helpe to shede the bloude of thy neyghboure: I am the Lord. * Thou shalt not hate thy brother in thyne hart but shalt in any wyse rebuke thy neyghbour: ye thou bere not synne for his sake. * Thou shalt not auēge thy selfe nor bere hate in thy mynde agaynst the chyldren of thy people but shalt loue thy neyghboure euen as thy selfe I am the Lorde.

a. Cattell maye not gendre with a cōtrary kynde agaynst the order of nature: muche lesse reasonable creatures made to the ymage of God as mē & wemē. ¶ The felde maye not be sowen wyth mare seede that is / youre clothes & woordes maye not be myngled with vnpacerely. Nether maye youre garmētes be made of lynē & woll that is we maye not

Keepe myne ordinaunces. a Let none of thy cattell gendre w a cōtrary kynde nether sowe thy felde w myngled seed nether shalt thou put on any garment of lynen and woollen.

If a man haue to doo wyth a woman that is bonde and hath bene medled wyth all of another man whych nether is bought nor fredome geuē her there shalbe a payne vpō it: but they shall not dye because she was not made fre. And he shall bringe for hys trespaceofferynge vnto the Lorde: euen vnto the doore of the tabernacle of witnesse a ram for a trespaceofferynge. And ye preest shall make an attonemēt for hym w the ram of the trespaceofferynge before the Lord for his synne which he hath done: & it shalbe forgeuē him/ as cōcerninge the synne which he hath done.

And when ye come to the lande and haue plāted al maner of trees where of men eate, ye shall holde thē vncircūcised as cōcerninge their fruite: euē thre yere shall they be vncircumcised vnto you & shall not be eatē of, and the fourth yere all ye fruite of thē shalbe holy & acceptable to the Lorde. And the fifth yere maye ye eate of the fruite of thē / & gether in the increase of them: I am the Lorde youre God. * Ye shall eate nothynge w the bloude, ye shall vse no witchcraftе nor observe dismall dayes, ye shall not rounde the lockes of youre heedes / nether shalt thou marre the tuftes of thy beerde. Ye shall not rēt youre flesh for any soules sake / nor pryute any markes vpō you: I am the Lord. Thou shalt not pollute thy daughter, that thou woldest maynteine her to be an whoore: lest the lande fall to whoredome, and ware full of wickednesse. Se ye kepe my Sabbothes & feare my sanctuary: I am the Lorde. Turne not to them that worke with spyrytes / nether regarde thē that obserue dyselmall dayes: that ye be not defyled by them, for I am the Lord youre God.

Thou shalt ryse vp before the hoorehed/ & reuerence the face of the old mā & dread thy god for I am the Lorde. * If a straunger sourne by the in youre lande/se that ye vexe him not: But lett the straūger that dwelleth with you, be as one of youre selues / & loue him as thy selfe, for ye were straūgers in the lande of Egypt. I am the Lorde youre God.

Ye shall do no vnrighteousnes in iudgement nether in metеyerde / weyght or measure. But ye shall haue true balances / true weyghtes, a true Epha & a true hin. I am the Lorde youre God which brought you out of the land of Egypt / that ye shulde obserue all myne ordinaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

¶ They that geue of their seede to Moloch shall dye therfore. Other goodly lawes necessarye to be vsed in cōmen wealthes.

¶ The.xx. Chapter.

And the Lorde talked with Moses sayinge: tell the chyldrē of Israel, whosoeuer he be of the chyldrē of Israel or of the straūgers ye dwell in Israel that geueth of his seed vnto * Moloch he shall dye for it: the people of the land shall stone him with stones. And I will sett my face vpon that felowe and will destroye him frō amonge his people: because he hath geuen of his seed vnto Moloch for to defyle my sanctuary and to polute my holy name. And though that the people of the lāde hyde their eyes from that felowe / whē he geueth of his seed vnto Moloch / so that they kyll him not: yet I will put my face vpon ye man and vpon hys generacion, and will destroy him

a. Moloch / vnder this name Molech is forbidden almaner of ydolatrie / specially the cruell offeringe of children there to for that is abhominable before the Lorde. Moloch was an Idolle of the children of Ammon / whose Image was holowe hauyng in it seuē closettes / one to offer there in fyne floure, another for barlell dowues / the

myngle false doctrine wyth true or brew a carnall and worldly lyfe vnder pretence of relygion.

* Leuit.xix.d.

* Leuit.xix.c.

him and all that goo a whoorynge with hym and commytt hoordome wyth Moloch from amonge theyr people.

☞ If any soule turne him to enchaũters or expounders of tokens and goo a whoorynge after thẽ I wyll put my face vpõ that soule & wyll destroye him frõ amonge hys people. Sanctifye youre selues therfore & be holye for I am the Lord youre God. And se that ye kepe myne ordinaunces and doo them. For I am the Lorde which sanctifye you.

☞ Whosoeuer curseth his father or mother shall dye for it his bloud on his head because he hath cursed his father or mother. ☞ He that breaketh wedlocke with another mans wyfe shall dye for it/ because he hath broke wedlocke with his neyghbours wyfe/ and so shall he lykewise. ☞ If a man lye with his fathers wyfe & vncouer his fathers secrett̄/ they shall both dye for it/ their bloude be vpõ their heedes. ☞ If a mã lye wt his daughter in lawe they shall dye both of thẽ: they haue wrought abhominacyon/ their bloud vpon their heed̄. ☞ If a man lye with mankynde after ỹ maneras wt womã kynde/ they haue both cõmytted an abhominacion & shall dye for it. Their bloude be vpon their heades.

☞ If a mã take a wyfe & her mother therto/ it is wickednesse. Men shall burne with fyre both him and them / that there be no wickednesse amonge you. ☞ If a man lye wyth a beast he shall dye/ and ye shall slee the beast.

☞ If a woman go vnto a beast & lye doune therto: thou shalt kyll the woman and the beast also / they shall dye/ and their bloude be vpõ their heades. If a man take his syster his fathers daughter or his mothers daughter, & se her secrettes, and she se his secrettes also: it is a wicked thynge. Therfore lett thẽ perysh in the syghte of their people/ he hath sene his systers secretnesse / he shall therfore beare his synne. ☞ If a man lye wt a womã in tyme of her naturall dysease and vncouer her secrettes and open her fountayne / & she also open the fountayne of her bloude / they shall both perysshe from amonge the people.

☞ Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers syster/ for he ỹ doth so / vncouereth hys nexte kyn: and they shall beare their mysdoynge:

They shall dye immediatly & not tary tyll they be with as Juda wolde haue burnt Thamar being great with chylde. Gene. xxxviij. c. Leuit. xviij. d

☞ If a mã lye wt his vncles wyfe he hath vncouered his vncles secrettes: they shall beare their synne/ and shall dye chyldlesse.

☞ If a mã take his brothers wyfe / it is an vncleane thyng he hath vncouered his brothers secrett̄, they shalbe childlesse therfore.

D * Se that ye kepe therfore all myne ordinaunces and all my iudgemẽtes and that ye doo them: that the land whether I bringe you to dwell therin, spewe you not out. And se that ye walke not in the maners of the nacyõs whyche I cast oute before you: for they cõmytted all these thynḡ/ & I abhorred thẽ.

But I haue sayde vnto you that ye shall enioye their lande/ & that I wyll geue it vnto you to possesse it: euẽ a lande that flowyth with mylke and honye. I am the Lord youre God, whyche haue separated you from other nacions: * that ye shulde put difference betwene cleane beastes and vncleane/ and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with beastes and foules/ & wyth all maner thinge ỹ crepeth vpõ the groũde/ which I haue separated vnto you to holde them vncleane. Be holy vnto me / for I the Lorde am holy and haue severed you from other nacions: that ye shulde be myne. *Leui. xi.

* If there be a mã or womã that worketh with a spyryte or ỹ expounderth tokens they shall dye for it. Men shall stone them wyth stones/ & their bloude shalbe vpon them. *Deut. xviij. b. 1. Reg. xxviij. a

¶ The preest is forbydde to be at the death of any of his people nether of his kynne except preestes may not be shaue neither on the head nor pet of the beard. The preestes wyfe must be a mayde. The preestes daughter may not be an harlote.

¶ The .xxi. Chapter.

And the Lorde sayde vnto Moses: speake vnto the preestes ỹ sonn̄ of Aaron and saye vnto them. A preest shall defile him selfe at the deth of none of his people but vpõ his kynne ỹ is nye vnto him: as his mother father sonne daughter & brother: & on his syster as longe as she is a mayde & dwelleth nye him & was neuer geuen to man: on her he maye defyle him selfe. But he shall not make hym selfe vncleane vpon a ruler of his people to polute him selfe with all.

A ¶ The preestes be warned that they shall not come at the cõmyne wayling & lamentacyons of the dede lest they shuld thereby be the more vnapte to do their sacrifyces wherunto they were properly appoynted/ and lest they shulde by thrise weyping geue an occasion to destroye the beleue of 23 the resurrection of the dead.

☞ They shall make them no baldnesse vpon their heedes or shaue of the lockes of their beardes nor make any markes in their flesh. They shal be holy vnto their God / and not polute the name of their God. for the sacrifices of the Lorde and the bread of their God they do offer: therfore they must be holy.

☞ They shall take no wyfe ỹ is an whoore or poluted or put from her husbande: for a preest is holy vnto his God. Sanctifie him therfore/ for he offereth vp the bread of God: he shall therfore/ be holy vnto the / for I the Lorde whiche sanctifye you/ am holy.

☞ If a preestes daughter fall to playe the whore/ she poluteth her father: therfore she shall be burnt with fyre.

☞ He ỹ is the hye preest amõgest his brethre vpon whose head the anoyntynge oyle was poured & whose hande was fylled to put on the vestimentes/ shall not vncouer his head nor

nor rent his clothes/nether shall goo to any
C deed body nor make hym selfe vncleane: no
not on his father or mother/ nether shall go
out of the sanctuarye/that he polute not the
holy place of his God / for the croune of the
anoyntynge oyle of God, is vpon him. I am
the Lorde.*He shall take a mayde vnto his
wyfe:but no wedowe nor deuorced nor polu
ted whoore. But he shall take a mayde of
his awne people to wyfe/that he defyle not
his seed vpon his people:for I am the Lorde
which sanctifye him.

And the Lord spake vnto Moses sayinge/
speke vnto Aaron and saye: No man of thy
seed in their generacions that hath any defor=
myte vpon hym, shall preace for to offer the
D bred of his God: for none that hath any ble=
mysh shall come nere: wether he be blynde/
lame, snot nosed or that hath any myshapē
mēbre or brokē foted, or broken handed or
croke backed, or perleyed / or gogeleyed / or
maūge, or skaulde, or hath hys stonȝ brokē.

No man ꝑ is deformed of the seed of Arō
the preast, shall come nye to offer the sacrifi=
ces of the Lorde. If he haue a deformyte/ he
shall not preace to offer the bred of his God.
Notwithstandynge he shall eate of the bred
of his God: euen as well of the most holy/as
of the holy: but shall not goo in vnto ꝑ vayle
nor come nye the alter / because he is defor=
med that he polute not my sanctuary / for I
am the Lorde that sanctifie them. And Mo=
ses tolde it vnto Aaron and to his sonnes/ &
vnto all the Chyldren of Israel.

C What maner persones ought to abstayne from
eatyng the thynges that were offred. How/ what/ &
when they shulde be offerd.

C The.xxij. Chapter.

And the Lorde comened with Mo=
ses sayng: byd Arō & his sonnes
that they abstayne from the halo=
wed thynges of the chyldrē of Is=
rael which they haue halowed vnto me/that
they polute not my holy name: for I am
the Lorde. Saye vnto them: whosoeuer he
be of all youre seed amōge youre generacō
after you/ ꝑ goeth vnto the halowed thynges
which the chyldrē of Israel shall haue halo=
wed vnto the Lorde / hys vnclennes shalbe
vpon him: and that soule shall perysh from
out of my syghte. I am the Lorde/

None of the seed of Aaron that is a leper
or that hath a runnyng sore shall eate of the
halowed thingȝ vntill he be cleane. And who
soeuer toucheth any vncleane soule or man
whose seed runneth from him by nyghte / or
whosoeuer toucheth any worme that is vn=
cleane to him/ or man ꝑ is vncleane to him/
whatsoeuer vnclennesse he hath: the same
soule that hath any soch thynge/ shalbe vn=
cleane vntill euen / and shall not eate of the
halowed thynges vntill he haue washed his
flesh with water. And then when the sonne B
is doune he shalbe cleane & shall afterward
eate of the halowed thyngȝ: for they are hys
fode.* Of a beest ꝑ dieth alone or is rent vp
wylde beastes, he shall not eate / to defyle
him selfe therwith: I am the Lorde. But let
them kepe therfore myne ordynaunce / lest
they lade synne vpon them & dye therin whē
they haue defyled them selues: for I am the
Lorde which sanctyfye them.

There shall no straunger eate of the ha=
lowed thinges/nether a gest of the preastes/
or an hyred seruaunte. But yf the preast bye
any soule with money he maye eate of it / &
he also that is borne in his house maye eate
of his bred. If the preastes daughter be ma=
ryed vnto a straunger / she maye not eate of
the halowed heueoffrynge. Notwithstādyng
yf the preastes daughter be a wedowe or de=
uorced & haue no childe but is returned vnto
her fathers house agayne / she shall eate of
her fathers bred as well as she dyd in her
youth. But there shall no straunger eate
therof. If a man eate of the halowed thyngȝ
vnwittingly/he shall put ꝑ fyfte parte ther
vnto/ & make good vnto the preast the halo=
wed thynge. And let the preastes se / ꝑ they
defyle not the halowed thynges of the chyl=
dren of Israel which they haue offered vnto
the Lord/lest they lade thē selues with mys=
doynge & trespace in eatynge their halowed
thingȝ for I am ꝑ Lorde which halowe thē.

And the Lord spake vnto Moses sayng: C
speake vnto Aaron & hys sonnes & vnto all
the chyldren of Israel & saye vnto thē/what=
soeuer he be of the house of Israel or straū=
ger in Israel that wyll offer his offerynge:
whatsoeuer vowe or frewyllofferynge it be
which they wyll offer vnto the Lorde for a
burntofferynge to reconcyle them selues, it
must be a male without blemysh of ꝑ oxen/
shepe or gootes/let thē offer nothynge that
is deformed for they shall gett no fauoure
therwith.

If a mā will offer a peaceoffrynge vnto the
Lord and separate a vowe or a frewyll offe=
rynge of the oxen or the flocke / it must be
without deformyte / ꝑ it maye be accepted.
There maye be no blemysh therin: whether
it be blynde/brokē/wounded or haue a wen/
or be maunge or scabbed/ se that ye offre no
soch vnto the Lorde/nor put an offerynge of
any soch vpon the alter vnto the Lorde.

An oxe or a shepe that hath any membre
out of proporciō/ mayst thou offer for a fre=
willofferynge: but in a vowe it shall not be
accepted. Thou shalt not offer vnto ꝑ Lord
that which is broosed broken / plucked out
or cutt

or cut awaye, nether shalt make any soch in youre lande / nether of a straungers hande shall ye offer an offeryng to youre God of any soch. For they marre all in ỳ they haue deformites in them / & therfore can not be accepted for you. And ỳ Lord spake vnto Moses sayinge: when an ore / a shepe or a goote is brought forth / it shalbe seuen dayes vnder ỳ dãme. And frõ the .viij. daye forth / it shalbe accepted vnto a gyfte in the sacrifyce of the Lorde. And whether it be ore or shepe / ye shall not kyll it & her yõge both in one daye.

a thankofferyng / that is an offeryng of thankes geuynge. Thankes geuynge is when the benefytes of God are recyted / wherby the fayth to Godward is strengthened the more ferfully to loke for the thyng that we hope for of God Ephe. v. a. 1. Timo. iij. a. 1. b.

When ye wyll offre a ª thankofferyng vnto the Lord, ye shall so offre it that ye maye be accepted. And the same daye it must be eaten vp / so ỳ ye leaue none of it vntill the morowe. For I am the Lorde / kepe now my commaundementes & do thẽ / for I am the Lord. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the Lorde which halowe you, and brought you out of the lande of Egypt, to be youre God: for I am the Lorde.

¶ Of the holy dayes / as the Sabboth / Ester whytsontyde / the feast of the fyrst frutes. ¶ The feast of clensyng. The feast of trompettes. The feast of the tabernacles.

¶ The .xxiij. Chapter.

AND the Lorde spake vnto Moses sayinge: speake vnto the childrẽ of Israel / & saye vnto thẽ. These are the feastes of the Lorde which ye shall call holy feastes. Syx dayes ye shall worke / & the seuẽth is the Sabboth of reast an holy feast: so that ye maye doo no worke therin / for it is the Sabboth of the Lorde / whereseuer ye dwell. These are the feastes of the Lorde whiche ye shall proclayme holy in their seasons. * The .xiiij. daye of the fyrst moneth at euẽ is the Lordes * Passouer. And the .xv. daye of the same moneth is the feast of swete bred vnto ỳ Lord. vij. dayes ye must eate vnleuended bred. The fyrst daye shalbe an holy feaste vnto you / so that ye maye do no laborious worke therin. But ye shall offer sacrifices vnto the Lord. vij. dayes / & the seuẽth daye also shalbe an holy feast / so that ye maye do no laborious worke therin.

* Exo. xiij. c. Num. xxviij. c. * Exod. xx. b.

And the Lord spake vnto Moses sayinge: speake vnto the childrẽ of Israel & saye vnto thẽ: when ye be come in to the land whiche I geue vnto you & repe doune youre harueste ye shall bringe a shefe of the * fyrst frutes of youre harueste vnto ỳ preast / & he shall waue the shefe before the Lorde to be accepted for you: & euẽ the morow after the Sabboth ỳ preaste shall waue it. And ye shall offer that daye whẽ he waueth the shefe, a lambe without blemysh of a yere old for a burntoffryng vnto the Lorde: & the meatoffryng therof / two tenth deales of fyne flourre mẽgled with oyle to be a sacrifyce vnto ỳ Lord of a swete sauoure: & the drynkoffryng therto / ỳ fourth deale of an hyn of wyne. And ye shall eate nether bread, nor parched corne / nor fruẽtye of new corne: vntill the selfe same daye ỳ ye haue brought an offeryng vnto your God. And this shalbe a lawe for euer vnto youre chyldren after you / wherseuer ye dwell. ¶

And ye shall counte frõ the morowe after the Sabboth: euẽ frõ the daye ỳ ye brought the shefe of the waueoffryng. vij. wekes cõplete: euẽ vnto the morow after the .vij. weke ye shall nombre .l. dayes. And then ye shall bringe a newe meatoffryng vnto the Lord. And ye shall bringe out of youre habitacions two waue loues made of two tenthdeales of fyne floure leuended and baken / for fyrst frutes vnto the Lorde. And ye shall bringe with the bread seuẽ lambes without blemyshe of one yere of age / and one yonge ore and .ij. rammes / which shall serue for burntoffrynges vnto the Lord, with meatoffrynges & drynkoffrynges longynge to the same / to be a sacrifyce of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synneoffryng: and two lambes of one yere old for peaceoffrynges. And the preast shall waue thẽ with the bread of the fyrst frutes before the Lorde / & with the two lambes. And they shalbe holy vnto the Lord / & be the preastes. And ye shall make a proclamacion the same daye that it be an holy feast vnto you / and ye shall do no laborious worke therin: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre chyldren after you. D

* When ye repe doune youre harueste / thou shalt not make clene ryddaunce of thy feld, nether shalt thou make any aftergatheryng of thy harueste: but shalt leue them vnto the poore and the straunger. I am the Lorde youre God. * Leui. xix. b

And the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye. The fyrst daye of the seuenth moneth shalbe a reast of membraunce vnto you / to blowe hornes in an holy feast it shalbe / & ye shall do no laborious worke therin / and ye shall offer sacrifyce vnto the Lorde.

And the Lord spake vnto Moses sayinge: E also ỳ tenth daye of the selfe seuẽth moneth / is a daye of an attonement, & shalbe an holy feast vnto you, and ye shal ᵇ humble youre soules & offer sacrifyce vnto the Lorde. Moreouer ye shall do no worke ỳ same daye, for it is a daye of attonemẽt to make an attonemẽt for you before the Lord your God. For whatsoeuer soule it be ỳ humbleth not him selfe that daye / he shalbe destroyed from amonge his people. And whatsoeuer soule do any

a. The fyrst frutes & tythes were the sygnes of the faith knowlegynge to haue receaued their goodes & catell of the Lorde / as it is sayde Exo. xxij. d. and. xxiij. c.

b. To humble the soule is / to chastyce the bodye by abstynence & affliction / as is sayde Esaie. lviij. a.

any maner worke that daye/the same I will destroye from amonge his people. Se that ye do no maner worke therfore. And it shalbe a lawe for euer vnto youre generacions after you in all youre dwellyngs. A Sabboth of reste it shalbe vnto you and ye shall humble youre soules. The.ix. daye of the moneth at euen and so forth frō euē to euen agayne/ ye shall kepe your Sabboth.

c. Sabbothes/ festes & newe moneth sygnifie the Jopes & gladnes of the consciece thorow wyng of mā and the rest wherin we rest from oure awne workes/ not doynge oure wylles but the goddes/ which worcheth in vs thorow hys Gospell & gladdeth vs ghostly whē we here it. Ezech. xx.b.

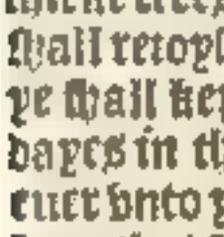
And the Lord spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye: the.xv.daye of the same seuēth moneth shalbe the feast of tabernacles.vii. dayes vnto ꝑ Lorde. The fyrst daye shalbe an holy feast/ so ꝑ ye shall doo no labourous worke therin. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the.viii. daye shalbe an holy feast vnto you & ye shall offer sacrifice vnto the Lorde. It is the ende of the feast/ and ye shall do no labourous worke therin.

These are the feastes of the Lord whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde/ burntofferynges/ meatofferynges and drynkofferynges euery daye: beside the sabbothes of the Lord/ and beside youre gyftes/ and all youre vowes/ & all your frewyllofferynges whiche ye shall geue vnto the Lorde.

Moreouer in the.xv.daye of the seuenth moneth after that ye haue gathered in the frutes of the lande / ye shall kepe holy daye
G vnto the Lord.vii.dayes lōge. The fyrst daye shall be a daye of reste/ & the.viii. daye shalbe a daye of rest. And ye shall take you the fyrst daye/ the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees/ and wylowes of the broke/ and shall reioyse before the Lord.vii.dayes. And ye shall kepe it holy daye vnto the Lorde.vii. dayes in the yere. And it shalbe a lawe for euer vnto youre chyldren after you / that ye kepe that feast in the seuenth moneth. And ye shall dwell in boothes seuē dayes: euē all ꝑ are Israelites borne/ shall dwell in boothes / that youre chyldren after you maye knowe howe that I made the chyldrē of Israel dwell in boothes/ whē I brought them out of the land of Egypt: for I am the Lorde youre God. And Moses tolde all the feastes of the Lorde vnto the chyldren of Israel.

¶ The oyle for the lampes and lyghtes of the bredde of remembraunce or shewbrede he that curseth must be stoned. He that killeth shalbe killed. &c.

¶ The.xxiiii. Chapter.



And the Lorde spake vnto Moses sayeng: cōmaunde the chyldren of Israel that they bringe vnto the/ pure oyle olyue beatē for lighte to poure in to the lampes alwaye / wythout the vayle of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them both euen and morninge before the Lord alwayes. And it shalbe a lawe for euer amōge youre chyldren after you. And he shall dresse the lampes vpon the pure candelstiche before the Lorde perpetually.

And thou shalt take fyne floure and bake xii. wastels therof/ two tenthdeales shall euery wastell be. And make two rowes of thē / fyue on a rowe vpon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shalbe bred of remēbraunce/ & an offerynge to the Lorde. Euery
B Sabboth he shall put them in rowes before the Lord euermoare/ geuē of the chyldren of Israel/ that it be an euerlastyng couenaūte. And they shal be Aarons and hys sonnes / & they shall eate thē in the holy place. For they are most holy vnto him of the offerynges of the Lorde/ and shall be a dutye for euer.

a. Wastels. The shewbredes or the halowedioues.

And the sonne of an Israelitish wyfe whose father was an Egyptian/ went oute amōge the chyldren of Israel. And this sonne of the Israelytish wyfe and a mā of Israel / stroue together in ꝑ hoste. And the Israelitish womans sonne blasphemed the * name & cursed, & they broughte hym vnto Moses. And hys mothers name was Salomyth / the doughter of Dibry of the tribe of Dan: and they put him in warde / that Moses shulde declare vnto thē what the Lord sayd therto.

* Heb: nechem that is / name that is blessed above all name

☞ And ꝑ Lord spake vnto Moses sayeng/ bringe hym that blasphemed without the
C hoste/ and lett all that herde hym / put their handes vpon his heed/ and lett all the multitude stone him. And speake vnto the chyldrē of Israel sayinge. Whosoeuer b curseth his God shall bere his synne: And he that blasphemeth thename of the Lorde shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

b. Curseth: he curseth God & blasphemeth the name of God / that despyseth and despyseth godes ordynaunces statutes & commaundementes/ or that magnifyeth menues traditions and lawes aboue Godes/ or that
D setteth as moche therby/ as by the precepte of the most merciful God.

He that killeth any man shall dye for it but he that killeth a beast shall paye for it/ beast for beast. If a mā mayme hys neyghboure, as he hath done, so shall it be done to him agayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a mā, so shall he be maymed agayne. Sonowe he that killeth a beast, shall paye for it: but he that killeth a man, shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the straūger as well as for one of youre selues, for I am the Lorde youre God.

And Moses tolde the chyldren of Israel/ that they shulde bringe him that had cursed/ out of the hoste/ and stone him wyth stones. And the chyldren of Israel dyd as the Lorde commaunded Moses.

¶ The

¶ The Sabboth of the.vij. yeres and of the yere of iubelie otherwyse called the fyfty yere.

¶ The.xxv. Chapter.

AND the Lorde spake vnto Moses in mount Sinai sayinge/ speake vnto the chyldren of Israel & saye vnto them. When ye be come in to the lande whyche I geue you, let the lande rest a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde/ and syxe yere thou shalt cut thy vynes & gether in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. ¶ The Lordes Sabboth it shalbe, and thou shalt nether sowe thy felde/ nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe/ nether gether the grapes þ growe without thy dressynge: but it shalbe a Sabboth of rest vnto the land. Neuertheles the Sabboth of the lande shalbe meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte & for the straunger that dwelleth with the: and for thy catell and for the beastes that are in thy lande/ shall all the encrease therof be meate. Then nombre seuē * weekes of yeres/ that is, seuen tymes seuē yere: and the space of the seuen weekes of yeres wyll be vnto þ xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth/ which is þ daye of attonemēt. And then shall ye make the horne blowe/ euen thorowe out all youre land. And ye shall halowe the fyftieth yere/ & proclayme lyberty thorowe out the lande vnto all the inhabiters therof. It shalbe a yere of ᵇiubelie vnto you & ye shall returne: euery man vnto hys possession and euery man vnto hys kynred agayne. A yere of iubelye shall that fyftieth yere be vnto you. Ye shall not sowe nether repe the corne that groweth by it selfe/ nor gether the grapes that growe without thy labour. For it is a yere of iubelye and shalbe holy vnto you: how be it/ yet ye shall eate of the encrease of the felde. And in thys yere of iubelye ye shall returne/ euery mā vnto his possession agayne.

☞ Whē thou sellest ought vnto thy neyghboure or byest of thy neyghboures hande, ye shall not oppresse one another: but accordyng to the nombre of yeres after þ iubelye yere thou shalt bye of thy neyghboure/ and accordyng vnto the nombre of frute yeres, he shall sell vnto the. Accordynge vnto the multytude of yeres, thou shalt encrease the price therof and accordynge to the fewnesse of yeres thou shalt mynysh the price: for the nombre of frute he shall sell vnto the. And se that no man oppresse his neyghboure, but feare thy God. For I am the Lorde youre God. Wherfore do after myne ordinaūces and kepe my lawes and do them, that ye maye dwell in in the land in safetie. And the lōde shall geue ber frute/ and ye shall eate youre fille and dwell therin in safetie.

If ye shal saye, what shall we eate the seuenth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessynge vpon you in the syxte yere, and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntyll the.ix. yere, and euen vntyll her frute come, ye shall eate of old stoare. Wherfore the lande shall not be solde for euer/ because that the lande is myne/ & ye but straūgers and sojourners with me: and ye shall thorowe oute all the land of youre possessiō/ let the lande go home fre agayne.

* When thy brother is waxed poore and hath solde awaye of his possession: yf any of his kyn come to redeme it, he shall by out þ whiche his brother sold. And though he haue no man to redeme it for him/ yet yf hys hand can get sufficiēt to bye it oute agayne/ then let hym counte how longe it hath be solde/ and delyuer the rest vnto hym to whome he solde it/ & so he shall retourne vnto hys possession agayne. But an yf his hande can not gett sufficient to restore it to hym agayne/ then þ whiche is solde shall remayne in the hand of him that hath boughte it/ vntyll the iubelye: and in the yere of Jubelye it shall come out/ & he shall retourne vnto his possession agayne.

If a mā sell a dwellyng house in a walled cytie/ he maye bye it out agayne any tyme within a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayn. But & yf it be not bought out agayn within the space of a full yere/ then þ house in the walled cittie shalbe stablished for euer vnto him that boughte it and to his successoures after him and shall not go out in the yere of iubelye. But the houses in vyllages which haue no walles rounde aboute them/ shalbe counted lyke vnto the feldes of the countre/ & maye be boughte out agayne at any season/ and shall go out fre in the yere of iubelye.

Notwithstandynge the cytics of the leuytes and the houses in the cyties of their possessions the leuytes maye redeme at all seasons. And yf a mā purchase ought of the Leuites: whether it be house or cytye þ they possesse the bargyne shall go out in the yere of iubelye for the houses of the cytes of the leuytes/ are their possessiōs amōge the chyldrē of Israel. But the feldes that lye rounde aboute their cytes, shall not be bought: for

g they

a. A weke is sometyme take for the nombre of.vij. dayes as before. xvij.c. sometyme for the nombre of seuen yeres, as here & in Danyel.ix.c.9.g

b. Jubelye of this Hebrewe woorde iobil/ which in Englyshe signifieth a trumpet A yere of synguler myrth and ioye and of moche rest/ wherin their corne and all their frutes cam forth wythout sowynge/ tylyinge or any other laboures

c. By this iubelye is signified the restorynge of all thynge vnto his perfection/ which shalbe after the generall iudgement in that restorynge worlde/ when

the chosen shall be admytted into syberye frō all wretchednes powerfye angrye & oppression/ which all shalbe fulfylled at the resurrectiō in Christ/ that thorow the synne of the fyrst man was taken awaye.

D

they are their possessions for euer.

¶ If thy brother be waxed poore and fallē in decaye wt the / receaue him as a straūger or a sotourner & let him lyue by the.* And thou shalt take none vsurye of hym, nor yet vantage. But shalt feare thy God that thy brother maye lyue wt the. Thou shalt not lende him thy money vpon vsurye / nor lende hym of thy fode to haue auantage by it: for I am the Lorde youre God which brought you out of the lande of Egypte / to geue you the lande of Canaan and to be youre God.

If thy brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let hī laboure as a bondseruaūte doeth: but as an hyred seruaunte and as a sotourner he shalbe with the / and shall serue the vn to ye yere of iubelye / & then shall he departe from the: both he and his children with him / and shall retourne vnto hys awne kynred agayne & vnto the possessions of his fathers: for they are my seruaūtes which I brought out of the lande of Egypte / and shall not be solde as bondmen. Se therfore that thou raygne not ouer hym cruelly / but feare thy God. If thou wilt haue bondseruauntes and maydens thou shalt bye them of the heythen that are rounde aboute you / & of the childrē of the straungers that are sotournes amōge you / & of their generacions that are wt you / which they begate in youre lande. And ye shall possesse them & geue them vnto youre children after you / to possesse them for euer: and they shalbe youre bondmen.* But ouer youre brethren the childrē of Israel / ye shall not raygne one ouer another cruelly.

When a straūger and a sotourner wareth ryche by the & thy brother that dwelleth by him wareth poore and sell him selfe vnto the straunger that dwelleth by the or to any of of the straungers kyn: after that he is solde he maye be redemed agayne: one of hys brethren maye bye hym out: whether it be hys vncle or his vncles sonne / or any that is nye of kynne vnto him of his kynred: ether yf his hāde can get so moch he maye be loosed. And he shall reken with him that boughte hym / from the yere that he was solde in vnto the yere / of iubelye, and the pryce of his byenge shalbe acordynge vnto the nombre of yeres / & he shalbe with hym as a hyred seruaunte. If there be yet many yeres behynde / acordynge vnto thē he shall geue agayne for hys deliueraunce, of ȳ money that he was solde for. If there remayne but few yeres vnto the yere of iubelye, he shall so counte with him / & acordynge vnto his yeres geue him agayn for his redēpcion / & shalbe with him yere by yere as an hyred seruaunte & the other shall not raygne cruelly ouer him in thy syghte.

If he be not bought fre in the meane tyme / then he shall goo out in the yere of iubelye & his children with him: for the children of Israel are my seruauntes which I brought out of the lande of Egypte.

¶ Images are forbydden. Blessed are they that kepe those thynges that God bydeth and most cursed are they that kepe them not.

¶ The.xxvi.Chapter.

I Am the Lord youre God. Ye shall make you no idolles nor grauen ymage / nether reare you vp any pyller / nether ye shall sett vp any ymage of stone in youre land to bowe youre selues therto: for I am the Lorde youre God: kepe my Sabbothes & a feare my sanctury: for I am the Lorde. a. To feare the sanctuarie is / diligently to performe the true worshyppyng & seruyce of God to true of no thynge / to obserue and kepe the purenes. both of bodye & mynde / wherby & not ypocrytelike to beleue that he knoweth / whole heth / doeth & suffereth all thynges: to beware of offendynge hym and with all feare and dylygence to walke in the pathes of his lawes.

If ye shall walke in myne ordinaunces & kepe my cōmaundements & do them, then I will sende you rayne in the ryght season & youre lande shall yelde her encrease and the trees of the fe de shall geue their frute. And ȳ threshyng shall reach vnto wyne haruest, & the wyneharuest shall reach vnto sowyng tyme, and ye shall eate youre bread in plenteousnes / & shall dwell in youre lande peasably. And I wyll sende peace in youre land, that ye shall slepe / and no man shall make you a frayde.

And I wyll rydd euell beastes out of youre lande / and there shall no swerde goo thorowe out youre lande. And ye shall chace youre enemyes, & they shall fall before you vpon the swerde. And fyue of you shall chace an hundred, & an hundred of you shall put .x. thousande to flyghte / & youre enemyes shall fall before you vpon the swerde. And I wyll tourne vnto you and encrease you & multyplye you and sett vp my testament with you And ye shall eate olde stoare / and cast out ȳ olde for plenteousnes of the newe.* I wyll make my dwellynge place amonge you / and my soule shall not lothe you. And I will walke amonge you and wyll be youre God / and ye shalbe my people. For I am the Lord youre God / which brought you out of the land of the Egyptians, that ye shulde not be their bondemen / and I brake the bowes of youre neckes, and made you go vp ryght.

*But and yf ye will not harken vnto me, nor wyll do all these my cōmaundementes / or yf ye shall despyse myne ordinaūces ether yf youre soules refuse my lawes / so that ye wyll not do all my cōmaundmētes, but shall breake myne appoyntment: then I wyll do this agayne vnto you: I wyll vysett you with vexacions / swellyng & feuers / ȳ shall make youre eyes dasell / & ȳ sorowes of herte. And ye shall sowe youre seed in vayne / for youre enemyes shall eate it / And I wyll set my face

B and dylygence to

¶ Deut.xxviij. b. Malay.a.

face agenste you: ye shall fall before youre enemyes/ & they that hate you shall raigne ouer you/and ye shall flee when no man followeth you.

God begineth & augmenteth his plagis more and more as the people harden their hertes agenste him.

And yf ye wyll not yet for all this herken vnto me, then will I punish you seuē tymes more for youre synnes and wyll breake the pryde of youre strength. For I wyll make ỹ heauen ouer you as harde as yron, & youre lande as hard as brasse. And so youre laboure shalbe spent in vayne for youre land shall not geue her encrease/nether the trees of the lande shall geue their frutes.

And yf ye walke contrary vnto me and wyll not herken vnto me/I wyll bringe seuen tymes moo plages vpon you acordinge to youre synnes. I will sende in wilde beastes vpon you / which shall robbe you of youre chyldren and destroye youre catell / & make you so fewe in nombre ỹ youre hye wayes shall growe vnto a wyldernesse.

And yf ye wyll not be lerned yet for all this but shall walke cōtrarye vnto me/then wyll I also walke contrarye vnto you and wyll punysh you yet seuē tymes for youre synnes. I wyll sende a swerde vpō you, that shall auenge my testament with you. And when ye are fled vnto youre cytes / I wyll sende the pestilence amonge you ye shall be delyuered in to the hādes of youre enemyes. And when I haue [b] broke̅ the staffe of youre bread: that .x. wyues shall bake youre bread in one ouē and men shall deliuer you youre bread agayne by weyghte, then shall ye eate and shall not be satisfied.

D

c. Seuen tymes: by that nombre vnderstande all tymes as in this Chapter c

b. To breake the staffe of their bread, is to breake the strength thereof and to myse bre so that they should not haue nowghe to lyue by.

And yf ye wyll not yet for all this herke̅ vnto me/but shall walke cōtrarye vnto me/ then I wyll walke contrarye vnto you also wrathfully and wyll also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes & the flesh of youre daughters. And I will destroye youre alters bylt vpon hye hylles/and ouerthrowe youre E ymages/ and cast youre carkasses vpon the bodyes of youre ydolles / and my soule shall abhorre you. And I wyll make youre cyties desolate, and bringe youre sanctuaries vnto nought/ and will not smell the sauoures of youre swete odoures.

And I wyll bringe the lande vnto a wyldernesse: so that youre enemyes which dwell therin shall wonder at it. And I will strawe you amōge the hethen / and wyll drawe out F a swerde after you / and youre lande shalbe waste / and youre cyties desolate. Then the lande shall reioyse in her Sabbothes / as longe as it lyeth voyde and ye in youre enemyes lande: euen then shall the lande kepe holye daye and reioyse in her Sabbothes. And as longe as it lyeth voyde it shall rest/ for that it coulde not reste in youre Sabbothes/ when ye dwelt therin.

And vpon them that are left alyue of you I wyll sende a fayntnesse in to their hertes in the land of their enemyes: so ỹ the sounde of a leef that falleth shall chace them & they shall flee as though they fled a swerde / and shall fall no man folowinge them. And they shall fall one vpō another/as it were before a swerde euen no man folowynge them/and ye shall haue no power to stāde before youre enemyes: And ye shall perysh amonge the hethen, and the land of youre enemyes shall eate you vp.

And they that are left of you / shall pyne awaye in their vnryghteousnes euē in their enemyes lande, and also in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers in their trespaces which they haue trespaced agaynst me & for ỹ also ỹ they haue walked cōtrary vnto me. Therfore I also wyll walke contrary vnto them, and wyll bringe them in to the lande of their enemyes. And then at the leest waye their vncircumcysed hertes shall be tamed/ and then they shall make an attonement for their mysdeades.

G

Mercy is neuer denyed vnto him that repenteth.

And I will remembre my bonde with Jacob and my testament wyth Isaac / and my testament with Abraham / and wyll thynke on the lande. For the lande shall be lefte of thē and shall haue pleasure in her Sabbothes/whyle she lyeth wast without them / & they shall make an attonemēt for their mysdeades/because they despysed my lawes and their soules refused myne ordinaunces. And yet for all that when they be in the lande of their enemye * I wyll not so cast thē awaye nor my soule shall not so abhorre them/that I wyll vtterlye destroye them and breake myne appoyntment with them: for I am the Lorde their God. I wyll therfore remembre vnto them the fyrst couenaunt made when I brought them out of the lande of Egypte in the syghte of the hethen to be their God: for I am the Lorde.

* Deute. xxx.c.

These are ỹ ordinaunces/iudgemētes/& lawes which the Lorde made betwene hym and the chyldren of Israel in mount Sinai by the hande of Moses.

¶ Of diuerse vowes and the redemynge of the same Of tythes &c.

¶ The .xxvii. Chapter.

And the Lorde spake vnto Moses I sayinge/ speake vnto the Chyldrē of Israel and saye vnto them: If any man wyll geue a synguler vowe vnto the Lorde acordyng to the value of hys soule / then shall the male from .xx.

*Numer.18 pere vnto.ix.be set at fyftie*sycles of syluer/ after the sycle of the sanctuary/& the female at.xxx.sycles. And from.b.yeres to.xx.the male shalbe set at.xx sycles/ and the female at.x.sycles. And from a moneth vnto.b.yere themale shalbe set at.b.sycles of syluer/& ỹ female at thre. And the man that is.ix. and aboue/ shalbe valued at.xb. sycles / and the B woma at.x. If he be to poore so to be set/ the lett hym come before the preast: and lett the preast value him/ accordynge as the hande of him that vowed is able to gett.

If it be of the beastes of which men bringe an offeryng vnto the Lord: all that any man geueth of such vnto ỹ Lord/ shalbe holy. He maye not alter it nor chaunge it: a good for a bad or a bad for a good. If he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged shalbe holy. If it be any maner of vncleane beast of which men maye not offer vnto the Lorde/ let hym bringe the beast before the preast & lett the preast value it. And whether it be good or bad as the preast setteth it / so shall it be. And yf he will bye it agayne / lett him geue the fyfte parte moare to that it was set at.

If any man dedicate his house / it shalbe holy vnto the Lorde. And the preast shall set it, whether it be good or bad/ & as the preast C hath set it, so it shalbe. If he that sanctifyed it will redeme hys house/ lett hym geue the fyfte parte of the money that it was iudged at therto/ and it shalbe his.

If a man a halowe a pece of his enheretred a To halowe & to sanctifie are both one/what sanctifying is lyke. it shall be set at fyftie sycles of syluer. If he halowe his feld immediatly from ỹ yere of iubely/ it shalbe worth accordynge as it is esteemed. But & yf he halowe his feld after ỹ trompet yere, the preast shall reckē the price vnto him accordynge to the yeres that remayne vnto the trompet yere/ and there after it shal be lower sett.

If he that sanctifyed the feld will redeme it agayne/ let him put the fyfte parte of the pryce that it was set at there vnto/ & it shalbe hys/ yf he will not it shalbe redemed no more. But when the felde goeth out in the yere of iubelye/ it shalbe holy vnto the Lord: euen as a thynge dedycated / and it shall be the preastes possession.

If a mā b sanctifye vnto the Lorde a feld/ which he hath boughte and is not of hys enheritaunce, then the preast shall reken wyth him what it is worth vnto ỹ yere of iubelye/ and he shall geue the pryce that it is set at ỹ same daye, and it shalbe holy vnto* the Lord. But in the yere of iubelye / the felde shal returne vnto hym of whome he boughte it / whose enheritaunce of land it was. D b. Lobe Gene. 19.a

And all settynge shalbe accordynge to the *holy sycle. One sycle maketh.xx.Geras. * Holy sycle or sycle of the sanctuarye: they be bothe one.

But the fyrstborne of ỹ beastes that pertayne vnto the Lorde/ maye no man sanctifye: whether it be oxe or shepe/ for they are ỹ Lordes allredy. If it be an vncleane beast/ then let him redeme it as it is sett at/ & geue the fyfte parte moare therto. If it be not redemed/ then let it be solde as it is rated.

Notwithstandynge no dedycated thynge that a man dedycateth vnto the Lorde/ of all his good / whether it be mā or beast or land of his enheritaunce/ shalbe solde or redemed: for all dedicate thynges are most holy vnto the Lorde. No dedicate thynge therfore that is dedicate of mā/ may be redemed/ but must nedes dye.

All these tythes of the lande / whether it be of the corne of the feld or frute of ỹ trees/ shalbe holy vnto the Lorde. If any man will redeme ought of his tythes / let him adde ỹ fyfte parte moare therto. And the tythes of oxē and shepe and of all that goeth vnder the herdemans keppynge/ shalbe holy tythes vnto ỹ Lord. Men shall not loke yf it be good or bad nor shall chaūge it. If any mā chaūge it then both it and that it was chaūged with all/ shalbe holy and maye not be redemed.

These are the commaundmentes whiche the Lorde gaue Moses in charge to geue vnto the children of Israel in mount Sinai.

The ende of the thyrde boke of Moses.

¶ The fourth boke of Moses called Numeri.

¶ All that are apte for batell are nombred. The trybe of Leuy is appointed to mynistre to the tabernacle.

¶ The.j. Chapter.

AND the Lorde spake vnto Moses in the wyldernesse of Sinai / in the tabernacle of wytnesse / the fyrst daye of the seconde moneth / & in the seconde yere after they were come out of the lande of Egypte sayinge: *take ye the summe of all the multytude of the chyldren of Israel in their kynredes and housholdes of their fathers & nombre the by name all that are males / polle by polle / frō xx. yere and aboue: euen all that are able to go forthe in to warre in Israel / thou & Aarō shall nombre them in their armyes / & with you shalbe of euery trybe a heed man in the house of his father.

* Exod. xxx b. Nume. xxvi. a.

And these are the names of ye men ye shall stande with you: of Ruben / Elizur the sonne of Sedeur: of Simeō, Selumiel the sonne of Suri Sadai: of the trybe of Juda / Nahesson ye sonne of Aminadab: of Issachar / Nathanael ye sonne of Zuar: of Zabulon / Eliab the sonne of Helon. Amonge the chyldren of Joseph: of Ephraim / Elisama the sonne of Amihud: of Manasse / Gamaliel the sonne of Peda zur: of Benjamin / Abidan the sonne of Gedeoni: of Dan / Ahiezer ye sonne of Ammi Sadai: of Aser. *Pagiel the sonne of Ocran: of Gad / Eliasaph the sonne of Deguel: of Nephthali / Ahira the sonne of Enan.

* or Phegiel

These were the councelers of the congregacion & lordes in the tribes of their fathers and captaynes ouer thousandes in Israel. And Moses and Aarō toke these men aboue named and gethered all the congregacō together / the fyrst daye of the seconde moneth / and rekened them after their byrth & kynredes & houses of their fathers by name from xx. yere and aboue hed by hed / as the Lorde cōmaunded Moses euen so he nombred them in the wyldernesse of Sinai.

Of Ruben.

And the chyldren of Ruben Israels eldest sonne in their generacyons / kynredes and houses of their fathers / whē they were nombred euery mā by name / all that were males from xx. yere and aboue / as many as were able to goo forth in warre: were nombred in the trybe of Ruben. xlvi. thousand and fyue hundred.

Of Simeon.

Among the chyldrē of Simeon: their generacyon in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males frō xx. yeres & aboue / whatsoeuer was mete for the warre: were nombred in the trybe of Simeon lix. thousande and cc. hundred.

Of Gad. ¶

Amonge the chyldren of Gad: their generacyon in their kynredes and housholdes of their fathers / when they were tolde by name from xx. yere and aboue / all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousande / lyre hundred and fyftie.

Of Juda.

Amonge the chyldren of Juda: their generacion in their kynredes and houses of their fathers (by the nombre of names) from xx. yere and aboue / all that were able to warre / were tolde in the trybe of Juda. lxxiiij. thousande and lyre hundred.

Of Issachar.

Amonge the chyldren of Issachar: their generacion in their kynredes and houses of their fathers (when their names were counted from xx. yere & aboue / whatsoeuer was apte for warre, were nombred in the trybe of Issachar. liiij. thousande and. iiij. hundred.

Of Zabulon.

Among the chyldren of Zabulon: their generacyon / in their kynredes and houses of their fathers (after the nombre of names) xx. yere and aboue / whosoeuer was mete for the warre: were counted in the trybe of Zabulon. lvij. thousande and. iiij. hundred.

Of Joseph.

Amonge the chyldren of Joseph: fyrst amonge the chyldrē of Ephraim: their generacion / in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde (from xx. yeres and aboue: were in nombre in the trybe of Ephraim. xl. thousande / and lyre hundred.

Of Manasses. ¶

Amonge the chyldren of Manasse: their generacyon / in their kynredes and houses of their fathers (when the names of all that were apte to warre were tolde (from xx. and aboue were nombred in the trybe of Manasse. xxxij. thousande. and two hundred.

Of Benjamin.

Amonge the chyldrē of Benjamin: their generacyon / in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were mete for warre / were nombred in the trybe of Benjamin. xxxv. thousande / and. iiij. hundred.

Of Dan.

Amonge the chyldren of Dan: their generacion in their kynredes and houses of their fathers (in the summe of names) of all that was apte to warre from twentye yere and aboue / were nombred in the trybe of Dan. lvij. thousande and. vij. hundred.

Of Aser.

Amonge the chyldren of Aser: their generacion / in their kynredes and houses of their fathers (when they were summed by name) frō. xx. yeres and aboue / all that were apte to warre were nombred in the trybe of Aser xli. thousande and. v. hundred.

Of Nephtali. Among the chyldren of Nephthali: their generacyon, in their kynredes and houses of their fathers (when their names were tolde) from.xx. yeres and aboue / whatsoeuer was mete to warre: were nombred in the tribe of Nephthali thrye and fyftye thousand and viii.hundred.

These are the nombres which Moses and Aaron nombred wyth the.xii. princes of Israel: of euery house of their fathers a man. And all the nombres of the chyldren of Israel / in the houses of their fathers / from twentye yere and aboue / whatsoeuer was mete for the warre in Israel / drewe vnto the somme of fyue hundred and thre thousande / fyue hundred and fyftye. But the Leuites in the tribe of their fathers were not nombred amonge them.

And the Lord spake vnto Moses sayinge: only se that thou nombre not the tribe of Leui / nether take the somme of thē amonge the chyldren of Israel. But thou shalt appointe the leuites vnto the habitacīō of witnesse / and to all the apparell therof and vnto all that lōgeth therto. For they shall beare the tabernacle and all the ordinaūce therof / and they shall mynistre it and shall pytche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it doune: and whē the tabernacle is pitched / they shall sett it vp: for yf any straūger come nere / he shall dye. And the chyldren of Israel shall pytch their tentes / euery man in his owne companye and euery mā by his awne standert throrow out all their hostes. But the leuites shall pytche rounde aboute the habitacyō of wytnesse / that there fall no wrath vpon the congregacion of the chyldrē of Israel & the leuites shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordynge to all that the Lord commaunded Moses.

¶ The order of the pytchyng of the tentes rounde about the tabernacle of wytnesse. The heades and cheke Lordes of the kynredes of Israel are named.

¶ The.ii. Chapter.

And the Lorde spake vnto Moses and Aaron sayinge: The chyldren of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses / a waye from the presence of the tabernacle of wytnesse.

On the east syde the cōpanye of Juda / Isachar & Zabulon.

On the east syde toward the rysynge of the sonne / shall they of the standert of the hoste of Juda pytch wyth their armes: And Nahesson the sonne of Aminadab shalbe captayne ouer the sonnes of Juda. And his hoste and the nombre of them, lxxiii. thousande and.vi. hundred. And nexte vnto hym shall the tribe of Isachar pytche and Nathaneel the sonne of Suar captayne ouer the chyldrē of Isachar / his hoste and the nombre of them viii.thousande and.iiii.hundred.

And then the tribe of Zabulon: & Eliab the sonne of Helon, captayne ouer the chyldrē of Zabulon / and his hoste in the nombre of them.lvii.thousande & .vii.hundred. So that all all they that parteyne vnto the hoste of Juda / are an hundred thousande. lxxvi. thousande and .iiii .hundred in theyr tentpanyes: and these shall go in the forefront / when they journey.

On the southsyde the companye of Ruben / Simō & Gad.

And on the southsyde, the standert of the hoste of Ruben shall lye with their companyes & the captayne ouer the sonnes of Ruben / Elizur the sonne of Sedeur / and his hoste and the nombre of thē.xlvi.thousande / & .v.hundred. And fast by hym shall the tribe of Simeon pytche / and the capteyne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai / and his hoste and the nombre of them.lix. thousande and.iii. hundred. And the tribe of Gad also: And the captayne ouer the sonnes of Gad / Eliasaph the sonne of Deguel and his hoste and the nombre of them.xlv. thousande.vi. hundred and.l. So that all the nombre that pertayne vnto the hoste of Ruben / are an hundred thousande li.thousande.iiii.hundred and fyftye / wyth their companyes / & they shall be the seconde in the journey.

The lewytes with the tabernacle in the myddes.

And the tabernacle of wytnesse wyth the hoste of the leuites / shall go in the myddes of the hostes: as they lye in their tentes, euē so shall they procede in ỳ journey, euery mā in his quarter aboute the standertes.

On the west syde the cōpany of Ephraim Manasse and Benjamin.

On the westsyde, the standarte and the hoste of Ephraim shall lye with their companyes / And the captayne ouer the sonnes of Ephraim / Elisama the sonne of Ammihud: and his hoste & the nombre of them.xl.thousande and.v.hundred.

And fast by hym / the tribe of Manasse / and the captayne ouer the sonnes of Manasse / Gamaliel the soune of Peda Zur and his hoste ānd the nombre of them.xxxii. thousande and.ii.hundred. And the tribe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin / Abidan the sonne of Gedeoni / and his hoste and the nombre of them.xxxv.thousande & .iiii. hundred. All the nōbre ỳ perteyned vnto ỳ hoste of Ephraim / were an hundred thousande.viii. thousande and an hundred in their hostes: & they shalbe the thryd in the iourneye.

On the northsyde the company of Dan / Asser and Nephthali.

And the standert & the hoste of Dan shall lye on the northsyde wyth their companyes: and the captayne ouer the chyldrē of Dan / Ahiezer

Ahiezer the sonne of Ammi Sadai: and his hoste & the numbre of thē. lxii. thousande & bij. hundred. And fast by hym shall the trybe of Aser pitche: & the captayne ouer ꝑ sonnes of Aser, Pagiel the sonne of Ocran: and hys hoste & the nombre of them, xli. thousande & vi hundred. And the tribe of Nephthali also & the captayne ouer the chyldren of Nephtali: Ahira the sonne of Enan: & his hoste and the numbre of thē. liij. thousande & .iiij. hundred. So that the hole numbre of all ꝑ pertayned vnto the hoste of Dan, was an hūdred thousande. lvij. thousande & .vi. hundred. And they shal be ꝑ last in ꝑ iourney wt their standerds.

These are the summes of the chyldrē of Israel in the houses of their fathers: euē all the nombres of the hostes wt their cōpanyes. vj. hundred thousande. iij. thousande. v. hundred & fyftye. And yet the Leuites were not nombred amōge the chyldrē of Israel, as ꝑ Lorde cōmaunded Moses. And ꝑ chyldrē of Israel dyd accordyng to all that the Lorde cōmaunded Moses, & so they pitched with their standerdes, & so they iourneyd euery man in hys kynred, and in the housholde of his father.

¶ The Leuites are not nombred to go to batell, but to mynistre to the holy place or sanctuary. They must also pitch their tentes next to the habytacyon.

¶ The .iij. Chapter.

These are the generacyons of Aarō & Moses, when the Lorde spake vnto Moses in mount Sinai, and these are the names of the sonnes of Aaron: Nadab the eldest sonne, & Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron which were Preastes anoynted & their handes fylled to mynistre, but* Nadab & Abihu dyed before the Lorde, as they brought straunge fyre before the Lorde in the wyldernesse of Sinai, and had no chyldren. And Eleazar and Ithamar mynistred in the syght of Aaron their father.

*Leuit. x. a. Numer. xxvi. g.

And the Lorde spake vnto Moses saying: Bringe the tribe of Leui, and let them before Aaron the preast, & let thē serue hym & wayte vpon hym & vpō all the multitude, before the tabernacle of witnesse, to do the seruyce of ꝑ habitacyon. And they shall wayte vpon all the apparell of the tabernacle of witnesse, & vpon the chyldren of Israel to do the seruice of the habitacyō. And thou shalt geue the Leuites vnto Aaron & hys sonnes, for they are geuen vnto him of the chyldrē of Israel. And thou shalt appoynte Aaron & hys sonnes to wayte on their Preastes office: & ꝑ straūger that cometh nye, shall dye for it.

And the Lorde spake vnto Moses saying: ¶ Beholde* I haue takē the Leuites frō amōge the chyldrē of Israel for all the fyrstborne ꝑ openeth ꝑ matrice amōge the chyldrē of Israel, so ꝑ the Leuytes shalbe myne: because all the fyrstborne are myne: for ꝑ same daye that I smote all the fyrstborne in the lande of Egypte I halowed vnto me all ꝑ fyrstborne in Israel, both man and beast, & myne they shalbe: for I am the Lorde.

*Exod. xiii. a. Numer. viij. c.

a. Leuyte sometyme signifyeth only a mynyster or seruaunt as here and Esa. lxvi. g.

And the Lorde spake vnto Moses in the wyldernesse of Sinai saynge: Nombre the chyldren of Leui in the houses of their fathers & kynredes, all that are males frō a moneth olde & aboue. And Moses nombred thē at the worde of the Lorde, as he was commaunded. And these are the names of ꝑ chyldren of Leui: Gerson, Cahath and Merari. And these are ꝑ names of the chyldrē of Gerson in their kynredes: Libni & Semei. And the sonnes of Cahath in their kynredes were Amram, Jezehar, Hebron & Oziel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came ꝑ kynred of the Libnit. s and the Semeites which are the kynredes of the Gersonites. And ꝑ summe of thē (when all the males were tolde) from a moneth olde and aboue, were .vij. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynde the habitacion west warde. And the captayne of the most auncīēt house amōge the Gersonites, was Eliasaph the sonne of Lael. And ꝑ office of the chyldrē of Gerson in the tabernacle of witnesse was to kepe the habitacyō & the tente with the couerynge therof & the hangynge of the doze of the tabernacle of wytnesse, and the hangynges of the courte, and the curtayne of the ooze of the courte: which courte went rounde about the dwellyng, and the alter, & the cozbes ꝑ pertayned vnto all the seruyce therof.

¶ The Gersonites pitch on the west syde.

And of Cahath came the kynred of the Amramites and the kynred of the Jezeharites & of the Hebronites and of the Ozielites: and these are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was .viij. thousande and sixe hūdred: which wayted on the holy place. And the kynred of the children of Cahath, pitched on the southside of the dwelling. And the captayne in the most auncyēt house of the kynredes of the Cahathites, was Elisaphan the sonne of Oziel, & their office was to kepe the arcke, the table, the candelstyck, & the alter, & the holy vessels to mynistre wt & the vayle wyth all that serued therto. And Eleazar the sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, and had the ouersyght of them that wayted vpon the holy thynges.

¶ The Cahathites are allygned to the southyde.

And of Merari came the kynredes of the Maheli tes and of the Musites: and these

¶ The Merarites allygned on the northyde.

are the kynredes of the Merarites. and the nombre of them(when all ꝑ maies frō a moneth olde & aboue was tolde) drewe vnto.vi. thousande & .ii hundred. And the captayne of the moſt auncient house amōge the kynredes of the Merarites/was Zuriel the sonne of Abihael which pitched on the north syde of ꝑ dwellyng. And ꝑ office of ꝑ sonnes of Merari was to kepe ꝑ bordes of the dwellyng & the barres, pylers with the sockettes therof, and all the instrumentes therof & all that serued therto: and the pylers of the courte rounde aboute & their sockettes with their pynnes & cordes. But on the forefrōt of the habitacyō & before ꝑ tabernacle of witnesse eastwarde/ shall Moses & Aaron & hys sonnes pytch & wayte on the sanctuary in the steade of the chyldren of Israel. And the straūger that cometh nye/ shall dye for it. And the hole summe of the Leuites which Moses & Aaron nombred, at the cōmaundemēt of ꝑ Lord throughout their kynredes, euen of all the maies of a moneth olde & aboue, was .xxii. thousande.

Moses & Aarō & their sonnes on the eastside.

And the Lorde sayde vnto Moses: Nombre all the fyrst borne ꝑ are males amōge ꝑ chyldrē of Israel, frō a moneth olde & aboue & take the nombre of their names. And thou shalt appointe the Leuites to me the Lorde/ for all the fyrstborne amonge the chyldren of Israel, & the catell of the Leuites for ꝑ fyrst borne of the chyldren of Israel. And Moses nombred as the Lorde cōmaunded hym/all ꝑ fyrstborne of ꝑ chyldrē of Israel. And all the fyrstborne males in the summe of names/ from a moneth olde & aboue/ were nombred .xxii.thousande.ii.hundred and.lxxiij.

And the Lorde spake vnto Moses saying: take the Leuites for all the fyrstborne of the chyldrē of Israel, & the catell of the Leuites for their catell: and the Leuites shalbe myne which am the Lorde. And for the redemynge of the two hundred and.lxxiij. which are moo then the Leuites in ꝑ fyrstborne of the chyldren of Israel, take.v.sycles of euery pece/ after* the sycle of the holy place. xx. geras the sycle. And geue the money wherwith ꝑ odde nombre of them is redemed vnto Aarō and his sonnes. And Moses toke the redempcyō money of the ouerplus that were moo then the Leuites, amōge the fyrstborne of the children of Israel: and it came to a thousande.iij. hundred & .lxv sycles/ of the holye sycle. And he gaue that redempcyon money vnto Aarō & his sonnes at the worde of the Lorde/ euen as the Lorde commaunded Moses.

* Exod xxx.b. Leuit.xxvij.b Ezechi.xlv.b.

¶ The offyces of the Leuytes/ euery one after the stocke that he came of.

¶ The.iiij.Chapter.

AND the Lorde spake vnto Moses & Aaron, and bad them take the summe of the chyldren of Cahath from amōge the sonnes of Leui/ in their kynredes & houses of their fathers/ from .xxx. yere & aboue vntyll fyftye/ all that were able to warre/ for to do ꝑ worke in the tabernacle of witnesse. This shalbe the office of the chyldrē of Kahath in the tabernacle of witnesse which is moost holy. And when the hoste remoueth/ Aaron and hys sonnes shall come & take doune the bayle/ & couer ꝑ arcke of wytnesse there with/ & shall put theron a couerynge of tayns skynnes/ & shall spreade a cloth ꝑ is altogether of iacynct aboue all/ & put the staues therof in. And vpō the shewe table/ they shall spreade abrode a cloth of iacinct/ & put theron the dyshes/ spones/ flat peces and pottes to poure wyth/ & the dayly bread shalbe theron: & they shall spreade vpō them a couerynge of purple/ and couer the same with a couerynge of tayns skynnes/ & put the staues therof in.

And they shall take a cloth of iacinct & couer the candelstycke of lyght & her lampes & and her snoffers, & fyre pānes/ & all her oyle vessels which they occuppe aboute it/ & shall put vpon her and on all her instrumentes/ a couerynge of tayns skynnes/ & put it vpon staues. And vpon the golden alter they shall spreade a cloth of iacynct/ and put on her staues. And they shall take all the thinges which they occuppe to mynistre with in ꝑ holy place/ & put a cloth of iacynct vpō them and couer them with a couerynge of tayns skynnes and put them on staues. And they shall take awaye the asshes out of the alter, and spreade a scarlet cloth theron: and put aboute it/ the fyre pannes/ the flesh hokes/ the shouels, the basens & all that belongeth vnto the alter/ and they shall spreade vpon it a couerynge of tayns skynnes/ & put on the staues of it. And whē Aaron & his sonnes haue made an ende of couerynge the sanctuary & all the thinges of the sanctuarye/ agenst that the hoste remoue/ then the sonnes of Cahath shall come in for to beare/ & so let them not touche ꝑ sanctuary least they dye. And this is ꝑ charge of the sonnes of Cahath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast, shall haue the charge to prepare oyle for the lightes and swete cens/ & the dayly meat offrynge & the anoyntinge oyle/ and the ouersyght of all the dwellynge and of all that therin is/ both ouer the sanctuary and of all that pertayneth therto.

And the Lorde spake vnto Moses & Aaron sayenge: destroye not ꝑ trybe of the kynredes of the Cahathites/ from amonge the Leuites. But thus do vnto them that they

may

may lyue and not dye / when they go vnto the moost holy place. Aaron and hys sonnes shall go in and put thē euery man vnto hys seruyce and vnto his burthen. But let them not go in to se when they couer the sanctuarye, lest they dye.

And the Lorde spake vnto Moses sayenge Take the summe of the children of Gerson / in the houses of their fathers & in their kynredes: from .xxx. yere and aboue / vntyll .l. all that are able to goo forth in warre / for to do seruyce in the tabernacle of witnesse. And this is ꝑ seruyce of the kynred of the Gersonites / to serue & to beare. They shall beare ꝑ curtaynes of the dwellyng & ꝑ rouffe of the tabernacle of witnesse and his couerynge & ꝑ couerynge of taxus skynnes that is an hye aboue vpon it / and the hangynge of the doore of the tabernacle of witnesse: & the hangyng of the courte and the hangynge of the gate of the courte that is rounde about the dwellynge & the altare / and the cordes of thē / & all the instrumentes that serue vnto them & all that is made for them. And at the mouth of Aaron and his sonnes / shall all ꝑ seruyce of the children of the Gersonites be done / in all their charges and in all their seruyce / and ye shall appoynte them vnto all theyr charges that they shall wayte vpon. And this is the seruyce of the kynred of the children of the Gersonites in the tabernacle of witnesse / & their wayte shalbe in the hande of Ithamar the sonne of Aaron the preast.

And thou shalt nombre the sonnes of Merari in their kynredes & in ꝑ houses of their fathers / from .xxx. yeres and aboue vnto .l. All that is able to go forth in warre / to do the seruyce of the tabernacle of witnesse. And this is the charge that they must wayte vppon in all that they must serue in the tabernacle of witnesse: The bordes of the dwellynge / & the barres / pylers / & sokettes therof and the pylers of the courte rounde aboute / and their sokettes / pynnes & cordes with all that pertayneth and serueth vnto them. And by name ye shal reken the thynges that they must wayte vpō to beare. This is ꝑ seruyce of the kynredes of ꝑ sonnes of Merari in all theyr seruyce in ꝑ tabernacle of witnesse vnder ꝑ hād of Ithamar ꝑ sonne of Aarō the preast.

And Moses and Aaron and the princes of the multitude nombred the sonnes of the Cahathites in their kynredes and houses of theyr fathers / from .xxx. yere and aboue vnto fyfty / all that were able to go forth in the hoste and to do seruyce in the tabernacle of witnesse. And the nombre of thē in theyr kynredes were two thousande / seuen hundred and .l. These are the nombres of the kynredes of ꝑ Cahathites / of al that dyd seruyce in the tabernacle of witnesse / whych Moses and Aaron dyd nombre at the commaundement of the Lorde by the hande of Moses.

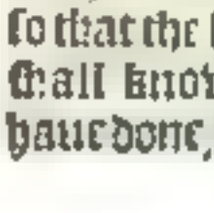
And the sonnes of Gerson were nombred in theyr kynredes and in the houses of theyr fathers / frō .xxx. yere vp vnto fyfty / all that were able to go forth in the hoste for to do seruyce in the tabernacle of witnesse. And ꝑ nombre of them in theyr kynredes / & in the houses of theyr fathers / was two thousand fyue hundred and .xxx. This is the nombre of the kynredes of the sonnes of Gerson / of all that dyd seruice in the tabernacle of witnesse / which Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in theyr kynredes and in ꝑ houses of theyr fathers / from .xxx. yere vp vnto fyfty: all that were able to go forth wyth the hoste / to do seruice in ꝑ tabernacle of witnesse. And the nombre of them was in theyr kynredes thre thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari / whiche Moses and Aaron nombred at the byddynge of the Lorde / by the hande of Moses.

The whole summe which Moses / Aaron and the lordes of Israell nombred amonge the Leuites in their kynredes & housholdes of their fathers / from .xxx. yere vp vnto .l. euery man to do his office and seruyce and to beare his burthē in the tabernacle of witnesse: was .viij. thousande / fyue hundred and .lxxx. which they nombred at the commaundement of the Lorde by the hande of Moses euery man vnto his seruyce and burthen: as the Lorde commaunded Moses.

¶ Who they be that ought to be cast out of the hoste. The knowlegynge of synne. The cleansyng of synne done of ignorance. The lawe of the fyrst frutes / & of gelousye.

¶ The fyfte Chapter.



And the Lorde spake vnto Moses sayinge: commaunde the chyldren of Israel that they put out of the hoste / all the lepers & all that haue yssues and all that are defyled vpon the deed / whether they be males or females ye shall put thē out of ꝑ hoste / that they defyle not ꝑ tentes amōge whych ye dwell. And ꝑ children of Israel dyd so / & put them out of the hoste euen as the Lorde commaunded Moses / so dyd the children of Israel.

And the Lorde spake vnto Moses sayenge: speake vnto ꝑ children of Israel: whether it be man or woman when they haue synned any maner of synne which e mā doeth where with a man* trespaseth agenst the Lorde / so that the soule hath done amysse: then they shall knowledge their synnes whyche they haue done, and restore agayne the hurte that

* This text is to be vnderstanded of loche tres spaces / wherewith we hurte our neyhours in worshyp goodes as they call tymes therfore

g.v. they

must the hurt be restored and the fyfth parte moare thereto; If the prieste remayned not to whom the restitucyon was due ner any of his kynsfull heares then must it be the prieastes wages whiche at that tyme had no nother lyuelode.

they haue done in the hole / and put the fyfte parte of it moare thereto / and geue it vnto him whom he hath trespased agenste. But and yf he that maketh the amendes haue no mā to do it to then the amendes that is made shalbe the Lordes and the Preastes / beside the ram of the attonement offeryng wherwith he maketh an attonement for him selfe. 18 And all heue offeryngs of all the halowed thinges which the chyldren of Israel bryng vnto the prieste shalbe the prieastes & euery mans halowed thynges shalbe hys awne / but what soeuer any man geueth the priest / it shalbe the preastes.

And the Lorde spake vnto Moses sayēg: Speake vnto the chyldren of Israell / and saye vnto them. If any mās wyfe goo a syde and trespase agaynst hym / so that another man lye with her fleshely and the thynge be hyd from the eyes of her husbande and is not come to lighte that she is defyled (for ther is no wytnesse agenst her) in as moche as she was not taken with the maner, and the spyrite of b gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / or happely the spyrit of gelousye cometh vpō him and he is gelouse ouer his wife and she yet vndefyled. Then let her husband bryng her vnto the prieste and bryng an offeryng for her: the tenthe parte of an Ephia of barlye meele, but shall poure none oyle thereonto, nor put frankencens theron: for it is an offeryng of gelousye, and an offeryng that maketh remembraunce of synne.

And let the preast bryng her and sett her before the Lorde ādresse him take holy water in an erthen vessell & of the dust that is in the floore of the habytacyon and put it in to the water And the preast shall set ỹ wyfe before the Lorde and vncouer her head, and put the memoryall of the offeryng in her handes whiche is the gelousye offeryng, & ỹ preast shall haue bytter and curlynge water in his hande and he shall conture her and shall saye vnto her. If no man haue lyen with the nether haste gone aslyde / and defyled thy selfe be lynde thy husbande / then haue thou no harme of this bytter curlynge water.

But and yf thou hast gone aslyde behynde thyne husbande and art defyled & some other man hath lyē with the beslyde thyne husbāde (and let the preaste conture her with the conIuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thye rotte and thy belly swell & this bitter curlynge water goo in to the bowels of the / that thy belly swell and thy thye rotte, and the wyfe shall saye c Amen Amen.

And the preast shall wrytte this curse in a byll and washe it out in the bytter water. And when the curlynge watter is in her that it is bytter, then let the preast take the gelousyofferynge out of the wyfes hande / & waue it before the Lorde, and bryng it vnto the alter: and he shall take an handefull of the memoryall offeryng and burne it apon the alter and then make her drynke the water and when he hath made her drynke the water If she be defyled and haue trespased agenst her husband / then shall the curlynge water goo in to her & be so bitter that her bely shall swell and her thye shall rotte, and she shalbe a curse amonge her people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye / when a wyfe goeth a syde behynde hyr husbande and is defyled / or when the spirite of gelousye cometh apon a mā / so that he is gelouse ouer his wife then he shall bryng her before the Lorde / and the preast shall ministre all this lawe vnto her / and the man shalbe giltlesse / and the wyfe shall beare her synne.

¶ The lawe of them that take vppon them abstynence & the maner of blessyng the people.

¶ The vi. Chapter.

AND the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye vnto them: when ether man or womā appoynteth to a bowe a bowe of abstinēce for to abstayne vnto the Lorde he shall abstayne frō wyne and stroge drynke and shall drynke no vynagre of wyne or of stroge drynke, nor shall drynke what soeuer is pressed out of grapes: & shall eate no fresh grapes nether yet dryed as lōge as his abstinence endureth. ¶ Forouer he shal eate nothyng that is made of ỹ vyne tre no not so moch as the cornels or the huske of the grape.

And as longe as the bowe of his abstinēce endureth / there shall no rasure nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shalbe holy and shall let the lockes of his hayre growe As lōg as he abstaynyth vnto ỹ Lord he shall come at no dead bodye: he shall not make him selfe vncleane at the death of his father mother brother or syster: for the b abstynence of hys God is vpon hys head. And therfore as longe as his abstynence lasteth / he shalbe holy vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before him, and defile the heed of his abstinence then must he shaue his heed the daye of his clēsynge: euen the seuēth daye he shall shaue it. And the eyght daye he shall bryng .ii. turtels or .ii. yōge pigeons to the preast, vnto the dore of the tabernacle of witnesse.

a. Here it appereth what a bowe is after the olde testament why he was a figure of the bowe that a Christē man ought to do gruyng & dedicatinge hymselfe to God: as it is spoken Roma. xij.a.

b. To haue the abstynence of God vpon his heed is / to shewe a token of refusing the care of bodely thynges by that he letteth not by the hayre of hys heed / or by the trymmynge of hys busshe or bearde / which thyng the world so greatly setteth.

c. Amen is an Hebrew word & signifyeth euen so be it or be it fast and fewer appro-

nesse. And the preast shall offer the one for a synofferynge & ꝑ other for a burntofferynge & make an atoment for him/as concernynge that he synned vpon the deed / and shall also halowe his heed the same daye & he shal abstayne vnto the Lorde the tyme of his abstinencye, and shall bryng a lambe of an yere olde for a trespace offerynge: but the dayes ꝑ were before are lost, because his abstinencie was defyled. This is the lawe of the abstayner/when ꝑ tyme of his abstinẽce is out ¶ he shalbe broughte vnto the dore of ꝑ tabernacle of witnesse & he shall bryng his offerynge vnto ꝑ Lorde: an he lãbe of a yere olde with out blemysh for a burntofferynge and a the lãbe of a yere olde without blemysh for a synofferynge, a ram without blemysh also for a peaceofferynge / and a basket of swete breed of fyne floure myngled with oyle and wafers of swete bread anoynted with oyle wt meatofferynges and drynkofferynges that longe thereto.

And the preast shall bryng him before ꝑ Lorde & offer his synofferynge & his burntofferynge/& shall offer ꝑ ram for a peaceofferynge vnto ꝑ Lorde with the basket of swete breed/and the preast shall offer also his meat offerynge & his drynchofferynge. And the abstayner shall shave his heed in ꝑ dore of ꝑ tabernacle of witnesse & shall take the hare of his soberheed & put it in ꝑ fyre which is vnder the peaceofferynge. Then the preast shall take ꝑ sodden shoulder of ꝑ ram & one swete cake out of ꝑ basket & one swete wafer also & put them in the hãde of the abstayner after he hath shaven his abstinence of/ & the preast shall waue them vnto the Lorde/which offerynge shalbe holy vnto ꝑ preast with ꝑ wauebrest & heue shoulder: & then the abstayner maye drynke wyne. This is the lawe of the abstayner which hath vowed his offerynge ¶ vnto the Lorde for his abstynence / besydes that his hande can gete. And accordyng to ꝑ vowe which he vowed / euen so he must do in the lawe of his abstynence.

And the Lorde talked with Moses sayeng speake vnto Aaron and his sonnes sayenge: of this wyse ye shall blesse the chyldren of Israel sayinge vnto them.

The Lorde blesse the and kepe the.

e To make his face to shyne is to geue a token of his louyng kyndnes.

The Lorde e make his face shyne vpon ꝑ and be mercyfull vnto the.

The Lorde lifte vp his countenaunce vpõ the / and geue the peace For ye shall put my name vpon the chyldren of Israel/ & I maye blesse them.

¶ The offryng of the Lordes and heades of Israell when the tabernacle was sett vp.

¶ The.vii. Chapter.

And when Moses had full sett vp the habitacyon and anoynted it & I sanctifyed it and all the apparell there of & had anoynted & sanctifyed ꝑ alter also & all the vessels there of: then the prynces of Israell heedes ouer ꝑ houses of their fathers which were the Lordes of the trybes ꝑ stode & nombred/ offered & brought theyr giftes before the Lorde sixe couered charettes and .xij. oxen: two and two a charet and an oxe euery man/and they broughte thẽ before the habytacyon.

And the Lorde spake vnto Moses sayinge take it of thẽ & let them be to do the seruyce of the tabernacle of witnesse/and geue them vnto ꝑ Leuites, euery man accordynge vnto his office And Moses tooke the charettes and the oxen/& gaue them vnto ꝑ Leuites. ij. charettes and .iiij. oxen he gaue vnto the sonnes of Gerson accordynge vnto theyr office. And iiij. charettes and eyght oxen he gaue vnto ꝑ sonne of Merari accordynge vnto theyr offices, vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none/for the office that pertayned to thẽ was holy / & therfore they must beare vpon shoulders.

And the princes offered vnto the dedycatynge of the alter in the daye ꝑ it was anoynted, and brought their giftes before the alter And the Lorde sayde vnto Moses: let the prynces bryng theyr offerynges/euery daye one prynce/vnto the dedicatynge of the alter. B

The offerynge of Nahesson.

He that offered his offerynge the first daye, was Nahesson the sonne of Ammadab of the trybe of Juda. And his offerynge was: a syluer charger/of an hundred and .xxx. sicles weyght: & a syluer boule of .lxx. sicles of the holy sicle, both of thẽ full of fyne whete floure myngled with oyle for a meatofferynge: & a spone of .x. sicles of golde full of cens: & an bullock/a ram and a lambe of a yere olde for burntofferynges / & an he goote for a synofferynge: and for peace offernges .ij. oxen .v. rammes .v. he gootes and .v. lambes of a yere olde. and this was the gyfte of Nahesson the sonne of Ammadab.

The offerynge of Nathanael.

The seconde daye/dyd Nathaneel offer/ ꝑ sonne of Zuar captayne ouer Yzachar. And his offerynge which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .lxx. sicles of ꝑ holy sicle: & both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of .x. sycles, full of cẽs. And a bullock/ a ram and a lambe of a yere olde for burntofferynges/and for peaceofferynges .ii. oxen .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offerynge of Nathaneel the sonne of Zuar.

The

The offrynge of Eliab.

The thyrde daye, Eliab the sonne of Helon the cheefe amonge the childzen of Zabulon/ brought his offerynge. And his offerynge was/a syluer charger of an hundzed and.xxx sicles weyghte, and a siluer boule of.lxx.sicles of ꝯ holy sicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles full of cēs:and an oxe and a ram and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge:and for peaceofferynges.ij.oxen.v rammes. v.he gootes and v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

The offrynge of Elizur.

The fourth daye/Elizur the sonne of Sedeur cheefe lozde amonge the childzen of Ruben brought his offerynge. And his gifte was:a syluer charger of an hundzed and.xxx sicles weyght, and a syluer boule of.lxx.sicles of the holy sicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles full of cens: and a bullock/a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferynge: and for peaceofferynges. ij. oxen. v. rāmes.v.he gootes & v. lambes.of one yere olde. And this was the offerynge of Elizur the sonne of Sedeur.

The offrynge of Selumiel.

The fyfth daye Selumiel ꝯ sonne of Zurisadai, cheefe lozde amonge the childzen of Simeon/offred. whose gifte was: a syluer charger of an hundzed & xxx.sicles weyghte: and a syluer boule of.lxx.sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:& a golden spone of x.sicles full of cens. And a bullock/a ram & a lambe of a yere old for burntofferynges/& an he goote for a synofferynge: & for peaceofferynges.ij.oxen.v.rammes.v.he gootes & v.lābes of a yere olde And this was ꝯ offerynge of Selumiel the sonne of Zurisadai.

The offrynge of Eliasaph.

The sixte daye/Eliasaph ꝯ sonne of Deguel the cheefe lozde amonge the childzen of Gad offered:whose gifte was:a syluer charger of an hundzed and.xxx.sicles weyghte: and a syluer boule of.lxx.sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x.sicles full of cens. And an oxe/a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferyng. And for peaceofferynges.ij.oxen. v.rammes v.he gootes and.v.lābes of one yere olde. And this was ꝯ offerynge of Eliasaph the sonne of Deguel.

The offerynge of Elisama.

The seuenth daye / Elisama the sonne of Ammiud ꝯ cheefe lozde of ꝯ childzen of Ephraim/offered. And his gifte was:a siluer charger of an hundzed and .xxx. sicles weyght:& a syluer boule of.lxx.sicles of the holy sicle: & both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles, full of cens. And a bullock/a ram & a lambe of a yere olde for burntofferynges & an he goote for a synofferynge:and for peaceofferynges. ij. oxen/fyue rāmes.v.he gootes & fyue lābes of a yere olde. And this was the offerynge of Elisama the sonne of Ammiud.

The offrynge of Gamaliel.

The.viii.daye, offered Gamaliel the sonne of Pedazur the cheefe lozde of the childzen of Manasse. And his gyfte was: a syluer charger of an hundzed & .xxx. sicles weyght: and a syluer boule of.lxx. sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x.sycles, full of cēs. And a bullock/a ram and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peaceofferynges.ij.oxen. v.rāmes/fyue he gootes and fyue lābes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The offryng of Abidan.

The.ix.daye Abidan ꝯ sonne of Gedeoni ꝯ cheefe lozd amōge ꝯ childzen of Ben Jamin offered. And his gifte was:a syluer charger of an hundzed and xxx.sicles weyght: and a syluer boule of.lxx.sycles, of the holy sycle/& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x sicles, full of cens:& a bullock, a ram and a lambe of one yere olde for burntofferynges: & an he goote for a synofferynge:& for peaceofferynges.ii.oxen.v.rammes.v.he gootes & v.lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeoni.

The offryng of Ayiezer.

The.x. daye / Ahiezer the sonne of Ammi. Sadai, cheefe lozde amōg ꝯ childzen of Dan offered. And his gifte was:a syluer charger of an hundzed & .xxx. sycles weyght: a syluer boule of seuentye sicles of the holy sycle: and both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x sicles full of cens:and a bullock/a rame and a lambe of a yere olde for burntofferynges/& an he goote for a synofferyng:and for peaceofferynges.ii.oxen.v.rāmes/fyue he gootes & fyue lābes of a yere olde. And this was the offryng of Ahiezer ꝯ sonne of Ammi Sadai.

The offryng of Pagiell. *or Phegiel

The.xi.daye,* Pagiel the sonne of Ocran the cheefe Lozde amonge the childzen of Aser offered. And his gifte was:a syluer charger of an hundzed and.xxx.sycles weyghte:a syluer boule of.lxx. sycles of the holye sycle & both full of fyne floure myngled with oyle for a meateofferynge:and a golden spone of. x.sycles/full of cens. And a bullock/a ram & a lambe of one yere olde for burntofferinges and an he goote for a synneofferynge:and for peaceofferynges:two oxen/fyue rāmes.v.he gootes & v.lābes of one yere olde. And this was ꝯ offerynge of Pagiel ꝯ sōne of Ocran.

Thi

The offryng of Ahira.

The.xij.daye / Ahira the sonne of Enan/ chefe lorde amonge ꝑ chyldren of Nephthali offered. And his gifte was: a syluer charger of an hundred & .xxx sycles weyghte: a syluer boule of .lxx. sycles of the holye sycle / both full of fyne floure myngled with oyle for a meatofferynge: a golden spone of twentye sycles full of cens. And a bullock, a ram and a lambe of one yere olde for burntofferynges and an he goote for a synneofferynge: and for peaceofferynges / two oxen. b rammes. b. he gootes and .b. lambes of one yere olde. And this was the offerynge of Ahira / the sonne of Enan.

Of this maner was the dedicacyon of the alter, when it was anoynted: vnto ꝑ whiche was broughte of the prynces of Israell xij. chargers of syluer. xij. syluer boules and .xij. spones of golde: euery charger contaynynge an hundred and .xxx. sycles of syluer / & euery boule .lxx. so that all the syluer of all the vessels / was two thousande and .iiij. hundred sicles of the holy sycle. And the .xij. golden spones which were full of cens / contayned ten sycles a pece of the holy sycle: so that all the golde of the spones, was an hundred and xx. sycles.

All the oxen that were broughte for the burntofferynges were .xij. and the rāmes .xij. & the lābes .xij. of a yere olde a pece / with the meateofferynges: with he gootes for synne offrynges. And all the oxen of the peaceofferynges were .xxiiij. the rammes .lx. the gootes .lx. and lambes of a yere olde a pece .lx. & this was the dedicacyon of the alter / after ꝑ it was anoynted.

And when Moses was gone in to the tabernacle of witnesse to speke with him / he harde ꝑ voyce of one speakinge vnto him frō of the mercyseate that was vpon the arcke of witnesse: euen from betwene the two cherubyns he spake vnto him.

¶ The disposicion and ordre of the lampes. The forme of the candelstyck. The cleansyng and offryng of the Leuytes. The age of the same.

¶ The.viij. Chapter.

And the Lorde spake vnto Moses saying: speake vnto Aaron & saye vnto him: * when thou puttest on ꝑ lampes se that they lighte all seuē vpon the forefront of the candelsticke. And Aaron dyd euen so / and put the lampes vpon the forefront of the candelsticke / as ꝑ Lorde commaunded Moses / and the worke of the candelsticke was of fyne golde: both the shaft & the floures therof. And accordynge vnto the vi|pon whiche the Lorde had shewed Moses euen so he made the candelsticke.

And ꝑ Lorde spake vnto Moses sayenge:

* Exod. xxv. d.

take the Leuites from amonge the chyldren of Israel / and cleanse them. And this do vnto them when thou cleansest thē / sprynckle water of purifyenge vpon them and make a rasure to runne alonge vpon all the fleshe of them / and let them washe theyr clothes / and then they shall be cleane. And let them take a bullocke and his meatofferynge / fyne floure myngled with oyle: & another bullocke shalt thou take to be a synneofferynge.

Then bryng the Leuites before the tabernacle of witnesse and gether the hole multitude of the chyldren of Israel together. And bringe the Leuites before the Lorde, and let the chyldren of Israel put their handes vpon ꝑ Leuites. And let Aaron heue the Leuites before the Lorde for an heueofferynge geuen of ꝑ chyldren of Israel / & then let thē be appointed to wayte vpon ꝑ seruyce of ꝑ Lorde

And let the Leuytes put theyr handes vpō the heedes of the bullockes / & then offer thē: the one for a synneofferynge and the other for a burntofferyng vnto the Lorde, to make an attonemēt for the Leuites. And make the Leuites stande before Aaron and hys sonnes / & heue them to be an heueofferynge vnto ꝑ Lorde. And thou shalt separate the Leuites from amonge ꝑ chyldren of Israel, that they be myne: and after that let them go and do the seruice of the tabernacle of witnesse.

Cleanse them & waue thē / for they are geuen vnto me from amonge the chyldren of Israel for * I haue taken them vnto me for all the fyrst borne that open any matryce amonge the chyldren of Israel.

* numer. iij. c.

* For all the fyrstborne among the chyldren of Israel are myne both man & beest: because the same tyme that I smote the fyrstborne in the lande of Egypte / I sanctyfyde them for my selfe: and I haue taken the Leuites for all the fyrstborne amonge ꝑ chyldren of Israel / and haue geuen them vnto Aaron and his sonnes from amonge the chyldren of Israel to do the seruyce of the chyldren of Israel in the tabernacle of witnesse and to make an attonement for the chyldren of Israel / that there be no plage amonge the chyldren of Israel / yf they come nye vnto the sanctuary.

* Exod. xxix. a.

And Moses and Aaron and all the congregacyon of the chyldren of Israel dyd vnto the Leuytes accordynge vnto all that the Lorde commaunded Moses. And the Leuites purifyed them selues and washed their clothes. And Aaron waued them before the Lorde, and made an attonement for them to cleanse them. And after ꝑ they went in to do theyr seruyce in the tabernacle of wytnesse / before Aarō & his sonnes. And accordynge as the Lorde had cōmaunded Moses as concernynge ꝑ Leuites, euen so they dyd vnto thē.

And

And the Lorde spake vnto Moses sayēg:
Nume.iij.c. this shalbe the maner of the Leuites: from xxv. yere vpwarde they shall go in to wayte vpon ꝑ seruyce in the tabernacle of witnesse/ & at fyftye they shall ceasse waytyng vpon ꝑ seruyce therof / and shall laboure no moare: but shall minystre vnto their brethren in the tabernacle of witnesse, and there wayte / but shall do no moare seruyce. And se that thou do after this maner vnto the Leuites in their waytynge tymes.

¶ The ester or passeouer offrynge of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

¶ The.ix. Chapter.

And the Lorde spake vnto Moses in the wildernesse of Sinai/in ꝑ fyrste moneth of the seconde yere after they:* were come out of the
*Exod.xij.a. Leuit.xxiij.a Nume.xxviij.c Deute.xvi.a. lande of Egypte sayeng: let the chyldren of Israel offre Passeouer in his season: euen ꝑ xiiij. daye of this moneth at euen they shall kepe it in his season / accordynge to all the ordinaunces & maners therof. And Moses bad the chyldren of Israel that they shulde offer Passeouer/ & they offered Passeouer ꝑ xiiij. daye of the fyrst moneth at euen in the wildernesse of Sinai: and dyd accordinge to all that the Lorde commaunded Moses.

And it chaunced ꝑ certayne men whyche were defyled with a dede corse ꝑ they myght not offer Passeouer the same daye/ came before Moses and Aaron the same tyme/ and
B sayde: we are defyled vpon a dead corse/ wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/amonge the chyldren of Israell? And Moses sayde vnto them: tary / that I maye heare what the Lorde wille commaunde you. And the Lord spake vnto Moses sayenge: speake vnto the chyldren of Israell and saye. If any man amonge you or youre chyldren after you be vncleane by the reason of a corse or is in the waye ferre of/ then lett hym offer Passeouer vnto ꝑ Lorde: the.xiiij. daye of the seconde moneth at euen/ and eate it wt swete bread & soure herbes / & let them leaue none of it vnto ꝑ morynge nor breake any boone of it. And accordynge to all the ordinaunce of the Passeouer let them offer it.

But yf a man be cleane & not let in a iourney & yet was negligēt to offer* Passeouer the same soule shall perish from his people/ because he brought not an offerynge vnto ꝑ Lorde in his due season: and he shall bere his synne. And when a straūger dwelleth amōge you and wyll offer Passeouer vnto the Lorde accordynge to the ordinaunce of Passeouer and maner therof shall he offre it. And ye shall haue one lawe both for the straunger &
a. In lyke maner is it with vs in ourr spirituall ester or passeouer who soeuer doth not reuerently beleue the redepcion of mankynde whyche was thorowlye fynished in ofᵗfrynge of the true lābe chryst and amendeth not his life nor turneth frō vice to vertue in the tyme of this mortal life shall not belōge vnto the glorye of the resurrection which shall be geuen vnto the true worshippers of chryst. but shall be rooted out frō the companye of the sayntes

for him that was borne at home in the lande.

And the same daye that the habitacō was reered vp / a cloude couered it an hye vpon the tabernacle of witnesse: and at euen there was vpon the habitacyon as it were the symilitude of fyre vntyll the morynge. And so it was allwaye that the cloude couered it by daye and the symylitude of fyre by nyghte. And when the cloude was taken vp from of the tabernacle, then the chyldren of Israel iourneyed: and where the cloude abode there ꝑ chyldren of Israel pitched theyr tentes. At the mouthe of the Lorde the chyldren of Israell iourneyed, and at the mouth of ꝑ Lorde they pitched. And as longe as ꝑ cloude abode vpon the habitacyon they laye styll & when the cloude taryed styll vpon the habitacyon longe tyme / the chyldren of Israell wayted vpon the Lorde and iourneyed not.

If it chaunced that the cloude abode any space of tyme vpon the habitacion/ then they kepte their tentes at the mouth of the Lorde: & they iourneyed also at the cōmaundement of ꝑ Lorde. And yf it happened ꝑ the cloude was vpon the habytacyon from euen vnto morynge and was taken vp in ꝑ morynge then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken vp/ they iourneyed. But when the cloude taryed
*two dayes or a moneth or a lōg season vpō the habitacyon as longe as it taryed ther on the chyldren of Israel kepte theyr tentes and iourneyed not And as soone as ꝑ cloude was taken vp, they iourneyed At the mouth of the Lorde they reasted/ & at the cōmaundemēt of ꝑ Lorde they iourneyed. And thus they kepte the watche of the Lorde/ at the commaundement of the Lorde by the hande of Moses.

*after the greᵉhrs certayne dayes a fewe or some dayes.

¶ The trompettes of syluer and the vse therof. The Israelites depart from Sinai. The captaynes of the hoste are nombred. Hobab refuseth to go with moses

¶ The.x. Chapter.

And the Lorde spake vnto Moses sayenge: Make the two trōpettes of beaten syluer / that thou mayst vse thē to call the cōgregacion together/ & when the hoste shall iourney. when they blowe wt them / all the multytude shall resorte to the/ vnto the doze of the tabernacle of witnesse. If but* one trumpet blowe only/ then the princes which are heedes ouer the thousandes of Israel shall come vnto ꝑ. And when ye trompe the fyrst tyme, ꝑ hostes that lye on the east partes shall go forwarde.
And when ye trompe the seconde tyme, then the hostes that lye on ꝑ south syde shall take their iourney: for they shall trōpe when they take their iourneyes. And in getherynge the congregacion together/ ye shall* blowe and not trompe. And the sonnes of Aaron the preast

*To blowe with one trumpet is / to shew the worde of helth synglye after the wyᵗye of the faith

b. The cõmen people must they teache playnely / and with oute curiolitye.

pzaises shall blowe the trompettes & shall haue them and it shalbe a lawe vnto you for euer and amonge youre chyldzen after you.

And when ye shall go to warre in youre lande agenst youre enemyes that vexe you/ ye shall e trompe with the trompettes and ye shalbe remẽbzed before ꝑ Lozde youre God and saued from youre enemyes. Also when ye be merry in youre fest dayes and in the first dayes of youre monethes ye shall blowe the trompettes ouer youre burnt sacrifices and peacefferynges / that it maye be a remembraunce of you before youre God. I am the Lozde youre God.

c. In tyme of warre must they trumpe with trumpettes: which sygnifyeth when moste neade is at hande then must faithe pzayer and lyfting vp of the mynde to God be chefely exercysed.

And it came to passe the.xx. daye of the seconde monethe in ꝑ seconde yere / ꝑ the cloude was take vp from of the habytacyon of witnesse. And the chyldzẽ of Israel toke their iourney out of the deserte of Sinai / and the cloude rested in ꝑ wilderneſſe of Pharã. And they first toke their iourney at ꝑ mouth of the Lozde by the hãd of Moses. euen ꝑ stãdarte of ꝑ hoste of Iuda remoued fyrst with theyr armyes whose captayne was Nahason the sonne of Aminadab. And ouer the hoste of ꝑ tribe of the chyldzen of Issachar was Nathanael ꝑ sonne of Zuar. And ouer the hoste of ꝑ tribe of the chyldzen of Zabulon / was Eliab the sonne of Helon. And the habytacyon was taken doune: and the sonnes of Gerson and Merari went forth bearynge ꝑ habitacyon.

Thẽ the standert of ꝑ hoste of Ruben wẽt forth wt they: armyes whose captayne was Elizur the sonne of Sedeur. And ouer ꝑ hoste of the tribe of ꝑ chyldzen of Simeon, was Salamiel ꝑ sonne of Surisaddai. And ouer the hoste of the tribe of the chyldzen of Gad was Eliasaph the sonne of Deguel. Then ꝑ Cahathites went forwarde and bare the holy thynges, and the other dyd set vp the habytacyon agenst they came.

Then the standert of the hoste of the chyldzen of Ephraim went forth wt they: armyes whose captayne was Elisama the sonne of Ammiud. And ouer the hoste of the tribe of the sonnes of Manasse was Gamaliel ꝑ sonne of Pedazur. And ouer the hoste of the tribe of the sonnes of Ben Jamin / was Abidan the sonne of Gedeoni.

And hyndmost of all the hoste came ꝑ standert of the hoste of the chyldzen of Dan with their armyes: whose captayne was / Ahiezer ꝑ sonne of Ammi Saddai. And ouer ꝑ hoste of the tribe of the chyldzẽ of Aser, was * Pagiel the sonne of Ochran. And ouer the hoste of the tribe of the chyldzẽ of Nephthali, was Ahira the sonne of Enan of this maner were the iourneyes of the chyldzen of Israel, with their armyes when they remoued.

* Or phegiell.

D

And Moses sayde vnto a Hobab the sonne

a. Hobab is the same which before is called Jethro that also Exo. iii. is called in some places Jothor as Otreas is also called Azarias. He was the sonne of Raguell ꝑ father to Zephora Moses wyfe; all be it that in the second of Exod. Raguell be called her father, not because he was so in deade but because he was her fathers father: which maner of speakyng is not a fewe tymes vsed in the scripture.

of Raguel the Madianyte / Moses father in lawe: we goo vnto the place of which the Lozde sayde I will geue it you. Go with vs & we will doo the good for the Lozde hath promysed good vnto Israel. And he sayd vnto him: I wyll not: but wyll go to myne awne lande and to my kynred. And Moses sayde oh nay leaue vs not, for thou knowest where is best for vs to pitche in the wildernesse: & thou shalt be oure * eyes. And yf thou go with vs, loke what goodnesse the Lozde sheweth apõ vs, the same we will shewe apon the.

* Or gyde.

And they departed from the mount of the Lozde iii. dayes iourney, & ꝑ arcke of ꝑ testament of ꝑ Lozde went before thẽ in the iij. dayes iourney to serche out a restynge place for thẽ. And ꝑ cloude of ꝑ Lozde was ouer thẽ by daye, when they went out of the tentes.

And when ꝑ arcke wẽt forth Moses sayde Vyse vp Lozde & let thyne enemyes be scattered & let thẽ that hate the flee before the. And whẽ ꝑ arcke rested he sayde returne Lozde vnto the many thousandes of Israel.

¶ The people murmureth & is punnyshed with fyre. They desyre flesshe. They loothe mãna. The murmuryng and wauerynge fayth of Moses. The Lozde vpladeth the burden of Moses to seuentye of the auncyentes / and they prophesye. Eldad and Medad do also prophesye in the hoste. It rayneth quayles. The fleshly lauerers are punnyshed.

¶ The.xi. Chapter.

And the people * complayned and it displeased the eares of the Lozde. And when ꝑ Lozde herde it he was wroth / and the fyre of the Lozde burnt amonge them and consumed the vttermost of the hoste. And the people cried vnto Moses / and he made intercession vnto the Lozde & the fyre quẽched. And they called the name of the place * Thaberah because the fyre of the Lozde burnt amonge them.

* Or warred discontent. some tyme dyd werkedly.

* Thaberah signifyeth kyndlyng inflamyng or fyryng.

And the rascall people that was amonge them fell a lustynge. And the chyldzen of Israel also went to and wepte and sayde: who shall geue vs flesh to eate? we remẽbze ꝑ fysh which we shulde eate in Egipte for nought and of the Cucumbers and melouns / leekes / onyons and garleke. But now oure soules ar dryed a waye / for oure eyes loke on nothynge els / saue apon Manna.

B

The Manna was as it had bene coziander seed / and to se to lyke Bedellion. And the people went aboute and gathered it / & grynde it in milles or bett it in mozters and baked it in pannes and made kakes of it. And the taste of it was lyke vnto the taste of an oyle kake. And when the dewe fell aboute ꝑ hoste in the nyghte / the Manna fell therwith.

And when Moses herde the people wepe in their housholdes euery man in the doze of his tent / then the wzath of the Lozde waxed

wholt

whott exceadynglye: & it greued Moses also.
And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thy seruaunte? wherfore do I not fynde fauoure in thy syght seynge that thou puttest the weyght of this people vpon me? haue I conceaued all this people / or haue I begotte them / that thou shuldest saye vnto me / carye them in thy bosome (as a nurse beareth ỹ suckynge childe) vnto the lande which thou sware vnto their fathers? where shulde I haue flesh to geue vnto all this people? for they wepe vnto me sayenge: geue vs flesh that we maye eate. I am not able to bere all this people alone / for it is to heuy for me. Wherfore yf thou deale thus with me / kyll me / I praye ỹ / yf I haue founde fauoure in thi syght and let me not se my wretchednesse.

And the Lorde sayde vnto Moses: gether vnto me .lxx. of ỹ elders of Israel, which thou knowest ỹ they are the elders of the people and officers ouer them / & bringe them vnto the tabernacle of witnesse and let thẽ stande there with the. And I wyll [b] come doune and talke wt the there, & [a] take of ỹ spirite which is vpon the and put apon the and apon them and they shall bere with the in the burthen of the people, & so shalt thou not beare alone.

b. I wyll come doune: Gene. xi. a

a That is I wyll enspyre them with the same spryte.

And saye vnto ỹ people: halowe youre selues against to morow that ye maye eate flesh for ye haue whyned in the eares of the Lorde sayenge: who shall geue vs flesh to eate / for we were happie when we were in Egypte? therfore ỹ Lorde will geue you flesh / and ye shall eate: Ye shall not eate one daye only ether .ij. or .v. dayes / ether .x. or .xx. dayes: but euen a moneth longe, & vntill it come out at ỹ [*] nostrels of you / ỹ ye be ready to parbrake: because that ye haue cast ỹ Lorde a syde which is amonge you / and haue wepte before him sayenge: why came we out of Egipte.

* Or, mouthes

And Moses sayde: sixe hundred thousande fotemen are there of ỹ people / amõge which I am. And thou hast sayde: I will geue them flesh & they shall eate a moneth longe. Shall ỹ shepes the oxẽ be slayne for thẽ to fynde thẽ ether shall all the fysh of the see be gethered together to serue them? And the Lorde sayde vnto Moses: is ỹ Lordes hãde waxed shorte? Thou shalt se whether my worde [*] shall come to passe vnto the or not.

* After the greke is the shalbe: Some of what value it shalbe

And Moses went out and tolde ỹ people the sayenge of the Lorde / and gethered the lxx. elders of the people / and set them roundе aboute the tabernacle. And the Lorde came doune in a cloude & spake vnto him / & toke of the spryte that was vpon him / and put it vpon the .lxx. elders. And as the spirite rested vpon them / they [c] prophecied & [*] did nought els. But there remayned .ij. of the men in the hoste: the one called Eldad, & ỹ other Medad. And the spirite rested vpon thẽ for they were of them that were written, but they went not out vnto the tabernacle. and they prophecied in the hoste.

c. To prophecye is other to

And there ran a younge man & tolde Moses and sayed: Eldad & Medad do prophecye in the hoste. And Josua the sonne of Nun the seruaũte of Moses which he had chosen out answered and sayed: master Moses, forbyd them. And Moses sayed vnto him: enuyest thou for my sake? wolde God ỹ all the Lordes people couldе prophecye / & ỹ the Lorde wolde put his spirite vpon them. And then both Moses and the elders of Israel, gat thẽ in to the hoste.

prouche the worde to be perfo'me as it is .x. corin. xiii. and to shewe the wõderfull workes of God for to shewe thinges to come: but to prophecye & to noughtelles is here to rule the people of God according to the spryte & to go ouerne them in bretres with iudgement Justyce and truthe.

And there went forth a wynde frõ ỹ Lorde and brought quayles from the see and let thẽ fall aboute the hoste / euen a dayes iourney rounde aboute on euery syde of the hoste and .ij. cubites hye vpon the erth. And the people stode vp all that daye & all that nyghte and on the morowe / & gethered quayles. And he that gethered the lest, gethered .x. homers full. And they kylled them rounde aboute the hoste.

And whyle the flesh was yet betwene their teeth / yer it was chewed vp, the wrath of the Lorde waxed whott vpon the people, and the Lorde slewe of ỹ people an exceading myghtie slaughter. And they called the name of the place [*] Kibroth hathauah: because they buryed the people that lusted there.

* That is the graues of lust.

And the people toke their iourney frõ Kibroth hathauah vnto Hazeroth / and bode at Hazeroth.

¶ Aaron and Mir Jam grudge agaynst Moses. Miriam was stricken with the leper and healed at the prayer of Moses.

¶ The .xii. Chapter.

And Mir Jam & Aaron spake agẽst Moses because of his wife of Ynde which he had taken: for he had takẽ to wife one of Ynde. And they sayde doth the Lorde speake only thorow Moses? doth he not speake also by vs? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And ỹ Lorde spake attonce vnto Moses vnto Aaron and Mir Jam: come out ye .iij. vnto ỹ tabernacle of witnesse: and they came out all thre.

And the Lorde [*] came doune in the piler of the cloude and stode in the dore of the tabernacle & called Aaron & Mir Jam. And they went out both of them. And he sayede heare my wordes If there be a prophet of ỹ Lordes amonge you / I will shewe my selfe vnto him in a visiõ & will speake vnto him in a dreame But my seruaunte Moses is not so / which is

* Luke Gene. xix. a

faythfull

faythfull in all myne house. Vnto hym I speake mouth to mouth a he seith the syght and the facyon of the Lorde and not thorow ryddels. Wherfore the were ye not afrayed to speake agenst my seruaunte Moses?

a. Mouth to mouth that is I speake not to hym i dreames but by manyfest tokens and apsyble sygnes & vndoutedly geue I hym knowlege of my mynde: here is no bodely mouth meane.

And the Lorde was angrye with the and went his waye and the cloude departed frō of the tabernacle. And beholde / Myriam was become leprous, as it were snowe. And when Aaron loked vpon Miriam and sawe that she was lepprous / he sayde vnto Moses: Oh I beseche the my Lorde put not the synne vpon vs which we haue foolishly committed and synned. Oh / let her not be as one that came dead oute of his mothers wombe: for halfe her flesshe is eaten awaye.

And Moses cryed vnto the Lorde saying: Oh God, heale her. And the Lorde sayde vnto Moses: If her father had b spitte in her face / shulde she not be ashamed. vii. dayes / let her be shutte out of the hoste vii. dayes / and after that let her be receaued in agayne. And Miriam was shutt out of the hoste. vii. dayes and the people remoued not / tyll she was brought in agayne. And afterwarde they remoued from Hazeroth / and pitched in the wildernesse of Pharan.

b. To spytte in her face is to pumysshe her & cause her to be ever after The Lorde is a father & pumysheth his chyldren not to dame them but to correcte them / & to driue them to earnest repentaunce. After. vii. dayes was she receaued agayne in to the hoste so after repentaunce had must we be receaued in to the congregacion.

Certen are send to searche the land of Canaan: which bryng with the a clouster of grapes for a signe of fertylytye and frutefulnes.

The. xiii. Chapter.

And the Lorde spake vnto Moses saying: * Sende men out to serche the lande of Canaan, whyche I geue vnto the chyldrē of Israel: of euery tryde of their fathers a man & let the all be soche as are rulers amonge them. And Moses at the commaundemēt of the Lorde sent forth out of the wildernesse of Pharan: soche men as were all heades amonge the chyldren of Israel, whose names are these.

In the tryde of Ruben / Sammua the sonne of Zacur: In the tryde of Symeon / Saphat the sonne of Hori. In the tryde of Iuda Caleph the sonne of Iephune. In the tryde of Isachar / Igeal the sonne of Ioseph. In the tryde of Ephraim / Hosea the sonne of Nun. In the tryde of Ben Iamin / Palthi the sonne of Raphu. In the tryde of Zabulon / Gadiel the sonne of Sodi. In the tryde of Ioseph: that was of Manasse / Gaddi the sonne of Suli. In the tryde of Dan / Amiel the sonne of Gemali. In the tryde of Aser Sethur the sonne of Micheel. In the tryde of Nephthali Nahebi the sonne of Maphli. In the tryde of Gad / Guel the sonne of Machi. These are the names of the men whiche Moses sent to spye out the lande. And Moses called the name of * Hosea the sonne of Nun, Iosua.

a. Hosea or Osee signifieth saluyng or sauyour. Iosua or Iehosua signifyeth the saluacion of the Lorde

And Moses sent them forth to spie out the lande of Canaan / & sayde vnto the: gett you southwarde & go vp into the hye countrey. & se the lande what maner thynge it is & the people that dwelleth therin: whether they be stronge or weake / ether fewe or many / and what the lande is that they dwell in whether it be good or bad / & what maner of cities they dwell in whether they dwell in tentes or walled townes / & what maner of lande it is: whether it be fatt or leane / and whether there be trees therin or not. And be of a good courage / and bryng of the frutes of the lande. And it was aboute the tyme that grapes are fyrst rype.

And they wēt vp & searched out the lande from the wyldernesse of Zin vnto Rehob / as men go to Hemath / & they ascended vnto the south & came vnto Hebron / where Ahiman was & Sesai and Thalmai the sonnes of * Enacke. Hebron was bylt. vii. yere before * Zoan in Egipte. And they came vnto the ryuer of Escol & they cutt doune there a braunch with one clouster of grapes & bare it vpō a staffe betwene twayne / and also of the pomgranates and of the fygges of the place. The ryuer was called b Nahel Escol, because of the clouster of grapes whiche the chyldren of Israel cutt doune there.

* Lohe Iudith
* Otherwyse Tanis / ellis the Thalde.

b. Nahel Escol signifyeth by interpretacion the ryuer of the grape or as some wyll the valeye of the clouster.

And they turned backe agayne frō searchinge the lande, at. xl. dayes ende. And they went and came to Moses and Aaron & vnto all the multitude of the chyldren of Israel / vnto the wildernesse of Pharan: euen vnto Cades / and brought them worde and also vnto all the congregacyon / and shewed them the frute of the lande. And they tolde hym saying: we came vnto the lande whether thou sendest vs / and surely it is a lande that flowith with mylke and honye & here is of the frute of it. Neuertheles the people that dwell in the lande / and the cytyes are walled and exceadynge grate / and moreouer, we sawe the chyldren of Enack there. The Amalechites dwel in the south centre, & the Hethites / Iebusites and the Amorites dwell in the moūtaynes, & the Canamites dwel by the see & a longe by the coste of Iordan.

c. Flowith with mylcke & honye that is full of good pasture betwene beis / catell lyngs / trees pleasaunt woodes so that vnder brik there was not a more chosen peace of grounde for abundance and plentousnes.

And Caleb stylled the murmur of the people agenst Moses saynge: let vs go vp and conquere it / for we be able to ouercome it. But the men that went vp with him / sayde: We be not able to go vp agēst the people / for they are stronger then we: And they brought vp an euel reporte of the lāde which they had serched, vnto the chyldren of Israel, saynge: The lande whyche we haue gone thorowe to serche it out is a lande that d eateth vp the inhabiters therof, and the people that we sawe in it are men of stature. And there we sawe also geauntes, the chyldren of Enack which are of the geauntes. And we

d Eateth vp se that is suffereth them not to lyue / but with battell & vyolence of geauntes conquereth them.

semed in oure syght as it were greshoppers and so we dyd in their syght.

¶ The people dispeiryng of cõmyng to the land promysed do murmur agaynst God and would haue stoned Caleb and Josue. The searchers of the land dye. Amalech byleth the Israelites.

¶ The.xiii.Chapter.

AND all the multitude cryed out / & the people wepte thorow out that nyght, & all the children of Israel murmured agenst Moses & Aarõ And the whole congregacion sayde vnto thẽ: Wolde God that we had dyed in the land of Egipte, other we wolde that we had dyed in this wildernesse. Wherfore hath the Lorde brought vs vnto this lande to fall vpon the swerde / that oure wyues / & also oure children shulde be a praye: is it not better & we retourne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and retourne vnto Egipte agayne.

And Moses and Aaron fell on their faces before all the congregacion of the multitude B of the childrẽ of Israel. And Josua the sonne of Nun / & Caleb & sonne of Jephune which were of them that serched the lande rent their a. Rent their clothes ioke Gene. xxxvij. c clothes and spake vnto all the companye of the children of Israel sayinge: The lande which we walked thorowe to serche it / is a very good land. If the Lorde haue lust to vs he will bringe vs in to this lande and geue it vs, which is a land that floweth with mylke and hony. But in any wise rebell not agenst the Lorde, Moreouer feare ye not & people of & lãde / for they are but bread for vs. Their shylde is departed from them / and the Lorde is with vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But & glorie of the Lorde appeared in the tabernacle of witnesse / vnto all the children of Israel. And the Lorde sayde vnto Moses: Howe longe shall this people b rayle vpõ me, & how longe will it be yer they beleue me / for all my signes which I haue shewed amonge them? I will smyte thẽ w the pestilẽce & destroy thẽ, & wil make of & a greater naciõ & a mightier then they. b. To rayle vpon the Lorde / to prouoke him to resyst withstand or stryue agaynst hym: all suche maners of speche where soeuer ye fynde them do signifye no thyng elles: but not to beleue his worckes. as in the Psal. xv. & xcv.

And Moses sayde vnto the Lorde: then & Egiptiãs shall heare it / for thou broughtest this people with thy myght from amonge them. And it wilbe tolde to the inhabiters of this lande also for they haue herde likewise / that thou the Lorde art amõge this people / and that thou art sene face to face, and & thy cloude standeth ouer them & that thou goest before thẽ by daye tyme in a pyller of a cloude and in a pyller of fyre by nyght. If thou shalt kill all this people as they were but one man then the nacions which haue herde the fame of the, will speake sayinge: because & Lorde was not able to bringe in thys people in to the lande which he sware vnto thẽ / therfore he slewe them in the wyldernesse.

So now let the power of my Lorde be greate / acordyng as thou hast spokẽ sayng: the Lorde is longe yer he be angry / and full of mercy / and suffereth synne and trespace / and leaueth no man innocent / and visiteth & vnryghteousnesse of the fathers vpon the chyldren / euẽ vpon the thirde and fourth generaciõ / be mercyfull I beseche the therfore D vnto the synne of this people acordynge vnto thy greate mercy / and accordinge as thou hast forgeuen this people from Egipte euen vnto this place.

And the Lorde sayde: I haue forgeuẽ it / accordynge to thy request. But as truly as I lyue, all the erth shalbe fylled with my glorye. For of all those mẽ which haue sene my glorye & my myracles which I dyd in Egipte & in the wildernesse / & yet haue tẽpted me now this .x. tymes & haue not herkened vnto my voyce, there shal not one se & land which I sware vnto their fathers, nether shall any of thẽ that rayled vpon me, se it. But my seruaunt Caleb: because there is another maner spirite with him / and because he hath followed me vnto the vtmost: him I will bringe into the lande which he hathe walked in / and his seed shall conquere it / and also the Amalechites and Cananites whiche dwell in the lowe contres. To morowe turne you & get you into the wildernesse: euen the waye towarde the redd see. c. That he wyll haue the erth fylled with his glorye is / that he wyll be magnyfyed / preached spoken of honoured and prayed thorow out the erth. Psal. xcvj. b.

And the Lorde spake vnto Moses & Aaron sayinge: how longe shall this euell multitude murmure agenst me? I haue herde & murmuryinges of & childrẽ of Israel whiche they murmure agenste me. Tell them / & the Lorde sayeth. As truely as I lyue, I will do F vnto you euen as ye haue spoken in myne eares. Youre carkeises shall lye in this wildernesse / nether shall any of these nõbres which were nombred from .xx. yere and aboue of you which haue murmured agenst me come in to the lande ouer which * I lyfted myne Lobe.xxvi.b.ij hande to make you dwell therin / saue Caleb the sonne of Jephune / and Josua the sonne of Nun.

And youre childrẽ which ye sayde shuld be a praye them I will bringe in, and they shall knowe the lande which ye haue refused / and youre carkeises shall lye in this wildernesse And youre children shall wandre in this wildernesse .xl. yeres and suffre for youre * whore- d. Whoredome for infydelitye or Idolatrye as in .iij. Regũ xi. e. s. Sapien. xiv. b. dome vntill your carkeises be wasted in the wildernesse, after the nombre of the dayes in which ye serched out & lande xl. dayes, & euery daye a yere: so & they shall beare your vn- righteousnes

ryghteousnes.xl. yere/& ye shall fele my vengeaunce yf the Lorde haue sayed that I will do it vnto all this euell congregacyon that are gethered together agenst me: euē in this wyldernesse ye shalbe consumed / and here ye shall dye.

And the men which Moses sent to serche the lande/& which (when they came agayne) made all the people to murmure agenst it in that they broughte vp a sclaunder vpon the lande: dyed for their bryngynge vp that euell sclaunder vpon it / & were plaged before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephune which were of the men that went to serche the lande / lyued styll. And Moses tolde these sayenges vnto all the chyldren of Israell/and the people toke great sorowe.

Blinde reason which per wil le wolde not let them beleue in Gods worde / teacheth them now to trust in their awne workes.

And they rose vp erly in the morynge & gatt them vp in to the toppe of ỹ mountayne sayenge: lo we be here, & will go vp vnto the place of which the Lorde sayed, for we haue synned. And Moses sayed: wherfore wyll ye go on this maner beyonde the worde of the Lorde? it wyll not come well to passe go not vp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you/and ye wyll fall vpon the swerde because ye are tourned a waye frō the Lorde/& therfore the Lorde wyll not be with you

But they were blynded to go vp in to the hyll toppe: Neuer the latter/the arcke of the testament of the Lorde and Moses departed not out of the hoste. Then ỹ Amalechytes & the Cananites which dwelt in that hill/came doune and smote them and hewed thē: euen vnto Horma.

¶ The drynckofferynges of thē that enter into the lāde The punnysshment of hym that synneth of arrogāce or pryde. The man is stoned that gethered stykes on the Sabboth. Gardes must be made vpō the quarters of theyr garmentes.

¶ The.xv. Chapter.

AND the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel & saye vnto thē: when ye be come in to the lāde of youre habitacion which I geue vnto you, & will offre an offerynge vpon the fyre vnto the Lorde/ whether it be a burntofferynge or a specyall vowe or frewillofferyng or yf it be in youre pryncypall feastes to make a swete sauoure vnto the Lorde/of the oxen or of the flocke.

Then/let him that offereth his offerynge vnto the Lorde, bryng also a meatofferynge of a tenth deale of floure myngled with the fourth parte of an hin of oyle/and the fourth parte of an hin of wine for a drynkofferynge and offer with ỹ burntofferynge or any other offerynge when it is a lambe. And vnto a rā thou shalt offer a meatofferynge of .ij. tenth deales of floure/myngled with ỹ thyrde parte of an hin of oyle, and to a drynckofferynge thou shalt offer the thyrde parte of an hin of wyne/to be a swete sauoure vnto the Lorde.

When thou offerest an ore to a burntofferynge or in any specyall vowe or peaceofferynge vnto ỹ Lorde/then thou shalt bryng vnto an ore/a meatofferynge of .iij. tenth deales of floure myngled wh halfe an hin of oyle. And thou shalt bryng for a drynckofferynge halfe an hin of wyne/that is an offerynge of a swete sauoure vnto the Lorde. This is the maner that shalbe done vnto one ore/one rā a lambe or a kyd. And acordynge to the nōbre of soche offerynges / thou shalt encrease the meatofferynges & the drynkofferynges.

All that are of youre selues shall do these thynges after this maner / when he offereth an offerynge of swete sauoure vnto ỹ Lorde And yf there be a straunger with you or be amonge you in youre generacions/and will offer an offerynge of a swete sauoure vnto ỹ Lorde: euen as ye do so he shall do. [a] One ordynaunce shall serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynaunce for euer amōge youre chyldren after you/that the straunger and ye shalbe lyke before the Lorde. One lawe and one maner shall serue / both for you and for the straunger that dwelleth with you.

[a] This cōmaundement was a sore token of Gethering the gentyles & the hebrues in to one church of Christ Johan. c. wherin there is no dyfference betwene the Orbrue or Jewe and the greeyan tyche and poore cytezen and straunger or forener

And the Lorde spake vnto Moses sayēge: speake vnto the chyldren of Israel and saye vnto them: when ye be come in to the lande whether I will bryng you, then whē ye will eate of the bread of the lāde ye shall geue an heueofferynge vnto the Lorde. Ye shall geue a lake of the fyrst of youre dowe vnto an heueofferynge: as ye do the heueofferynge of the barne euen so ye shal heue it. Of the fyrst of youre dowe ye must geue vnto the Lorde an heueofferynge / thorow out youre generacyons.

If ye ouerse youre selues and obserue not all these commaundemētes which the Lorde hath spoken vnto Moses / & all ỹ the Lorde hath cōmaunded you by ỹ hande of Moses/ from the fyrst daye forwarde that the Lorde cōmaunded amonge youre generacion: whē oughte is commytted ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge to be a swete sauoure vnto the Lorde / & the meatofferynge & the drynkofferynge therto/acordynge to the maner: and an he goote for a synofferynge. And ỹ preast shall make an attonemēt for all ỹ multitude of ỹ childrē of Israell/& it shalbe forgeuē thē for it was

ignozaunce. And they shall bzynge their gif-
tes vnto the offerynge of the Lozde / & theyr
synoffzynge before the Lozde foz theyr ig-
nozaunce. And it shalbe forgeuen vnto all ỹ
multitude of the chyldren of Israel / & vnto ỹ
straũger that dwelleth amonge you: foz the
ignozaunce pertayneth vnto all the people.
D If any one soule synne thozow ignozaunce
he shall bzynge a she goote of a yere olde foz
a synoffzynge. And the pzeast shall make
an atonement foz the soule that synned ig-
nozauntly with the synoffzynge before the
Lozde and reconcyle him / and it shalbe foz-
geuen him. And both thou that art bozne one
of the chyldren of Israel and the straunger ỹ
dwelleth amonge you shall haue both one la-
we, yf ye synne thozow ignozaunce.

And the soule that doth ought pzesump-
tuously, whether he be an Israelite oz a stra-
ger, the same hath despyted the Lozde. And
that soule shalbe destroyed from amonge his
people / because he hath despyted the wozde
of the Lozde and hath bzoken his commaun-
dementes, that soule therfoze shall perysh &
his synne shalbe vpon him.

b. Mete-
dyne
dozue him not
to gather sty-
cke: therfoze
was he wor-
thy the cruell
death foz as
moche as he dis
pyted to heare
the wozde of
the Lozde wher
vnto he was so
straytly cõma
unded to geue
eare on the sa-
both daye.

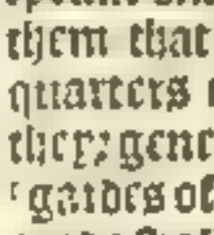
And whyle the chyldren of Israel were in
the wildernesse / they founde a man b gethe-
rynge sticks vpon the Saboth daye. And
they that founde him getherynge sticks /
broughte him vnto Moses and Aaron & vn-
to all the congregacion: and they put him in
warde, foz it was not declared what shulde
be done vnto him. And the Lozde sayde vnto
Moses: the man shall dye: let all ỹ multitude
stone him with stones without ỹ hoste. And
all the multitude broughte him without the
hoste and stoned him with stones, & he dyed
as the Lozde commaunded Moses.

And ỹ Lozde spake vnto Moses sayenge:
speake vnto the chyldren of Israell and byd
them that they make them gardes vpon the
quarters of theyr garmentes thozow out
theyr generacyons / and let them make the
c gardes of rybandes of Jacyncte. And the
garde shall be vnto you to loke vpon it / that
ye remembze all the commaundementes of
the Lozde and do thẽ: that ye seke not a waye
after youre awne hertes & after youre awne
eyes foz to go a whozing after thẽ. but ỹ ye
mẽbze & do all my cõmaundmentes & be holy
vnto youre God. foz I am ỹ Lozde youre God
which bzoughte you out of ỹ lande of Egipte
foz to be youre God. I am the Lozde God.

c Gode gardes
shulde the chil-
dren haue dep
ly fixed in their
hertes consyde
ring what they
are bounde to
the Lozde of
what godwhat
a seruyce they
haue take vpõ
thẽ: that they
myght with al
dylygẽce & cyr-
cũspeccyon full
fyl that which
they haue pzo-
mised &c.

¶ The rebellió & resystaunce of Lozah Dathã & Abi
ram. The erth opened and swalowed them vp.

¶ The.xvi. Chapter.



Nd* Cozah the sonne of Jezchar ỹ
sonne of Cahath the sonne of Leui
and Dathan & *Abiram the sonne
of Eliab, and On the sonne of Pe-

* Somewzyte
Koreh the
sonne of Jza
char.
* Some wzyte
Abirom.

leth / ỹ sonne of Ruben: stode vp before Mo-
ses / with other of the chyldren of Israel. ij.
hundzed and fyftie / heedes of the congrega-
cion / and councelers / and men of fame / and
they gathered them selues together agenst
Moses and Aaron and sayed vnto them: ye
haue done ynough. Foz all the multitude are
holy euery one of them & the Lozde is amon
gethẽ. Why therfoze heue ye oure selues vp
aboue the congregacyon of the Lozde.

When Moses hearde it / he fell vpon his
face and spake vnto Cozah and vnto all his
companye sayenge: to mozow the Lozde will
shewe who is his and who is holy / and wyll
take them vnto hym / and whom so euer he
hath chosen / he will cause to come to him.
This do: take fyzepannes / thou Cozah and
all thy companye / and do fyze therin & put
cens therto before the Lozde to mozowe.
And then whõ soeuer the Lozde doth chose /
the same is holy. Ye make ynough to do ye
chyldren of Leui.

And Moses sayed vnto Cozah: heare ye
childrẽ of Leui Semeth it but a small thyn- 25
ge vnto you / that the God of Israel hath se-
parated you from the multitude of Israel to
bzynge you to hym / to do the seruyce of the
dwellynge place of the Lozde / and to stande
before the people to mynystre vnto them? he
hath taken the to him and all thy bzethzen &
sonnes of Leui with the / & ye seke the office
of the pzeast also. Foz which cause both thou
and all thy companye are gathered together
agenst the Lozde: foz what is Aaron / that ye
shulde murmure agenst him.

And Moses sent to call Dathan & Abi-
ram the sonnes of Eliab / and they answered
we will not come. Semeth it a small thynge
vnto the that thou hast bzoughte vs out of a
lande that floweth with mylke and honye / to
kyll vs in ỹ wildernesse. But that thou shul-
dest raygne ouer vs also? Moze ouer thou
hast bzoughte vs vnto no lande that floweth
with mylke and honye / nether hast geuen vs
possessions of feldes oz of vynes. Ether wilt
thou pull out the eyes of these men? we wyll
not come.

And Moses waxed very angrye and sayed
vnto ỹ Lozde: Turne not vnto their offeryn-
ges. I haue not taken so moch as an asse C
from them / nether haue hered any of them.
Then Moses sayed vnto Cozah: Be thou &
all thy cõpanye before the Lozde: both thou
they and Aaron to mozowe. And take euery
man his censer and put cens in them / and co-
me before the Lozde euery man with hys cẽ-
ser: two hundzed and fyftie censers / and Aa-
ron with his censer. And they toke euery
man his censer and put fyze in them & layed
cens theron / and stode in the doze of the
tabernacle

tabernacle of witnesse / and Moses and Aaron also. And Corah gethered all the congregacyon agenst them vnto the doze of the tabernacle of wytnesse.

And the glozye of the Lozde apered vnto all the congregacyon. And the Lozde spake vnto Moses and Aaron sayenge: seperate youre selues from this congregacion / that I maye consume thē atonce. And they fell vpō theyr faces & sayed * O most myghtie God of the spirites of all flesh, one man hath synned and wilt thou be wroth with all the multitude? And the Lozde spake vnto Moses sayenge. speake vnto the congregacion and saye: Gett you awaye from aboute the dwelynge of Corah / Dathan and Abiram. And Moses rose vp and went vnto Dathan and Abiram / & the elders of Israel folowed him. And he spake vnto the congregacyō sayenge departe from the tentes of these wicked men & touche nothinge of theires: lest ye perysshe in all their synnes. And they gate them frō the dwellynge of Corah / Dathan and Abirā on euery syde. And Dathan & Abiram came out and stode in the doze of their tentes with their wyues / their sonnes & their chyldren.

And Moses sayed: Herevby ye shal knowe that the Lozde hath sent me to do all these wozkes, & that I haue not done thē of myne awne mynde: If these men dye & conten deth of all men oz yf they be * visyted after the visytacyon of all men / then the Lozde hath not sent me. But and yf the Lozde make a newe thinge and the erth open hir mouthe & swalowe them and all that pertayne vnto them / so that they go doune a quycke in to hel: then ye shall vnderstand that these men haue rayled vpon the Lozde.

And as sone as he had made an ende of speakyng al these wozdes / the grounde cloue a sonder that was vnder them / and the erth opened her mouthe and swalowed them and their houses and all the men that were with Corah and all theyr goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erthe closed vpon them / and they perysshed from amonge the congregacyon. And all Israel that were aboute thē fledde at the crye of them. For they sayed: The erthe myghte hapelye swalowe vs also.

And there came oute a fyre from the Lozde and consumed the two hundred & fyftye men that offred cens.

And the Lozde spake vnto Moses sayēge: Speake vnto Eleazar the sonne of Aaron the preaste and let him take vp the censers oute of the burnynge & skatter the fyre here and there, for the b censers of these synners are halowed in theyr deathes: and let them be be beaten in to thyn plates and fastened vpō the altare. For they offred them before the Lozde, and therfore they are holye and they shalbe a sygne vnto the chyldren of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered / & beat them and fastened thē vppon the altare / to be a remēbraunce vnto the chyldrē of Israel / that no straunger which is not of the seed of Aaron / come nere to offer cens before the Lozde / that he be not made lyke vnto Corah and his companye: as the Lozde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the chyldren of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled the people of the Lozde. And when the multitude was gethered agenste Moses & Aarō they loked towarde the tabernacle of witnesse. And beholde / the cloude had couered it and the glozye of the Lozde appeared. And Moses & Aaron went before the tabernacle of witnesse. And the Lozde spake vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quycklye. And they fell vpon theyr faces.

And Moses sayde vnto Aarō: take a censer and put fyre therin out of the alter / and poure on cens / & go quyckly vnto the cōgregacyon and make an attonement for them. For there is wrath gone out from the Lozde and there is a plage begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacyon: & beholde / the plage was begonne amonge the people / and he put on cens & made an attonement for the people. And he c stode betwene the deed, and thē that were alyue and the plage ceased. And the nombre of them that dyed in the plage were xiiii. thousande and seuē hundred: beside thē that dyed about the busynes of Corah. And Aaron went agayne vnto Moses vnto the doze off the tabernacle of witnesse / and the plage ceased.

¶ Aarons rodde budeth and beareth blossomes.

¶ The. xvij. Chapter.

And the Lozde spake vnto Moses sayenge: speake vnto the chyldren of Israel and take of thē / for euery prynceppall house a rod, of theyr prynces ouer the houses of theyr fathers: euen. xii. roddes / & wryte euery mans name vpon his rod. And wryte Aarons name vpon the staffe of Leui: for euery heedman ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of witnesse where I wyll mete you. And his rod whom I chose / shall blossome: So I wyll make cease from me the grudgynges of the chyldrē of Israel wherby they grudge agenst you.

* Nume. xvij

a. That is punyshed with the punyshement

a. To go doune quycke or a pyt in to hell is to perysh by soudayne deeth and to be ouerwhelmed with the erth.

b. The censers were halowed in theyr deathes because that by them was geuen an

c. Aaron is here a sygure of Christ which is the medyatoure betwene God and the churche which restraineth the iust vengeaunce of God for the synnes of the worlde / which helpeth the chosen whē they be in Ieopardye.

And Moses spake vnto the chyldren of Israel/& all the prynces gaue him for euery prynce ouer theyr fathers houses / a rod: euē xij. rodders / & the rod of Aaron was amonge the roddes. And Moses put ỹ roddes before the Lorde in the tabernacle of witnesse. And on the morowe/Moses went in to the tabernacle: and beholde* the rod of Aaron of the house of Leui was budded & bare blossomes and almondes. And Moses broughte out all the staues from before the Lorde, vnto all ỹ chyldren of Israel/and they loked vpō them/ and toke euery man his staffe.

*.Hebr. ix.b.

And the Lorde sayed vnto Moses: bringe Aarons rod agayne before the witnesse to be kepte for a token vnto the chyldren of rebellyon / that theyr murmurynges maye ceasse fro me/that they dye not. And Moses dyd as the Lorde commaunded him. And the chyldren of Israel spake vnto Moses sayenge: beholde / we are destroyed and all come to nought: for whosoeuer cometh nye the dwellynge of the Lord, dyeth. Shall we vtterly consume awaye?

¶ The office of the Leuites. The tythes and fyrst frutes must be geuen them Aarons heritage.

¶ The.xviij. Chapter.

And the Lorde sayed vnto Aaron. Thou & thy sonnes and thy fathers house with the / shall bere ỹ faute of that whiche is done amysse in the holy place. And thou & thy sonnes with the / shall beare the faute of that whyche is done amysse in youre preasthode. And thy brethrē also the tribe of Leui the tribe of thy father take with the/and let them be ioyned vnto ỹ and minister vnto the. And thou & thy sonnes with the shall minister before the tabernacle of witnesse. And let them wayte vpon the and vpon all the tabernacle: only let thē not come nye the holy vessels & the alter/that both they and ye also dye not. And let them be by the & wayte on the tabernacle of witnesse / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

Wayte therfore vpon the holye place and vpon the alter / ỹ there fall no moare wrath vpon the chyldren of Israel: beholde / I haue taken youre brethren the Leuites from amonge the chyldren of Israel / to be youres/ as gyftes geuen vnto the Lorde to do the seruyce of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto youre preasties office / in all thinges that pertayne vnto the alter and within the vayle. And se that ye serue/for I haue geuen youre preasties office vnto you for a gifte to do seruyce: and the straunger that cometh nye/ shall dye.

* Vnderstande ye take not heade that it be not touched.

And the Lorde spake vnto Aaron: beholde I haue geuen the the kepynge of myne heue offerynges in all the holowed thynges of the chyldren of Israel. And vnto the I haue geuē them vnto anoyntynge and to thy sonnes: to be a dutye for euer. This shall be thyne of moste holy sacrifyces. All their giftes/thorow out al their meatofferynges synneofferynges and trespassofferynges whiche they bringe vnto me. They shalbe most holy vnto the & vnto thy sonnes. And ye shal eate it in ỹ most holye place: all that are males shall eate of it for it shalbe holye vnto the.

And this shalbe thyne: the heueoffrynges of their gyftes/thorow out all the waueoffrynges of the chyldren of Israel / for I haue geuē thē vnto ỹ & thy sonnes/ & thy daughters with the to be a dutye for euer: and all that are cleane in thy house, shall eate of it, all the fatt of the oyle/of the wyne and of the corne: their fyrst frutes which they geue vnto the Lorde that haue I geuen vnto the. The fyrst frutes of all that is in their landes whych they bringe vnto the Lorde / shalbe thyne: and all that are cleane in thyne house / shall eate of it.

All dedicate thinges in Israel/ shalbe thyne. All that breaketh the matrice of all flesh that men bringe vnto the Lorde/bothe of mā and beast/shalbe thyne. Neuerthelater the fyrstborne of man shalbe redemed / and the fyrstborne of vncleane beastes shalbe redemed. And their redempcyons shalbe at a moneth olde / valued at.v. sycles of syluer / of the holy sycle. A sycle maketh twentye Geras. But the fyrstborne of oxen/shepe & gootes shall not be redemed. For they are holy/ and thou shalt sprinkle their bloud vpon the alter/and shalt burne their fatt to be a sacrifyce of a swete sauoure vnto the Lorde. And the flesh of them shalbe thyne / as the wauebreast & all the ryght shoulder is thyne all the holy heueofferynges whiche the chyldren of Israel heue vnto the Lorde / I geue the and thy sonnes and thy daughters with ỹ to be a dutye for euer And it shalbe a* salted couenaunte for euer, before the Lorde: vnto the and to thy seed with the.

* Salted couenaunt for a syme fuer and stable couenaunte.

And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande nor parte amonge them. For I am thy parte and thy enheritaunce among the chyldren of Israel. And beholde I haue geuen the chyldrē of Leui/the tenth in Israel to enheryte / for the seruyce which they serue in the tabernacle of witnesse / that the chyldren of Israel henceforth come not nye the tabernacle of witnesse / and beare synne and dye. And the Leuites shall do the seruyce in ỹ tabernacle of witnesse and beare theyr synne / & it shalbe

a lawe for euer vnto youre chyldren after
D you: But amonge the chyldren of Israel they
shall enheret none enheritaunce. For the
tithes of the chyldren of Israel whyche they
heue vnto the Lorde / I haue geuen the Le-
uites to enherct. Wherfore I haue sayed vn-
to them: Amonge the chyldren of Israell ye
shall enherett none enheritaunce.

And ꝑ Lorde spake vnto Moses sayenge:
speake vnto the Leuites and saye vnto thē:
when ye take of the chyldren of Israel the ti-
thes whiche I haue geuē you of thē to youre
enheritaunce / ye shall take an heueoffrynge
of that same for the Lorde: euen the tenth of
that tythe. And it shalbe rekened vnto you
for youre heueofferynge / euen as though ye
gaue corne out of ꝑ barne or a fulloffrynge
from the wyne presse.
And of this maner ye shall heue an heueoffe-
rynge vnto the Lorde / of all youre tithes
which ye receaue of the chyldren of Israell /
and ye shall geue thereof the Lordes heueof-
ferynge vnto Aaron the preast. Of all youre
gyftes / ye shall take out the Lordes heue of-
ferynge: euen the fatt of all they? halowed
thynges.

And thou shalt saye vnto them: when ye
haue take awaye the fatt of it frō it / it shalbe
counted vnto the Leuites / as the encrease
of corne and wyne. And ye shall eate it in all
places both ye and youre housholdes / for it
is youre rewarde for youre seruyce in the ta-
bernacle of witnesse. And ye shall beare no
synne by the reason of it / when ye haue take
from it the fatt of it: nether shall ye vnhalo-
we the halowed thynges of the chyldren of
Israel / and so shall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth
in the tabernacle: and of hym also that toucheth any
vncleane thyng.

¶ The.xix. Chapter.

And the Lorde spake vnto Moses &
Aaron sayenge: this is the ordyna-
unce of the lawe which the Lorde
cōmaundeth sayenge: speake vnto
the chyldren of Israel and let them take the
a redd kowe with out spot wherin is no ble-
myshand which neuer bare yocke vpon her
And ye shal geue her vntō Eleazar the preast
and he shall bringe her with out the hoste &
cause her to be slayne before him.

And Eleazar the preast shall take of her
bloude vpō his synger / & sprynkle it streyght
towarde ꝑ tabernacle of witnesse. vii. tymes.
And he shall cause the kowe to be burnt in
his syghte: both skyn / flesh and bloude / with
the doūge also. And let the preast take Cedar
wodd / and Isope and purple cloth / and cast
it vpon the kowe as she burneth. And let the
preast wash hys clothes and bathe his flesh in
water / and then come in to the hoste / and the
preast shalbe vncleane vnto the euen.

And he that burneth her shall wash his B
clothes in water & bathe his flesh also in wa-
ter & be vncleane vntill euen. And one that
is cleane shall go and take vpp the asshes of
the kowe and put them without the hoste in
a cleane place / where they shall be kepte to
make sprynklynge water for the multitude
of ꝑ chyldren of Israel: for it is a synofferynge
And let him that gathered the asshes of the
kowe wash his clothes & remayne vncleane
vntyll euen. And thys shalbe vnto the chyl-
dren of Israel and vnto the straunger that
dwelleth amonge them a maner[a] for euer.

He that toucheth any deed persone shalbe
vncleane. vii. dayes. And he shal purifye him
selfe with the asshes the thyrde daye and then
he shalbe cleane the seuenth daye. And yf he
purifye not him selfe the thyrde daye, then ꝑ
seuenth daye he shall not be cleane. Whoso-
euer toucheth any persone ꝑ dyeth & spryn-
kleth not him selfe, defyleth the dwellynge of
the Lorde: & therfore that soule shalbe [b] rotted
out of Israel because he hath not sprynkled
the sprynklynge water vppon him he shalbe
vncleane and his vnclennesse shall remayne
vppon him.

This is the lawe of the man that dyeth in
a tent: al that come in to the tent and all that
is in the tent, shalbe vncleane. vii. dayes. And
all the vessels that be opē which haue no lyd
nor couerynge vpon them are vncleane. And
who soeuer toucheth one that is slayne with
a swerde in the feldes / or a deed persone, or a
bone of a deed man, or a graue: shall be vn-
cleane. vii. dayes.

And they shal take for an vncleane perso-
ne of the burnt asshes of the synofferynge &
put runnynge water therto in to a vessell.
And a cleane persone shal take Isope & dippe
it in the water and sprynkle it vpon ꝑ tent &
vpon all the vessels & on the soules that were
there / and vpon him that touched a bone or a
slayne persone or a deed body or a graue. And
the cleane persone shall sprynkle vpō the vn-
cleane the thyrde daye and the seuenth daye.
And ꝑ seuenth daye he shall purifye him selfe
and washe his clothes and bathe him selfe
in water, and shalbe cleane at euen.

If any be vncleane & sprynkle not him selfe
ꝑ same soule shalbe destroyed frō amōge the
cōgregaciō: for he hath defiled ꝑ holy place of
ꝑ Lorde & is not sprynkled wt sprinklyng wa
ter therfore is he vncleane. And this shalbe a
perpetual lawe vnto thē. And he ꝑ sprynkleth
ꝑ sprynklynge water / shal wash his clothes
And he that toucheth the sprynklynge wa
ter, shalbe vncleane vntill euen. And what
soeuer ꝑ vncleane persone toucheth / shalbe

a For euer lyke Gene. xiy. d.

¶

b As they were defyled with the touchyng of the dead / so are the soules of the chyldren defyled when they commyte deedly synne: which is cleansed with chyldes sacry-
D fyce and merytes onely: and that clēsyng obtay ned by the pas-syon and death of Christ oure Lorde who so-euer cōtenueth his soule shall be rooted out frō among the chosen.

vncleane. And the soule that toucheth it/ shalbe vncleane vntill the euen.

¶ Mir Jam dyeth. The people murmur. They haue water enough out of the rocke. Edom denyeth the Jsraelites passage thorow his reaulme. The death of Aaron in whose roume Eleazar succedeth.

¶ The.xx. Chapter.

AND the whole multitude of ỹ chyldren of Jsrael/ came in to the desert of Sin in the first moneth/ & ỹ people dwelt at Cades. And there dyed Mir Jam/ and was buried there. Wore ouer there was no water for the multitude/ wherfore they gathered thẽ selues together against Moses & agẽst Aarõ. And the people chode wt Moses & spake sayenge: wold God that we had perysched whẽ oure brethren perysched before ỹ Lord. Why haue ye brought the congregacõ of the Lorde vnto this wildernesse ỹ both we & oure catell shulde dye here? Wherfore brought ye vs out of Egipte to bringe vs in to this vngracious place/ which is no place of seed nor of figges nor vynes nor of pomgranates / neither is there any water to drynke?

And Moses & Aaron went frõ the congregacõ vnto the dore of the tabernacle of witnesse/ & fell vpon theyr faces. And the glorye of the Lorde appered vnto thẽ. And ỹ Lorde spake vnto Moses sayenge: take ỹ staffe/ & gether thou & thy brother Aarõ ỹ congregacõ together/ & saye vnto ỹ rocke before their eyes/ that he geue forth his water. And thou shalt bringe thẽ water out of ỹ rocke & shalt geue ỹ cõpany drynke/ and their beasts also.

And Moses toke the staffe frõ before the Lorde/ as he commaunded him. And Moses and Aaron gethered the congregacion together before the rocke/ and he sayed vnto them heare ye rebellyons/ must we fett you water out of this rocke? And Moses lifte vp his hãde with his staffe and smote the rocke. ij. tymes. and the water came out abundantly & the multitude drancke and their beestes also

And the Lorde spake vnto Moses & Aaron: because ye beleued me not to [a] sanctifye me in the eyes of the chyldren of Jsrael/ therfore ye shall not bringe this congregacion in to the lande which I haue geuen them.

This is the water of stryfe / because the chyldren of Jsraell stroue with the Lorde/ & he was sanctifyed vpon them.

And Moses sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Jsrael: Thou knowest all the trauell ỹ hath happened vs. how oure fathers went doune in to Egipte / and how we haue dwelt in Egipte a longe tyme / and how the Egiptians vexed bothe vs and oure fathers. Then we cryed vnto the Lorde and he herde oure voyces, and sent an angell & hath fett vs out of Egypte. And beholde, we are in Cades a citie harde by the borders of thy coũtre let vs go a good felowshipe thorow thy coũtre * we wyll not go thorow the feldes nor thorow ỹ vyneyardes / nether wyll we drynke of the water of the fountaynes/ but we wyll go by the hye waye and nether turne vnto ỹ ryghte hãde nor to ỹ lefte/ vntil we be past thy countre. And Edom answered him: Se thou come not by me / lest I come out agenst the with the swerde. And the chyldren of Jsrael sayed vnto him: we will go by the beaten waye: and yf ether we or oure catell drynke of thy water/ we will paye for it/ we wyll do no moare but passe thorow by fote only. And he sayed: ye shall not go thorow. And Edom came out agenst hym with moche people and with a myghtie power. And thus Edom denyed to geue Jsrael passage thorow his coũtre. And Jsraell turned a waye from him.

Numer.xxi.c.

And the chyldren of Jsrael remoued from Cades and went vnto mount Hor with all ỹ congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hor harde bỹ the costes of the lande of Edom sayenge: let Aaron be put vnto his people / for he shall not come in to the lande which I haue geuen vnto the chyldren of Jsrael: because ye disobeied my mouth at ỹ water of stryfe. Take Aaron and Eleazar his sonne, and bringe them vp in to mount Hor and stryppe Aarõ out of his vestimentes and put them vpon Eleazar his sonne/ and let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them vpon Eleazar his sonne. & Aaron dyed there in ỹ toppe of the mount. And Moses and Eleazar came doune out of the mount. And all the house of Jsrael mourned for Aaron xxx. dayes.

¶ Jsrael vanquesheth kyng Arad. The fyerye serpentes stynge them: but when they loke at the brasen serpent which the Lorde commaunded Moses to lyft vp/ they are healed. The kynges/ Sehon and Og are ouercome in bateil.

¶ The.xxi. Chapter.

AND when kynge Arad the canamite which dwelt in the south partyes/ harde tell that Jsrael came by the waye that the spies had foũde out he came & foughte with Jsrael & toke some of them prisoners. Then Jsrael vowed a vowe vnto the Lorde and sayed: If thou wilt geue this people in to oure handes, we wyll destroye theyr cyties. And the Lorde herde the voyce of Jsraell, and deliuered them the Cananites. And they destroyed both them & theyr cyties, and called the place Horma.

Then

a. To sanctifye here is / to shewe and declare to be holy/ as in Mach. vi. b

BThen they departed from mount Hor toward the redd see: to cõpasse the land of Edõ. And the soules of the people saynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought vs out of Egypte / for to dye in the wyldernesse for here is nether bread nor water, and oure soules lotheth this * lyghte bread.

* Or that is so lyeth worth.

¶ The plage of serpentes

Then the Lord sent fyerie serpẽtes amõge the people, which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayed: we haue synned, for we haue spoken agenst the Lorde and agenst ỹ ¶ make intercession to the Lorde, that he take awaye the serpẽts frõ vs. And Moses made intercession for the people. And the Lorde sayde vnto Moses: make the a serpent and hange it vp for a sygne / and lett as many as are bytten loke vpon it and they shall lyue. And Moses made a serpent of brasse & set it vp for a sygne. And when the serpentes had bytte any man / he went and beheilde the serpent of brasse and recouered.

And the chyldren of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wyldernesse which is before Moab on the east syde And they remoued thence / and pitched vpon the ryuer of Zarad. And they departed thence and pitched on the other syde of Arnõ, which ryuer is in the wyldernesse / and cometh out of the costes of the Amorites: for Arnon is ỹ border of Moab, betwene Moab & ỹ Amorites. Wherfore it is spoken in the * boke of D the warre of the Lorde: goo with a vyolence / both on the ryuer of Arnõ and on the ryuers heed, whiche shoteth doune to dwell at Ar, & leaneth vpon the costes of Moab.

* Some thinck it to be the boke of iudges.

And frõ thence they came to Beer, whiche is the well wherof the Lord spake vnto Moses: gether the people together / that I maye geue them water. Then Israel sange this songe: Aryse vp well / synge therto: The well wyche the rulers dygged and the captaynes of the people wt the helpe of the lawegeuer and with their staues.

¶ And from this wyldernesse they went to Matana, and from Matana to Nahaliel / & from Nahaliel to Bamoth / & from Bamoth to the valay that is in the felde of Moab in ỹ toppe of* Phasgah which boweth toward * Jesimon. And Israel sent messengers vnto Sehon, kyng of the Amorites saying: let vs go thorow thy lande: we will not tourne in to thy feldes nor in to thy vyneyardes / nether drynke of the water of the welles: but we will go alonge by the cõmen waye vntill we be past thy coũtre. And Sehõ wolde geue Israel no licence to passe thorow hys coũtre / but gethered all his people together & went out agenst Israel in to the wyldernesse. And he came to Jaheza and foughte with Israel.

* After the cõmen translacy. Lwalds bylle. * Grec. wyldernesse.

And Israel smote him with the edge of the swerde & conquered his lande / from Arnon vnto Jabock: euẽ vnto the childrẽ of Ammõ. For the borders of the chyldren of Ammon / are stroũge. And Israel toke all these cytyes & dwelt in all the cytyes of the Amorites: in Hesbon & in all the townes ỹ longe therto. For Hesbon was ỹ citie of Sehon the kyng of the Amorites which Sehon had fought before with the kynge of the Moabites, and had takẽ all his lande out of his hande / euẽ vnto Arnon. Wherfore it is a prouerbe / go to Hesbon & lett the cytie of Sehon be bylt & made readie for there is a fyre gone out of Hesbon & a flame from the citie of Sehon & hath consumed Ar of the Moabites and the men of ỹ hylles of Arnõ. Wo be to ỹ Moab: o people of* Chamos ye are vndone. His G sonnes are put to flyght and his daughters brought captyue vnto Sehon kynge of the Amorites. Their kyngdõ is out from Hesbon vnto Dibon and we made a wyldernesse euẽ vnto Nopha whiche reacheth vnto Medeba. And thus Israel dwelt in ỹ land of the Amorites. And Moses sent to serche oute Jaezer / & they toke the townes belongynge therto & conquered the Amorites that were there.

* Chamos is the name of a certen image.

And then they tourned & went vp toward Basan. And Og the kynge of Basan came out agenst them / both he and all his people / to warre at Edrei. And the Lorde sayde vnto Moses: feare hym not, for I haue delyuered him in to thy hãdes with all hys people & his lãde. And thou shalt do vnto him as thou dydest vnto Sehon the kynge of the Amorites which dwelt at Hesbon. And they smote him & hys sonnes and all his people / vntyll there was nothynge left him. And they conquered hys lande and the chyldrẽ of Israel remoued and pytched in the feldes of Moab / on the other syde of Jordane, by Jericho.

¶ Kyng Balac sendeth for Balam / to thyntent that he shuld curse Israel: but Balam can do nothynge agaynst the wyll of the Lorde Balams asse speaketh to him in the waye.

¶ The .xxij. Chapter.

AND Balac ỹ sonne of Ziphor sawe all ỹ Israel had done to the Amorites / and the Moabites were sore afrayed of the people, because they were many / and abhorred the chyldren of Israel: And Moab sayde vnto the elders of Madian / now shall this companye lycke vp all that are rounde aboute vs / as an ox lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kynge of the Moa- B bites at that tyme.

* Deut.xxiij.a And he sent messangers vnto * Balam the sonne of Beor/ the interpreter whiche dwelt vpon the ryuer of the lande of the childzen of his folke/ to call him sayinge: beholde/ there is a people come out of Egypte which coue-reth the face of the erthe and lyeth euē harde by me. Come nowe a felloshippe and curse me this people. For they are to myghtie for me/ so peraduēture I might be able to smyte them & to dryue them oute of the lande. For I wote þ whome thou blessest shalbe blessed, and whome thou cursest shalbe cursed.

And the elders of Moab went wyth the elders of Madiā/ & the rewarde of the sothe sayinge in their handes. And they came vn-to Balam and tolde him the wordes of Ba-lac. And he sayde vnto thē/ tary here all nighe and I wyll bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

¶ And God came vnto Balam & sayd: what men are these which are with the? And Balā sayde vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayinge: beholde/ there is a people come out of Egypt and couereth the face of the erthe: come now therfore and curse me thē/ that so peradue-ture I maye be able to ouercome thē in ba-tell, & to dryue thē out. And God sayde vnto Balā: thou shalt not go wt thē / nether curse the people, for they are blessed.

And Balam rose vp in the morynge and sayde vnto the lordes of Balac: get you vnto youre lande, for the Lord wyll not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd. Balā wolde not come with vs. And Balac sent agayne a greatter cōpanye of lordes & more honora-ble then they. And they came to Balam and tolde him: ¶ Thus sayeth Balac the sonne of Ziphor: oh/ let nothynge let the to come vn-to me/ for I wyll greatly promote the vnto great honoure, and will do whatsoeuer thou sayest vnto me / come therfore I praye the/ curse me this people.

* Num.xxiij.c D And Balam answered and sayde vnto þ seruātes of Balac. * If Balac wolde geue me his housfull of siluer and golde, I can go no further then the worde of the Lorde my God/ to do lesse or moare. Neuertheles tarie ye here all nyghte: that I maye wete / what the Lorde wyll saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If the men come to fett the/ ryse vp and go with them: but what I saye vnto the, that onlye thou shalt do.

And Balam rose vp early and sadelde hys asse and went with the lordes of Moab. But God was angrye because he went. And the angell of the Lord stode in the waye agenste him. And he ryd vpō his asse & two seruātes with him. And when the asse sawe the angell of the Lorde stande in the waye & his swerde drawen in his hand, she turned a syde oute of the waye & went out in to the felde. And Ba-lam smote þ asse / to turne her in to þ waye. ¶

And the angell of the Lorde went & stode in a path betwene þ vineyardes, where was a wall on the one syde & another on þ other. When the asse sawe the angell of the Lorde/ she wrenched vnto the walle and thrust Ba-lams fote vnto the wall / and he smote her agayn. And þ angel of the Lord wēt forther and stode in a narowe place / where was no waye to tourne / ether to the ryght hande or to the lyfte. And when the asse sawe þ angell of the Lorde/ she fell downe vnder Balam: & Balam was wrath and smote the asse with a staffe. And the Lorde opened the mouthe of the asse/ & she sayed vnto Balam: what haue I done vnto the/ þ thou smytest me thus .iij. tymes? And Balam sayde vnto the Asse: be-cause thou hast mocked me? I wolde that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayd vnto Balam: am not I thyne Asse whiche thou hast rydden vpon sence thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he sayde, nay. ¶

And the Lorde opened the eyes of Balam þ he sawe the angell of the Lorde standinge in the waye, with his swerde drawen in hys hande. And he bowed him selfe & fell flat on his face. And the angell of the Lorde sayde vnto him: Wherfore smytest thou thyne asse thus .iij. tymes? behold I came oute to resyst the, for the waye is contrary vnto me / & the asse sawe me and auoyded me thre tymes: or else (had she not turned fro me) I had surely slayne the and saued her alyue. And Balam sayde vnto the angell of the Lorde: I haue synned: for I wist not that thou stodest in the waye agēst me. Now therfore yf it displease thyne eyes, I wyll turne agayne. And þ an-gell sayd vnto Balam/ go with the men: but in any wyse/ what I saye vnto the / þ saye. And Balam went with the lordes of Balac.

And when Balac herde that Balam was come he went out agenst him vnto a cytie of Moab þ stode in þ border of Arnō / whiche was the vtmost parte of hys countre. And Balac sayd vnto Balam: dyd I not sende for the/ to call the? wherfore camest thou not vn-to me? thinkest thou þ I am not able to pro-mote þ vnto honoure? And Balā sayd vnto Balac: Loo I am come vnto the. But I can saye nothyng at all saue what God putteth in my mouthe that must I speake. And Ba-lam went with Balac & they came vnto the *large cytie. And Balac offered orē & shepe/ and

* Ebre. of places or of streat. Some full of people in the streates.

and sent for Balam and for the lordes that were with him.

¶ Balam blesseth the people/where he was required to curse the and prophesyeth that they shalbe a greate people.

A ¶ The.xxiij.Chapter.

AND on the morynge Balac toke Balam and brought hym vp into the hye place of Baal, and thence he sawe vnto the vtmost parte of the people. And Balam sayde vnto Balac: bylde me here seuē alters & prouide here seuē bullockes and seuē rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery alter a bullock and a ram. And Balam sayde vnto Balac: stande by the sacrifyce/whyle I goo to wete whether the Lorde wyll come & mete me / & whatsoeuer he sheweth me/I will tell the/& he wēt forth with. And God came vnto Balā/ and Balā sayde vnto hym: I haue prepared.vij. alters/ & haue offered vpon euery alter / a bullock and a ram. And the Lorde put a sayinge in Balams mouth and sayde: go agayn to Balac & saye on this wyse. And he went agayne vnto hym and loo, he stode by hys sacrifyce/ both he and all the lordes of Moab. And he began his parable & sayde: Balac the kynge of Moab hath fett me frō Mesopotamia
B out of the mountaynes of the east sayinge: come and curse me Jacob / come & defye me Israel. How shall I curse whō God curseth not and how shall I defye whom the Lorde defyeth not? from the toppe of the rocke se him & from the hylles I beholde hym the people, a shall dwell by hym selfe & not be* reckened amōge other nacions. Who can tell the dust of Jacob and the nombre of the fourth parte of Israel. I praye God that my soule, maye dye ỳ death of ỳ righteous/ and that my last ende maye be lyke his. And Balac sayde vnto Balam / what hast thou done vnto me? I fett the to curse myne enemyes: and beholde, thou blessest thē. And he answered and sayde: must I not kepe that & speake it / which the Lorde hath put in my mouthe? And Balac sayde vnto him: Come I praye the wt me vnto another place whēce thou shalt se them & shalt se but the vtmoste parte of them and shalt not se them all and
C curse me them there. And he brought hym in to a playne felde where men myght se farre/ euen to the toppe of Phasgah, & bylt vij. alters and offered a bullock & a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifyce whyle I goo ponder. And the Lorde mett Balam and put wordes in hys mouth and sayd: go agayne vnto Balac and thus saye. And whē he came to him: beholde/ he stode by hys sacrifyce and the Lordes of Moab with him. And Balac sayd vnto him: what sayeth the Lorde?

a. To dwell by him selfe is/ to lyue in lyberte with oute trouble and oute of the subiection of other people as in Deutero. xxxiij.b

* After the chald destroyed

And he toke vp his parable and sayde: ryse vp Balac and heare/ & herken vnto me thou sonne of Ziphor. The Lorde is not a man/ that he can lye/nether the sonne of a man ỳ he can repent: shulde he saye and not doo / or shulde he speake and not make it good? beholde/ I haue begon to bielle and haue blessed / and can nott goo backe therfro. He beholde[b] no wickednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is wyth him, and the *tryumphe of a kynge amonge them. God that brought thē out of Egypte / is as the strength of an vnycorne vnto them for there is no sorcerer in Jacob / nor soothsayer in Israel. When the tyme cometh, it wylbe sayde of Jacob and of Israel, what God hath wrought. Beholde/ ỳ people shall ryse vp as a lyonesse and heue vp hym selfe as a lyon, and shall not lye downe agayne / vntyll he haue eaten of the praye and dronke of the bloude of them that are slayne.

b. There is no people wyth oute synne nether yet Israel/ but God loketh not on hit he wareth not angrye in the ende he aurngeth it not accordynge as it deserueth/ but amendeth it by his grace.

And Balac sayde vnto Balā: nether curse them nor bielle them. And Balam answered & sayde vnto Balac: tolde not I the sayinge: all that the Lorde byddeth me / that I must doo? And Balac sayde vnto Balam: come I praye the/I wyll bringe ỳ yet vnto another place: so peraduenture it shall please God, ỳ thou mayst curse them there. And Balac broughte Balam vnto the toppe of Peor / that boweth towarde the wyldernesse. And Balam sayde vnto Balac: make me here.vij. alters / and prepare me here.vij. bullockes and.vij. rammes. And Balac dyd as Balam bad & sayde/ and offered a bullocke and a ram on euery alter.

¶ Balam prophesieth of the kyngdome of Israel and of the comyng of Christ. Balac is angrie with Balam. The destruction of the Amalekites and of the Kenytes.

¶ The.xxiiij.Chapter.

A WHen Balam sawe that it pleased the Lorde that he shulde bielle Israel/ he went not as he dyd twyse before to sett sothsaying/ but sett his face towarde the wyldernesse / and lyfte vp his eyes & loked vpon Israel as he laye with his tribes and the spirite of God came vpon hym. And he toke vp hys parable and sayde: Balam the sonne of Beor hath sayd/ & the man whose eye is open hathe sayde: he hath sayd which heareth the wordes of God & seeth the visions of the almyghtie / which falleth doune and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitacion, Israel euen as the brode valeyes and as gardens by the ryuers syde/ as the tentes which the Lorde hath pitched & as cypers trees vpon the water. The water

a. By all these ỳ multitude wolde Balā declare

shall

the holy cittye of the people of Israel which came of God. as ye haue in the Psal.cvi. & Ierem.xxxi.b.

B shall flowe out of his bouket & his seed shall be many waters and his kynge shalbe hyer then Agag. And hys kyngdome shalbe exalted. God that broughte him out of Egypt his strengthes as the strenght of an vnycorne. & he shall eate the naciōs that are his enemies & breake their bones and perce them thorow with his arowes. He couched him selfe and laye doune as a lyon and as a lyonesse / who shall sterre him vp? blessed is he that blesseth the, and cursed is he that curseth the.

And Balac was wroth with Balam and smote his handes together / & sayd vnto him: I sent for the to curse myne enemyes: and beholde / thou hast blessed them this thre times / ℂ and now gett the quyckly vnto thy place. I thoughte that I wolde promote the vnto honoure / but the Lord hath kept the backe frō worshepe. And Balā sayde vnto Balac: tolde I not thy messengers which thou sentest vnto me saying. * If Balac wolde geue me his house full of syluer and gold, I can not passe the mouth of the Lorde / to doo ether good or bad of myne awne mynde. What the Lorde sayeth / that must I speake. And now beholde / I go vnto my people: come let me shewe the / what this people shall do to thy folke in the later dayes. And he began his parable and sayde: Balam the sonne of Beor hath sayde / & the man that hath his eye open hath sayd / and he hath sayde that heareth the wordes of God & hath the knowledge of the most hye & beholdeth the vysyon of the almyghtie / and when he falleth downe hath his eyes opened I se him but not now / I behold him but not nye. There shall come a starre of Jacob and rysse a scepter of Israel / which shall smyte y coostes of Moab and vndermyne all the chyldrē of Seth. And Edom shalbe his possessiō / and the possession of Seir shalbe their enemyes / and Israel shall do manfully. And out of Jacob shall come he that shall destroye y remnaunt of the cyties.

* Numer.xxiij

D And he loked on Amalech and began his parable and sayde: Amalech is the fyrst of y nacions / but his latter ende shall perysh vtterly. And he loked on the Kenites & toke his parable and sayde: stronge is thy dwellynge place & put thy nest vpō a rocke / Neuerthelater thou shalt be a burnyng to Kain / vntill Assur take the prysoner: And he toke his parable & sayd: Alas / who shall lyue whē God doeth this? The shippes shall come out of y coste* of Chittim & subdue Assur and subdue *Eber & he him selfe shall perish at the last. And Balam rose vp and went & dwelt in his place: and Balac also went his waye.

* Chaldee & the cōmen trans. Italy.

* That is the Hebrues or those that are be yonde the floude of Euphrates.

¶ The people cōmitteth fornication with the daughters of Moab. Phinehes kylleth Zamri and Cozbi. God commaundeth to kyll the Madianites.

¶ The.xxv.Chapter.

And Israel dwelt in Sittim / & the people began to commytt whordome wt the daughters of Moab, which called the people vnto y sacrifyce of their goddes. And the people ate & worshipped their goddes / and Israel coupled him selfe vnto Baal Peor. Then the Lorde was angrye with Israel / and sayd vnto Moses: take all the hedes of the people / & hange them vp vnto the Lorde agenst the * sonne / that the wrath of the Lorde maye tourne awaye from Israel. And Moses sayde vnto the iudges of Israel: goo and slee thole men y ioyned them selues vnto Baal Peor.

I

* To hang agaynst the sonne is / to be put to execucion openly before all people.

And beholde one of the chyldren of Israel came & broughte vnto his brethren / a Madianitish wyfe euen in the syghte of Moses & in the syght of all y multitude of y chyldrē of Israel / as they were weppynge in the doore of the tabernacle of witnesse. And when Phinehes the sonne of Eleazar y sonne of Aarō the preast sawe it, he rose vp out of the companye and toke a wepon in his hande / & wēt after the man of Israel in to the horehouse / and thrust them thorow: both the man of Israel and also the woman euen * thorow the belye of her. And the plage ceased from the chyldren of Israel. And there dyed in y plage xxiiij.thousande.

* After the Chald. The Gree & the cōmen tranl. thorowe the secrete or fylthye membres. Some readers turn in the Hebrues.

And the Lorde spake vnto Moses saying: Phinehes the sonne of Eleazar the sonne of Aaron the preast, hath tourned myne anger awaye from the chyldren of Israel / because he was gelous for my sake amonge them / y I had not consumed the chyldren of Israel in my gelousye. Wherfore saye: beholde / I geue vnto him my couenaunte of peace / & he shall haue it and his seed after him / euē the couenaūte of the preastes office for euer / because he was gelous for his Godes sake and made an attonemente for the chyldren of Israel.

D The name of y Israelite which was smytē with the Madianytish wyfe / was Zamri the sonne of Salu / a lorde of an auncient house amōge the Simeomites. And y name of y Madianitish wyfe / was Cozbi y daughter of Zur a heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses sayinge: vexe the Madianites & smyte them / for they haue troubled you with their wyles with y which they haue begyled you / thorow Peor and thorow their syster Cozbi the daughter of a lorde in Madian / which was slayne in the daye of the plage for Peors sake.

¶ The chyldren of Israell are nombred agayne when they shulde entre in to the lande of Canaan.

¶ The.xxvi.Chapter.

And

AND after ꝑ plage/the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the preste saying: take ꝑ nomber of all ꝑ multitude of the chyldrē of Israel from.xx.yere & aboue thorow out their fathers houses/all that are able to goo to warre in Israel. And Moses & Eleazar the preast tolde them in the feldes of Moab/by Iordane fast by Iericho/ from xx.yere and aboue/ as the Lorde commaunded Moses. And the chyldren of Israel that came out of Egypte/ were.

The kynred of Ruben.

Ruben the eldest sonne of Israel. The chyldren of Ruben were/Hanoch/of whome cometh the kynred of the Hanochites: & of Palu, cometh the kynred of the Paluites: And of Hesron/ cometh the kynred of the Hesronites: and of Carmi/cometh the kynred of ꝑ Carmites. These are the kynreds of the Rubenites / which were in nombre.xliij. thousonde.vij.hundred & .xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/Dathan and Abiram.

B

This is that Dathan and Abiram counceilers in ꝑ cōgregaciō which * stroue agēst Moses and Aaron in the companye of Corah/when they stroue agenst the Lorde. And the erth opened her mouth & swalowed them and Corah also / when the multytude dyed/ what tyme the fyre consumed. ij. hundred & fyftie men/ & they became a sygne: Notwithstandynge/the chyldren of Corah dyed not.

*Numer.xvi.a.

The kynred of Simeon.

And the chyldrē of Simeon in their kynredes were: Nemuel, of whō cometh the kynred of ꝑ Nemuelites: Jamin/of whō cometh the kynred of the Jamynites: Jachin/of whō cometh ꝑ kynred of the Jachinites: Zareh/ of whō cometh the kynred of the Zarehites: Saul / of whom cometh the kynred of the Saulites. These are ꝑ kynredes of the Simeonites: in nombre.xxij. thousande and.ij. hundred.

C

The kynred of Gad.

And the chyldren of Gad in their kynredes were: Zephon / of whom cometh the kynred of the Zephonites: and of Haggi cometh the kynred of the Haggites: and of Suni / cometh the kynred of the Sunites: and of Asni, cometh the kynred of the Asnites: & of Eri cometh the kynred of the Erites: and of Arod cometh the kynred of the Arodites: & of Areli cometh the kynred of the Arelites. These are the kynreds of the chyldrē of Gad/ in nombre.xl. thousande and.v.hundred.

The kynred of Juda.

The chyldren of Juda: Er & Onan/which dyed in the lande of Canaan. But the chyldren of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of the Pharesites: and of Zareh cometh the kynred of the Zarehites. And the chyldren of Phares were Hesron/of whom cometh the kynred of the Hesronites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda/in nombre. lxxvi. thousand & v.hundred.

The kynred of Isachar.

And the chyldrē of Isachar in their kynreds were: Thola of whom cometh the kynred of the Tholaites: & Phuua, of whō cometh the kynred of ꝑ Phuuaites: & of Jasub cometh the kynred of the Jasubites: & of Symron cometh the kynred of ꝑ Simronites. These are the kynredes of Isachar in nombre. lxiiij. thousande and.iij.hundred.

The kynred of Zabulon.

The chyldren of Zabulon in their kynredes were: Sered, of whom cometh the kynred of the Seredites: and Elon/of whom cometh the kynred of the Elonites: and of Jahelel, cometh the kynred of the Jahelelites. These are the kynredes of Zabulon: in nombre. lx. thousande and.v.hundred.

The kynred of Joseph.

The chyldren of Joseph in their kynredes were: Manasse and Ephraim. The chyldren of Manasse: Machir / of whom cometh the kynred of the Machirites. And Machir begat Galaad/of whom cometh the kynred of the Galaadites. And these are the chyldrē of Galaad: Hieser/of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel the kynred of the Asrielites: and of Sichem cometh the kynred of the Sichemites: and of Semida cometh the kynred of the Semidites: and of Hepher cometh the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahela, Noa/Hagla/Milcha and Thirza. These are ꝑ kynreds of Manasse/in nombre liij. thousande and seuen hundred.

The kynred of Ephraim.

These are the chyldrē of Ephraim in their kynredes: Suthelah, of whom cometh the kynred of the Suthelahites. and Becher of whom cometh the kynred of the Bechrites: & of Thehen cometh the kynred of the Thehenites. And these are the chyldren of Suthelah: Eran/of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim in nombre.xxxij. thousande and.v.hundred. And these are the chyldren of Joseph in their kynredes.

The kynred of Benjamin.

These are the chyldren of Benjamin in their kynredes: Bela / of whom cometh the kynred of the Belaites: & of Asbel cometh the kynred of the Asbelites: and of Ahiram / the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: & of Huphā the kynred of the Huphamites. And the chyldren of Bela were Ard & Naamā fro whence come the kynreds of the Ardites & of ꝑ Naamites. These are the chyldren of Benjamin in their

in their kynredes / and in nombre .xlv. thousande and fyxe hundred.

The kynred of Dan. These are the childrē of Dan in their kynredes: Suham, of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all ꝑ kynredes of ꝑ Suhamites were in nombre .lxiij. thousande and .iiij. hundred.

The kynred of Aser. The childre of Aser in their kynredes were: Jemna of whom cometh the kynred of the Jemnites: and Jesui / of whom cometh ꝑ kynred of the Jesuites: & of Bzia cometh the kynred of the Bzites. And the childzen of Bzia were Heber, of whom cometh the kynred of the Hebrites: & of Malchiel came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser in nombre .liij. thousand & iiij. hūdzed. The childrē of Nephthali in their kynredes were: Jahezriel, of whom came the kinred of the Jahezrielites: & Guni, of whom came the kynred of the Gunites: & of Jezer / came the kynred of ꝑ Jezrites: & of Selem the kynred of the Selemites. These are the kynredes of Nephthali in their generacions in nombre .xlv. thousande and .iiij. hundred. These are the nombres of the childzen of Israel: fyxe hundred thousande / & a thousande vij. hundred and .xxx.

The kynred of of Nephthali.

And the Lorde spake vnto Moses saying: vnto these ꝑ lāde shalbe deuyded to enherett / accozdyng to the nombre of names: to many thou shalt geue the moare enheritaunce and to fewe the lesse: to euery trybe shall ꝑ enheritaūce be geuē accozdyng to ꝑ nombre therof. Notwithstādynge / the lande shalbe deuyded by lott / & accozdyng to ꝑ names of ꝑ trybes of their fathers / they shall enherett: & accozdynge to their lott thou shalt deuyde their land / both to the many and to the fewe.

The nombre of the Leuites. These are the summes of ꝑ leuites in their kynredes: of Gerson / came the kynred of the Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites, the kynred of the Hebronites / the kynred of the Mahelites the kynred of the Musites / the kynred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a daughter of Leui / which was borne him in Egypte. And she bare vnto Amram / Aaron Moses & Mir Jam their syster. And vnto Aarō were borne Nadab, Abihu Eleazar & Ithamar. But Nadab & Abihu dyed / as they offered straunge fyre before ꝑ Lord. And the nombre of thē was .xxiij. thousand / of all the males from a moneth olde & aboue For they were not nombred amōge the childzen of Israel, because there was no enheritaunce geuen them amonge the childzen of Israel. These are the nombres of the childrē of Israel which Moses & Eleazar the preast nombred in the feldes of Moab / fast by Jozdane nye to Jericho. And amonge these there was not a man of the nombre of the childrē of Israel which Moses and Aaron tolde in the wyldernesse of Sinai. For the Lord sayd vnto thē / that they shulde dye in the wyldernesse and that there shulde not be lefte a mā of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The lawe of the herytage of the daughters of Zelaphead. The land of promesse is shewed vnto Moses: in whose stede is appoynted Josue.

¶ The .xxvij. Chapter.

AND ꝑ daughters of * Zelaphead ꝑ sonne of Heber ꝑ sonne of Gilead / the sonne of Machir the sonne of Manasse, of the kynredes of Manasse the sonne of Joseph (whose namꝭ were Mahela / Noha, Hagla / Melcha & Thirza) came & stode before Moses & Eleazar / the preast & before the lordꝭ & all the multytude in ꝑ dore of ꝑ tabernacle of witnesse saying: oure father dyed in the wyldernesse / & * was not amonge the companye of them that gethered themselues together agenst the Lord in the congregacion of Corah: But dyed in his awne synne, and had no sonnes. Wherfore shulde the name of oure fathers be takē awaye from amonge hys kynred / because he had no sonne? * Geue vnto vs a possession amonge the brethrē of oure father. And Moses broughte their cause before the Lorde. And the Lorde spake vnto Moses sayinge: The daughters of Zelaphead speke ryghte: thou shalt geue them a possession to enherete amōge their fathers brethrē / & shalt toume the enheritaunce of their father vnto them. And speake vnto ꝑ childrē of Israel saying: If a mā dye & haue no sonne ye shall tourne his enheritaunce vnto his daughter. If he haue no daughter, ye shall geue hys enheritaunce vnto his brethren. If he haue no brethren / ye shall geue hys enheritaunce vnto his fathers brethren. If he haue no fathers brethrē / ye shall geue his enheritaunce vnto him that is nexte to him of his kynred / & lete hym possesse it. And this shalbe vnto the childzen of Israel an ordinaūce, and a lawe / as the Lorde hath commaunded Moses.

¶ And the Lorde sayde vnto Moses: get the vp in to this mount Abarim / & beholde / the lande which I haue geuē vnto the childrē of Israel. And whē thou hast sene it / thou shalt be gethered vnto thy people also / as Aaron thy brother was gethered vnto hys people. For ye were disobedient vnto my mouthe in the deserte of Sin in the stryfe of the cōgregacion /

A * Num. xxvi. b Num. xxvii. a. Josue. xvij. a.

* Num. xxvi. c.

B

* Num. xxvii. b

C

gacion that ye sanctified me not in the water
before their eyes. That is the water of stryfe
in Cades in the wildernesse of Zin. And Mo-
ses spake vnto the Lord saying: let the Lord
God of the spyrites of all flesh / sett a man
ouer the congregacion / which maye go* in
& out before them / and to leade thē in & out
that the congregacion of the Lord be not as
a flocke of shepe without a shepard. And ☞
Lorde sayd vnto Moses: take Josua ☞ sonne
of Nun in whō there is a spirite, & put thyne
handes vpon him / and sett him before Elea-
zar the preast and before all the congrega-
cion and geue him a charge in their syghte.
And put of thy prayse vpon him that all the
cōpanye of the chyldrē of Israel maye heare
And he shall stande before Eleazar ☞ preast
which shal aske counsell for him after the iud-
gemēt of Urim before the Lorde: And at the
mouth of Eleazar shall both he and all the
chyldren of Israel with him and all the con-
gregacion go in and out.

And Moses dyd as the Lorde commaun-
ded him, and he toke Josua and sett him be-
fore Eleazar the preast & before all the con-
gregacion / and put his handes vpon hym &
gaue him a charge / as the Lord commaun-
ded thorow the hande of Moses.

¶ What must be offered on euery feast daye.

¶ The.xxviii. Chapter.

And the Lorde spake vnto Moses
saying: geue the chyldrē of Israel
a charge & saye vnto them / ☞ they
take heade to offer vnto the offe-
ryng of my *bread in the sacrifyce of swete
sauoure / in his due season. And saye vnto
thē. ¶ This is the offeryng which ye shall offer
vnto ☞ Lorde. ij. lambes of a yeare olde with
out spot daye by daye to be a burntofferyng
perpetually. One lambe thou shalt offer in
the morninge / & the other at euen / And therto
the tenth parte of an Epha of floure for a
meatofferynge myngled with beat en oyle / the
fourth parte of an hin: which is a dayly offe-
rynge ordened in the mount Sinai vnto a
swete sauoure in the sacrifyce of the Lorde.
And the drynkofferynge of the same: ☞ fourth
parte of an hin vnto one lambe / & poure the
drynkofferynge in the holy place / to be good
drynke vnto the Lorde. And the other lambe
thou shalt offer at euen / with the meatoffe-
rynge & the drynkofferynge after the maner
of the morninge: a sacrifyce of a swete sa-
uoure vnto the Lorde. And on the Sabboth
daye. ij. lambes of a yere olde a pece & with
out spot / and two tenthdeales of floure for a
meatofferynge myngled with oyle / and the
drynkofferynge therto. ¶ This is the burntof-
ferynge of euery Sabboth / beside ☞ dayly
burnt offerynge and his drynkofferynge.

And in the first daye of youre monethes / ye
shall offer a burntofferynge vnto the Lorde:
two younge bullockes / and a ram / and. vij.
lambes of a yere olde wythout spott / & .xij.
tenthdeales of floure for a meateofferynge
myngled with oyle vnto one bullocke / & .xx.
tenthdeales of floure for a meateofferynge
myngled with oyle vnto one ram. And euer
moare / a tenthdeale of floure myngled wyth
oyle / for a meateofferynge vnto one lambe.
That is a burntofferyng of a swete sauoure
in the sacrifice of the Lord. And their dryn-
offerynges shalbe halfe an hin of wyne vn-
to one bullocke / and the thyrde parte of an
hin of wyne vnto a ram & the fourth parte
of an hin vnto a lambe. ¶ This is the burntof-
ferynge of euery moneth thorow out all the
monethes of the yere / & one he goote for a
synneofferyng vnto the Lord / which shalbe
offered with the dayly burntofferynge & his
drynkofferynge.* And the xiiij daye of the
first moneth shalbe Paseouer vnto ☞ Lord.
And the .xv. daye of the same moneth shalbe
a feast / in whych .vij. dayes men must eate
vnleuended bread. The first daye shalbe an
holy feast / so ☞ ye shall do no maner of labo-
rous worke therin. And ye shall offer a
burntoffryng vnto the Lorde. ij. younge bul-
lockes / one ram / & .vij. lambes of a yere olde
without spott / & their meatoffryng of floure
myngled wt oyle. iij. tenthdeales vnto a bul-
locke / & .ij. tēthdeales vnto a ram / and euer-
moare one tenthdeale vnto a lambe / thorow
out the .vij. lambes: & an he goote for a syn-
offerynge to make an attonement for you.

And ye shall offer these / beside ☞ burntof-
ferynge in the morninge ☞ is alwaye offered.
And after this maner ye shall offer thorow
out ☞ .vij. dayes / the fode of the sacrifice of a
swete sauoure vnto the Lorde. And it shalbe
done beside the dayly burntofferynge & hys
drynkofferyng. And the seuēth daye shall be
an holy feast vnto you / so ☞ ye shall do no la-
borious worke therin. And the daye of youre
first fruyt whē ye bringe a newe meateoffe-
ryng vnto ☞ Lord in youre weekes / shalbe an
holy feast vnto you: so ☞ ye shall do no labo-
rious worke therin. And ye shall offer a burnt
offryng of a swete sauoure vnto ☞ Lorde. ij.
yōnge bullockes / & a ram / & .vij. lambes of a
yere olde a pece / wt their meatofferynges of
floure myngled wt oyle. iij. tēthdeales vnto a
bullocke. ij. tēthdeales to a ram / & euermoare
one tēthdeale vnto a lambe thorow out ☞ vij
lambes / & an he goote to make an attonemēt
for you. And this ye shall do besydes ☞ dayly
burntoffryng / & his meateoffryng: & they
shalbe without spot / wt their drynkoffryngs.

¶ What must be offred the .vij. first dayes of the se-
uenth mone.

¶ The.xxix. Chapter.

And

a. Go go in
and oute before
them is to go-
uerne / teache
counsayl /
leade / & de-
fende them &c.

b After the
Judgement of
Urim / that is
after the iud-
gemēt of light
lose Exodi.
xxviij.c. It is
very lyke that
in the Ephod
was some
bright stone /
wherin the hye
preste loked &
sawe the wyll
of God / as it
appeareth in the
Lorde of David
I

And the fyrst daye of ȳ .vij. moneth shalbe an holy feast vnto you* and ye shall doo no labo;yous wo;ke therin. It shalbe a daye of trōpet blowyng vnto you. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lo;d: one younge bullocke & one ram & .vij. lābes of a yere olde a pece that are pure. And their meatoffrynges of floure myngled with oyle. iij. tenth deales vnto the bullocke/and .ij. vnto the ram/& one tenth deale vnto one lambe thoro;ow the .vij. lambes. And an he goote fo; a synoffryng to make an attonemēt fo; you/ besyde the burntofferynge of the moneth and his meatofferynge & besyde the dayly burntofferynge & his meatofferynge / & the dr;nkofferynges of the same: acco;dynge vnto the maner of thē fo; a sauoure of swetnesse in ȳ sacrifyce of the Lo;de.

And the tenth daye of that same seuenth moneth shalbe an holy feast vnto you / & ye shall humble youre soules and shall doo no maner wo;ke therin, And ye shall offer a burntofferynge vnto the Lo;d of a swete sauoure: one bullocke / & a ram / & .vij. lambes of a yere olde a pece / without faute and their meateoffrynges of floure mingled with oyle .iij. tenthdeales to a bullocke / & .ij. to a ram & all waye a tenthdeale vnto a lambe / thoro;ow out the .vij. lambes. And one he goote fo; a synofferynge, besyde the synneofferynge of attonement and the dayly burntofferynge / & the meate and dr;nkoffrynges that longe to the same. And the .xb. daye of the .vij. moneth shalbe holy daye & ye shall doo no labo;yous wo;cke therin / and ye shall kepe a feast vnto the Lo;d of .vij. dayes longe. And ye shall offer a burntoffrynge of a swete sauoure vnto the Lo;d .xiij. bullockes .ij. rammes and .xiiij. lambes which are yerelynges & pure / wyth oyle .iij. tenthdeales vnto euery one of ȳ .xiij. bullockes. ij. tenthdeales to ether of ȳ rāmes & one tēthdeale vnto eche of ȳ .xiiij. lambes. And one he goote vnto a synofferynge / besyde the dayly burntoffrynge with his meate and dr;nkofferynges.

And the seconde daye .xij. younge bullocks .ij. rammes & .xiiij. yerlynge lambes without spot: & their meatoffrynges & dr;nkoffrynges vnto the bullockes / rammes and lambes acco;dyng to the nombre of them and after the maner. And an he goote fo; a synofferynge / besyde the dayly burntoffrynge & his meate and dr;nkofferynges. And the thyrde daye .xi bullockes. ij. rammes and .xiiij. yerelynge lambes without spot: & their meate & dr;nkofferynges vnto the bullockes / rammes and lambes / after the nombre of them and acco;dynge to the maner. And an he goote fo; a synoffrynge, beside the dayly burntoffrynge and his meate and dr;nkeoffrynges.

And the fourth daye .x. bullockes .ij. rammes and .xiiij. lambes yerelynges pure / and their meate and dr;nckofferynges vnto the bullockes / rammes & lambes, acco;dyng to the nombre of them and after the maner. And an he goote fo; a synneoffrynge, beside the dayly burntofferynge and his meate and dr;nckofferynges. And the fyfte daye .ix. bullockes .ij. rammes and .xiiij. lambes of one yere old a pece without spot. And their meate and dr;nckofferynges vnto the bullockes / rammes and lambes / acco;dynge to the nombre of them and after the maner. And an he goote fo; a synne offerynge / beside the dayly burntofferynge and hys meate and dr;nkoffrynges. And the syxte daye .viij. bullockes .ij. rāmes and .xiiij. yerelynge lambes without spot. And their meate & dr;nckofferynges vnto the bullockes / rammes and lambes, acco;dyng to the maner. And an he goote fo; a synneofferynge / beside the dayly burntofferynge and hys meate and dr;nckofferynges. And the seuenth daye .vij. bullockes .ij. rāmes and .xij. lambes that are yerelynges & pure. And their meate and dr;nkofferynges vnto the bullockes / rammes and and lambes / acco;dynge to their nombre and to the maner. And an he goote fo; a synofferynge / beside the dayly burntofferynge and his meate & dr;nkofferynges.

And the eyght daye shalbe the conclusion of ȳ feaste vnto you / & ye shall do no maner labo;yous wo;ck therin. And ye shall offer a burntofferynge of a swete sauoure vnto the Lo;de: one bullocke / one ram and .vij. yerelynge lambes without spott. And the meate & dr;nkofferynges vnto the bullocke / ram & lambes / acco;dynge to their nombres & acco;dynge to the maner. And an he goote fo; a synneofferynge beside the dayly burntofferyng and his meate and dr;nkofferynges.

These thynges ye shall do vnto the Lo;de in youre feastes: beside youre vowes & frewyll offerynges / in youre burntofferynges meatoffrynges / dr;nkofferynges and peace offrynges. And Moses tolde the chyldren of Israel / acco;dynge to all that the Lo;de cōmaunded him.

¶ Of vowes when they shalbe kept and when not.

¶ The .xxx. Chapter.

And Moses spake vnto the heades of the trybes of the chyldren of Israel saying: this is ȳ thyng which the Lo;de cōmaundeth. If a man bowe a bowe vnto the Lord o; swere an othe and byrde his soule, he shall not goo backe with his wo;de: but shall fulfyll all that p;oceadeth out of his mouth.

a This bowe here is that which a man voweth fo; a certayne space / whether it be to fast o; to chastyce the

If

a Leuit.xxiij.c.

a Leuit.xxiij.f

bodye / or any other thyng as it is sayd Leui. xxvii.

If a damsell bowe a bowe vnto the Lord and bynde her selfe beynge in her fathers house and vnmaryed. If her father heare her bowe & bonde wherwith she hath made vpon her soule / & holde his peace therto: then all her bowes & bondes which she hath made vpon her soule shall stande in effecte. But & yf her father forbyd her the same daye & he heareth it / none of her bowes nor bondes wherwith she hath made vpon her soule shalbe of value / & the Lorde shall forgeue her / because her father forbade her.

If she had an husband when she bowed or pronounced ought out of her lyppes wherwith she bonde her soule / and her husbande hearde it & helde his peace there at the same daye he heard it: Then her bowes and her bondes wherwith she bounde her soule / shal stande in effecte. But & yf her husbande forbade her the same daye that he heard it, then hath he made her bowe which she had vpon her of none effecte / & that also which she pronounced w̄ her lyppes wherwith she bounde her soule / & the Lorde shall forgeue her.

The bowe of a wedowe and of her that is deuorced / & all that they haue bounde their soules with all / shall stande in effecte w̄ thē.

If she bowed in her husbandes house or bounde her soule with an oth / & her husband hearde it and helde his peace and forbade her not: then all her bowes & boundes wherwith she bound her soule / shall stande. But yf her husbāde disanulled them the same daye that he heard them / then nothyng & proceded out of her lyppes in bowes & bondes wherwith she bounde her soule shall stande in effecte: for her husbande hath loused them. And the Lorde shall forgeue her.

All bowes & othes that bynde to humble the soule / maye her husbande stablysh or breake. But yf her husband holde hys peace frō one daye vnto another / then he stablisheth all her bowes & bondes which she had vpon her / because he helde his peace the same daye & he heard thē. And yf he afterwarde breake them / he shall beare her synne himselfe.

These are the ordynaunces whych the Lorde commaunded Moses / betwene a mā and hys wyfe / and betwene the father & hys daughter / beynge a damsell in her fathers house.

¶ The Madianytes & Walā are slayne. The praye was brought to Moses & equallye deuyded. A present geuē of Israel because none of their men were slayne.

¶ The.xxxi. Chapter.

*Num.xxv.d

And the Lorde spake vnto Moses sayinge: * aueng the childrē of Israel of the Madianites / and afterward be gathered vnto thy people And Moses spake vnto the folke sayinge: Harneisse some of you vnto warre / & let them go vpon the Madiantes & auenge & Lorde of the Madiantes. Ye shall sende vnto the warre a thousand of euery trybe throrow out all the trybes of Israel. And there were takē oute of & thousandes of Israel. xij. thousande prepared vnto warre / of euery trybe a thousande. And Moses sent them a thousande of euery trybe / & Phineas the sonne of Eleazar the preaste to warre / & the holye vessels and the trompettes to blowe in his hande.

*Iosue.xiij.c.

* And they warred agenst the Madianites / as the Lorde commaunded Moses / and slewe all the males. And they slewe & kynges of Madian amonge other that were slayne: Eui / Rekem / Zur / Hur & Reba: fyue kynges of Madian. And they slewe Balaam & sonne of Beor with the swerde. And the chyldren of Israel toke all the wemen of Madian prisoners & their childrē / and spoyled all their catell their substance and their goodes. And they burnt all their cities wherin they dwelt / and all their castels with fyre. And they toke all the spoyle and all they could catche / both of men and beastes. And they brought the captyues and that which they had taken and all the spoyle vnto Moses and Eleazar the preast and vnto the company of the childrē of Israel / euē vnto the hoste, in the feldes of Moab by Iordan nye to Iericho.

And Moses and Eleazar the preast and all the lordes of the congregacyon went out of the hoste agenst them. And Moses was angrie with the officers of the hoste / with & captaynes ouer thousandes and ouer hundredes / which came from warre & battell / and sayde vnto thē: Haue ye saued & wemen alyue: beholde* these caused the children of Israel thorow* Balam / to commyt trespace agenst the Lorde / by the reason of Peor / and there folowed a plage amonge the cōgregacion of the Lorde. Now therfore* slee all the men children and the wemen that haue lyen with men slee shyre: But all the wemen children that haue not lyē with men, kepe alyue for youre selues. And lodge without & hoste seuē dayes all that haue kylled any persone * and all that haue touched any dead body / & purifye both youre selues & youre prisoners the.iii. daye & the.vii. And sprynkle all youre rayments and all that is made of skynnes / & all worke of gootes heare / & all thynges made of wood.

*Num.xxv.b. *2 Petri.ij.d.

*Iudic.xxi.b.

*Exod.xix.b

And Eleazar the preast sayde vnto all the men of warre which wēt out to battell: this is the ordinaunce of the lawe which & Lord cōmaunded Moses: Golde / syluer / brasse / yron / tyn and lead / and all that maye abyde the fyre ye shall make it go thorow the fyre / & then it is cleane. Neuertheles it shalbe

& sprynkled

sprynkled with sprynklynge water. And all that suffreth not the fyre/ ye shall make goo thorow the water. And wash youre clothes the seuenth daye/and then ye are cleane. And afterwarde come in to the hoste.

And the Lord spake vnto Moses saying: take the summe of the praye that was take/ both of the wemen & of catell / thou & Eleazar the preast and the auncient heades of the congregacion. And deuyde it in to two partis / betwene them that toke the warre vpō them and went out to battell and all the congregaciō. And take a porcion vnto the Lord of the men of warre which wēt oute to battell: one of fyue hundred/ of the wemen and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazar the preast / an heueofferyng vnto the Lorde. And of the halfe of the chyldren of Israel/ take one of fyfty/ of the wemen, of the oxē/ of the asses and of the shepe/ and of all maner of beastes / and geue them vnto the leuites which wayte vpō the habitacyon of the Lorde.

And Moses and Eleazar the preast dyd as the Lorde commaunded Moses. And the botye and the praye which the men of warre had caught was .vi. hundred thousande and lxxv. thousand shepe: & .lxxii. thousande oxen lxi. thousande asses: and .xxxi. thousand wemen that had lyen by no man.

And the halfe which was the parte of thē yt went out to warre, was .iii. hundred thousande and .xxxvii. thousande and fyue hundred shepe: And the Lordes parte of the shepe was .vi. hundred and .lxxv. And the oxen were .xxxvi. thousande/ of which the Lordes parte was .lxxii. And the asses were .xxx. thousande and fyue hundred / of whych the Lordes parte was .lxi. And the wemen were xvi. thousande / of which the Lordes parte was .xxxii. soules. And Moses gaue that summe which was the Lordes heueofferyng vnto Eleazar the preast: as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel which Moses separated from the men of warre (that is to wete / the halfe that pertayned vnto the* cōgregacion) was .iii hundred thousande and .xxxvii. thousand and fyue hundred shepe: & .xxxvi. thousande oxen: and .xxx. thousand asses and fyue hundred: & .xvi. thousande wemen. And Moses toke of this halfe that pertayned vnto ye chyldren of Israel: one of euery fyfty / both of the wemen and of the catell/ and gaue thē vnto the Leuites which wayted vpō the habitacion of the Lorde/ as the Lord cōmaunded Moses. And the officers of thousandes of the hoste/ the captaynes ouer the thousandes and the captaynes ouer the hundredes came

* which was not at the warre.

forth and sayde vnto Moses: Thy seruauntes haue taken the summe of the men of warre/ which were vnder oure hande/ & there lacked/ not one mā of thē. We haue therfore brought a present vnto the Lorde what euery man founde of Jewels of golde/ cheyns/ bracelettes/ rynges/ earynges and spangels/ to make an attonement for oure soules before the Lord.

And Moses and Eleazar toke the golde of them: Jewels of all maner facions. And all the gold of ye heueoffryng of the Lord/ of the captaynes ouer thousandes & hundredes was .xvi. thousande. vii. hundred and .l. sycles/ for the men of warre had spoyled, euery man for himselfe. And Moses & Eleazar ye preast toke the golde of the captaynes ouer ye thousandes and ouer the hundreds / and brought it in to the tabernacle of wytnesse: to be a memoriall vnto the childrē of Israel, before the Lorde.

¶ To Ruben and Gad and to halfe the tribe of Manasses / is promysed the possession beyonde Jordan eastward: yf they bring their brethren into the lande of promyse.

¶ The .xxxii. Chapter.

A The childrē of Ruben & the children of Gad / had an exceadynge greate multitude of catell. And whē they sawe the lande of Jazer & the lande of Galaad ye it was an apte place for catell/ they came & spake vnto Moses & Eleazar ye preast & vnto the Lordes of ye congregacion sayinge. The lande of Ataroth & Dibō & Jazer and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon, which contre ye Lorde smote before the congregaciō of Israel: is a lande for catell and we thy seruauntes haue catell wherfore (sayde they) yf we haue foūde grace in thy syghte / lett this lande be geuen vnto thy seruauntes to possesse / & bringe vs not ouer Jordan.

B And Moses sayd vnto ye children of Gad & of Ruben shall youre brethrē go to warre & ye tarye here? Wherfore discourage ye the hertes of the chyldren of Israel for to go ouer in to the lande whych the Lorde hath geuen them * Thus dyd youre fathers, when I sent them from Cades barne to se the lande. And they went vp euen vnto the ryuer of Escol and sawe the lande, and discouraged the hertes of the chyldren of Israel, ye they shulde not go in to ye lande whych the Lorde had geuen them. * Num. xiij. d.

C And the Lorde was wroth the same tyme and sware sayinge. * None of the men that came out of Egypte from twentye yere olde and aboue / shall se the lande whych I sware vnto Abraham / Isaac and Jacob / because they haue not contynually folowed me: saue Caleb the sonne of Jephune the Kenesite/ * Num. xiij. f.

Beneſite / a Joſua the ſonne of Nun for they haue folowed me cõtinually. And the Lorde was angrie with Iſrael / & made thẽ wandre in the wyldernesse .xl. yere / vntyll all the generacyon that had done euell in the ſyghte of the Lorde were conſumed.

And beholde / ye are ryſen vp in youre fathers ſteade / to ỹ encreaſe of ſynfull men / & to augmẽte the fearſe wrath of the Lorde to Iſrael warde. For yf ye tourne awaye from after him / he wyll yet agayn leaue ỹ people in ỹ wyldernesse / ſo ſhall ye deſtroye all this folke. And they went nere him and ſayde: we wyll bylde ſhepefoldes here for oure ſhepe & for oure catell / and cyties for oure chyldren: But we oure ſelues will go ready armed before the chyldren of Iſrael / vntyll we haue brought thẽ vnto their place. And oure chyldren ſhall dwell in the fenced cyties / becauſe of the inhabiters of the lande. And we wyll not retourne vnto oure houſes vntyll ỹ chyldren of Iſrael haue enhereted: euery mã hys enheritaunce. For we wyll not enheret wyth them on ponder ſyde Jordan forwarde / becauſe oure enherytaunce is falled to vs on this ſyde Jordan eaſtwarde.

*Joſue.i.c.

And Moſes ſayde vnto them: * If ye wyll do this thynge / that ye wyll go all harneſſed before the Lorde to warre, and will go all of you in harneſſe ouer Jordan before ỹ Lord / vntyll he haue caſt out hys enemyes before him, & vntyll the lande be ſubdued before the Lorde / then ye ſhall retourne & be wythout ſynne agenſt the Lorde & agenſt Iſrael / and this lande ſhalbe youre poſſeſſion before the Lord. But & yf ye wyll not do ſo, beholde, ye ſynne agẽſt the Lorde: & be ſure youre ſynne wyll fynde you out. Bylde youre cyties for youre chyldrẽ & fouldes for youre ſhepe / & ſe ye do that ye haue ſpoken. And the Chyldren of Gad and of Ruben ſpake vnto Moſes ſayinge: thy ſeruauntes wyll do as my lorde cõmaundeth. Oure chyldrẽ oure wyues ſubſtãce & all oure catell ſhall remayne here in ỹ cyties of Galaad. But * we thy ſeruaũtes

*Joſue.iij.c.

will go all harneſſed for ỹ warre vnto battell before the Lorde / as my lorde hath ſayde.

And Moſes cõmaũded Eleazar ỹ preaſt: & Joſua the ſonne of Nun and the auncient heades of the trybes of the chyldrẽ of Iſrael / & ſayde vnto them: If the chyldren of Gad & Ruben wyll go with you ouer Jordan / all prepared to feyght before ỹ Lord: then when the lande is ſubdued vnto you / geue thẽ the land of Galaad to poſſeſſe, but & yf they will not go ouer with you in harneſſe / then they ſhall haue their poſſeſſyons amonge you in the land of Canaan. And the chyldrẽ of Gad & Ruben anſwered ſayinge: that which the Lorde hath ſayd vnto thy ſeruaũtes we will do. * We wyll go harneſſed before the Lorde in to the lande of Canaan / & the poſſeſſyon of oure enheritaũce ſhalbe on this ſyde Jordan.

*Joſue.iiij.a

And Moſes gaue vnto the chyldren of Gad and of Ruben & vnto halfe the trybe of Manaſſe the ſonne of Joſeph / the kyngdome of Sehon kynge of the Amorites / and the kyngdome of Og kynge of Baſon / the land that longed vnto the cyties therof in ỹ coſtes of the countre rounde aboute. And the chyldren of Gad bylte Dibon / ataroth / Aroer / Atroth / Sophan / Jaeſer / Jegabea / Bethnimra and Betharan fenced cyties / & they bylte foldes for the ſhepe. And the chyldrẽ of Ruben bylte Heſbon / Eleale / Kiriathaim / Nebo / Baal / Meon & turned their names / and Sibama alſo: and gaue names vnto the cyties which they bylt.

And the* chyldren of Machir the ſonne of Manaſſe went to Galaad and toke it / & put out the Amorites ỹ were therin. And Moſes gaue Galaad vnto Machir ỹ ſonne of Manaſſe & he dwelt therin. And * Jahir ỹ ſonne of Manaſſe wẽt and toke the ſmall townes therof / and called them the townes of Jair. And Nobah went and toke Kenath with the townes longynge therto / & called it Nobah after his awne name.

*Gene.xb.

*Deute.iij.b.

¶ The iourneys and departynges frõ place to place of Iſrael are nombred. ¶ They are cõmaunded to kyll the Cananites.

¶ The.xxxiij. Chapter.

Theſe are the iourneyes of the chyldren of Iſrael which wẽt out of ỹ land of Egypte with their armes vnder Moſes & Aarõ. And Moſes wrote their goyng out by their iourneyes at the cõmaundement of the Lorde: euen theſe are the iourneyes of their goynge out. The chyldrẽ of Iſrael* departed from Rahemſes the .xv. daye of ỹ fyrſt moneth on ỹ morowe after. * Paſcouer / and wẽt out wyth an hye hande in the ſyghte of all Egypte / whyle the Egyptiãs buryed all their fyrſt borne which the Lorde had ſmytte amõge them. And vpõ their goddes alſo the Lorde dyd execucion. And the chyldren of Iſrael remoued frõ Rahemſes and pitched in Socoth.

*Exodi.xij.a

*Exodi.xij.b.

And they departed from * Socoth & pytched their tentes in Ethan / which is in the edge of the wyldernesse. And they remoued frõ Ethã & tourned vnto the entryng of* Hiroth which is before Baall Zephõ, & pitched before Migdol. And they departed from before Hiroth & * went thorow the myddes of the ſee in to the wyldernesse / & wẽt .iij. dayes iourney in the wyldernesse of Ethã & pitched in Marah. And they remoued frõ Marah & wẽt vnto* Elim where were .xij. foũtaynes & .lxx. paulmetrees & they pitched there.

*Exodi.xij.a

* Exodi xiij.c

*Exodi.xv.a.

And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in the *wyldernesse of Sin. And they toke their iourney out of ỹ wyldernesse of Sin/ & set vp their tentz in Daphka. And they departed frō Daphka / & laye in Alus.
And they remoued frō Alus/ & laye at * Raphedim, where was no water for the people to drynke. And they departed frō Raphedim/ and pytched in the *wyldernesse of Sinai.
And they remoued from the deserte of Sinai, & lodged at the *graues of lust. And they departed frō the sepulchres of lust, and laye at *Hazeroth. And they departed from Hazeroth/ & pytched in Rithma. And departed frō Rithma and pytched at Rimon Parez. And they departed from Rimon Parez/ & pitched in Libna. And they remoued from Libna/ & pitched at Rissa. And they iourneyed from Rissa & pytched in Rchelatha. And they wēt frō Rehelatha/ & pytched in moūt Sapher/ And they remoued from mounte Sapher and laye in Harada. And they remoued from Harada/ and pitched in Makheloth.
And they remoued from Makheloth/ & laye at Tahath/ & they departed frō Tahath & pitched at Tharath. And they remoued frō Tharath/ and pitched in Mithca. And they went from Mithca/ and lodged in Hasmona. And they departed from Hasmona / and laye at Moseroth. And they departed from Moseroth/ & pytched in Bane Jakan. And they remoued from Bane Jakan/ and laye at Hor gadgad. And they went from Hor gadgad/ & pitched in Jathbatha. And they remoued frō Jathbatha/ and laye at Abrona. And they departed from Abrona / and laye at Ezeon gaber. And they remoued fro Ezeon gaber and pitched in the *wyldernesse of Sin, which is Cades. And they remoued from Cades/ and pitched in mount Hor in the edge of the land of Edom. * And Aaron the preast went vp in to mount Hor at the commaundemēt of the Lorde & dyed there/ euē in the fortieth yere/ after the childzen of Israel were come out of the lande of Egypte/ and in the fyrst daye of the fyfte moneth. And Aaron was an hūdred and .xxxiij. yere olde when he dyed in mount Hor. And kynge Erad the Canaanite which dwelt in the south of the lande of Canaan/ hearde that the childzē of Israel were come.
And they departed from * moūt Hor/ and pytched in Zalmona. And they departed frō Zalmona and pitched in Phunon / and they departed from Phunon, & pytched in Oboth And they departed from Oboth and pytched in Jehabarim in the borders of Moab. And they departed from * Jehabarim/ & pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama.

And they remoued from Almon Diblathama/ & pytched in ỹ mountaynes of Abarim before Nabo. And they departed frō ỹ moūtaynes of Abarim/ and pitched in the feldes of Moab fast by Jordan nye to Jericho. And they pytched vpō Jordan/ from Beth Hasesimoth vnto the playne of Abelsatim in the feldes of Moab.
And the Lorde spake vnto Moses in the feldz of Moab by Jordan nye vnto Jericho/ sayinge: speake vnto the childzen of Israel & saye vnto them: when ye are come ouer Jordan in to the lande of Canaan/ se ỹ ye dryue out all the inhabiters of the lāde before you/ and destroye their * chappelles and all their Images of Metall / and plucke downe all their alters byte on hylles: And possesse the lande and dwell therin, for I haue geuē you the land to enioye it. And ye shall deuyde the enheritaunce of the land by lot amōge youre kynredes/ and geue to the mo the more enheritaunce/ and to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in ỹ trybes of youre fathers/ in the place where euery mans lott falleth.
But and yf ye wyll not dryue out the inhabiters of the lande before you / then those which ye let remayne of thē, shalbe a thornes in youre eyes & darres in youre sydes & shall vexe you in the land wherin ye dwell. Moreouer it will come to passe that I shall do vnto you as I thought to do vnto them.

* After the Chald. Ra. Salo and Ra Abr. graued paumentes.

a. Thornes in youre eyes that is / they shall be youre rodde scourge and vnbeare.

¶ The Coostes and borders of the land of promesse. Certen are assygned to deuyde the lande.

¶ The .xxxiiij Chapter.

And the Lorde spake vnto Moses sayinge: commaunde the childzen of Israel and saye vnto them: whē ye come in to the land of Canaan/ this is the lande ỹ shall fall vnto youre enherytaunce/ the lande of Canaā with all her costes. And * youre south quarter shalbe frō the wildernesse of Sin a longe by ỹ coste of Edom/ so ỹ youre south quarter shalbe frō the syde of the salte see eastwarde / and shall set a cōpasse from the south vp to Acrabim/ and reache to Zinna. And it shall go out on the south syde of Cades Barne/ and go out also at Hazar Adar/ & go a longe to Azmon. And shall set a compasse from Azmon vnto the ryuer of Egypt/ & shall go out at the see.
And youre west quarter shall be ỹ greate see/ which coste shalbe youre west coste.
And this shalbe youre nozth quarter: ye shall cōpasse from the great see vnto mount Hor. And from mount Hor / ye shall compasse and go vnto Hemath / and the ende of the coste shalbe at Zedada/ and ỹ coste shall reach

reach out to Zephron and go out at Hazarenan. And this shalbe youre north quarter.

And ye shall compasse youre east quarter frō Hazarenan to Sepham. And the coste shall go doune from Sepham to Ribla on the east syde of Ain. And then descende & go out at the syde of the see of Cenereth eastward. And then go downe a lōge by Jordan/ & leue at ỹ salte see. And this shall be youre lāde wt all the costes therof roūde aboute.

And Moses commaunded the chyldren of Israel saying: this is the lāde which ye shall enherett by lotte/ and which the Lorde commaunded to geue vnto .ix. trybes & an halfe: for the trybe of the chyldren of Rubē haue receaued/ in the houssholdes of their fathers/ and the trybe of the chyldren of Gad in their fathers housholdes & halfe the trybe of Manasse/ haue receaued their enherītaūce/ that is to wete .ij. trybes and an halfe haue receaued their enherītaunce on the other syde of Jordan by Jericho eastwarde / towarde the sonne rysynge.

And the Lorde spake to Moses sayinge: These are the names of the men/ which shall deuyde you the lande to enherett. Eleazar the preast & Josua the sonne of Nun. And ye shall take also a lorde of euery trybe to deuyde the lande/ whose names are these: In ỹ trybe of Juda/ Caleb the sonne of Jephune. And in the trybe of the chyldren of Simeon/ Semuel the sonne of Amiud/ & in the trybe of Benjamin/ Elidad the sonne of Cilon. And in the trybe of the chyldren of Dan/ the lorde Bucki the sonne of Jagli. And amōge the chyldrē of Joseph: in the trybe of the chyldren of Manasse/ the lorde Hanuel the sonne of Ephod. And in the trybe of the chyldren of Ephraim / the lorde Camuel the sonne of Siphtan. And in the trybe of the sonnes of Zabulon/ the lorde Elizaphan the sonne of Pharnach. And in the trybe of the chyldrē of Issachar the lord Palthiel the sonne of Azan. And the trybe of the sonnes of Aser / the lord Ahihud the sonne of Salomi. And in ỹ trybe of the chyldren of Nephthali/ the lorde Peda El the sonne of Ammihud. These are they which the lorde commaunded to deuyde the enheritaunce vnto the chyldren of Israel, in the lande of Canaan.

Vnto the Leuites must be geuen Cytyes and suburbes. The Cyties of refuge or sanctuaryes. The lawe of manquellyng. For one mannes wytnesse shall no man be condempned.

The .xxxv. Chapter.

And the Lorde spake vnto Moses in the feldes of Moab by Jordan ouer against Jericho sayinge: commaūde ỹ childrē of Israel / ỹ they geue vnto the Leuites of the enherītaūce of their possessiō: * cities to dwell in. And ye shal geue also vnto the cytyes of the Leuites / suburbes rounde aboute them. The cyties shalbe for thē to dwell in/ & the suburbes for their catell/ possessiō & all maner beastes of theirs. And the suburbes of the cyties which ye shall geue vnto the Leuites / shall reach from the wall of the cytie outwarde/ a thousande cubites rounde aboute. And ye shall measure without the cytie/ and make the vtmost border of ỹ eastsyde: two thousande cubytes/ And the vtmost border of ỹ southsyde: two thousande cubites/ And the vtmost border of the westsyde: two thousande cubites: & the vtmost border of the northside: two thousande cubytes also: and the cytie shalbe in ỹ myddes. And these shall be the suburbes of their cyties.

* Iosue.xxi.a.

And amōge the cyties which ye shall geue vnto the leuites/ * there shall be syxe cytyes of fraunches which ye shall geue to that intent that he which kylleth/ maye flye thyther And to them ye shall adde .xlij. cytyes mo: so that all the cyties which ye shall geue ỹ Leuites shalbe .xlviij. with their suburbes. And of the cyties which ye shall geue oute of the possessions of the chyldren of Israel, ye shall geue many out of their possessiōs that haue moche and fewe out of their possessions that haue lytle: so that euery trybe shall geue of his cytyes vnto the Leuites / accordynge to the enherītaunce which he enhereteth.

* Josue.xx.c

And the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye vnto them: * when ye be come ouer Jordan in to the land of Canaā/ ye shall bylde cyties which shalbe preuyleged townes for you: ỹ the knyght be which sleeth a mā vnwares maye flye thyther. And the cities shalbe to flee from the exacters. reuēger of bloude/ ỹ he which kylled dye not/ vntyll he stande before the congregacion in iudgemēt. And of these .vi. cytyes which ye shall geue .iij. ye shall geue on this syde Jordan and .iij. in the land of Canaan. And these syxe cytyes shalbe for the chyldren of Israel & for the straunger & for him ỹ dwelleth amonge you/ ỹ all they which kyll any person vnwares/ maye flee thyther.

* Deut.xix.a. Josue.xx.a

If any man smyte another with a wepon of yron that he dye/ then he is a murtherer/ and shall dye for it. If he smyte hym with a throwynge stone that he dye therwith / then he shall dye: for he is a murtherer and shalbe slayne therfore. If he smyte him wyth a handwepon of wodd that he dye therwyth / then he shall dye: for he is a murtherer & shal be slayne therfore.

The iustice of bloude shall slee the murtherer/ as sone as he findeth him: If he thrust at him* of hate, or hourle at him with layng

* Deute.xix.c.

of wayte that he dye or smyte hym with hys hãde of enuye that he dye/ he that smote him shall dye/ for he is a murtherer. The iustyce of bloude shall slee hym as soone as he fyndeth hym.

But and yf he pushed hym by chaunce & not of hate or cast at him with any maner of thynge and not of layinge of wayte: or cast any maner of stone at him that he dye therwith, and sawe him not: And he cast it vpon hym and he dye / but was not hys enemye/ nether soughte him any harme: Then the cõgregacion shall iudge betwene the slear/ and the executer of bloude in soche cases. And ỹ congregacion shall delyuer the slear out of ỹ hande of the iudge of bloude/ & shall restore hym agayne vnto the fraunchesed cytye/ whether he was fled. And he shall byde there
*Iosue.xx.b. *vnto the dethe of ỹ hye preaste which was anoynted with holy oyle.

D But and yf he came without the borders of his preuileged citie whether he was fled/ yf the auẽger of bloud fynde hym without ỹ borders of his fre towne, he shall slee ỹ murtherer and be giltlesse / be cause he shulde haue bidden in his fre towne vntyll the deth of the hye preaste / and after the dethe of the hye preaste, he shall returne agayne vnto ỹ lande of his possession. And this shalbe an ordinaunce & a lawe vnto you, amonge youre chyldren after you in all youre habytaciõs.

Whosoeuer sleith / shalbe slayne at the mouthe of witnesses. *For one witnesse shall not answere agẽst one persone to put him to deeth. Moreouer ye shall take none amendes for the lyfe of ỹ murtherer which is worthy to dye: But he shall be put to death. Also ye shall take none attonement for him ỹ is fled to a fre cytie, that he shulde come agayne & dwell in the lande before the death of the hye preaste. And se that ye polute not the lande which ye are in for bloude defyleth the lande And the lãde can none other wyse be clensed of the bloude that is shed therin / but by the bloude of hym that shed it. Defyle not therfore the lande which ye inhabyte, and in the myddes of whych I also dwell amonge the chyldren of Israel.

*For one witnesse ought no man to be condemned.

¶ An order for the mariage of the daughters of Zelaphead. One of the trybes may not marye with another: but euery one must take hym a wyfe of hys awne tribe.

¶ The xxxvi. Chapter.

AND the auncyent heades of ỹ children of Galaad the sonne of Machir the sonne of Manasse of the kynred of the children of Joseph/ came forth and spake before Moses and the princes which were auncẽt heades amõge
Cum.xxvii. the chyldrẽ of Israel and sayde. The Lorde commaunded my lorde to geue the lande to enherit by lotte to the chyldren of Israel. And then my lorde commaunded in the name of the Lorde to geue the enheritaũce of* Ze- *Cum.xxvij.
laphead oure brother vnto hys daughters. Now when any of the sonnes of the trybes B of Israel take thẽ to wyues / then shall their enheritaunce be taken from the enheritaũce of oure fathers, and shall be put vnto the enherytaunce of the trybe in which they are & shalbe takẽ frõ the lott of oure enheritaũce. And when the yere of iubelye cometh vnto the chyldrẽ of Israel, then shall their enheritaunce be put vnto the enheritaunce of the trybe wherin they are / & so shall their enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lorde saying: the trybe of the chyldren of Joseph haue sayde well. This therfore doeth the Lorde commaunde ỹ daughters of Zelaphead saynge:
*let them be wyues to whom they thẽ selfe *Tobie.vij.d.
thynche best but in ỹ kynred of the trybe of C their father shall they marye/ ỹ the enherytaunce of the chyldren of Israel roule not frõ trybe to trybe. But that the chyldren of Israel maye abyde / euery man in the enheritaunce of the trybe of his fathers. And euery daughter that possesseth any enherytaunce amonge the trybes of the children of Israel/ shalbe wyfe vnto one of ỹ kynred of ỹ trybe of her father/ that the childrẽ of Israel maye enioye euery mã the enheritaunce of his father/ and that the enheritaunce go not from one trybe to another: but that the trybes of the childrẽ of Israel/ maye abyde euery man in his awne enherytaunce.

And as the Lorde commaunded Moses D euẽ so dyd the daughters of Zelaphead: Mahela. Thirza, Hagla/ Milcha and Noa/ and were maryed vnto their fathers brothers sonnes/ of the kynred of the childrẽ of Manasses the sonne of Joseph: and so they had their enheritaũce in the trybe of the kynred of their father.

These are the cõmaundementes & lawes which the Lord commaunded thorow Moses/ vnto the chyldren of Israel in the feldes of Moab vpon Jordan nye vnto Jericho.

¶ The ende of the .iiij. boke of Moses.

¶ The fyfte boke of Moses called Deuteronomium

¶ A briefe rehersall of thynges done before / from the pytchynge at mounte Horeb vntyll they came to Cades barne.

¶ The.i. Chapter.

THese be the wordes which Moses spake vnto all Israel, on ye other syde Jordan in the wildernesse & in the feldes by the red see/betwene Pharan and Tophel/Laban / Hazeroth & Disahab.xi.dayes iourney from Horeb vnto Cades barne/by the waye that leadeth vnto mount Seir. And it fortuned ye fyrst daye of the.xi.moneth in the fortieth yere ye Moses spake vnto the chyldren of Israel accordynge vnto all that the Lorde had geuen him in cõmaundement vnto them after that he had smyttē Sehon ye kynge of the Amorites which dwelt in Hesbon/and Og kynge of Basan which dwelt at Astaroth in Edrai.

On the other syde Jordan in the lande of Moab/Moses began to declare this lawe saying:the Lord oure God spake vnto vs in a Horeb saying:Ye haue dwelt longe ynough in this mount:departe therfore & take youre iourney and go vnto the hylles of the Amorites and vnto all places nye there vnto: both feldes,hylles and dales:and vnto the south & vnto the sees syde in the lande of Canaan/ and vnto Libanon:euen vnto the greate ryuer Euphrates. Beholde I haue sett ye land before you:goo in therfore & possesse the land which the Lorde sware vnto youre fathers Abraham/ Isaac and Jacob / to geue vnto them and their seade after them.

a. Horeb and Sinai are both one.

B And I sayde vnto you the same season:I am not able to beare you my selfe alone for the Lorde youre God hath multiplyed you: so ye ye are this daye as the starres of heauen in nombre(the Lorde God of youre fathers make you a thousande tymes so many moo as ye are / & bleſſe you as he hath promysed you how (sayde I) can * I my selfe alone / beare the combraunce / charge & stryfe ye is amonge you: bringe therfore men of wisdome & of vnderstandynge & expert / knowē amōge youre trybes, that I maye make thē rulers ouer you. And ye answered me and sayde:that which thou hast spokē is good to be done. And then I toke the heades of youre trybes/men of wysdome & that were expert/ and made them rulers ouer you:captaynes ouer thousandes & ouer hūdredes ouer fyftie & ouer ten/ & officers amonge youre trybes.

* Exo.xviij.c.

C And I charged youre Judges ye same tyme sayinge:heare youre brethren & iudge ryghteously betwene euery man and his brother and the straunger that is with him. Se that ye knowe no man in Judgement: but heare the small as well as the greate & be afrayed of no man for the iudgement is Gods. And the cause that is to harde for you/ bringe vn to me and I wyll heare it. And I cōmaunded you the same season / all the thynges which ye shulde do. And then we departed from Horeb and walked thorow all that greate & terrible wylderneſſe as ye haue sene alonge by the waye that leadeth vnto the hylles of the Amorites/as the Lorde oure God cōmaunded vs, and came to Cades barne. And there I sayd vnto you: Ye are come vnto the hylles of the Amorites/which the Lorde oure God doth geue vnto vs. Beholde the Lorde thy God hath set the lande * before the, go vp and conquere it as the Lorde God of thy fathers sayth vnto the: feare not / nether be discouraged. And then ye came vnto me euery one and sayd: Let vs sende men before vs/to searche vs out the land & to bringe vs worde agayn, both what waye we shall go vp by/ & vnto what cytyes we shall come. And the sayinge pleased me well and I toke .xii. men of you/of euery tribe one. And they departed and went vp in to the hye contrey and came vnto the ryuer Escoll/and serched it out/and toke of the frute of the lande in their handes and brought it doune vnto vs and brought vs worde agayne and sayde:it is a good land which the Lorde oure God doth geue vs.

* That is / at thy commaundement.

Notwithstandynge ye wolde not consente to goo vp but were dysobedyent vnto the mouth of the Lorde youre God / & murmured in youre tentes and sayde: because the Lorde b hateth vs therfore he hath brought vs out of the lande of Egypte, to delyuer vs in to the handes of the Amorites and to destroye vs How shall we goo vp? Oure brethren haue discouraged oure hertes sayinge: the people is greater and taller then we and the cytes are greate and walled euen vp to heauē, & moreouer we haue sene the sonnes of the Enakimes there.

The people beyng vnfaithfull wolde not go vnto the land promysed.

b. God is sayd to hate a man whē he putteth him forth of hys hert / & geueth him not of his grace. Psal.v & and.xxx.b.

And I sayde vnto you: dreade not nor be afrayed of thē: The Lorde youre God which goth before you/he shall fyghte for you/according to all that he dyd vnto you in Egypt before youre eyes and in the wylderneſſe: as thou hast sene how that the Lorde thy God bare the as a man shulde beare hys sonne / thorow out all the waye which ye haue gone vntyll ye came vnto this place. And yet for all this sayinge ye dyd not beleue the Lorde youre God which goth ye waye before you/ to serche you out a place to pytche youre tentes in, * in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

* Exo.xiij.b.

* Nume.xiiij.b

And the Lorde heard the voyce of youre
F wordes & was wroth & sware sayinge, * there
shall not one of these men of this frowarde
generacion se ꝑ good lande which I sware
to geue vnto youre fathers/saue Caleb the
sonne of Iephune/ he shall se it/ and to hym
wyll I geue ꝑ land which he hath walked in
& to his childrē/ because he hath cōtynually
folowed ꝑ Lord. Lykewyse the Lorde was
angrye wt me for youre sakes sayinge: thou
also shalt not go in thither. But Iosua the
sonne of Nun which standeth before the, he
shall go in thither. Bolde hym therfore for he
shall ocupye ꝑ herytage vnto Israel * More
ouer youre childrē which ye sayde should be
a praye/ & youre sonnes which knowe nether
good nor bad this daye/ they shall goo in thi-
ther & vnto thē I wyll geue it/ and they shall
enioye it. But as for you/ turne backe & take
youre iourneye in to the wyldernesse: euen ꝑ
waye to the read see. Then ye answered and
sayde vnto me: We haue synned agenst the
Lorde: we wyll go vp & fyghte/ accordyng to
G all ꝑ the Lorde oure God cōmaunded vs. And
when ye had gyrde on euery mā his wepons
of warre and were ready to goo vp in to the
hilles/ ꝑ Lord sayde vnto me: saye vnto thē/
se that ye go not vp & ꝑ ye fyghte not / for I
am not amōge you: lest ye be plaged before
youre enemues. * And whē I told you ye wold
not heare: but disobeyed ꝑ mouth of ꝑ Lorde/
& went presumptuously vp in to the hylles.

* Here thou seyst the verye Image of me that lyue i this mast perlouse tyme for eurn wt lyke vn ple/ where godes worde is/ there beleue we not: and where it is not there be we bolde.

Then the Amorites which dwelt in those
hylles, came out agenst you and chased you
as bees do and bet wed you in Seir euē vn-
to Horma. And ye came agayne and wepte
before the Lorde: but the Lorde wolde not
heare youre voyce nor geue you audience.
And so ye abode in Cades alonge season.

¶ A rehersall of that which was done from the tyme that they departed from Cades barne/ vnto the bat-tell agaynst the kynges Sehon & Og.

¶ The.ij. Chapter.

Then we tourned & toke oure iour-
I ney in to the wyldernesse euen the
waye to the read see as the Lorde
cōmaunded me. And we cōpased
the mountayns of Seir a longe tyme. Then
the Lord spake vnto me sayinge: Ye haue cō-
passed these moūtayns lōge ynough/ tourne
you northward. And warne ꝑ people sayinge
Ye shall go thorow the costes of youre bre-
thrē ꝑ childrē of Esau which dwell in Seir/
& they shalbe afrayed of you: But take good
heade vnto youre selues that ye prouoke thē
not/ for I wyll not geue you of their lande/
no not so moch as a fote breade: because I
haue geuē moūt Seir vnto Esau to possesse
Ye shall bye meate of thē for money to eate/
and ye shall bye water of them for money to
drinke. For ꝑ Lord thy God hath blessed ꝑ in B
all the workes of thyne hand & knew the as
thou wētest thorou this greate wildernesse.
Moreouer the Lord thy God hath bene wt ꝑ
this .xl. yeres/ so ꝑ thou hast lacked nothing.

And when we were departed frō oure bre-
thrē the childrē of Esau which dwelt in Seir
by the felde waye frō Elath & Eziō Gaber/
we turned and went the waye to the wylder-
nesse of Moab. Then the Lord sayd vnto me
se ꝑ thou bere not the Moabites/ nether pro
uoke thē to battell for I wyll not geue ꝑ of
their lande to possesse: because I haue geuen
Ar vnto the childrē of loth to possesse. The
*Emims dwelt therin in tymes past a people
greate, many & tall, as the Enakims: which
also were takē for geauntes as the * Ena-
kims: And the Moabites called thē Emims
In lyke maner ꝑ bHorims dwelt in Seir be-
fore tyme which the childrē of Esau cast out/
& destroyed thē before them & dwelt there in
their stede: as Israel dyd in the lande of hys
possessiō which the Lorde gaue them. Now
ryse vp. sayd I) & get you ouer the ryuer Za-
red: & we wēt ouer ꝑ ryuer Zared The space
in which we came frō Cades barne vntill we
were come ouer ꝑ ryuer Zared was .xxxviij.
yeres: vntyll all the generacion of the men of
warre were wasted out of the host as the
Lorde sware vnto thē. For in dede the hande
of the Lorde was agenst thē to destroye thē
out of the host, tyll they were consumed.

And as soone as all the men of warre were D
cōsumed & dead frō amonge the people, then
the Lord spake vnto me saying. Thou shalt
go thorow Ar the coste of Moab this daye/ &
shalt come nye vnto the childrē of Ammon:
se ꝑ thou bere thē not/ nor yet prouoke thē.
For I will not geue the of the lāde of the chil
dren of Ammon to possesse / because I haue
geuē it vnto the childrē of Loth to possesse.
That also was takē for a lande of geauntes
& geauntes dwelt therin in olde tyme / & the
Ammonites called thē Zāzummims a people
that was great, many & talle, as the Ena-
kims. But the Lorde destroyed thē before the
Ammonites & they cast thē out & they dwelt
there in their stede: as he dyd for the childrē
of Esau which dwell in Seir: euen as he de-
stroyed the Horyms before them / & they cast
them out and dwell in their stede vnto this
daye. And the Auims which dwelt in Haza-
rim euen vnto Aza/ the Caphthorymis which
came out of Caphthor destroyed them and
dwelt in their rowmes.

Ryse vp/ take youre iourney and go ouer E
the ryuer Arnon. Beholde, * I haue geuen in * Nume.xxi.b
to thy hande Sehon the Amorite kynge of
Hesbon/ & his lande. Go to and conquere and
prouoke hym to battell. This daye I wyll
begynne

a. Emym a hyrde of Geauntes so called because they were ter-rible & cruell for Emym signifyeth ter rybleneſſe.

* Enakym lohe Judic.i.d.

b. Horims a kynde of Geauntes and signifyeth noble/ because that of pryde they called the selues nobles or gentels.

c. Zamzummim a hyrde of geauntes and signifyeth myschieuouse. They were ty-raunt/ cruell theuys & pol-lars.

begynne to sende the feare and dreade of the vpon all nacions that are vnder all poztes of heauen: so that when they heare speake of the they shall tremble & quake for feare of the.

Then I sent messengers out of the wylder-nesse of the easte vnto Sehon kynge of Hes-bon, wt wordes of peace sayinge: *Let me go thorow thy lande. I will go al wayes alonge by the hye waye & will neither turne vnto the righte hande nor to the left. Sell me meate for money for to eate / & geue me drynke for money for to drynke. I will go thorowe by fote only (as the chyldren of Esau dyd vnto me which dwell in Seir and the Moabites which dwell in Ar) vntyll I be come ouer Jordan / in to the lande which the Lorde oure God geueth vs.

But Sehon the kynge of Hesbon wolde not let vs passe by him for ỹ Lorde thy God had hardened his spirite and made his herte tough because he wold delyuer him in to thy handes as it is come to passe this daye.

And the Lorde sayde vnto me: beholde I haue begonne to set Sehon & his lande* be-fore the: go to & conquere ỹ thou mayst pos-sesse his lande. Then both Sehon and all his people came out agēst vs vnto battell at* Ja-haza. And the Lorde set him before vs & we smote hym and his sonnes & all hys people.

And we toke al his cities the same season and destroyed all the cities with men / wemē and chyldren & let nothinge remayne / saue ỹ catell only we caught vnto oure selues & the spoyle of the cities which we toke, frō Aroer vpon the brynke of the ryuer of Arnon / and the citie in the ryuer, vnto Galaad: there was not one citye to stronge for vs. The Lorde oure God delyuered all vnto vs: only vnto ỹ lande of the chyldren of Ammon ye came not nor vnto all the coste of ỹ riuer Jabock nor vnto ỹ cities in ỹ moūtaynes / nor vnto what soeuer the Lorde oure God forbade vs.

¶ A rehersall of thynges that chaunced from the tyme of the .n. kynges Sehon & Og vnto the Insti-tucion of Josue in Moses steade.

¶ The .iij. Chapter.

Then we turned & wēt vp the waye to Basan.* And Og ỹ king of Ba-san came out agenst vs: bothe he & all his people to battel at Edrai. And the Lorde sayde vnto me: feare him not for I haue deliuered him & al hys people & his land in to thy hand & thou shalt deale wt him as thou dealedst wt Sehon kynge of ỹ Amo-rites which dwelt at Hesbon. And so ỹ Lorde oure God delyuered in to oure handes / Og also the kinge of Basan & al his folcke. And we smote him vntyll noughte was left him.

And we toke all his cities the same season (for there was not a citie which we toke not frō them) euen .lx. fore cities / al the regiō of Argob the kyngdome of Og in Basan. All these cities were made stronge wt hye walles gates & barres besyde * vnwalled townes a greate meanye. And we vtterly destroyed thē as we played with Sehon kynge of Hesbon bringing to nought al ỹ cities wt men / wemē and chyldren. But all the catell & the spoyle of the cities, we caught for oure selues.

And thus we toke ỹ same season / ỹ lande out of ỹ hande of two kynges of ỹ Amorites on the other syde Jordan / from the ryuer of Arnon vnto mout Hermon (which Hermō ỹ Sidons call Sirion / but the Amorites call it Senyr) al ỹ cities in ỹ playne & al Galaad & all Basan vnto Salecha & Edrai / cities of the kyngdome of Og in Basan. For only Og kynge of Basan remayned of the remnaūt of ỹ geauntes: behold, his yrō bed is yet at Ra-bah amonge the chyldrē of Ammō. ix. cubi-tes longe & .iiij. cubites brode / of ỹ cubites of a mā. And when we had conquered this lāde the same tyme, I gaue from Aroer which is vpon the riuer of Arnō / & halfe moūt Galad & the cities therof vnto the Rubenites / & Ga-dites. And the rest of Galaad & all Basan the kingdome of Og / I gaue vnto ỹ halfe tribe of Manasse: all the region of Argob with al / Basan was called ỹ lande of geauntes. Jair ỹ sonne of Manasse toke al ỹ regiō of Argob vnto ỹ costes of Gesuri & Maachati & called them after his owne name: Basan* Hauoth Jair vnto this daye. And I gaue halfe Galaad vnto Machir. And vnto Ruben & Gad I gaue frō Galaad vnto the ryuer of Arnon & halfe the valey & the coste / euē vnto the ryuer Ja-bock which is the border of the chyldren of Ammon / and the feldes and Jordan with the coste / from Cenereth euē vnto the see in the felde which is ỹ salt see vnder ỹ* springes of Phasgah eastwarde.

And I cōmaunded you the same tyme (ye Ruben & Gad) saying: the Lorde your God hath geuen you this lande to enioye it: se that ye go harnessed before your brethren ỹ chil-dren of Israel all ỹ are men of warre amōge you. Your wiues only your childrē & youre catell (for I wote that ye haue moch catell) shall abyde in your cities which I haue geuē you / vntyl ỹ Lorde haue geuē rest vnto your brethren as well as vnto you / & vntyll they also haue cōquered ỹ lande which the Lorde youre God hath geuen them beyonde Jor-dan: and then returne agayne euery man vnto his possession which I haue geuen you.

And I warned Josua ỹ same tyme sayīg: Dy thyne eyes haue sene all that the Lorde youre God hath done vnto these two kynges / euen so the Lorde wyll do vnto all kynkdomes whither thou goest. Feare thē not for ỹ Lorde

* Numer. xxi. Deut. xxix.

* Or at thy co-maundement.

* Otherwyse Jasa.

* Numer. xxi. g. Deut. xxix. b.

* Some the hyll fote. Heb. Elboth which signifyeth spryngs although some wyll that it be the name of a towne.

youre God he it is that fyghteth for you.

And beseeched the Lorde the same tyme sayinge: O lorde God thou hast begonne to shewe thy seruaunte thy greatnesse & thy mightie hande/ for there is no God in heaue̅ nor in erth that can do after thy workes & after thy power: let me go ouer and se the good lande that is beyonde Jordan / that goodly hye contre and Libano. But the Lorde was angrie with me for youre sakes & wolde not heare me/ but sayed vnto me, be content/ and speake henceforth no moare vnto me of this matter. *Get the vp in to the toppe of Phasgah & lifte vp thine eyes west / north / south and easte/ and beholde it with thyne eyes for thou shalt not go ouer this Jordan. Wherefore charge Josua and courage him & bolde̅ him. For he shall go ouer before his people/ & he shall deuyde the lande which thou shalt se vnto them. And so we abode in the valeye beside Bethphegor.

¶ An exhortacyon to gyue dylygent heede vnto the lawe & that they shulde not take awaye or adde any thyng therto. Ymages may not be worshipped nor yet made. The.iy. Types of refuge.

¶ The.iiij Chapter.

Also now herken Israel vnto the ordinaunces & lawes which I teache you, for to do them / that ye maye lyue & go and conquere the lande which the Lorde God of youre fathers geueth you. Ye shall *put nothinge vnto the worde which I commaunde you neither do ought therfrom that ye maye kepe the commaundme̅tes of the Lorde youre God which I commaunde you. Youre eyes haue sene what the Lorde dyd vnto Baal Peor: for all the men that folowed Baal Peor the Lorde youre God hath destroyed fro̅ amonge you. But ye that claue vnto the Lorde youre God are alyue euery one of you this daye. Beholde, I haue taught you ordinaunces & lawes soche as the Lorde my God commaunded me that ye shulde do eue̅ so in the lande whether ye go to possesse it.

Kepe them therfore and do them* for that is youre wisdome and vnderstandynge in the sighte of the nacyons: which when they haue herde all these ordynaunces/ shall saye: O what a wyse and vnderstondynge people is this greate nacyon. For what nacyon is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs/ in all thinges when we call vnto him: Ye & what nacyon is so greate that hath ordinaunces and lawes so ryghteouse / as all this lawe which I sett before you this daye.

Take hede to thy selfe therfore only & kepe thy soule diligently that thou forget not the thinges which thyne eyes haue sene / & that they departe not out of thyne harte / all the dayes of thy lyfe: but teach them thy sonnes and thy sonnes sonnes. The daye that I stode before the Lorde youre God in Horeb/ when he sayde vnto me, gether me the people together, that I may make the̅ heare my wordes that they maye lerne to feare me as longe as they lyue vpo̅ the erth and that they maye teache their children: ye came and stode also vnder the hyll and the hyll burnt with fire: euen vnto the myddes of heauen / and there was darcknesse clowdes and myst. And the Lorde spake vnto you out of the fyre and ye herde +the voyce of the wordes: but sawe no ymage/ saue herde a voyce only.

And he declared vnto you his couenaunt/ which he commaunded you to do, euen x. verses & wrote the̅ in two tables of stone. And the Lorde co̅maunded me the same ceaso̅ to teache you ordynaunces & lawes / for to do them in the lande whether ye go to possesse it.

☞ Take hede vnto youre selues dyligently as pertayninge vnto youre soules / for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire lest ye marre youre selues & make you grauē ymages after what soeuer likenesse it be: whether after the likenes of man or womā or any maner beast that is on the erth or of any maner feathered foule that flyeth in the ayre / or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and lest thou lyfte vp thyne eyes vnto heuen/ & when thou seyst the sonne and the mone and the starres and what soeuer is contayned in heaue̅, shuldest be deceaued and shuldest bowe thy selfe vnto them and serue the thinges which the Lorde thy God hath dystributed vnto all nacyons that are vnder all quarters of heauen.

For the Lorde toke you and broughte you out of the *yron fornace of Egipte to be vnto him a people of enheritaūce as it is come to passe this daye. Forthermoare the Lorde was angrye with me for youre sakes & sware, that I shulde not go ouer Jordan and that I shulde not go vnto that good lande, which the Lorde thy God geueth the to enheritaūce. For I must dye in this lande, & shall not go ouer Jordan. But ye shall go ouer and conquere that good lande.

☞ Take hede vnto youre selues therfore/ that ye forgett not the appoyntment of the Lorde youre God which he made with you / & that ye make you no grauen ymage of what soeuer it be that the Lorde thy God hath forbidden the. For the Lorde thy God is a ‘consuminge fyre/ and a gelouse God.

☞ Yf after thou hast gotten chyldren and chyldrens children and hast dwelt longe in the lande, ye shal marre youre selues and make grauen

a. To putte to the worde and to take awaye therfro is to Iudges thynck otherwyse of the wyll of god then is wryten vs in the scripture as in Deut. xij. b. Ouer xxx. A.

Deut xxviij. a

Psal. xxiij. b.

B

I

b. By the yron fornace is vnderstande auncyentes greate sorowes & calamytes of herte. iy. Reg viij. f. Ieremi. xi. a

C

D

c. Because God poureth his by affliccion therfore is he called a consumyng fyre. Hebre. xij. g. * because he consumeth the vnfaithfull re medyeles. for

ther is nothing that can resyst his anger toward the. And he is called gelouse because he can not suffer that any shuld fall from hym.

grauen ymages after the lykenesse of what so euer it be / and shall worke wickednesse in the syghte of the Lorde thy God to prouoke hym
I call heauen and erth to recorde vnto you this daye that ye shall shortely perish frō of the lande whether ye go ouer Jordan to possesse it: ye shal not prolōge youre dayes therin but shall shortly be destroyed. And the Lorde shall skater you amonge naciōs & ye shalbe lefte fewe in nōbre amōge ỳ people whether the Lorde shal bringe you: and there ye shal serue goddes which are the workes of mans hande, wod & stone which nether se nor heare nor eate nor smell. Neuerthelater ye shall seke the Lorde youre God euen there / and shal fynde him yf thou seke him w all thyne herte and with all thy soule. In thy tribulacyon and when all these thinges are come vpon the / euen in the later dayes / thou shalt turne vnto the Lorde thy God / and shalt herken vnto his voyce. For the Lorde thy God is a pitefull God: he wyll not forsake ỳ nether destroye ỳ / nor forget ỳ apoyntemēt made w thy fathers which he swarr vnto thē.

For aske I praye the of the dayes that are past which were before the, sence the daye ỳ God created man vpon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto thys greate thinge or whether any soche thige hath bene herde as it is / ỳ a naciō hath heard ỳ voyce of God speakinge out of fire as thou hast herde and yet lyued? ether whether God assayed to go and take him a people from amonge nacyons / thorow temptacions and sygnes and wondres & thorow warre & with a myghtye
Psal. cxxxv.b hande and a * stretched out arme and wyth myghtye terrible syghtes / accordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was shewed ỳ thou myghtest knowe, how that the Lorde he is God and ỳ
Exod.xx.c. there is non* but he. * Out of heauen he made the hear his voyce to nourter the, and vpon erth he shewed the his greate fyre / and thou heardest his wordes out of ỳ fyre. And because he loued thy fathers / therfore he chose their sede after them and brought the out with his presence and with his myghtye
Exod.xiij.c power of * Egipte: to thrust out naciōs greater & myghtier then thou before ỳ / to bringe the in & to geue ỳ their lande to enheritaūce: as it is come to passe this daye.

Understande therfore this daye and turne it to thyne herte / that the Lorde he is God in heauen aboue and vpon the erth beneth there is no moo: kepe therfore his ordynaunces & his cōmaundmentes which I cōmaunde the this daye / that ye maye go well with the & w thy chyldren after the ỳ that thou mayst prolonge thy dayes vpon ỳ erth which the Lorde thy God geueth the thy lyfe longe.

* Then Moses severed .iij. cities on ỳ other syde Jordan towarde the sonne rysynge ỳ he
Numer.xxxv.b. shuld flee thither which had slayne his neyghboure vnwares and hated hym not in tyme
Exod.xxi.b. Deut.xix.a. past & therfore shulde flee vnto one of ỳ same cities & lyue: Bezer in the wildernesse euē in the playne contre amonge the Rubenites: & Ramoth in Galaad amonge the Gaddites & Golan in Basan amonge the Manassites.

This is the lawe which Moses set before the chyldren of Israel / and these are the witnesses, ordinaūces & statutes which Moses tolde the chyldren of Israel after they came out of Egipte / on the other syde Jordan in ỳ valey besyde Beth Phegor in the lande of Sehon kinge of the Amorites which dwelt at Hesbon whō Moses & the chyldrē of Israel
* smote after they were come out of Egipte, Numer.xxi.c. & conquered his lande and the lande of Og kinge of Basan .ij. kynges of the Amorites on the other syde Jordan towarde the sonne rysynge: from Aroer vpon the bancke of the ryuer Arnon vnto Mount Syon which is called Hermō and all the feldes on the other syde Jordan eastwarde: euen vnto the see in the felde vnder the sprynges of Phasgah.

¶ The .v. commaundementes of the lawe. No Image maye be made.

¶ The .v. Chapter.

And Moses called vnto all Israel & sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thine eares this daye, and lerne them and take hede that ye do thē. The Lorde oure God made an appoyntmēt with vs in Horeb. The Lorde made not this bōde with oure fathers, but with vs: we are they / which are all here alyue this daye. The
Exod.xix.a & b
Lorde talked with you * face to face in the mount out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. For ye were afrayed of the fyre and therfore went not vp in to the mount and he sayed. I am the Lorde thy God which brought ỳ out of the lande of Egipte ỳ house of bondage. Thou shalt haue therfore none other goddes in my presence.

a. Face to face the Chaldees woorde is to wor de that is to saye with so manyfest woor des and sygnes that it cannot be denyed but that it was god

Thou shalt make the no grauen Image of any maner lykenesse ỳ is in heauē aboue or in erth benethe, or in ỳ water benethe the erth. Thou shalt nether bowe thy selfe vnto thē nor serue them, for I the Lorde thy God / am a gelouse God / visityng the wyckednesse of the fathers vpon the chyldren / euen in the thyrde and fourth generacion / amonge them that hate me: and shewe mercye vpon thousandes amonge them that loue me and kepe my commaundmentes.

Images

Thou

Exod.xx.a. Thou shalt not take the name of ỹ Lorde thy God in vayne. for the Lorde wil not holde him guiltelesse, that taketh his name in vayne.

Exod.xx.b. Gene.y.a. Kepe the Saboth daye that thou sanctifie it/as the Lorde thy God hath commaunded the. B Syre dayes thou shalt laboure & do all ỹ thou hast to do, but the seuẽth daye is ỹ Saboth of the Lorde thy God: thou shalt do no maner worke / nether thou nor thy sonne nor thy daughter nor thy seruaunte nor thy mayde nor thyne oxe nor thyne asse nor any of thy catell nor the straunger that is within thy cytye/that thy seruaunte and thy mayde maye rest as well as thou. And remembre that thou wast a seruaunte in the lande of Egypte & how that the Lorde God/brought

Psal.c.xxxb.b the out thence with * a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaunded the to kepe the Sabboth daye.

Exod.xx.b * Honoure thy father and thy mother/as Mathe.xv.a. the Lord thy God hath commaunded the: that Ephe.vi.a. thou mayst prolonge thy dayes / and that it Marc.by.b. maye go well with the on the lande / which the Lorde thy God geueth the.

Math.v.c * Thou shalt not slee.
Thou shalt not breake wedlocke.
Thou shalt not steale.
Thou shalt not beare false witnesse agenst thy neyghboure.
Thou shalt not luste after thy neyghboures wyfe: thou shalt not couet thy neyghbours house/felde / seruaunte / mayde/oxe/ asse nor ought that is thy neyghboures.
These wordes the Lorde spake vnto al youre multitude in ỹ mount out of the fyre/cloude and darcknesse/with a loude voyce and added nomoare therto/and wrote them in .ij. tables of stone and delyuered them vnto me.

C But as sone as ye herde the voyce out of the darcknesse and sawe the hyll burne with fyre/ye came vnto me all the heedes of youre tribes and youre elders: & ye sayde beholde/ỹ Lorde oure God hath shewed vs his glorye & his greatnesse, & * we haue herde his voyce

Exod.xix.c. out of the fyre and we haue sene this daye ỹ God maye talke with a man and he yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume vs: yf we shulde heare the voyce of the Lorde oure God any moare/we shulde dye. For what is any flesh that he shulde heare ỹ voyce of the lyuynge D God speakynge out of the fyre as we haue done & shulde yet lyue: Go thou & heare all ỹ the Lorde oure God sayeth / & tell thou vnto vs all that the Lorde oure God sayeth vnto the/and we will heare it and do it.

And the Lorde hearde the voyce of youre wordes when ye spake vnto me / & he sayde vnto me: I haue herde ỹ voyce of the wordes of this people which they haue spoken vnto the/they haue well sayed all that they haue sayed.* Oh that they had soche an herte with them to feare me and kepe al my commaundemẽtes alwaye, that it myghte go wel with them and with their chyldrẽ for euer. Go and saye vnto them: gett you in to youre tentes agayne / but stande thou here before me and I will tell the all the commaundmentes, ordinaunces & lawes which thou shalt teache them / that they maye do them in the lande which I geue them to possesse.

Jeremi.xxiij.c and.xxxi.f.

☞ Take hede therfore that ye do as ỹ Lorde youre God hath commaunded you, & * turne not a lyde: ether to the ryghte hande or to the lefte: but walke in all the wayes which the Lorde youre God hath commaunded you / that ye maye lyue and that it maye go well with you and that ye maye prolonge youre dayes in the land whiche ye shall possesse.

walke straight. *Deut.xvij.b

¶ The lawe must be earnestly prynted in their hartes and to kepe it in memorye they must wryte it on the dores and postes of their houses / And teache it vnto their chyldrne.

¶ The.vi. Chapter.

These are the commaundmentes/ ordinaunces and lawes which the Lorde youre God commaunded to teache you, that ye myght do them in the lande whether ye go to possesse it: that thou myghtest * feare the Lorde thy God, to kepe all his ordinaunces and his cõmaundmentes whiche I cõmaunde the / both thou & thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolõged. Heare therfore Israel & take hede that thou do therafter / that it maye go well with the/ and that ye maye encrease myghtely euẽ as the Lorde God of thy fathers hath promised the, a lande that floweth with mylck & hony.

a. To feare god is to honoure him in putting thy confydence in him / and in hauyng a good and rightwes conuersacion in hys syght.

☞ Heare Israel/ ỹ Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte/with al thy soule and with all thy myght. And these wordes which I cõmaunde the this daye, shalbe in thine herte & thou shalt * whett them on thy chyldren, and shalt talke of them when thou art at home in thyne house and as thou walkest by the waye, & whẽ thou lyest doune & whẽ thou rysest vp: & thou shalt bynde thẽ for a signe vpõ thyne hãde. And they shalbe papers of remẽbrance betwene thyne eyes/& shalt wryte thẽ vpõ the postes of thy house & vpõ thy gates.

b. Whett them on thy children. that is/exercyse thy chyldren in them & put thẽ in vre with them.

And when ỹ Lorde thy God hath brought the in to the land which he sware vnto thy fathers Abraham, Isaac and Jacob/to geue ỹ: with greate & goodly cities which thou bylededst not / & houses full of all maner goodes which thou fyllededst not / and welles dygged which thou dyggedest not / & vynes & olyue

trees

trees which thou plantedest not/& whē thou hast eatē and arte full: Then beware lest thou forget the Lorde which brought the oute of the lande of Egipte ꝑ house of bondage. But feare the Lorde thy God and serue hym, and ‘swere by his name, & se that ye walcke not after straunge goddes of the Goddes of the nacions whiche are aboute you. For ꝑ Lorde thy God is a *gelouse God among you lest ꝑ wrath of the Lorde thy God ware whote vpō the and destroye the from the erth.

c. Loke bench on the. x. chapter. D.

b. Gelouse loke Exod. xx. a. and the Chapter next afore this d.

Ye shall not tempte the Lorde youre God as ye dyd at * Masa. But se that ye kepe the commaundmentes of the Lorde youre God/ his witnesses and his ordinaunces which he hath cōmaunded the, and se thou do ꝑ which is ryght and good in the syghte of the Lorde: that thou mayst prospere & that thou mayst go and conquere that good lande which the Lorde sware vnto thy fathers / and that the Lorde maye cast out al thine enemies before the as he hath sayed.

* Or Masah.

Right in goddes syght is that (which he commaundeth.

Teach youre chyldren.

When thy sonne asketh the in tyme to come sayinge: What meaneth the witnesses/ ordinaunces & lawes whych the Lorde oure God hath cōmaunded you? Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharao in Egipte / but the Lorde brought vs out of Egipte with a mighty hande. And the Lorde shewed sygnes and wonders both greate and euell vpon Egipte / Pharao and vpon all his housholde/ before oure eyes & brought vs from thence: to bringe vs in and to geue vs ꝑ lande which he sware vnto oure fathers. And therfore cōmaunded vs to do all these ordinaunces & for to feare ꝑ Lorde oure God, for oure welth alwayes and that he myght saue vs, as it is come to passe this daye. For ouer it shalbe * rightousnes vnto vs before ꝑ Lorde oure God yf we take hede to kepe all these commaundmentes as he hath commaunded vs.

* The outward dede is rightousnesse vnto the auoydinge of punishemēt. thretenynges curses & to optaine temporall blessynges: but vnto the life to come thou must haue the rightousnesse of faith & there by recease for geuenesse of sinnes & promise of enheritaunce & power to worke of loue.

¶ The Israelites may make no couenaunt or appoynt ment with the Gentyles. They must destroye their Idolles. Them that kepe the cōmaundementes doth God loue and bidde/and the contrary hateth & punesheth. Idolatrers must be slayne.

¶ The.vij. Chapter.

When ꝑ Lorde thy god hath brought the in to ꝑ land whither thou goest to possesse it, & hath cast out many nacions before the: the Hethites & Gergesites the Amorites, & Canamites, the Pherezites / the Heuites and the Iebusites. vij. nacions mo in nombre & myghtier than thou: and when the Lorde thy God hath sett them before the that thou shuldest smyte thē se that thou vtterly destroye them and make no couenaunt with them not haue compassyon on thē. Also thou shalt make no mariages w thē/ nether geue thy daughter vnto his sonne nor take hys daughter vnto thy sonne. For they wyll make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath of the Lorde ware whote vpō you and destroye you shortely.

☞ But thus ye shall deale with them: ouerthrowe their alters / breake doune their pylers cut doune their groues and burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him selfe of all nacions that are vpon ꝑ erth. It was not because of the multitude of you aboue all nacions, ꝑ the Lorde had lust vnto you and chose you. For ye were fewest of all nacions. But because the Lorde loued you & because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipte with a mighty hande and delyuered you out of the house of bondage: euen from the hande of Pharao/ kynge of Egypte.

B Gods awne goodnesse & his awne trueth causeth him to worke.

Vnderstande therfore/ that the Lorde thy God he is God & ꝑ a true God, which kepeth poynt ment and mercy vnto thē that loue him and kepe his commaundmentes / euen thorowe out a thousande generacyons and rewardeth thē that hate him * before his face so that he bringeth them to nought and wil not defarre ꝑ tyme vnto him that hateth him but wyll reward him before his face. Kepe therfore the commaundmentes / ordinaunces and lawes which I commaunde you this daye/ that ye do them.

* Before his face in his presence whyle he lyueth on.

If ye shall herken vnto these lawes & shal obserue and do them then shall the Lorde thy God kepe poynt ment with the and the mercy which he sware vnto thy fathers & wyll loue the/ blesse the and multiplie the: he will blesse the frute of thy wōbe & the frute of thy felde thy corne, thy wyne & thyne oyle, the frute of thyne oxen & ꝑ flockes of thy shepe in ꝑ lande which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue al nacions/ there shalbe nether man nor woman vnfruteful amonge you/ nor any thing vnfruteful amōge youre catell. Moreouer the Lorde wyll * turne from the all maner infirmytyes and will put none of ꝑ euell dyseases * of Egipte (whiche thou knowest) vpon the / but wyll sende them vpon them that hate the.

C

Exod. xviij. d. Exod. xv. a.

Thou shalt bringe to nought all nacions which the Lorde thy God delyuereth ꝑ thyne eye shall haue no pitie vpon thē nether shalt thou serue their Goddes, for that shalbe thy decaye. If thou shalt saye in thyne hert these nacions are moo than I how can I cast thē out: feare thē not, but remēbre what the Lorde

Lorde thy God dyd vnto Pharao and vnto al Egipte / and the greate temptacions which thyne eyes sawe / & the signes and wondres & mightie hande and stretched out arme where with the Lord thy God brought the out: euē so shall the Lorde thy God do vnto al the nacions of which thou art afrayed.

What hornettes are lokē Exod.xxiij.d.

Therto, the Lorde thy God will send hornettes amonge thē vntyll they that are lefte / and hyde them selues from the, be destroyed. Se thou feare thē not for the Lord thy God is among you a mightye God and a terrible. The Lord thy God will put out these naciōs before the a lytle and a lytle thou mayst not consume them at once lest the beastes of the felde encrease vpon the. And the Lorde thy God shall delyuer thē vnto the and stirre vp a myghtye tempest amōge them / vntyll they be brought to nought. And he shall delyuer their kinges in to thyne hande / & thou shalt destroye their names from vnder heauen. There shal no man stande before the / vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre / and

* What soeuer golde or syluer honoure or profet / calleth frō the woorde of God. belōgeth to the Images of their goddes & must be therfore abhorred: yee yf they be good workes wht thou thynkest that thou dost the of thyne awne strenght & not holpen of God & Or cursed.

se that thou couet not the * syluer or golde & is on them nor take it vnto the / lest thou be snared therwith. For it is an abhominacyon vnto & Lorde thy God. Bringe not therfore the Abhominacyon to thyne house / lest thou be a * damned thinge as it is: but vtterlye detest it and abhorre it / for it is a thynge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the afflictyons and benefytes that they hadde therin were which they were in the wildernesse.

¶ The viij. Chapter.

All the commaundmentes which I commaunde the thys daye ye shall kepe for to do them / that ye maye lyue & multiplye & go and possesse & lande whiche the Lorde sware vnto youre fathers. And thynke on all the waye which & Lorde thy God lead the this .xl. yere in & wildernesse / for to humble the and to proue the / to wete what was in thyne herte / whether thou woldest kepe his commaundmentes or no He * humbled the and made the hongre & fead the with mā which nether thou nor thy father knewe of / to make the know & a man must not lyue by bread only: but by al & proceedeth out of the mouth of the Lorde must a mā lyue. b Thy rayment wared not olde vpō the nether vpō thy fete swell thys .xl. yere.

a. Humbled lo he after .xxxix. The word is lyke.

b. Here mayst thou se that they shall want nothyng that belyue the woorde & lyue after it but that God careth for them in all thynges

Understande therfore in thyne herte that as a man nourtereth his sonne / euen so the Lorde thy God nourtereth & .Keepe therfore & commaundmentes of the Lorde thy God that thou walke in his wayes & & thou feare him. For the Lorde thy God bringeth the in to a good lande / a lande of ryuers of water / of fountains & of springes & springe out both in valeys and hylles: a lande of whete & of barly / of vynes figres and pomgranates / a land of oliue trees with oyle and of honye: a lande wherin thou shalt not eate bread in skarcenesse / and where thou shalt lacke nothinge / a lande whose stones are yron / & out of whose hylles thou shalt dygge brasse. Whē thou hast eaten therfore and fylled thy selfe / then blesse the Lord for the good land which he hath geuen the.

yf they exempte them selues wholy to his prouision. 1. Pet. v.d.

But beware & thou forgett not & Lorde thy God / that thou woldest not kepe his cōmaundmentes / lawes and ordinaūces which & commaunde the this daye: yee & whē thou hast eaten and filled thy selfe and hast byle goodly houses and dwelt therin / & when thy beaste and thy shepe are waxed manye & thy syluer and golde is multiplied & al that thou hast encreased / then beware lest thyne herte ryse & thou forgett the Lorde thy God which brought & out of the lande of Egipte & house of bondage / and which lead the in & wildernesse both greate and terrible with fyrye serpentes and scorpiōs and drouth where was no water which brought the water out of & rocke of flynt: whiche fead & in & wildernesse with Man wherof thy fathers knewe not for to * humble the and to proue the / that he myght do the good at thy latter ende.

* Walked vp to beaute is a figuratyue speache / sygnyfyeng that the walles were hye & not ralye to be wōne.

b. Beware that thou saye not in thyne herte my power & the myght of myne awne hande hath done me all these actes: But remembre the Lorde thy God, how that it is he which gyue the power to do manfully for to make good & promesse which he sware vnto thy fathers as it is come to passe this daye.

For yf thou shalt forgett & Lorde thy God and shalt walke after straunge goddes & serue them & worshepe them / I testifye vnto you this daye that ye shall surely perysh. As the nacions which the Lorde destroyeth before the / euen so ye shall perysshe / because ye wolde not herken vnto the voyce of the Lord youre God.

¶ They are forbidde to trust in their awne strēgth A rehersall of certen thynges that were done after the lawe was geuen / vnto the murmuring at the Grues of Lust.

¶ The ix. Chapter.

Heare Israel, thou goest ouer Iordā this daye / to go & conquere nacions greater and mightier then thy selfe and cities greate and * walled vp to heauen, and people greate and tall euen the chyldren of the Enakims / which thou knowest and of whom thou hast herde saye who is able to stande before the chyldrē of Enakim? But understande this daye that & Lorde thy God which goeth ouer before & a cōsumyng fire, he

fire, he shall destroye them and he shall subdue them before the. And thou shalt cast thē out/and bringe them out / and bringe them to noughte quyckely as ỹ Lorde hath sayed vnto the.

Where is mans righteousnes?

¶ Speake not in thyne hert, after that the Lorde thy God hath cast them out before ỹ sayinge: for my righteousnes the Lorde hath brought me into possesse thys lande. Nay/ but for the wickednesse of these nacyons the Lord doth cast thē out before ỹ. It is not for thy righteousnes sake & right hert that thou goest to possesse their land: But partely for ỹ wickednesse of these naciōs, ỹ Lord thy God doth cast thē out before the/ & partly to performe that whych the Lorde thy God sware vnto thy fathers/ Abraham, Isaac & Jacob.

Understand therfore that it is not for thy righteousnes sake/ ỹ the Lorde thy God doth geue the this good land to possesse it, for thou art a stiffenecked people. Remēbre & forget not how thou prouokedest ỹ Lorde thy God in the wildernesse: for sence the daye that thou camest out of ỹ land of Egipte vntyl ye came vnto this place / ye haue rebelled agenst the Lorde. * Also in Horeb ye angred the Lorde so that the Lorde was wroth with you/ euen to haue destroyed you/ after that I was gone vp in to the mount/ to fett the tables of stone the tables of appoyntment which the Lorde made with you. And I abode in the hyll .xl. dayes and .xl. nightes & neither ate bread nor dranke water.* And the Lorde delyuered me two tables of stone writtē with the fynger of God, and in them was accordynge to all the wordes which the Lorde sayed vnto you in ỹ mount out of the fyre in the daye when the people were gathered together.

Exod.xxxij.b. 8.xxxij.c.

Exod.xxxi.d.

And when the .xl. dayes & .xl. nyghtes were ended/ the Lorde gaue me the two tables of stone/ the tables of the testament / and sayde vnto me.* Vpp, and get the doune quyckely from hence / for thy people whych thou hast brought out of Egipte / haue marred them selues. They are turned attonce out of the waye/ whyche I commaunded them / & haue made them a God of metall. Furthermore the Lorde spake vnto me sayinge: I se thys people how that it is a stiffenecked people / let me alone that I maye destroye them and put out the name of them from vnder heauē/ and I will make of the a nacio both greater and mo than they.

Exod.xxxij.b.

And I turned awaye and came doune frō the hyll (and the hyll burnt with fire) & had ỹ two tables of the appoyntmēt in my handes And when I loked & sawe that ye had synned agenst the Lorde youre God & had made you a calfe of metall and had turned attonce out of the waye whiche ỹ Lorde had cōmaunded you * Thē I toke the two tables & cast them out of my two handes / & brake them before youre eyes.* And I fell before the Lorde: euē as at the fyrst tyme .xl. dayes & .xl. nyghtes & neither ate bread nor dranke water ouer all youre synnes which ye had synned in doynge wickedly in the syght of ỹ Lorde & in prouokinge him. For I was afrayed of the wrath & fearfulnesse wherwith the Lord was angrie vp you/ euen for to haue destroyed you. But the Lorde herde my petycyon at that tyme also.

Exod.xxxij.d.

The Lorde was very angrye with Aaron also euen for to haue destroyed him: But I made intercession for Aaron also ỹ same tyme And I toke youre synne / the calfe whych ye had made & burnt him w fyre & stāped him & grounde him a good/ euē vnto small dust. And I cast the dust therof in to the broke that descended out of the mounte. Also at* Thaberah & at Massah & at the sepulchres of lust ye angred the Lorde/ yee and when the Lorde sent you from Cades Barne sayinge: go vp & cōquere the land whiche I haue geuen you / ye disobeyed the mouth of the Lorde youre God & neither beleued him nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto ỹ Lord, sence the daye that I knewe you.

Luke nnne.xi. a.

And I fell before the Lorde .xl. dayes and Lorne to xl. nyghtes whiche I laye there for the Lorde pro. was mynded to haue destroyed you. But I made intercession vnto the Lorde & sayed*. O Lorde God / destroye not thy people & thyne enheritaunce whych thou hast delyuered thorow thy greatnesse and whych thou hast brought out of Egipte with a mighte hand. Remēbre thy seruauntes Abrahā / Isaac & Jacob & loke not vnto the stoburnesse of this peple nor vnto their wickednesse & sinne: lest the lande whence thou broughtest thē saye; Because the Lorde was not able to bringe them in to the lande which he promesed them and because he hated thē / therfore he caryed them out to destroye them in the wildernesse. Moreouer they are thy people and thyne enherytaunce / whyche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

Exod.xxxij.a

¶ A repetycyon of some of the Journeys of the Israelites. The renuyng of the tables. An exhortacyon to geue herde to the Lawe.

¶ The .x. Chapter.

AT ỹ same season ỹ Lorde saide vnto me* hewe the two tables of stone lyke vnto the fyrst & come vp vnto me in to the mount & make the an Arcke of wood & I will wryte in ỹ tables ỹ wordes ỹ were in the first tables which thou brakest & thou shalt put thē in ỹ arcke. And I made an arcke of sethī wood & hewed two tables of stone like vnto ỹ first/ & wēt vp in to ỹ mountayne

I Exod.xxxiij.a

mountayne and the.ij.tables in myne hande.
And he wrote in the tables/accordyng to ỳ
first writinge(the.x.verses whiche the Lorde
spake vnto you in the mount of the fire in ỳ
daye when the people gethered together and
gaue them vnto me. And I departed & came
doune from the hyll and put the tables in the
arcke which I had made: and there they re=
mayned/as the Lorde commaunded me.
B And the chyldren of Israel toke their iour=
ney from Bezoth of the childrē of Jakan to
Mosera, where Aarō dyed and there he was
buried and Eleazar his sonne became prest
in his steade. And from thence they departed
vnto * Gadgad: & frō Gadgad to * Jathbath
a land of ryuers of water. And the same rea=
son the Lorde separated the tribe of Leui to
beare the arcke of the appoyntment of the
Lorde and to stande before the Lorde and to
minister vnto him and to bleſſe in hys name
vnto this daye. Wherfore the Leuites haue
no parte nor enheritaūce with their brethrē.
The Lorde he is their enheryteunce / as the
Lorde thy God hath promysed them.
C And I taried in ỳ mount, euē as at the first
tyme.xl dayes and.xl.myghtes and the Lorde
herkened vnto me at that tyme also. so that
the Lorde wolde not destroye the. And ỳ Lord
sayed vnto me: vp & go forth in the iourney
before the people and let them go in and cō=
quere the land which I sware vnto their fa=
thers to geue vnto them.
D And now Israel what is it that the Lorde
thy God requyreth of ỳ, but to feare ỳ Lord
thy God and to walke in all his wayes and to
* loue him & to serue the Lord thy God with
all thyne herte and with all thy soule/ ỳ thou
kepe the commaundmentes of the Lorde &
his ordinaunces which I cōmaunde the this
daye/ for thy welth. Beholde/ he auen and the
heauen of heauens is the Lordes thy God, &
the erth with al that therin is: only the Lorde
had a lust vnto thy fathers to loue them, and
therfore chose you theire seed after them of
all nacyons/as it is come to passe this daye.
D Circumcyse therfore the foreskynne of
youre hartes and be no longer stiffnecked.
For the Lorde youre God, he is God of Gode=
des and Lorde of Lordes/ a greate God / a
myghtye and a terrible whych regardeth no
mās person nor taketh giftes: but doeth right
vnto the fatherlesse & wedowe and loueth ỳ
straunger/to geue him fode and rayment.
Loue therfore the straūger/ for ye were stra=
ungers youre selues in the lande of Egipte.
Thou shalt feare the Lorde thy God and ser=
ue him and cleaue vnto him & a * swere by his
name / for he is thy prayse and he is thy God
ỳ hath done these greate & terrible thynges
for the/ whych thyne eyes haue sene. Thy fa=
thers went doune in to Egipte .lxx. soules
and now the Lorde thy God hath made ỳ as
the starres of heauen in multitude.

* Or Gadgnah
Or Jacbath

* Deut.vi.b.
xxx.xxv.d.
Josue.xxv.a.

a To sweare that which is true in a cause of fayth ether to the honoure

An exhortacion to regarde the Lawe/and how they ought to haue it in their hertes alwayes and before theire eyes/and to talck of it when they rise / when they sytte doune and when they walke by the waye &c

The.xi.Chapter.

I Loue the Lorde thy God and kepe
his observaunces, his ordinaūces
his lawes & his commaundmētes
alwaye. And call to mynde this
daye that which youre chyldren haue nether
knowen nor sene: euen the nourtoure of the
Lorde youre God his greatnesse his mightye
hande & his stretched out arme his miracles
& his actes which he dyd amonge the Egip=
cians, euen vnto Pharao ỳ kynge of Egipte
and vnto all his lande: and what he dyd vnto
the host of the Egipcyans, vnto their horses
and charettes / how he brought the water of
the red see vpon thē as they chased you / and
how the Lorde hath brought them to nought
vnto this daye: & what he dyd vnto you in the
wildernesse / vntyll ye came vnto this place:
and what he dyd vnto * Dathan and Abiram
the sonnes of Eliab the sonne of Rubē / how
the erth opened hir mouth and swalowed thē
with their housholdes and their tentes / & all
their substance that was in their possessiō /
in the myddes of Israel.
For youre eyes haue sene all the greate
deades of the Lorde which he dyd. Kepe there=
fore all the commaundmentes which I com=
maunde the this daye that ye maye be strōge
and go and cōquere the lande whether ye go
to possesse it, & that ye maye prolonge youre
dayes in the lande which the Lorde sware
vnto youre fathers to geue vnto them and to
their seed/ a lande that floweth with mylcke
and honye. For the lande whether thou gocst
to possesse it / is not as the lande of Egipte
whēce thou camest out/ where thou sowedest
thy seed and * waterdest it with thy fete as a
gardē of herbes: but the lande whither ye go
ouer to possesse it, is a lande of hilles and ba=
leyes and drynketh water of ỳ rayne of hea=
uen, and a lande whych the Lorde thy God
careth for. The eyes of the Lord thy God are
alwayes vpon it from the begynnynge of the
yere vnto the latter ende of the yere.
If you shalt herken therfore vnto my cō=
maundmentes which I cōmaunde you this
daye, ỳ ye loue the Lorde youre God & serue
him with all youre hertes and with all youre
soules: then he wyll geue rayne vnto youre
lande in due season / both the fyrst * rayne &
the later and thou shalt gather in thy corne
thy wyne and thyne oyle. And he wyll sende
grasse in thy feldes for thy catell: & thou shalt
eate

of God or proffet of thy neyghboure is fra
full. And then wyll Moses that thou be made by the na
me of God: by which he mea=
neth that yf we must rea
ders lyue a/we refer the othe to God onely although thou
sweare by a bo
de or other thyng: as paull dyd. ỳ his con=
firme. Ro=
ma.ix.a.

* Numer.xvi.c
Or Abiram.

* By this is meant that wa
ter was wonte to be brought ouer all Egypte
ouer of the ry=
uer Nilus by la
boure because they wanted rayne.

a. That is af=
ter the Hebr=
e. the rayne in october which is after here=
uest / in spring tyme.

eate and fyll thy selfe. But beware that
youre hertes deceaue you not that ye turne
a syde and serue straunge Goddes & worshyp
them/& the wrath of the Lorde ware whote
vpon you & shutt vp the heauen that there be
no rayne and ỹ youre lande yeld not her frute
and that ye perysh quickly from of the good
lande which the Lorde geueth you.

¶ Put vp therfore these my wordes in youre
hertes and in youre soules / & bynde them for a
sygne vnto youre handes/and let them be as
papers of remembraunce betwene youre eyes
and * teach them youre childre:so that thou
talke of them when thou sytteste in thine house
and when thou walkeste by the waye/& when
thou lyest doune & when thou ryseste vp:yee &
wryte them vpon the dorepostes of thine house
and vpō thy gates/that youre dayes may be
multyplyed and the dayes of youre chyldren
vpon the erth whych the Lorde sware vnto
youre fathers to geue them / as longe as the
dayes of heauen last vpon the erth. For yf ye
shall kepe all these cōmaundementes which
I cōmaund you/so that ye do them and loue ỹ
Lorde youre God and walke in all his wayes
& cleaue vnto him. Then will the Lorde cast
out all these nacions & ye shall conquere them
which are both greatter & mightier then youre
selues.* All ỹ places where on ỹ soles of youre
fete shal treade/shalbe youres eue frō ỹ wyl-
dernesse & frō Libanō & frō ỹ ryuer Euphra-
tes/eue vnto the vttemost see shall youre co-
stes be. There shall no man be able to stande
before you: ỹ Lorde youre God shall cast the
feare & dreade of you vpō all landes whether
ye shall come/as he hath sayde vnto you.

¶ * Beholde I set before you this daye / a
blessynge and a curse:a blessynge: yf that ye
herken vnto the cōmaundmentes of ỹ Lorde
youre God which I cōmaunde you this daye
And a curse: yf ye wyll not herken vnto the
commaundmentes of the Lorde youre God:
but turne out of the waye whych I comma-
unde you thys daye to go after straunge god-
des whych ye haue not knowen.

When the Lorde thy God hath brought ỹ
in to the lande whether thou goest to possesse
it/then put ỹ blessinge vpon mount Garizim
and the curse vpon mount Ebal / whych are
on the other syde Iordan on the backe syde of
the waye towarde the goynge doune of the
sonne in the lande of the Chananites whych
dwel in the feldes ouer agenst Galgal beside
the grone of Moreh. For ye shall go ouer to
go & possesse the lande which the Lorde youre
God geueth you / and shall conquere it and
dwell therin. Take hede therfore that ye do
all the commaundmentes and lawes, whych
I sett before you this daye.

¶ Idolatrye must the Israelytes destroye and seeke

* Deut.vi.b. & xxxi.xi.c.

* Iosue.i.a.

* Deut.xxx.c.

They must eate no bloude. They must onely do that thyng whych God commaundeth.

¶ The.xij.Chapter.

THese are the ordynaunces & lawes which ye shall observe to do in the lande which ỹ Lorde God of thy fathers geueth ỹ to possesse it, as lōge as ye lyue vpō the erth.* Se that ye destroye all places where ỹ nacions which ye cōquere serue their Goddes, vpon hye mountaynes & on hye hilles & vnder euery grene tree. Ouer throwe their alters and breake their pylers & burne them groues with fire & hew downe the ymages of their Goddes/and bringe the names of them to noughte out of that place. Se ye do not so vnto the Lorde youre God but ye shall enquere the place which ỹ Lorde youre God shall haue chosen out of all youre trybes to put hys name there and there to dwell. And* thyther thou shalt come / and thyther ye shall bringe youre burntsacry-fyces and youre offerynges/youre tithes and heueofferynges of youre handes / youre vo-wes and frewilloffrynges & the fyrst borne of youre oxen and of youre shepe. And there ye shall eate before the Lorde youre God/and ye shall reioyse in all ỹ ye laye youre handes on/both ye and youre housholdes/because ỹ Lorde thy God hath blessed the.

☞ * Ye shall do after nothynge that we do here this daye / euery man what semeth hym good in hys awne eyes. For ye are not yet come to rest nor vnto the enheritaūce whych the Lorde youre God geueth you. But ye B shall go ouer Iordan and dwell in the lande which the Lorde youre God geueth you to en-herett & he shal geue you rest frō al youre ene-mies rounde aboute: & ye shal dwel in safete

Therfore when the Lorde youre God hath chosen a place to make his name dwell there thyther ye shall bringe all that I comma-unde you/youre burntsacryfices & youre of-ferynges/youre tithes/& the heueofferynges of youre handes and all youre Godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde youre God/both ye youre sonnes & youre daughters / youre ser-uauntes and youre maydes and the Leuite ỹ is within youre gates* for he hath neither parte nor enheritaunce with you.

Take hede that thou offer not thy burnt-offerynges in what soeuer place thou seyst: but in the place whych the Lorde shall haue chosen amonge one of thy trybes/there thou shalt offer thy burntoffrynges & there thou shalt do all that I commaunde the. Not with-standynge thou mayst kyll and eate flesshe in all thy cytyes/ what soeuer thy soule lusteth after/ accordyng to the blessynge of ỹ Lorde thy God which he hath geuen the both the

* Deut.v.b. & xxvij.a.

ỹ vncleane

*. Unclene as pertayninge vnto sacrifice as beastes that had defo-mytes: but not of the vnclene that was forbidden.

* vnclcane and the clcane mayst thou eate/ euē as the roo and the hert: only eate not the blude, but poure it vpon the erth as water. Thou mayst not eate wythyn thy gates the tythe of thy corne of thy wyne & of thy oyle/ ether the fyrstborne of thyne oxen or of thy shepe/nether any of thy vowes whych thou vowest or thy frewyllofferynges or heue offerynges of thine handes: but thou must eate them before the Lorde thy God / in the place which the Lorde thy God hath chosen: both thou thy sonne & thy daughter, thy seruaūte & thy mayde & the Leuite ꝑ is within thy gates: & thou shalt reioyse before the Lorde thy God, in all that thou puttest thyne hande to.

Ecclc.vh.b. And* be ware that thou forsake not the Leuite as longe as thou lyuest vpon the erth.

If (when ꝑ Lorde thy God hath enlarged thy costes as he hath promysed the) thou saye I will eate flesh/because thy soule longeth to eate flesh: then thou shalt eate flesh/what so euer thy soule lusteth. If the place which the Lorde thy God hath chosen to put hys name there be to ferre frō the/then thou mayst kyll of thy oxen and of thy shepe which the Lorde hath geuen the as I haue commaunded the & thou mayst eate in thyne awne cytye what soeuer thy soule lusteth. Neuer the later/as ꝑ roo and the hert is eaten euen so thou shalt eate it: the* vnclcane & ꝑ clcane indifferētly thou shalt eate. But be strong ꝑ thou* eate not the blonde. For the blonde that is the life and thou mayst not eate ꝑ life with the flesh: thou mayst not eate it: but must powre it vpō ꝑ erth as water. Se thou eate it not therfore ꝑ it maye go well w the & wyth thy chyldren after the, when thou shalt haue done ꝑ which is ryght in the syghte of the Lorde.

D

*. Deut.xvij.b and.xvi.b. * But thy holye thinges which thou hast & thy vowes thou shalt take & go vnto ꝑ place which the Lorde hath chosen & thou shalt offer thy burnte offrynges both flesh and blonde vpon the alter of the Lorde thy God and the blonde of thyne offerynges thou shalt poure out vpon the alter of the Lorde thy God, and shalt eate ꝑ flesh. Take hede & beare al these wordes whych I cōmaunde the ꝑ it maye go well with the & with thy children after ꝑ for euer, when thou doest that whych is good & ryght in the syghte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacīōs before the, whether thou goest to conquere them/ & when thou hast conquered them/ and dwelt in their landes: Beware ꝑ thou be not taken in a snare after thē / after that they be destroyed before the, & that thou aske not after ther Goddes saynge: how dyd these nacyons serue their Goddes/ ꝑ I maye do so lykewyse: * Nay / thou shalt not do so vnto the Lorde thy God: for all abhomyna-

ryons whych the Lorde hateth dyd they vnto their Goddes. For they burnt both their sonnes and their daughters with fyre vnto their Goddes. But what soeuer I cōmaunde you that take hede ye do: and * put nought therto nor take ought therfrom.

* Iosue.i.b. Put nought to nor take ought awaye.

¶ The false prophete must be put to death. God prouyth ouer false by false myracles.

¶ The.xiij.Chapter.

If there a syse amonge you a prophete or a dreamer of dreames & geue ꝑ a sygne or a wonder, & that sygne or wonder whych he hath sayde come to passe & thē saye: let vs go after straūge Goddes which thou hast not knowē & let vs serue thē: herken not vnto ꝑ wordes of ꝑ prophete or dreamer of dreames. For the Lorde thy God tēpteth you to wete whether ye loue the Lorde youre God w all youre hertes & wyth all youre soules. For ye must walke after ꝑ Lorde youre God & feare him & kepe his cōmaundmētes & herkē vnto hys voyce & serue him & cleaue vnto him, And ꝑ prophete or dreamer of dreames shal dye for it because he hath spokē to turne you awaye from the Lorde youre God wlych brought you out of ꝑ lande of Egipte & delyuered you out of the house of bondage, to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

* God geueth vs his wordes confirmeth it with myracles for our welthe hath a true herte. We must take hede to the scripture / lest false prophetes or false myracles deceaue vs

If thy brother the sonne of thy mother or thine awne sonne or thy daughter of the wife that lieth in thy bosome or thy frende wlych is as thyne awne soule vnto ꝑ / entyce the secretly sayinge let vs go & serue straūge Goddes which thou hast not knowen nor yet thy fathers/ of ꝑ Goddes, of the people which are rounde about ꝑ / whether they be nye vnto the or farre of from the/ from the one ende of the lande vnto the other.* Se thou consente not vnto him nor herken vnto him: no let not thine eye pitie him nor haue cōpassion on hī/ nor kepe him secret/ but cause hī to be slaine Thine hande shalbe first vpō him to kyll him; & then the handes of all the people. And thou shalt stone hym wyth stones that he dye / because he hath gone about to thrust ꝑ awaye frō the Lorde thy God which brought the out of Egipte ꝑ house of bondage. And al Israel shall heare & feare and shal do no moare any soche wyckednesse as thys is / amonge them.

*. Deut.xvij.a.

If thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in that certen beynge the children of * Belial are gone out frō amōge you & haue moued ꝑ enhabiters of ther cite saying: let vs go and serue straunge Goddes wlych ye haue not knowen. Then seke & make serche and enquere dylygently. If it be true and the thinge

* Belial by interpretacion signifieth a myschefe or a sonne of wyll wyckednesse wherfore all myschevous wycked

and curſed ar that call the pouche of God of their neckes & will not obeye God/are called the chyldren of Belial or men of Belial. Iudicū.xix.f.and 1. Regum.x.c

thinge of a ſuertye that ſoch abhominacyon is wrought amōg you:then thou ſhalt ſmyte the dwellers of that citie with the edge of the ſwerde and deſtroye hit mercyleſſe and all ꝑ is therin, and cutt the very cattell therof with the edge of the ſwerde.And gether all ꝑ ſpoyle of hit in to ꝑ myddes of the ſtreates therof/ and burne with fire both the citie and all the ſpoyle therof euery whitte vnto the Lord thy God. And it ſhalbe an heape for euer & ſhall

Dnot be bylt agayne. And ſe that there cleaue nought of the damned thinge in thyne hande ꝑ the Lorde maye turne frō his ſcarce wrath and ſhewe the mercye and haue compaſſyon on the and multiplye the / as he hath ſworne vnto thy fathers: when thou haſt herkened vnto the voyce of the Lorde thy God/to kepe all his cōmaundmentes which I cōmaunde the thys dayc ſo that thou do ꝑ which is right in the eyes of the Lorde thy God.

¶ The.xiiij.Chapter.

¶ The maners of the gentyles may not be folowed. What beaſtes are cleane to be eaten & what not.

Are the* chyldren of the Lorde youre God, cut not youre ſelues nor make you any baldnes betwene the eyes for any mās deeth. For thou art an holy people vnto the Lorde thy God / and the Lorde hath choſen the to be a ſpeciall people vnto him ſelfe, of all ꝑ nacyons that are vpon the erth.

*. They are here called the chyldren of the Lorde becauſe a boue al other people of the worlde they were Indued with the gyftes and benifites of the Lorde Pſal.cxxxiij.a.

Ye ſhall eate no maner of abhominacyon These are the beaſtes which ye ſhall eate of: oxen ſhepe and gootes, hert / roo and bugle wyldegoote, vnicorne, oxīge and Camelion. And all beaſtes that cleaue the hoffe & ſlytte hit in to two clawes & chewe the cud/thē ye ſhall eate. Neuertheleſſe/theſe ye ſhall not eate of thē that chewe cud & of thē ꝑ deuyde & cleaue the hoffe:the camell / the hare & the conye.For they chewe cud, but deuyde not ꝑ hoffe:& therfore are vncleane vnto you:Alſo the ſwyne, for though he deuyde the hoffe yet he chewith not cud/and therfore is vncleane vnto you: ye ſhall not eate of the fleſh of thē nor touche the dead carkaſſes of them.

*.Leuit.xi.b. *These ye ſhall eate of all that are in the waters:All that haue fynnes and ſcales.And whatſoeuer hath not finnes & ſcales, of that ye may not eate/for ꝑ is vncleane vnto you.

B Of all cleane byrdes ye ſhal eate but theſe are they of which ye maye not eate:the egle/ ꝑ gothauke/the cormerāt/the ixion/ꝑ vultur the kyte after kynde, & all kynde of raucns/ the Oſtrich the nyghtcrowe, the kuckou the ſparouhauke & all her kynde/ꝑ litle oule/the great oule/the backe/the bytture/ the pye/ꝑ ſtorke/the heron/the Jay in hys kynde / the lapwynge/ꝑ ſwalowe.And al crepinge foules are vncleane vnto you & maye not be eatē of:but of all cleane foules ye maye wel eate.

Ye ſhall eate of nothynge that dyeth alone: ¶ But thou mayſt geue it vnto the ſtraunger that is in thy citie ꝑ he eate hit / or mayſt ſell hit vnto an Alīāt.For thou art an holy people vnto the Lorde thy God. Thou ſhalt not

*Lobe.xxij.f. *ſethe a kyd in his mothers mylche.

Thou ſhalt tythe all ꝑ encreaſe of thy ſeed that cometh out of the felde yere by yere.And thou ſhalt eate before the Lorde thy God in ꝑ place/which he hath choſen to make his name dwel there the tythe of thy corne/of thy wyne and of thyne oyle/and the firſt borne of thyne oxen & of thy flocke that thou mayſt learne to feare the Lorde thy God allwaye.

Deut.xij.c. * If the waye be to longe for the ſo ꝑ thou art not able to carre hit/because the place is to farre from the whych the Lorde thy God hath choſen to ſet his name there(for ꝑ Lorde thy God hath bleſſed the)then make it in money and take the money in thyne hande/& go vnto the place which the Lorde thy God hath chosen / & beſtowe ꝑ money on what ſoeuer thy ſoule luſteth after:of oxen ſhepe/wyne & good drynke / and of whatſoeuer thy ſoule deſyreth / & eate there before the Lorde thy God and be mery:bothe thou and thyne houſ holde and the Leuite that is in thy cytye. See D thou forſake not the Leuite, * for he hath neither parte nor enheritaunce with the.

*.Deut.x.b.& xviii.a.

* At ꝑ ende of thre yere, thou ſhalt bringe forth all the tythes of thine encreaſe the ſame yere & laye hit vp within thine awne cytye/ and the Leuyte ſhall come becauſe he hath neither parte nor enheritaunce with the/and the ſtraunger and the fatherleſſe and the wedowe which are wyth in thy cytye and ſhall eate and fyll them ſelues:that the Lorde thy God maye bleſſe ꝑ in all the workes of thine hand whych thou doeſt.

Deut.xxvi.c.

¶ The forgevenes of dettes in the ſeuenth yere. If the Iſraelites obey God they are promeſed that they ſhall not ſuffre powerte. How and after what maner we ought to lende.

¶ The.xv.Chapter.

At the ende of ſeuen yere thou ſhalt make a fre yere. And this is the maner of the fre yere, whoſoeuer lēdeth ought with his hande vnto his neyghboure, maye not axe hym agayne ꝑ which he hath lent of his neyghboure or of his brother:becauſe it is called the Lordes fre yere/ yet of a ſtraunger thou mayſt call it home agayne.But *that which thou haſt with thy brother thyne hande ſhall remytt & ꝑ in any wyſe that there be no begger amonge you. For the Lorde ſhall bleſſe the lande which ꝑ Lorde thy God geueth ꝑ an enheritaūce to poſſeſſe it:ſo that thou herken vnto the voyce of ꝑ Lorde thy God to obſerue & do all theſe cōmaundmētes which I cōmaunde you this daye:ye & then the Lorde thy God ſhall bleſſe

Eccle.xiij.a.

Deut.xxiv.b. the as he hath promysed the: and *thou shalt lende vnto many nacyons, and shalt borowe of no man, and shalt raygne ouer many nacyons but none shall raygne ouer the.

B When one of thy brethren amonge you is wared poore in any of thy cyties wythin thy lande which the Lorde thy God geueth the, se þ thou harden not thyne hert nor shet to thine hande frō thy poore brother: But oven thyne hande vnto hym & lende hym sufficiēt for hys nede which he hath. And beware that there be not a poynte of *Belial in thine hert that thou woldest saye. The seuenth yere the yere of fredome is at hande, & therfore it greue þ to loke on thy poore brother and geuest him nought & he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him & let it not greue thyne hert to geue. Because that for that thinge the Lorde thy God shall blesse the in all thy workes & in all that thou puttest thyne hande to. For the lande shal neuer be without poore. Wherfore I cōmaunde þ sayinge: opē thyne hande vnto thy brother that is ready and poore in thy lande.

a. A poynt of Belial here for the wycked and frowarde counsell of Belial.

C If thy brother an Hebrue sell him selfe to þ or an Hebruesse he shall serue the syx yere & the seuenth yere thou shalt let him go free frō the. And when thou sendest hym out free from the, thou shalt not let him go awaye emptye: but shalt geue him of thy shepe & of thy corne and of thy wyne, and geue him of that wherwith the Lorde thy God hath blessed the. And remembre that thou wast a seruaunte in the lande of Egypte, and the Lorde thy God deliuered the thence: wherfore I commaunde the thys thynge to daye.

But and yf he saye vnto the, I will not go awaye frō the, because he loueth the & thyne house & is well at ease with the. b Then take a naule and nayle his care to the doore & therwith & let him be thy seruaunte for euer and vnto thy mayde seruaūte thou shalt do lykewyse. And let it not greue thine eyes to lett him go out from the, for he hath bene worth a double hired seruaunte to the in his seruice vi. yeres. And the Lorde thy God shall blesse the in all that thou doest.

b. The entent of this lawe is to cause the to abhorre bōdage wherunto this open blame shulde driue them for God wyll not that the loue of any man shulde be drawen vnto hym then lyberte.

All the fyrstborne that come of thyne oxen & of thy shepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt do no seruyce wyth the fyrstborne of thy shepe: but shalt eate them before the Lorde thy God yere by yere in the place which þ Lorde hath chosen both thou & thine housholde. If there be any defaute therin, whether it be lame or blynde or what soeuer euell fauerednesse it hath thou shalt not offer it vnto the Lorde thy God: But shalt eate it in thine awne cite the vncleane and the cleane indifferētly as the roo and the hert. Only eate not the

c. Or whether thou be cleane or vncleane, & lyke wyse in the xv chapter b. & c. In the Hebrue is indifferēt in all the-

bleude therof, but poure it vpon þ grounde as water.

C Of Easter whytsontyde, the feast of tabernacles. what officers ought to be ordeyned.

C The.xvi.Chapter.

Kepe the moneth of *Abyb, and offer passeouer vnto the Lorde thy God. For in the moneth of Abib, þ Lorde thy God brought the out of Egypte by nyght. Thou shalt therfore offer passeouer vnto the Lorde thy God, and thepe & oxen in the place which þ Lorde shal chose to make hys name dwell there. Thou shalt eate no leuended bread therwith: but shalt eate therwith the bread of tribulacyon. vij. dayes longe. For thou camest out of þ lande of Egipt in haste, that thou mayst remēbre þ daye whē thou camest out of þ lāde of Egipte all dayes of thy life. And se that there be no leuēded bread sene in al thy coostes. vij. dayes longe, and that there remayne nothynge of the flesshe whych thou hast offered þ first daye at euen, vntyll the morynge.

a. Abib, that is of apryll when all thynges do springe of fresshe Exod. xxiij.b.

Thou mayst not offer passeouer in any of B thy cities which the Lord thy God geueth the But * in the place which the Lorde thy God shall chose to make his name dwell in, there thou shalt offer Passeouer at euen aboute þ goyng doune of the sonne, euen in the season þ thou camest out of Egipte. And thou shalt sethe & eate it in the place whych the Lorde thy God hath chosen, & departe on þ morowe & gett the vnto thy tente. Sixe dayes thou shalt eate swetebread, and the seuenth daye is for the people to come together to þ Lorde thy God, that thou mayst do no worke.

*Deut.xvij.b. & xvi.b.

Then reken the. vij. weekes & beginne to reke the. vij. weekes when the sykell beginneth in the corne, and kepe the feast of weekes vnto the Lorde thy God, that thou geue a free wil-offerynge of thyne hande vnto the Lorde thy God accordynge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou, thy sonne, thy daughter, thy seruaunte and thy mayde, & the Leuite þ is within thy b gates, and the straunger the fatherlesse & the wedowe þ are amonge you in the place which þ Lorde thy God hath chosen to make his name dwell there. And remēbre that thou wast a seruaunte in Egypte, & thou obserue and do these ordinaunces.

b. By gates is oft tymes vnderstande cyties Iust iudgement rule and gouernaunce as in this same chapter beneth in. d.

C Thou shalt obserue þ feast of tabernacles vii. dayes longe, after þ thou hast gathered in thy corne and thy wine. And thou shalt reioyse in that thy feast, both thou & thy sonne thy daughter, thy seruaūte, thy mayde, & Leuite, & straūger, the fatherlesse & the wedowe that are in thy cities. Seuē dayes thou shalt kepe holy daye vnto þ Lorde thy God in the

place

place which ỹ Lorde shall chose: for ỹ Lorde thy God shall bielle the in all thy frutes and in all the worckes of thyne handes/ & therfore shalt thou be glad. Thre tymes in ỹ yere shal all youre males appeare before ỹ Lorde thy God in the place which he shall chose: In the feast of swete bread/ in the feast of wekes & in the feast * of tabernacles. And they shall not appeare before ỹ Lorde emptie: but euery man with the gifte of his hande according to the biellynge of the Lorde thy God which he hath geuen the.

* Or bothes.

Judges.

Judges and officers thou shalt make the in all thy gates which the Lorde thy God geueth ỹ thorow out thy tribes: & let thē iudge ỹ people righteously. Wrest not the lawe nor knowe any persone nether take any rewarde: for gyftes blynde ỹ wyse & peruerte ỹ wordes of the ryghteous. But in all thynge folowe righteousnesse/ ỹ thou mayst lyue & enioye ỹ lande which the Lorde thy God geueth the.

Thou shalt plante no groue of what soeuer trees it be / nye vnto the altare of the Lorde thy God which thou shalt make the. Thou shalt sett the vp no pyller / which the Lorde thy God hateth.

¶ The payne and punyshement for Idolatrie. The doutefull sentence must be referred vnto the greate Judges. The punyshement of a rebeller or presumptuous withstander of the lawe. The Institucion of a kynge.

¶ The .xvii. Chapter.

Thou shalt offer vnto the Lorde thy God no ore nor shepe wherein is any defourmyte/ what soeuer euell = fauerednesse it be: for that is an abhominacion vnto the Lorde thy God.

If there be founde amonge you in any of the cytyes which ỹ Lorde thy God geueth ỹ man or woman that hath wrought wyckednesse in ỹ syghte of the Lorde thy God ỹ they haue gone beyonde his appoyntmēt/ so that they haue gone & serued straūge goddes and worshipped them whether it be the sonne or mone or any thinge cōtayned in heauē which I forbade, and it was tolde the and thou hast herde of it: then thou shalt enquere diligētly. And if it be true and the thynge of a suertye ỹ soche abhominacio is wrought in Israel then thou shalt bringe forth that mā or that woman which haue committed that wicked thinge/ * vnto the gates and shalt stone them with stones, and they shall dye. At the mouth of .ii. or .iii. witnesses shall he that is worthy of death dye: but at ỹ mouth of one witnesse he shall not dye. And the handes of the witnesses shalbe first vpon him to kyll him and afterwarde the handes of all the people: so shalt thou put wickednesse away from the.

* Openly in the gates & not secretly in prison. With lawful witnesse and not tormentinge them or makynge the sweare against them selues or forswere them selues.

If a mater be to harde for the in iudgemēt betwene bloud & bloud plee and plee, plage & plage in maters of strife within thy cities. Then aryse & get the vp vnto ỹ place which the Lorde thy God hath chosen/ and go vnto the preastes the Leuites/ & vnto the iudge ỹ shalbe in those dayes/ & aske / and they shall shewe the how to iudge. And se that thou do accordynge to that whych they of that place (which ỹ Lorde had chosen) shewe the/ & se ỹ thou obserue to do according to all that they enforme the. Accordynge to the lawe whych they teache the & maner of iudgemēt whych they tell the, se that thou do & ỹ thou * bowe not from that whych they shewe the / nether to the ryght hande nor to the lefte.

* Deut. v. a. Josue. i. b.

¶

And that mā ỹ will do presumptuously/ so that he will not herke vnto the preast that standeth there to ministre vnto the Lorde thy God or vnto the iudge shall dye: and so thou shalt put awaye euell from Israel. And all ỹ people shall heare and shall feare / & shall do no moare presumptuously.

When thou art come vnto ỹ lande which the Lorde thy God geueth the and enioyest it & dwellest therin: If thou shalt saye / I will set a kynge ouer me: lyke vnto all the nacios that are aboute me: Then thou shalt make him kynge ouer the/ whō the Lorde thy God shall chose. One of thy brethren must thou make kynge ouer the / and mayst not sett a straunger ouer ỹ which is not of thy brethrē But in any wyse lett hym not holde to many horses/ ỹ he bringe not the people agayne to Egypte thorow the multytude of horses/ for as moche as ỹ Lorde hath sayde vnto you: ye shal hence forth go no moare agayne that waye. Also he shall not haue to many wiues lest his hert turne awaye/ nether shall he gether him syluer and goulde to moch.

Kynges.

And when he is sett vpon the seate of hys kyngedome, he shall wryte hym out thys seconde lawe in a boke takynge a copye of the preastes the Leuites. And it shalbe with him and he shall reade therin all dayes of his lyfe that he maye lerne to feare ỹ Lorde his God for to kepe all ỹ wordes of thys lawe & these ordinaunces/ for to do thē: that his hert aryse not aboue his brethren and that he turne not from the commaundment: ether to the righte hand or to the lefte that both he & his childrē maye prolonge their dayes in his kyngdome in Israel.

¶ The Leuytes myght haue no possessions. Idolatrye must be stodde. The prophet Christ is promysed. The false prophet must be slayne & how he may be knowē.

¶ The .xviii. Chapter.

The Preastes the Leuytes/ all the tribe of Leui * shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate / but shall haue no

* Nume. xviii. c. Deut. x. b. and xxi. b. and xxiii. b.

h.iij. enherita-

enheritaūce amonge their brethren: ꝑ Lorde he is their enherytaunce / as he hath sayde vnto thē. And this is the dutie of the preastes of the people and of them that offer / whether it be oxe or shepe: They must geue vnto the preast / the shoulder and the two chekes & the mawe / the fyrst frutes of the corne / wyne & oyle / & ꝑ first of the shepe wherynge must thou geue him. For the Lorde thy God hath chosen him out of all the trybes to stande and to mi-
B nystre in the name of the Lorde: bothe hym & hys sonnes for euer. ¶ If a Leuite come out
☞ of any of thy cytyes or any place of Israel / wher he is a sorourner / & come wyth all the lust of his herte vnto the place which ꝑ Lorde hath chosen: he shall there minstre in ꝑ name of the Lorde his God as all his brethren the Leuites do which stande there before ꝑ Lord. And they shall haue lyke porcyons to eate / beside that wyche cometh to hym of the patrimonye of hys elders.

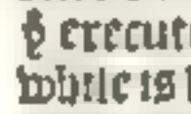
When thou art come in to the lande which the Lorde thy God geueth the / se that thou lerne not to do after ꝑ abhominacios of these nacyons. Let ther not be founde among you that maketh hys sonne or daughter to go thorow the fyre or that vseth* witchcrafte or a* chaldee out of dayes or that regardeth the flyȝg of fouls or a sorcerar, or a charmar or that coūceleth wyth spretis or a prophetiar or that* asketh the aduyse of the dede. For all that do soch thinges are abhomination vnto the Lorde: and because of these abhomynacyons the Lorde thy God doeth cast them out before the / be ꝑ are therfore wyth the Lorde thy God. For these nacyons which thou shalt conquere / herken vnto chalders oute of dayes and prophetyars. But the Lorde thy God permytteth not that to the.

The Lorde thy God wyll sterre vp a Prophete amonge you / euen of thy brethren like vnto me: & vnto hym ye shal herkē according to all ꝑ thou desyredest of the Lorde thy God in Horeb in the daye when ꝑ people were gathered sayinge: Let me heare the voyce of my Lorde God no moare / nor se thys greate fire any moare, that I dye not. And the Lord sayde vnto me: they haue well spoken / I wil rayse thē vp a prophett frō among their brethren lyke vnto the & wyll put my wordes in to his mouthe & he shall speake vnto thē all ꝑ I shall cōmaunde him. And whosoeuer wyll not herken vnto the wordes whych he shall speake in my name / I wil requyre it of hym.

But the prophete which shall presume to speake ought in my name whych I commaunded not to speake and he that speaketh in the name of straunge Goddes the same prophete shall dye. And yf thou saye in thine hert howe shall I knowe that whych the Lorde hath not spoken: When a prophete speaketh in the name of the Lorde / yt the thinge folow not nor come to passe / ꝑ is the thynge whych the Lorde hath not spoken. But the Pro-
phete hath spoken it presumptuously: be not afrde therfore of hym.

¶ The frawnchesed townes. The punyshement of hym that beareth false wytnesse.

¶ The.xix. Chapter.



When ꝑ Lorde thy God hath destroyed the nacyons whose lande ꝑ Lorde thy God geueth the / & thou hast con-
quered thē & dwellest in their cities and in their houses: thou shalt appoynte .iij. cities in the lande whych the Lorde thy God geueth the to possesse it: thou shalt prepare ꝑ waye & deuyde the costes of thy lande whych the Lorde thy God geueth ꝑ to enherett / in to .iij. partes ꝑ whosoeuer cōmytteth murther may flee thither. And thys is the cause of the slayer that shall flee thither and be saued: ¶ If he smyte his neyghboure ignorantly & hated him not in tyme passed: As whē a man goeth vnto the wood wyth hys neyghboure to hewe wood, & as his hande fetcheth a stroke with ꝑ axe, the head slypped frō the helue & smyteth his neighboure that he dye: the same shall flee vnto one of ꝑ same cities and be saued. Lest ꝑ executer of blonde folowe after the slayer while is hert is whote and ouertake hym, be-
cause the waye is longe and slee hym / & yet there is no cause worthy of death in hym, in as moche as he hated not hys neyghbour in tyme passed. Wherfore I cōmaunde ꝑ saying se that thou appoynte out .iij. cytyes.

And yf the Lorde thy God enlarge thy co-
stes as he hath sworne vnto thy fathers and geue the all the lande which he sayde he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to do them, which I commaunde the this daye that thou loue the Lorde thy God & walke in his wayes euer) thē thou shalt adde .iij. cities mo vnto those .iij. ꝑ innocēt blonde be not shed in thy lande which the Lorde thy God geueth the to enheret / & so blonde come vpō the. But and yf there be any man that hateth hys neyghboure and layeth awayte for hym & ryseth agaynst him & smyteth him ꝑ he dye / & fleeth vnto any of these cytyes. Then let the elders of hys cytye sende & fetche him thence & delyuer him in to the handes of the iustice of blonde / & he shall dye / Let thyne eye haue no pitie on him / & so thou shalt put awaye innocent blonde from Israel / & happye arte thou. Thou shalt not
D remoue thy neyghbours marke whych they of olde tyme haue sett in thyne enheritaūce ꝑ thou enherettest in the lande whych ꝑ Lorde thy God geueth the to entre it.

Deut. xix. a. Nume. xxxv. b. Josue. xx. a.

A

B

a Here are the wordes of māqueliyng one done wyttyngly & of set purpose / the other vnwyttyngly: for euē he that hytteth with the hande maye before God be no mā-
quellare: and a gayne he that is angrye and stryketh al-
though he hyll not wyth the hāde / cānot but be a man-
slear before God because he wyssheth hys neyghboure euyll. As it is sayde. 1. Johan iij. c.

☞ One witnesse shall not ryse agenst a mā in any maner trespace or synne/what soeuer synne a man synneth:* But at the mouthe of two witnesses or of .iij. witnesses shal al maters be tryed.

* Deut.xvij.b. Math.xviij.c. John.viij.c. ¶ Cor.xiij.a. 1.Tim.v.c. Hebr.x.c

If an vnrighteous witnesse ryse vp agēst a mā to accuse him of trespace: then let both the men which stryue together stande before the Lorde/before the preastes and the iudges which shalbe in those dayes, & let the iudges enquyre a good. And yf the witnesse be founde false and that he hath geuē false witnesse agenst hys brother then shall ye do vnto him as he had thought to do vnto his brother/and so thou shalt put euell away from the. And other shall heare & feare and shall henceforth comyt no more any soch wickednesse amōge you. And let thyne eye haue no compassyon/ but * life for life, eye for eye toth for toth/ hande for hand, and fote for fote.

Exod.xxi.c. Leuit.xxiiij.c. Daniel.xiij.g. Math.v.f.

¶ Who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes must they kyll.

¶ The.xx.Chapter.

When thou goest out to battel agēst thyne enemyes / and seest horses & charettes & people mo then thou/ be not afrede of thē, for the Lorde thy God is with the whiche brought ꝺ out of the lande of Egipte. And whē ye are come nye vnto battell / let the preast come forth & speke vnto the people & saye vnto thē: Heare Israel / ye are come vnto battell agenste youre enemyes/let not youre hartes faynte/ nether feare nor be amased nor adread of thē For the Lorde thy God goeth w̄ you to fighte for you agēst youre enemyes & to saue you.

And let the officers speake vnto ꝺ people sayinge: If any man haue bylt a new house and haue not * dedicate it let him go and returne to his house lest he dye in the battell/ & another dedicate it. And yf any man haue planted a vyneyarde & haue not made it co= men * /let him go & returne agayne vnto his house, lest he dye in the batell and another make it comē. And If any mā be betrauthed vnto a wyfe and haue not taken her, let him go & returne agayne vnto his house, lest he dye in the battell and another take her.

Dedicat: the Iewes I suppose halowed the as we do oure chyppes. * Comē: the .iij. first yeres the fruite myght not be eate the fourth it might be offred & the fyfte eate/ and that is to make it comē/to bringe it to the vse of the laye people.

And let the officers speake further vnto ꝺ people and saye. If any mā feare & be fayntehertted let him go and returne vnto his house lest his brothers hert be made faynte as well as his. And when the officers haue made an ende of speakynge vnto the people let them make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight agenst it/offre thē peace. And yf they answere the agayne peasably / and open vnto the/ then let all the people that is founde therin be tributaries vnto the and serue the. But & yf they will make no peace with the / then make warre agenste the citie and besege it. And when the Lorde thy God hath delyuered it in to thyne handes, smyte al ꝺ males therof with the egde of the swerde / saue the wemen and the chyldren and the catell & all that is in the cytye and all the spoyle therof take vnto thy selfe & eate the spoyle of thyne enemyes which the Lorde thy God geueth the. Thus thou shalt do vnto al the cyties whych are a greate waye of from the and not of the cities of these nacions. D

But in the cities of these nacions which ꝺ Lorde thy God geueth the to enherete / thou shalt saue alyue nothinge ꝺ breatheth. * But shalt destroye thē with out redemption both ꝺ Hethites the Amorites the Canamites ꝺ Pherezites the Heuites & the Iebusites as ꝺ Lorde thy God hath cōmaunded the/ ꝺ they teach you not to do after al their abhominacions which they do vnto their goddes / & so shulde synne agenst the Lorde youre God.

Deut.vij.a Josu.xi.c. and xij.c. and ix.c.

Whē thou hast beleged a citie longe tyme in makinge warre agēst it to take it/destroye not the trees therof/ ꝺ thou woldest thrust an axe vnto thē. For thou mayst eate of thē/and therfore destroy thē not. For the trees of the feldes are no men, ꝺ they myght come agenst the to besege the. Neuerthelater those trees which thou knowest that men eate not of thē thou mayst destroye & cutte them doune and make bolwerkes agenst ꝺ citie that maketh warre with the, vntyll it be ouerthrowne.

¶ The purgacion of hym that is founde dede & is not knowen how he was slayne. How we ought to take to wyfe her that is take in warre. The ryght of the fyrst begotten. The punnyshment of the sonne that is disobedyent to hys father and mother.

¶ The.xxi.Chapter.

If one be foūde slayne in ꝺ lād which the Lorde thy God geueth the to possesse it/and lyeth in the feldes: & not knowne who hath slayne him: Then let thyne elders and thy iudges come forth & mete vnto the cyties that are rounde aboute the slayne. And let the elders of that citie which is next vnto the slayne man/take an heyffer that is not laboured w̄ nor hath drawen in the yocke/and let them bringe her vnto a baleye where is nether earinge nor sowēge/ & strike of her head there in ꝺ baley.

Then let the preastes the sonnes of Leui come forth * for the Lorde thy God hath chosen them to minystre & to blesse in the name of the Lorde & therfore at their mouthe shall all strife & plage be tryed. And all the elders of the citie that is nexte to ꝺ slayne man shall washe their handes ouer the heyffer that is beheaded in the playne / & shall answere and saye: oure handes haue not shed this bloude

Deut.xviij.b. Eccli.xlv.b.

B

nether haue oure eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast delyuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen them. And so shalt thou put * innocēt bloud from the. whē thou shalt haue done ꝑ which is ryght in the syght of the Lorde.

* The Chald interprete him that sheddeth innocēt bloude

When thou goest to warre agaīst thyne enemies & the Lorde thy God hath delyuered them in to thyne handes & thou hast take thē captyue / and seyst amonge the captyues a bewtifull woman & hast a fantasye vnto her that thou woldest haue her to thy * wyfe.

* Here were they permytted to take a wyfe of the gentyles but fyrst to shaue her head & cut her nayles &c. which ceremony signifyeth that she should be instruct to cast away the wantonnesse, & superfluous dressyng with the delycate conuersacions of the gentyles, lest the carnall people of the Iewes shuld be in that space adhoure her. ¶ She continued in her olde maners.

Then bringe her home to thyne house and let her shaue her head & pare her nayles and put her rayment that she was taken in from her / and let her remayne in thine house & bewepe her father and her mother a moneth long & after that go in vnto her & marie her & let her be thy wyfe. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sell her for money nor make chevesaunce of her, because thou hast * humbled her. If a mā haue two wyues, one loued & another hated, and they haue borne him children, both the loued & also the hated. If the firstborne be the sonne of ꝑ hated: then whē he deuideth his goodes amonge his chyldren, he may not make the sonne of the beloued firstborne before ꝑ sonne of the hated which is in deade ꝑ firstborne: But he shall knowe the sonne of ꝑ hated for his firstborne & ꝑ he geue him dowble of all that he hath. For he is the fyrst of his strength / and to him belongeth the ryght of the firstborne shyppe.

* humbled her that is, ꝑ syre dyd ryght & gaue her by taking away her fathers coueytousnesse & goodes &c. as in the 21. verse.

If any mā haue a sonne that is stoburne & disobedient / that he will not herken vnto ꝑ voyce of hys father & voyce of his mother / & they haue taught him nurture / but he wolde not herken vnto thē: Then let his father & his mother take him and bringe hym out vnto ꝑ elders of that citie and vnto the gate of that same place / & saye vnto ꝑ elders of the citie. This oure sonne is stoburne and disobedict and will not herken vnto oure voyce he is a ryotter and a droncharde. Then let all the mē of that citie stone him with stones vnto death And thou shalt put euell away from the, & all Israel shall heare & feare. * If a mā haue cōmytted a trespace worthy of death & is put to death for it and hanged on tree: let not hys body remayne all nyghte vpon the tree, but burye hym the same daye. For * the curse of God is on him that is hanged. Defile not thy lande therfore, whyche the Lorde thy God geueth the to enherit.

Iosu. viii. k.

Galat. iij. c.

¶ What thou oughtest to do when thou fyndest thy neyghbours beast goyng a straye. A man shall not were womens clothyng or a womā manes clothyng. To weare a cote of woolle & of flare is also forbidde. The punnyshement of hym that accuseth a man vnrighteously: of an aduowtrer also & of hym that rauyssheth a mayde.

¶ The .xxij. Chapter.

If thou se thy brothers oxe or shepe go astraye / thou shalt not withdrawe I thy selfe frō thē: But shalt bringe thē home agayne vnto thy brother If thy brother be not nye vnto the or yf thou knowe him not / then bringe them vnto thyne awne house and lett them be with the / vntyll thy brother aske after them / and then delyuer him thē agayne. In like maner shalt thou do with his asse / with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde / and thou mayst not withdrawe thy selfe.

If thou se that thy brothers asse or oxe is fallen doune by ꝑ waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

a. Yt is not here forbidde but rather to ryse or succede to reparde / or to raise the ryme merely or to begile oure enemyes A woma may were an harnesse or brest mayles & contrary wise A man were a kelle therwith that they be not cought in a net. Remember dyd / that diuersite & disguysyng may be obserued of both sydes: leuyng no other wyse vnseemely.

* The woman shal not weare that whiche pertayneth vnto ꝑ man neyther shall a man put on womans rayment. For all that do so, are abhominacyon vnto the Lorde thy God.

If thou chaunce vpon a byrdes nest by the waye, in what tree it be or on the grounde whether they be yonge or egges, & the dāme sytting vpon the yonge or vpon the egges: Then shalt not take the * mother with the yonge. But shalt in any wyse let the dāme go and take the yonge, that thou mayst prospere and prolenge thy dayes.

When thou bildest a new * house, thou shalt make a batelment vnto the couffe, that thou lade not bloude vpon thyne house / yf any man fall therof.

* The houses be flat in those countreys.

Thou shalt not sowe thy vyneyarde with * diuerse seede. Lest thou haue ꝑ fruyte which thou hast sowē w the fruite of thy vyneyarde.

b Thou shalt not make other of it is lefte to tell no more but that in dealinge merchaundy with beastes we shulde learne mekenesse vnto oure neyghbours.

* with diuerse seede for then the one shulde hurte the other: so be maners & dealyng of men may not be dyuerse but symple acordable in opinions & not of contrary sectes & dyuerse doctrynes.

Thou shalt not * plowe with an oxe and an asse together. Thou shalt not weare a garment made of woolle and flare together.

* To not plowe with an oxe and an asse and not to were a garmēt of woollen & lynē do we cōme to the vnyte of ryght / and ꝑ is compounded in Leuit. xix. b.

Thou shalt put rybandes vpon the .iiij. quarters of thy vesture wherwith thou couerest thy selfe.

If a man take a wyfe & when he hath lyē with her hate her and laye shamefull thinges vnto her charge and bringe vp an euell name vpon her and saye: I toke this wyfe and when I came to her / I founde her not a mayde: Then let the father of the damsell and the mother bringe forth ꝑ tokens of the dāsels virginite vnto the elders of the citie, euen vnto ꝑ gate. And let the dāsels father saye vnto the elders I gaue my daughter vnto this man to wyfe and he hateth her: and lo he layeth shamefull thynges vnto her charge sayinge / I founde not thy daughter a mayde. And yet these are the tokēs of my daughters virginite. And let them spreade the vesture before the elders of the citie. Then let the elders of that cite take

that

that man ꝑ chastyce hym and mearce hym in an hundred sycles of syluer and geue thē vn-to the father of the damsell / because he hath brought vp an euell name vpon a mayde in Israel. And she shalbe his wyfe / and he may not put her awaye all his dayes. But and yf the thynge be of a suertie that the damsell be not founde a virgen / let them bringe her vn-to the doze of her fathers house ꝑ let the men of that cytie stone her ✠ stones to death / be-cause she hath wrought folye in Israel / to playe the whoze in her fathers house. And so thou shalt put euell awaye from the.

If a man be founde lyinge with a womā / that hath a wedded husbande / then let thē dye ether other of thē: both the mā that laye with the wyfe and also the wyfe: so thou shalt put awaye euell from Israel.

If a mayde be hādfasted vnto an husband / and then a man fynde her in the towne ꝑ lye with her / then ye shall bringe them both out vnto the gates of ꝑ same cytie ꝑ shall stone thē ✠ stones to death: The damsell because she cryed not beynge in the citie: And ꝑ mā / because he hath humbled hys neyghbours wyfe / ꝑ thou shalt put awaye euell frō the.

But yf a mā fynde a betrauthed damsell in the felde and forze her ꝑ lye with her: Then the man that laye with her shall dye alone / ꝑ vnto the damsell thou shalt do no harme: be-cause there is in ꝑ damsell no cause of death For as when a mā ryseth agenste his neygh-boure and sleyeth him, euē so is this matter. For he founde her in the feldes ꝑ the betrau-thed damsell cryed: but there was no man to succoure her. If a man fynde a mayde that is not betrauthed ꝑ take her ꝑ lye with her ꝑ be founde: Then the man that laye with her shall geue vnto the damsels father. l. sycles of syluer. And she shall be his wyfe / because he hath* ✠ humbled her, ꝑ he maye not put her awaye all his dayes.

* what humble signifieth here lobe Thym. b

No man shall take his fathers wyfe, nor vnhylle his fathers couerynge.

¶ What maner of men may not be admyt in to the churche. Pollucions that happe in the night. Warre

¶ The. xxiij. Chapter.

a. To come in-to the cōgrega-cyon is to haue office or myni-stracion amōg the congrega-cion: which no deformed per-son myght ha-ue: lest hys de-formytye shuld be an occasyon to despise the of-fyce or symp-

INe that is gelded or hath his pry-uye membres cutt of, * shall entre in to the cōgregacion of the Lord. And he that is borne of a comen womā shall not come in to the congregacyō of the Lorde / no in the tenth generacyon he shall not entre in to the congregacion of the Lorde. The Ammonites and the Moabites shall not come in to the congregacyon of ꝑ Lord no not in the tenth generacīō, no they shall neuer come in to the cōgregacion of ꝑ Lorde / because they met you not wyth brey and water in the waye when ye came out of Egypt, ꝑ because they hyred agenst the Ba-laam ꝑ sonne of Beor ꝑ interpreter of Me-sopotamia, to curse the. Neuertheles the Lorde thy God wolde not herken vnto Ba-laam / but turned the curse to a blessing vnto the / because the Lorde thy God loued the. Thou shalt neuer therfore seke that which is prosperouse or good for thē all thy dayes for euer. Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou ab-horre an Egyptian / because thou wast a straūger in his lande. The chyldren that are begotten of them shall come in to the cōgre-gacyon of the Lorde in the. xij. generacion.

When thou goest out with the host agenst thyne enemies / kepe ꝑ frō all wickednesse for ꝑ Lorde is emonge you. If there be any man that is vncleane by the reason of vnclennesse that chaunceth him by nyght / let him go out of the host and not come in agayne vntyll he haue washed him selfe with water before ꝑ euen: ꝑ then whē the sonne is doune / let hym come in to the host agayne. Thou shalt haue a place without the host whether thou shalt resorte to ꝑ thou shalt haue a sharpe poynte at the ende of thy ✠ wepon: ꝑ whē thou wylt ease thy selfe, dygge therwith and turne and couer that which is departed frō the. For the Lorde thy God walketh in thyne host to ryde the and to set thyne enemyes before the. Let thyne host be pure, that he se no vncleane thynge amonge you and turne from you.

✠ b If so the po-lycers must be hidde in some-bye places to kepe the cleane / moch more in cytees and to-wnes. If soche a thyng / which of it selfe is not euell / must be soberly seene to: what sin-guler prouy-syō ought ther to be hadde that no ope whore-domme / aduow-tre / thefte / pol-lyng / extorcion ꝛc. were vsed

c. There be now many that despyse no better rentes.

Thou shalt not delyuer vnto his master ꝑ seruaunt which is escaped from hys master vnto the. Let him dwell ✠ the euen amonge you in what place he himselfe lyketh best, in one of thy cyties where it is good for hym, ꝑ vexe him not. ✠ There shalbe no whore of ꝑ daughters of Israel / nor whorekeper of the sonnes of Israel. Thou shalt nether bringe the hyre of an whore nor ꝑ pryce of a dogge in to the house of the Lorde thy God, in no maner of vowe, for euen both of thē are ab-homination vnto the Lorde thy God.

✠ Thou shalt be no vsurer vnto thy bro-ther, nether in money nor in fode nor in any maner thyng that is lent vpō vsurye. Vnto a straunger thou mayst lende vpō vsurye / but not vnto thy brother / that the Lord thy God may blesse ꝑ in all ꝑ thou settest thyne hād to in the land whether thou goest to cōquere it.

* When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely requyre it of the, and it shalbe synne vnto the. If thou shalt leue vo-wynge, it shalbe no synne vnto the: but that which is once gone out of thy lyppes / thou must kepe and do / accordynge as thou hast vowed vnto the Lorde thy God of a frewyll which thou hast spoken with thy mouth.

* Nume. xxx. Eccli. v. Ba-ruch. vi. b.

When thou comest in to thy neyghbours vyneyarde/thou mayst eate grapes thy belifull at thyne awne pleasure: but thou shalt put none in thy bagge.

When thou goest in to thy neyghbours corne. * thou mayst plucke ȳ eares w̄ thyne hande/but thou mayst not moue a sycle vnto thy neyghbours corne.

* Matth.xij.a

¶ Deuozcement is permytted. He that is newly maryed shall not be compelled to go to warre. The remnaunt of corne must be left vnheruest for the pooze.

¶ The.xxiij.Chapter.

When a man hath taken a wyfe and maryed her / yf she fynde no fauoure in his eyes/ because he hath spied some vnclēnesse in her. Then let him wryte her a bylle of deuozcemēt and put it in her hāde & sende her out of his house

a Matth.v.c & xix.a

Jeremie.iij.a

*If whē she is departed out of his house/ she go and be another mans wyfe & the seconde husbonde hate her & wryte her a letter of deuozcement & put it in her hande & sende her out of his house: oz yf the seconde man dye which toke her to wyfe / her first man which sent her awaye maye not take her agayne to be hys wyfe / in as moche as she is defyled. For that is abhomynacion in the syght of ȳ Lozd: ȳ thou defyle not the land with synne/ which ȳ Lozd thy God geueth ȳ to enheret.

b Deut.xxv.b

*When a mā taketh a newe wyfe/he shall not go a warrefare nether shalbe charged w̄ any busynesse: but shalbe fre at home one yere & reioyse with hys wyfe which he hath taken. *No man shall take the nether oz the vpper mylstone to pledge, for then he taketh a mans lyfe to pledge If any man be founde stealynge any of his brethren the childzen of Israel, & maketh chaffraunce of hym oz selleth him/ ȳ these shall dye. And thou shalt put euell awaye frō the. Take heade to thy selfe as concernynge the plage of leprosye/ that thou obserue dyligētly to do accordyng to all that the preastes the Leuites shall teache the, as I commaūded them so ye shall obserue to do. Remembze what the Lozde thy God dyd vnto Mir Jam by the waye, after that ye were come out of Egypte.

c Whether the nether or vpper mylstone is required any thinge which is necessarily required to grynde or dryue it by the mouth/ which serueth hym for his lyfe/ he may not receyue take frō him/ in especiall his craft & occupacion wherō he getteth his lyfe/ for he that taketh that taketh away his lyfe. ¶ Whether some more cruell debtour may be compelled to paye his dett with double dampnes. One/ that his mill stone as well in the meane tyme. Another/ that he is constrayned to come further in dres other warfe or to sell his necessary goodes with out which he cannot lyue/ to make payment.

* Leuit.xxv.c. Tobie.iij.c Eccle.xxj.c

If thou lende thy brother any maner coure / thou shalt not go in to hys house to fetche a pledge: but shalt stande without & ȳ mā to whō thou lendest shall bryng the the pledge out at the doze. ¶ Furthermoze yf it be a poze body go not to slepe w̄ hys pledge but delyuer hym the pledge agayne by ȳ the sonne go doune & let him slepe in hys awne rayment and blesse the.

And it shalbe ryghteousnes vnto ȳ before ȳ Lozde thy God. * Thou shalt not defraude an hyred seruaunte that is nedye and pooze/ whether he be of thy brethzē oz a straunger that is in thy lande with in thy cyties. Geue him his hyze thē same daye / and lett not the sonne go doune theron. For he is nedye and therwith susteyneth hys lyfe / lest he crye agenst the vnto the Lozd and it be synne vnto the. The fathers shall not dye for the chyldzen nor the chyldzen for ȳ fathers: but euery man shall dye for his awne synne.

* Deut.xxij.c

* Hynder not the ryght of the straūger nor of the fatherlesse/ nor take wedowes rayment to pledge. But remembze that thou wast a seruaunte in Egypte/ and how the Lozd thy God delyuered the thence. Wherfoze I commaunde the to do this thinge.

D

When thou cuttest downe thyne hernesse in the felde & hast forgotte a shefe in the felde thou shalt not go agayne and fett it: But it shalbe for the straunger, the fatherlesse & the wedowe/ that the Lozd thy God maye blesse the in all the wozkes of thyne hande. When thou beatest doune thyne olyue trees thou shalt not make cleane riddaūce after the: but it shalbe for ȳ straunger, the fatherlesse & the wedowe. And whē thou getherest thy vyneyarde/ thou shalt not gether cleane after the: but it shalbe for the straūger/ the fatherlesse & the wedowe. And remēbze that thou wast a seruaunte in the land of Egypte: wherfoze I commaunde the to do this thinge.

¶ The punnyshment of offendars. The lawe of restyng seed to the bzother that is dead. Measures and weyghtes.

¶ The.xxv.Chapter.

If there be stryfe betwene men / let thē come vnto the lawe, & let ȳ iudges iustifie the righteous & condemne the trespaser. And yf ȳ trespaser be wozthy of stryppes/ then let the iudge cause to take him doune & to beate him before his face accozdynge to his trespace vnto a certayne nombze * xl. stryppes he shall geue him & not passe: lest yf he shulde exceade & beate him aboue that w̄ many stripes thy bzother shuld appere vngoodly before thyne eyes.

* Therfoze had S. Paul no mo at any tyme. ij. Coz. xi.f.

B

* Thou shalt not mosell ȳ oxe that treadeth out the corne.

* 1. Cozin.ix.a. 1. Timo.v.c.

When bzethzen dwell togethez and one of them dye and haue no childe/ the wyfe of the deed shall not be geuen out vnto a straūger: but hir bzother in lawe shall go in vnto her & take her to wife & marie her. And the eldest sonne which she beareth / shall stande vp in the name of his bzother which is * deed, that his name be not put out in Israel.

But and yf the man wyll not take his syster in lawe, then let her go to ȳ gate vnto ȳ elders & saye: My bzother in lawe refuseth to stirre vp vnto his bzother a name in Israel/ he will not marie me. Then let ȳ elders of his cytye call vnto him and comen w̄ him.

* So that he shulde be the childe of the bzother that deed was/ & not his that gate him.

If the

If he stande & saye: I wyll not take her/ then let his syster in lawe go vnto him in the presence of the elders and loose his showe of his fote & spyt in his face & answere & saye. So shall it be done vnto that man that wyll not ¶ bylde his brothers house. And his name shal be called in Israel/ the vnshoedhouse.

If when men stryue to geather/ one wyth another/ the wyfe of the one runne to / for to rydd her husbande out of the handes of hym & smyteth him and put forth her* hande & take hym by the secrettes: cut of her hand, and lett not thyne eye pytie her.

a. God wyll that a woman be moare shamefast then ether to receyue the seate of a man in feyghtynge or to touche that mebre

¶ Thou shalt not haue in thy bagge two maner of weyghtes, a greate & a small: nether shalt thou haue in thyne house diuerse measures a great & a small. But thou shalt haue a perfect and a iust measure: that thy dayes maye be lengthed in the lande which the Lord thy God geueth the. For all that do suche thynges & all that do vnryght / are abhomynacion vnto the Lorde thy God. Remembre what Amalech dyd vnto the by the waye after thou camest out of Egypte/ he mett the by the waye and smote the hyndmost of you/ all that were ouer laboured and dragged by hynde/ whē thou wast faynted & werye / & he feared not God. Therfore when the Lorde thy God hath geuen the reast from all thyne enemyes rounde aboute in the lande which the Lorde thy God geueth the to enheret and possesse: se that thou put oute the name of Amalech from vnder heauen/ and forget not.

¶ The fyrst frutes and tythes to the Leuites/ fatherlesse, wedowes and straungers.

¶ The .xxvi. Chapter.

When thou art come in to the lande which the Lorde thy God geueth the to enherit & shalt enioyed it and dwellest therin: *take of the fyrst of all the frute of the erthe / whych thou hast brought in out of the lande the Lorde thy God geueth the and put it in a maunde & go vnto the place which the Lord thy God shall chose to make hys name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto hym I knowledge this daye vnto the Lorde thy God/ that I am come vnto the contre wheych the Lorde sware vnto oure fathers for to geue vs.

*Exodi. xxiij. c and. xxxiij. d

And the preast shall take the maunde out of thyne hande / and sett it doune before the aulter of the Lorde thy God. And thou shalt answere and saye before the Lorde thy God: The* Syrias wolde haue destroyed my father, and he went doune into Egypte and sojourned there wyth a fewe folcke and grewe there vnto a nacyon greate, mightie and full of people. And the Egyptyans vexed vs and troubled vs, & laded vs with cruell bondage. And we cryed vnto the Lorde God of oure fathers / and the Lorde hearde oure voyce & loked on oure aduersyte, labour & oppressyon. And the Lord brought vs out of Egypt with a myghtie hande & a stretched out arme & in great terreblenesse and with signes and wonders. And he hath brought vs in to this place and hath geuen vs this lande that flowyth wyth mylke & honye. And nowe loo, I haue brought the fyrst frutes of the lande wheych the Lorde hath geuen me. And set it before the Lorde thy God & worshyp before the Lorde thy God and reioyse ouer all the good thynge which the Lorde thy God hath geuen vnto the and vnto thyne house, bothe thou the Leuite and the straunger that is amonge you.

* The Chald. interpre. readeth/ The Syrian went aboute to destroye my father, and thys meaning (as some it purpose) taban/ of whom Gene. xxxi. The. iiij. my father left or forsoke Syria. The comē translacyon readeth / the Syrian did pursequute my father/ signifying as some interpretate / that Syria the contrey of their fathers bad perished and thrust them out.

When thou hast made an ende of tythynge all the tythes of thyne encrease the thyrde yere/ the yere of tythynge: and hast geuen it vnto the Leuyte/ the straunger / the fatherlesse and the wedowe/ and they haue eaten in thy gates and fylled them selues. Then saye before the Lorde thy God: I haue brought the halowed thynges out of myne house/ & haue geuen them vnto the Leuite, the straunger/ the fatherlesse and the wedowe accordynge to all the commaundmentes wheych thou cōmaundest me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten therof in my mournynge nor taken awaye therof vnto any vncleannesse/ nor spente therof aboute any dead corse; but haue herkened vnto the voyce of the Lorde my God, and haue done after all that he commaunded me/ loke doune frō thy holy habitacyon heauē, and blesse thy people Israel & the lande which thou hast geuen vs (as thou sware vnto oure fathers) a land that floweth wyth mylke and honye.

This daye the Lorde thy God hath commaunded the to do these ordinaūces & lawes kepe them therfore & do them with all thyne herte and all thy soule. * Thou hast sett vp the Lorde thys daye to be thy God and to walke in his wayes & to kepe hys ordinaunces his commaundementes and hys lawes and to herken vnto hys voyce. And the Lorde hath sett the vp thys daye / to be a seuerall people vnto him (as he hath promysed the) and that thou kepe his commaundementes & to make the hye aboue all nacyōs which he hath made in prayse in name and honoure: that thou mayst be an holy people vnto the Lord thy God, as he hath sayde.

* Or thou hast caused to be vnder that the Lorde thy God maye be vnto the for thy God. Or as my will be made be the to saye/ that is/ he was the cause that thou shuldest saye/ that the Lorde shulde be vnto the for thy God.

¶ An aultare must be bylded before they go ouer Iordan. The blessynges in the hyll Garizim. The Curses in the hyll Ebail.

¶ The .xxvij. Chapter

And

AND Moses with ỳ elders of Israel cõmaunded ỳ people sayinge: kepe all the cõmaundementes whych I cõmaũde you this daye. * And whẽ ye be come ouer Jordan vnto ỳ lande whych the Lorde thy God geueth the/ set vp greate stones and playster them wyth playster/ and wryte vpon thẽ all the wordes of this lawe/ whẽ thou arte come ouer: ỳ thou mayst come in to ỳ lande which the Lord thy God geueth the: a land that floweth with mylke & honye as the Lord God of thy fathers hath promessed the. Whẽ ye be come ouer Jordan se that ye set vp these stones whych I cõmaũde you this daye in mount Ebal/ & playster thẽ with playster. And there bylde vnto the Lorde thy God, * an altare of stones and se thou lyfte vp no yron vpon them: But thou shalt make the altare of ỳ Lord thy God of rough stones and offer burntofferynges theron vnto the Lorde thy God. And thou shalt offer peaceofferynges and shalt eate there and reioyse before the Lord thy God. And thou shalt wryte vpon the stones all the wordes of thys lawe/ manyfestly and well.

*Iosue.viij.a.

*Exodi.xx.d.

And Moses wyth ỳ preastes the Leuites spake vnto all Israel sayinge: take hede and heare Israel, thys daye thou art become the people of the Lorde thy God. Herkẽ therfore vnto the voyce of the Lorde thy God & do his cõmaundemẽtes & his ordinaunces which I cõmaunde you thys daye. And Moses charged the people the same daye saying. These shall stande vpon mount Garizim to bleste the people/ when ye are come ouer Jordan: Symeon/ Leui/ Juda/ Isachar/ Joseph and Ben Jamin. And these shall stande vpõ mõũt Eball to curse: Ruben/ Gad/ Aser/ Zabulon/ Dan & Nephthalt. And ỳ Leuites shall begynne & saye vnto all the men of Israel with a loude voyce.

¶ *Cursed be he that maketh any carued ymage or ymage of metall, an abhominacyõ vnto the Lord / the worke of the handes of ỳ craftesman) and putteth it in a secret place: and all ỳ people shall answere & saye Amen.

*Exodi.xx.a.

*Cursed be he ỳ curseth hys father or hys mother/ and all the people shall saye Amen.

*Exodi.xxi.b.

Cursed be he ỳ remoueth his neyghbours marcke and all the people shall saye Amen.

Cursed be he that maketh ỳ blynde go out of his waye/ & all the people shall saye Amẽ.

*Deut.xxiiij.c

*Cursed be he that hyndreth the ryght of ỳ straunger/ fatherlesse and wedowe/ and all the people shall saye Amen.

Cursed be he that lyeth wyth hys fathers wyfe because he hath opened hys fathers couerynge/ and all the people shall saye Amen.

Cursed be he that lyeth wyth any maner beast/ and all the people shall saye Amen.

Cursed be he ỳ lyeth wyth his syster whether she be the daughter of hys father or of hys mother/ and all the people shall saye Amen.

D

Cursed be he that lyeth wyth hys mother in lawe, and all the people shall saye Amen.

Cursed be that smyteth hys neyghbeure secretly, and all the people shall saye Amen.

*Cursed be he ỳ taketh a reward to slee innocẽt bloude, & all ỳ people shall saye Amẽ.

*Exod.xxiij.c. Deut.xxvij.b.

Cursed be he that mayntayneth not all the wordes of this lawe to do them / and all the people shall saye Amen.

¶ The promyses of the blessynges vnto them that regarde the commaundementes: and the curses to the contrarye.

¶ The.xxviij. Chapter.

IF *thou shalt herkẽ diligẽtly vnto the voyce of the Lorde thy God/ to obserue & to do all his cõmaundementes whych I commaunde the this daye. The Lord wyll set ỳ on hye aboue all nacyõs of the erth. And all these blessinges shall come on the and ouer take the / yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes / blessed shalbe the frute of thy body/ the frute of thy grounde and the frute of thy catell/ the frute of thyne oxen/ & thy flockes of shepe / blessed shall thyne aulmery be and thy store. Blessed shalt thou be/ both when thou goest out/ and blessed when thou comest in. *The Lorde shall smyte thine enemyes that ryse agenst the before thy face They shall come out agenst the one waye / & flee before the seuen wayes. The Lorde shall cõmaunde the blessynge to be with the in thy store houses & in all that thou settest thyne hande to/ & wyll bleste the in the lande which the Lorde thy God geueth the.

*Deut.xxviij.a.

*Deut.vij.a.

The Lorde shall make ỳ an holye people vnto him selfe/ as he hath swore vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacyõs of the erth shall se ỳ thou arte called after the name of the Lorde/ and they shalbe afeerde of the. And the Lorde shall make the plẽtuous in goodes, in the frute of thy body / in the frute of thy catell and in the frute of thy grounde/ in the lande whych the Lorde sware vnto thy fathers to geue the.

*Deut.xxvi.b.

*The Lorde shall open vnto the his good treasure/ euen the heauen/ to geue rayne vnto thy lande in due season and to bleste all the labourrs of thyne hãde. And thou shalt lende vnto many nacyõs / but shalt not nede to borowe thy selfe. And the Lord shall set the before and not behynde / & thou shalt be aboue only and not beneth: yf that thou herkẽ vnto the cõmaundementes of the Lorde thy God which I cõmaunde the this daye to kepe and

B

to do

a. To bowe vnto the ryght hãde is to adde to the woorde of God / And to bowe vnto the lefte is to take awaye / as in the p;oucrbe.

to do them. And se that thou a bowe not from any of these wo;des which I cõmaunde the this daye ether to the ryght hande o; to the lefte / that thou woldest goo after straunge goddes to serue them.

But and yf thou wylt not herken vnto the voyce of the Lo;de thy God to kepe and to do all his commaundementes and o;dinaunces which I commaunde the this daye: then * all these curses shall come vpon the & ouertake ẏ: Cursed shalt thou be in ẏ towne / & cursed in the felde / cursed shall thyne aumery be & thy sto;e. Cursed shall the frute of thy body & the frute of thy lande be & the frute of thyne oxen & the flockes of thy shepe. And cursed shalt thou be when thou goest in & whẽ thou goest out. And the Lo;de shall sende vpõ the curssynge / goynge to nought & cõplaynyng in all that thou settest thyne hande to whatsoeuer thou doest: vntyll thou be destroyed & b;ought to nought quyckely / because of the wickednesse of thyne inuenciõs in that thou hast fo;saken the Lo;de. And the Lo;de shall make the pestilence cleaue vnto the / vntyll he haue cõsumed the from the lande whether thou goest to entoye it. * And the Lo;d shall smyte the with swellynge / with feuers / heet / burnynge / wetherynge / with smytynge and blastynge. And they shall folowe the vntyll thou perysshe.

* And the heauẽ that is ouer thy head shalbe b;asse / & the erthe that is vnder the yrõ. And ẏ Lo;de shall turne the rayne of ẏ land vnto powder & dust: euen from heauen they shall come doune vpon the / vntyll thou be b;ought to nought. And ẏ Lo;d shall plage the before thyne enemyes: Thou shalt come out one waye agenst them / and flee seuen wayes before thẽ / & shalt be scattered amõge all ẏ kingdomes of ẏ erthe. And thy carkesse shalbe meate vnto all maner foules of the ay;e and vnto the beastes of the erthe, and no man shall fraye them awaye.

* And the Lo;de wyll smyte the with the botches of Egypte and the emo;odes / scalle & maũgynesse / that thou shalt not be healed therof. And the Lo;de shall smyte the wyth madnesse / blyndnesse & dasynge of herte. And thou shalt grope at none dayes as the blynd gropeth in darkenesse / and shalt not come to ẏ ryght awaye. And thou shalt suffre wro;ge only & be polled euermo;e / and no mã shall soker the / thou shalt be betrawyched vnto a wyfe and another shall lye with her. * Thou shalt bylde an house and another shall dwell therin. Thou shalt plante a vyneyarde / and shalt not make it comen. Thyne ox shalbe slayne before thyne eyes / and thou shalt not eate therof. Thyne asse shalbe violently takẽ awaye ouẽ before thy face / and shall not be restored the agayne. Thy shepe shalbe geuẽ vnto thyne enemyes / and no mã shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacyon / and thyne eyes shall se and dasle vpon them all daye longe / but shalt haue no mighte in thyne hãde. The frute of thy lande and all thy labourers shall a nacyon which thou knowest not / eate / and thou shalt but suffre violence only & be oppressed alwaye: that thou shalt be cleane beside thy selfe fo; the syghte of thyne eyes which thou shalt se.

The Lo;de shall smyte the wyth a myscheuous botche in the knees & legges / so ẏ thou canst not be healed: euen from the sole of the fote vnto the toppe of the head.

* The Lo;d shall b;inge both the and thy kynge which thou hast sett ouer the / vnto a nacyon which nether thou no; thy fathers haue knowne / and there thou shalt serue straũge Goddes: euẽ wodd & stone. And thou shalt go to waste & be made an ensample / & a testynge stocke vnto all nacyons whether ẏ Lo;d shall carye the. Thou shalt carie moch seed out in to the feld & shalt gether but lytle in: fo; ẏ grehoppers shall destroye it. Thou shalt plante a vyneyarde & dresse it, but shalt nether d;ynke of the wyne nether gether of the grapes / fo; ẏ wormes shall eate it. Thou shalt haue olyue trees in all thy costes / but shalt not be anoynted with ẏ oyle / fo; thyne olyue trees shalbe roted out. Thou shalt gett sonnes and daughters / but shalt not haue them: fo; they shalbe caryed awaye captiue. All thy trees and frute of thy lande shalbe marred with * blastynge.

The straungers ẏ are amonge you shall clyme aboue the vp on hye, and thou shalt come doune beneth alowe. Ye shall lende the & thou shalt not lende him / he shalbe before and thou behynde.

Moreouer all these curses shall come vpõ the & shall folowe the and ouertake the / tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lo;de thy God / to kepe his cõmaundmentes and o;dynaunces wbych he commaunded the / and they shalbe vpon the as * miracles and wonders & vpon thy seed fo; euer. And because thou seruedest not the Lo;de thy God wyth ioyfulnesse and with a good herte fo; the abundaunce of all thinges therfo;e thou shalt serue thyne enemye which ẏ Lo;de shall sende vpon the: in hunger and thyrst in nakednesse and in nede of all thynge: & he shall putt a yocke of yron vpon thyne necke / vntyll he haue b;oughte the to nought.

And the Lo;d shall b;inge a nacyon vpõ the from a farre / euen from the ende of the wo;lde, as swyfte as an egle flyeth: a nacyon whose

a Deut. xxvi. b. Leuit. xxvi. b. Deut. xxviii. b. Leuit. xxvi. c. Deut. xxviii. d. Leuit. xxvi. b. Baruch. i. d. Daniel. ix. c. Leuit. xxvi. b. Deut. xxviii. b. Deut. xxviii. d. Deut. xxviii. c. Deut. xxviii. d. Deut. xxviii. d. Deut. xxviii. d

whose tonge thou shalt not understande: a harde fauoured nacyon which shal not regarde the person of the olde nor haue cõpassyon on the yõge. And he shall eate ꝑ frute of thy lande and the frute of thy catell vntill he haue destroyed the: so that he shall leaue the nether corne/wyne/ nor oyle/ nether the encrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in/in all thy cuties/ vntyll thy hye ꝑ stronge walles be come doune wherin thou trustedest/throrow all the lande.

¶ And he shall besege the in all thy cytyes throrow out all thy lãde which the Lord thy God hath geuen the.

*.iiij.Reg vi.f Thren.iiij.b Baruch.ij.a

* And thou shalt eate the frute of thyne awne bodye: the flesh of thy sonnes and of thy daughters which the Lorde thy God hath geuen the, in that straytenesse ꝑ sege wherwith thyne enemye shall besege the. so that it shall greue the mã that is tender and exceadynge delycate amonge you / to loke on hys brother and vpon hys wyfe that lyeth in hys bosome/ꝑ on the remnaunte of his chyldren which he hath yet lefte for feare of geuynge vnto any of them of the flesh of his chyldren/ which he eateth / because he hath nought lefte hym in ꝑ straytenesse ꝑ sege wherwith thyne enemyes shall besege ꝑ in al thy cities.

Yee and the woman that is so tender ꝑ delycate amonge you ꝑ she dare not aduẽture to sett the sole of her foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbande that lyeth in her bosome and on her sonne ꝑ on her daughter: euẽ because of the afterbyrthe / that is come out from betwene her legges / ꝑ because of her chyldren which she hath borne / because she wolde eate them for nede of all thynges secretly in the straytenesse ꝑ sege wherwith thyne enemye shall besege the in thy cyties.

If thou wilt not be dyligent to do all the wordes of this lawe that are written in this boke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde wyll smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuaunce and with euell sekenesses and of lõge duraũce. Moreouer he wyll bryng vpõ the all the diseases of Egypt which thou wast afrayed of, and they shall cleaue vnto the. Therto all maner sekenesses and all maner plages which are not wrytten in the boke of this lawe, wyll ꝑ Lorde bryng vpõ the vntyll thou be come to noughte. And ye shalbe lefte fewe in nombre / where before ye were as the * starres of heauen in multitude: because thou wouldest not herken vnto the voyce of the Lorde thy God.

*Deut.x.b

*Jere.xxxi.e.

¶ 6 *And as the Lorde reioyced ouer you to do you good ꝑ to multyplye you: euẽ so he wyll reioyce ouer you, to destroye you ꝑ to bryng you to nought. And ye shalbe wasted from of ꝑ land whether thou goest to enioye hit. And the Lorde shall scatter the amonge all nacyõs from the one ende of the worlde vnto ꝑ other and there thou shalt serue straunge goddes/ whych nether thou nor thy fathers haue knowne: euen wodd and stone.

And amonge these nacyons thou shalt be no small season/ and yet shalt haue no reste to the sole of thy foote. For the Lorde shall geue the there a trembleynge herte ꝑ dasyng eyes ꝑ sorowe of mynde. And thy lyfe shall hãge before the ꝑ thou shalt feare both daye and nyghte ꝑ shalt haue no trust in thy lyfe. In the morenyng thou shalt saye, wolde God it were nyght. And at nyght thou shalt saye/ wolde God it were morenynge: for feare of thyne herte which thou shalt feare, and for ꝑ syghte of thyne eyes which thou shalt se.

And the Lord shall bryng the in to Egypt agayne with shyppes, by the waye which I bade the that thou shuldest * se it no moare. And there ye shalbe solde vnto youre enemies, for bondmen and bondwemen: and yet no man shall bye you.

*Exod.xiij.a

¶ The people are exhorted to obserue the cõmaundements/for the consyderacion of benefytes receaued: which yf they breake they are threatned to be plaged.

¶ The.xxix.Chapter.

THese are ꝑ wordes of the appoyntmẽt which the Lorde cõmaunded Moses to make with the chyldren of Israel in the lande of Moab/ beside ꝑ appoyntmẽt which he made with thẽ in Horeb. And Moses called vnto all Israel and sayde vnto them: Ye haue sene all ꝑ the Lorde dyd before youre eyes in the lande of Egypt vnto Pharao ꝑ vnto al his seruauntes/ ꝑ vnto all his lande/ and the greate temptacyons which thyne eyes haue sene and those greate myracles ꝑ wonders: ꝑ yet the Lorde hath not geuẽ you an herte to perceaue / nor eyes to se/ nor eares to heare vnto this daye.

*Exod.xiij.a

*Deut.viij.a

* And I haue led you.xl. yere in the wyldernesse: ꝑ youre clothes are not waxed olde vpõ you/ nor are thy shoes waxed olde vpõ thy fete. Ye haue eaten no bread nor dronke wyne or stronge drynke: that ye myghte knowe/ howe ꝑ he is the Lorde youre God.

B

*And at the last ye came vnto this place/ ꝑ Sehon the kyng of Hesbon and Og kynge of Basan came out agẽst you vnto battell/ and we smote them and toke their lande and gaue it an heritaunce vnto the Rubenites and Gadites ꝑ to the halfe tribe of Manasse

*Nume.xxi.f ꝑ Deut.xxx.a

Kepe therfore ꝑ wordes of this appoyntmẽt and do them / that ye maye vnderstande all

that

* Deut.xij.a. that ye ought to do.* Ye stande here this daye euery one of you before ye Lorde youre God: both the heades of youre tribes/ youre elders/ youre officers & all the men of Israel: youre chyldren/ youre wyues and the straunger that are in thyne hoste/ from ye hewer of thy wodd vnto ye drawer of thy water: ye thou shuldest come vnder the appoyntment of the Lorde thy God/ & vnder hys othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him selfe / & that he maye be vnto the a God, as he hath sayde vnto the & as he hath swore vnto thy fathers Abraham/ Isaac and Jacob.

¶ Also I make not this bonde and this othe with you only: but both with him ye standeth here with vs this daye before the Lorde oure God/ and also with him that is not here with vs this daye. For ye knowe how we haue dwelt in the lande of Egypte / and how we came thorow the myddes of ye nacyons which we passed by. And ye haue sene their abhominacions and their idolles: wod: stone/ syluer and golde which they had.

Lest there be amonge you man or woman kynred or tribe ye turneth awaye in his hert this daye from the Lorde oure God/ to goo & serue the goddes of these nacions: & lest there be amonge you some roote that beareth gall and wormwod / so that when he heareth the wordes of this curse/ he bielde him selfe in hys hert sayinge. I shall haue peace. I will therfore worke after the lust of myne awne herte, that the * dronke may perish with the thyrste. And so the Lorde wyll not be merceptull vnto hym, but then the wrath of the Lorde & his gelousye, smoke agenst that man/ & all the curses that are written in this boke light vpon hym / and the Lorde do out hys name from vnder heauen and separate hym vnto euell out of all the tribes of Israel accordynge vnto all the curses of ye appoyntement that is writte in the boke of this lawe.

So that the generacion to come of youre chyldren that shall ryse vp after you and the straunger that shall come from a ferre lande/ saye when they se the plages of that lande/ & the diseases wherwith the Lorde hath smytte it how all the lande is burnt vp wyth bremstone & salt / & ye it is nether sowne nor bereth/ nor any grasse groweth therin/ after the ouerthrowing of Sodome/ Gomer/ Adama and Zeboim: which the Lorde ouerthrewe in his wrath and angre.

And then shall all nacyons also saye: * wherfore hath the Lorde done of this facion vnto this lande? O how fearle is this great wrath? And men shall saye: because they lefte the testament of the Lorde God of their fathers which he made with them/ when he brought

* By this is signified that before the wicked teacher & the dyscyple which receaueth euell doctryne, wolde repent together. Some exemple that the dronckenes maye be put to the thyrste. Do. D. that drunckennesse maye be put to thyrst.

the out of the lande of Egypt. And they went & serued straunge goddes & worshipped the: goddes which they knewe not and which had geue the nought. And therfore the wrath of the Lorde waxed whote vpon that lande to bringe vpon it all the curses that are writte in this boke. And the Lorde cast them out of their lande in angre / wrath and greate furyousnesse/ and cast the in to a straunge lande/ as it is come to passe this daye. The secrettes of the Lorde oure God * are opened vnto vs and oure chyldren for euer, that we do all the wordes of this lawe.

* That is/ the Lorde hath opened vnto vs his wyll before all other people.

¶ The worde of God is not farre from the that seke for it/ but in their mouthes and hertes.

¶ The.xxx.Chapter.

When all these wordes are come vpon the whether it be the blessynge or the curse which I haue set before the/ yet yf thou turne vnto thyne hert amonge all the nacyons whether ye Lorde thy God hath thrust the/ & come agayne vnto the Lorde thy God & herken vnto his voyce accordynge to all ye I comaunde the this daye: both thou & thy chyldren w all thyne herte & all thy soule: Then the Lorde thy God wyll turne thy captiuite & haue compassion vpon the & goo & fet the agayne from all the nacyons/ amonge which the Lorde thy God shall haue scatered the. Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gether the and from thence fett the and bringe the in to the lande which thy fathers possessed/ & thou shalt enioye it. And he wyll shewe the kyndnesse and * Deut.x.a. multiplye the aboue thy fathers.* And the Lorde thy God wyll circumcyse thyne hert & the hert of thy seed for to loue the Lorde thy God with all thyne hert & all thy soule/ that thou mayst lyue.* And the Lorde thy God * Psal.lix.b. will put all these curses vpon thyne enemies & on them that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and do all his commaundementes which I commaunde the this daye And the Lorde thy God wyll make the plenteous in all the workes of thyne hande & in the frute of thy bodye/ in ye frute of thy catell & frute of thy lande & in ryches.* For ye Lorde * Jere.xxxij.a. wyll turne agayne and reioyse ouer the todo the good/ as he reioysed ouer thy fathers: yf thou herken vnto the voyce of the Lorde thy God/ to kepe his commaundementes & ordynaunces which are wrytten in the boke of this lawe/ yf thou turne vnto the Lorde thy God with all thyne hert and all thy soule.

* For the commaundement which I commaunde the this daye is not separated from ye, nether farre of. It is not in heauē ye thou

* Rom.x.b.

readest

neadeth to saye: who shall go vp for vs to heauen/and fet it vs / that we maye heare it and do it: Nether is it beyonde ye see: that thou shuldest saye: who shall go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is very nye vnto the: euen in thy mouth and in thyne hert/that thou do it.

Beholde I haue set before you thys daye lyfe and good/death and euell: in that I commaunde the this daye to loue the Lorde thy God & to walke in his wayes & to kepe hys cõmaundementes/his ordynaunces and his lawes: that thou mayst lyue & multiplye / & that the Lorde thy God maye bleſſe the in the lande whether thou goest to possesse it.

D But & yf thyne herte turne awaye so that thou wylt not heare: but shalt goo astraye & worshipe straunge goddes and serue thẽ / I pronounce vnto you this daye/that ye shall surely perysh and that ye shall not prolonge youre dayes vpõ the land whether thou passest ouer Jordan to go and possesse it.

*.Deut.ix.b. and.xxx.g. *I call to recorde this daye vnto you heauẽ and erth that I haue set before you lyfe and death/blessynge & curssynge: but chose lyfe/ that thou & thy seed maye lyue / in that thou louest ye Lorde thy God /herkenest vnto his voyce and cleauest vnto hym. For he is thy lyfe & the lengthe of thy dayes/ ye thou mayst dwell vpon the erth which the Lorde sware vnto thy fathers: Abraham / Isaac & Jacob to geue them.

¶ Moses beyng readye to dye ordereth Josue to rule the people in his steade. This boke Deuteronomye is wrytten and layde in the tabernacle beside the arche The Leuytes are charged to reade hit to the people.

¶ The.xxxi.Chapter.

AND Moses went and spake these wordes vnto all Israel & sayde vnto them. I am an hũdred .xx. yere this daye / & can nomoare go a out & in. Also the Lorde hath sayd vnto me/ thou shalt not goo ouer this Jordan. The Lorde youre God he wyll go ouer before the and he wyll destroye these nacyons before the / and thou shalt conquere thẽ. And Josua he shall go ouer before the / as the Lorde hath sayde. And the Lorde shall go vnto them as he dyd to Sehon & Og kynges of the Amorites & vnto their landes which kinges he destroyed And when the Lorde hath delyuered them to the/se that ye do vnto them accordynge vnto all the commaundmentes whych I haue cõ-
B maunded you. Plucke vp youre hartes and be stronge/dreade not nor be aferde of them: for the Lorde thy God hym selfe will go with the/& wil nether let the go nor forsake the.

a. To go mand oute is to exercyse the offyce of a mynistre & leader of the: as christ sayth of the ministers and pastoures. Johan.x.a.

And Moses called vnto Josua and sayde vnto hym in the sighte of all Israel*. Be stronge & bolde / for thou must go with thys people vnto the lande whych the Lorde hath sworne vnto their fathers to geue them/and thou shalt geue it them to enherete. And the Lorde he shall go before the and he shall be with the / and wyll not let the go nor forsake the/feare not therfore nor be discomforted. And Moses wrote thys lawe and delyuered it vnto ye preastes the sonnes of Leui which * bare the arcke of the testamẽt of the Lorde and vnto all the elders of Israel / and commaunded them sayinge. * At the ende of.bii. ¶ yere, in the tyme of the fre yere, in ye feast of the tabernacles, when all Israel is come to apeare before the Lorde thy God/in ye place which he hath chosen: se that thou reade thys lawe before all Israel in their eares Gether the people together: both men / wemen and childrẽ & the straungers that are in thy cities that they maye heare/lerne & feare the Lorde youre God/& be diligẽt to kepe all ye wordes of this lawe / and that their chyldren whych knowe nothinge maye heare & lerne to feare ye Lorde youre God/as longe as ye lyue in ye lande whether ye go ouer Jordã to possesse it.

*.Numer.xix.b.

9.Deu.xxi.viij.a.

D And ye Lorde sayde vnto Moses. Beholde thy dayes are come/that thou must dye. Call Josua and come and stande in the tabernacle of witnesse/that I maye geue hym a charge. And Moses and Josua went and stode in the tabernacle of witnesse. And ye Lorde apeared in the tabernacle: euẽ in the pyler of ye cloude And the piler of the cloude stode ouer ye dore of the tabernacle. And the Lorde sayde vnto Moses: beholde / thou must slepe wyth thy fathers, and this people wyll go a whorynge after straunge Goddes of the lande whether they go and wyll forsake me and breake the appoyntement which I haue made with thẽ And then my wrath will ware whote agenst them and I will forsake them and wil b hyde my face from thẽ, and they shalbe consumed. And when moch aduersyte and tribulacyon is come vpon them, then they wyll saye: because oure God is not amonge vs these tribulacions are come vpõ vs. But I will hyde my face that same tyme for all the euels sake whych they shall haue wrought in that they are turned vnto straunge Goddes.

b. To hyde hys face is as moch as not to heare & to take away the tokens of hys kyndnesse as wold be grueth no care to vs for oure prayers nor be worth vs any token of loue but setteth before oure eyes grenouse afflyctions and euen verye death. As in Job.xix.b.& Micha.iij.b.

Now therfore write ye this songe, & teache it the chyldren of Israell and put it in their mouthes ye this songe maye be my witnesse vnto the children of Israel. For when I haue brought them in to the lande which I sware vnto their fathers that runneth wyth mylke and honye then they wyll eate and fyll them selues & ware fatt and turne vnto straunge Goddes and serue them and raile on me and breake my testament. And then when moch mysche & tribulacion is come vpon them this songe shall answere before them/and be a wytnesse

a wytnesse. It shall not be forgotten out of ỹ mouthes of their seed: for I knowe their imaginacyon which they goo aboute euen now before I haue brought them in to the lande which I sware. And Moses wrote this songe the same season, and taught it the chyldren of Israel. And the Lord gaue Josua ỹ sonne of Nun a charge & sayde: *be bolde & stronge for thou shalt bringe the chyldren of Israel in to the lande whych I sware vnto them / & I will be with the.

a Josue.i.b
iij. Reg.ij.a

When Moses had made an ende of wrytyng out of the wordes of this lawe in a boke vnto the ende of them / he commaunded the Leuites which bare the arcke of ỹ testamẽt of the Lorde sayinge: take the boke of this lawe and put it by the syde of the arcke of ỹ testamẽt of the Lord youre God / & lett it be there for a wytnesse vnto the. I for knowe thy stubburnesse and thy stysse necke: beholde whyle I am yet a lyue wyth you this daye / ye haue bene disobedient vnto ỹ Lorde: and how moch more after my death.

Gather vnto me all the elders of youre trybes / & youre officers / that I maye speake these wordes in their eares & call heauẽ and erth to recorde agenst thẽ. For I am sure ỹ after my death / they will vtterly marre thẽ selues and turne from the waye which I cõmaunded you / & tribulacion wyll come vpõ you in ỹ latter dayes. When ye haue wrought wickednesse in the sight of the Lorde to prouoke him with the workes of youre handes. And Moses spake in the eares of all the cõgregacion of Israel the wordes of this songe / vnto the ende of them.

¶ The song of Moses. He gothe vp vnto the toppe of Abarim to se the lande of promisse.

The.xxxij. Chapter.

A a. The Prophetes customably / when they speake with a feruent affeccion / do speake vnto thynges that haue no lyfe / as thoughe they spake to men / as in Esai. the.xxxix. And here Moses thynkyng that the chyldren of Israel wold not earnestly heare hym / and that he shulde lose hys labour willeth yet heauen and erth to beare hym ỹ to

Geare O heauẽ / what I shall speake and hear O erth the wordes of my mouth. My doctryne droppe as doeth the rayne, & my spech fowe as dothe the dewe / as the mysellynge vpon the herbes & as the droppes vpon the grasse. For I will call on the name of the Lorde: Magnifye the myght of oure God.

He is a b rocke and perfecte are his deades / for all his wayes are with discrecion. God is faythfull & without wickednesse, both righteous and iuste is he.

The frowarde and ouerthwarte generacion hath marred them selues to himward & are not his sonnes for their deformities sake. Doest thou so rewarde the Lorde? O foolish nacion and vnwyse. Is not he thy father and thyne owner: hath he not made the & ordeyned the? Remembre the dayes that are past: consydre the yeres from tyme to tyme. Aske thy father and he will shewe the / thy elders and they will tell the. When ỹ most hyghest gaue the nacions an enheritaũce / & diuided the sonnes of Adam he put the borders of ỹ nacions fast by the multytude of the chyldren of Israel.

For the Lordes parte is his folke / and c Jacob is the porcion of his enheritaunce.

He founde him in a desert land, in a voyde grounde & a roryng wyldernesse. He led him aboute & gaue him vnderstandinge / & kepte him as the aple of his eye.

As an egle that stereth vp her nest and flotereth ouer her yonge, he stretched oute his wynges and toke him vp & bare him on his shoulders. The Lorde alone was his guyde, and there was no straunge God with hym.

He sett him vp vpon an hye lande, and he ate the encrease of the feldes. And he gaue him honye to sucke oute of the rocke / & oyle out of the harde stone. With d butter of kyne & mylcke of the shepe / with fatt of the lambes and fat ramnes and he gootes with fat kydneyes and with whete. And of the bloude of grapes thou dronckest wyne.

And Jesurun warred fat and kycked. Thou wast fat thycke and smothe. And he let God goo that made him and despysed the rocke ỹ saued him. They angred him with straunge Goddes and with abhominacyons prouoked him. They offered vnto fell deuels and not to God / & to Goddes which they knewe not & to newe Goddes that came newly vp which their fathers feared not. Of the rocke that begat the thou arte vnmyndefull & hast forgotte God that made the. And when the Lord sawe it / he was angre because of ỹ prouokynge of his sonnes and daughters.

And he sayde: I wyll* hyde my face from them & wyll se what their ende shall be. For they are a frowarde generaciõ and chyldren in whom is no fayth. They haue angred me with that which is no God / & prouoked me wyth their vanyties.* And I agayne wyll angre them wyth them which are no people / and wyll prouoke them wyth a folysh nacyon. *For fyre is kyndled in my wrath / and shall burne vnto the botome of hell. And shall consume the erth wyth her encrease / & sett a fire the botoms of the mountaynes. I wyll heape myscheues vpõ thẽ & wyll spende all myne arowes at them.

Burnt wyth hungre & cõsumed with heate and with bitter pestilence.* I will also sende the teeth of beastes vpon them and poyson serpentes, without forth / the swerde shall robbe them of their chyldren: and wythin in the chamber / feare: both younge men and younge wemen and the sucklynges with ỹ men of grayheades. I haue determened to skatter them thorowout the worlde, and to

b. Rock. God is called a Rock / because he ỹ hym selfe is stronge / & sure / & to whom we ought to flye for succour / & to trust to, & a perfect comforte to the sure & faythfull / & in which are hyd & grounded all the promyses of God, are vnmouable & stedfast / & neuer fayle nor be ouerthrowen / but stande for euer & nott to lye.

d. To brake the honye or his flouddes of the rocke & hony the frome euell & let the haue the fruicyon of the goodnes / as in Salomon. c

e. By these thynges name ly / are sygnyfyed all maner of bountifulnesse & all goodnesse thynges as it is sayd in the psal. xxiij.

* Luke also in the xxvi.d.

* Rom.x.b

* Jeremie.xv.c

Jeremie.v.b. Joel.i.a

make awaye the remembraunce of the from amonge men. Were it not that I feared the rayling of their enemyes/lest their aduersaries wolde be prowde & saye: oure hye hande hath done all these workes & not the Lorde.

For it is a nacyon that hath an vnhappye forcast/ and hath no vnderstädinge in them: I wolde they were wyse and vnderstode this & wolde consyder their later ende.

Howe it cometh ye one shall chace a thousande/ and two put ten thousande of them to flyghte: excepte their rocke had solde the/ and because the Lorde had delyuered them.

For oure rocke is not as their rocke/ no though oure enemyes be iudge. But their vynes are of the vynes of Sodom/ and of the feldes of Gomorra. Their grapes are grapes of gall/ and their clusters be bytter.

Their wyne is the poyson of dragons/ and the cruell gall of aspes. Are not soch thynges layde vp in store with me/ and sealed vp amonge my treasures: *Vengeaunce is myne and I wyll rewarde: their fete shall slyde/ when ye tyme cometh. For the tyme of their destruccyon is at hande/ & the tyme that shall come vpon them maketh haste.

*Rom.xij.d. Hebr.x.f.

For the Lorde wyll do iustyce vnto hys people/ & haue compassion on his seruauntes. For it shalbe sene ye their power shall fayle/ & at the last they shalbe prysoned & forsaken.

And it shalbe sayd: where are their Goddes and their rocke wherin they trusted?

The fatt of whose sacrifyces they ate and drancke the wyne of their drynckeoffynges/ let them ryse vp and helpe you and be youre protection.

Se now howe that I/ I am he/ and that there is no God but I. I can kyll and make alyue/ and what I haue smyten that I can heale: nether is there ye can delyuer any man oute of my hande.

For I wyll lyfte vp myne hand to heauē/ and wyll saye: I lyue euer.

If I whett the edge of my swerde/ & myne hāde take in hāde to do iustyce/ I wyll shewe vengeaunce on myne enemyes and wyll rewarde them that hate me.

I wyll make myne arowes dronckē with bloude/ and my swerde shall eate flesh of the bloude of the slayne and of the captyue and of the bare head of the enemye.

f. Here recytethe he. iij. plages of the swerde/ that many shalbe slayne/ that they shall be leade captyue/ & brought in to bondage/ & that their head shuld become bare/ that is/ their kyngdom and prysthode shuld be taken awaye frō the. g. To eest. sye the worde is to preache the worde & therfore is the worde called a testymonye or witnesse Psal. cxvij. b

Prayse ye hethen his people/ for he wyll auenge the bloude of his seruauntes & wyll auenge him of his aduersaries/ and wylbe mercyfull vnto the lande of his people.

And Moses went & spake all the wordes of this songe in the eares of the people/ both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel/ then he sayde vnto them. Sett youre hertes vnto all the wordes which I testifye vnto you this daye: that ye commaunde the vnto youre chyldren, to obserue and do all the wordes of this lawe. For it is not a vayne worde vnto you: but it is youre lyfe & thorow this worde ye shall prolonge youre dayes in the lande whether ye go ouer Iordan to conquere it.

And the Lorde spake vnto Moses the selfe same daye sayinge: get the vp in to thys moūtayne Abarim vnto mount Nebo/ which is in the lande of Moab ouer agenst Jericho. And beholde the lande of Canaan whych I geue vnto the chyldren of Israel to possesse. And dye in the mount which thou goest vpō/ and be geathered vnto thy people: As Aaron thy brother dyed in moūte Hor & was gethered vnto his people For ye trespased agaynst me amōge the childrē of Israel at ye waters of stryfe/ at Cades in the wildernesse of Zin: because ye sanctified me not amonge ye childzen of Israel. Thou shalt se the land before the, but shalt not goo thyther vnto the lande which I geue the chyldzen of Israel.

¶ Moses dying blesseth all the tryues of Israel.

¶ The xxxiij. Chapter.

This is the blessyng wherwith Moses Gods man blessed the chyldzen of Israell before hys death saying: The Lord came frō Sinai & shewed his beames from Seir vnto them/ & apeared glorioussly from mount Pharan/ and he came with thousandes of sayntes and in his ryght hāde a lawe of fyre for the. How loued he ye people: *All his saynts are in hys hande. They ioyned them selues vnto thy fote and receaued thy wordes. Moses gaue vs a lawe which is the enherytaunce of the cōgregacion of Jacob. And he was in Israel kynge when he geathered the heades of the people and the trybes of Israel to geather.

*Sapien.iij.a

Ruben shall lyue and not all not dye: but his people shalbe few in nombre. This is the blessynge of Juda. And he sayde. heare Lorde the voyce of Juda and brynge hym vnto hys people: let his handes fyght for hym: but be thou his helpe agaynst his enemyes.

And vnto Leui he sayde: *thy perfectnesse and thy light be after thy mercyfull mā whō thou tēptedest at Masah wyth whom thou stryuedest at ye waters of strife. He ye sayeth vnto his father and mother. I sawe hym not and vnto his brethren I knewe not/ and to his sonne I wolde not: for they haue obserued thy wordes and kepte thy testament. They shall teache Jacob thy iudgementes & Israel thy lawes. They shall put cens before thy nose & whole sacrifyces vpon thyne altare. Blesse Lorde their power & accept ye workes of their handes: smyte the backes of them that

* That is let thy prestes of fyre be happye and fortunate before God & men. by prayer teachynge and good ensample geuynge as it was in Moses

B This is the light & perfectnesse/ which Moses put i the breast lappe of iudgemēt Exo. xxviij. c. & Num. xxvij. d. The Chald. interpr. reasoneth with perfectnesse & light in stede of thom the man that was sounde holye.

that ryse agaynst the and of them that hate them: they ryse not agayne.

Vnto Benjamin he sayde. The Lordes derlynge shall dwell in saffetye by hym and kepe him selfe in the hauen by hym contynually, & shall dwell betwene his shoulders.

C And vnto Joseph he sayde; blessed of the Lorde is his lande with the goodly frutes of heauen, with dewe and wyth sprynges that lye beneth: and with frutes of ỹ encrease of the sonne & with rype frute of the monethes, & with the toppes of mountaynes that were from the begynnynge and with the dayntes of hylles that last euer & wyth goodly frute of the erth and of the fulnesse therof.

And ỹ good wyll of him ỹ dwelleth in the * bushe shall come vpon the head of Joseph and vpon the toppe of the head of hym that was separated from amonge his brethren: his bewtie is as a fyrstborne ore and his hornes as the hornes of an vnycorne. And with thē he shall pushe the nacions to gether, euē vnto the endes of the world. These are ỹ many thousandes of Ephraim and the thousandes of Manasses.

* Exod.iij.a.

D And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge out, and thou Isachar in thy tentes. They shall call the people vnto the hyll and there they shall offer offerynges of ryghteousnes. For they shall * sucke of the abundance of the see and of treasure hyd in the sande.

* That is they shall haue abundaunce of ryches what of marchaundyse cōmyng by see, and of metalles of the erthe.

And vnto Gad he sayde: blessed is the * rowmmaker Gad. He dwelleth as a lion and caught the arme and also the toppe of the head. He sawe his begynnynge, that a parte of the * teacher * was hyd there and came wyth the heades of the people, and executed the ryghteousnes of the Lorde and hys iudgementes wyth Israell.

* Rowmemaker because with warre he made roume: for he was a valyaunt warryer.

* Or (as some will) lawgiuer

And vnto Dan he sayde: Dan is a lyons whelpe he shall sowe from Basan.

* The childinterpr. was buryed there.

And vnto Nephthali, he sayde: Nephthali he shall haue abundāce of pleasure & shalbe fylled with the blessynge of the Lorde & shall haue his possessions in the southwest.

And of Aser he sayde: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethren and shall dyppe his fote in oyle: Yeron and brasse shal hange on thy showes and thyne age shalbe as thy youth.

☞ Why Solmō is left oute there appeareth no cause, that is cuyde and worthye to be beleued.

☞ There is none lyke vnto the God of Israel: he that sytteth vpon heauen shalbe thyne helpe, whose glorye is in the cloudes, that is the dwellynge place of God from the begynnynge and from vnder the armes of ỹ worlde: he hath cast out thyne enemyes before the and sayde: destroye. And Israel shall dwell in saffetye * alone. And the eyes of Jacob shall loke vpon a lande of corne & wyne

a. In saftey alone. lobe Numer.xxiij.b.

meareouer hys heauē shall droppe vi dewe. Happye art thou Israell, who is lyke vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thy glorye. And thyne enemyes shall hyde them selues from the / and thou shalt walke vpon their hye hilles.

vpō this worde To dwell by him selfe.

C Moses dyeth. Israell wepeth. Josua succedeth in Moses roume.

C The.xxxiiij. Chapter.

AND Moses wēt from the feldes of Moab vp into moūt Nebo which is the toppe of Phasgah ỹ is ouer agaynst Jericho. And ỹ Lorde shewed hym all the lande of Galaad euen vnto Dan, & all Nephthali & ỹ lande of Ephraim & Manasse, and all the land of Juda: euē vnto the vtmost see, & the south & the region of ỹ playne of Jericho ỹ cyte of paulmetrees euen vnto Zoar. And the Lorde sayde vnto him. * This is the lande which I sware vnto Abraham, Isaac and Jacob sayinge: I wyll geue it vnto thy seed. I haue shewed it ỹ before thyne eyes: but thou shalt not goo ouer thyther.

B * Gene.xij.b. and.xv.b.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab at the commaundemēt of the Lord. And he buryed him in a valey in the lāde of Moab beside Beth Peor: but no man wyst of his sepulchre vnto this daye. And Moses was an hundred and.xx. yere olde when he dyed / and yet hys eyes were not dym nor hys chekes abated. And the chyldrē of Israel wepte for Moses in the feldes of Moab.xxx.dayes. And the dayes of weppynge and mournynge for Moses were ended.

C

And Josua the sonne of Nun was full of the spirite of wysdome: * for Moses had put his hande vpon him. And all the chyldren of Israel herkened vnto him & dyd as the Lord commaunded Moses. But there arose not a prophet sence in Israel lyke vnto Moses / whom the Lorde knewe face to face / in all the myracles and wonders which the Lorde sent hym to do in the lande of Egypte / vnto Pharao and all his seruauntes and vnto all his lande: and in all the mightye deades & greate terrible thynges which Moses dyd in the sight of all Israel.

* Numeri.xxvij.b.

D

C The ende of the fyfth boke of Moses.

The boke of Josua

¶ The Lorde courageth Josue to invade the lande of promesse/and cõmaundeth him contynually to reade deuteronomye.

¶ The fyrst Chapter.

AFter the death of Moses the seruaunt of the Lorde: the Lorde spake vnto Josua the sonne of Nun Moses mynyster saying: Moses my seruaunt is dead. Now therfore vp & goo ouer Jordan / bothe thou & all this people/ vnto the lande the which I geue vnto the children of Israel. * All the places that the sooles of youre fete shall treade vpon / haue I geuen you/ as I sayde vnto Moses: from the wyldernes and this Libanon vnto the great ryuer Euphrates: and all the lande of the Hethites / euen vnto the great see towarde the goyng doune of the sonne/ shalbe youre coostes. There shall not a mã be able to withstande the all the dayes of thy lyfe. *For as I was with Moses so will I be w the* & will nether leaue the/ nor forsake the. B * Be strong and bolde: for vnto thys people shalt thou deuide the land which I sware vnto their fathers to geue them.

Aboue all thing be strong and harden thy selfe/ to obserue & to do/ accordyng to all the lawes which Moses my seruaunt cõmaunded the.* Tourne therfrõ nether to ỹ right hand/ nor to the lefte: that thou mayste haue vnderstandynge in all thou takest in hande *let not the boke of this lawe departe out of thy mouthe: But recorde therin daye & nyght ¶ that thou mayst be circumspect to do accordyng to all that is written therin. For then shalt thou make thy waye prosperouse/ and then thou shalt haue vnderstãdyng. Beholde. I haue sayde vnto the/ be stronge and bolde: nether feare/ nor dreade. For the Lorde thy God is with the whether so euer thou goest.

Then Josua cõmaunded the officers of ỹ people sayinge. Goo thorowe the myddes of the hoste/ and cõmaunde the people sayinge/ prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan/ to goo & enioye the lande which the Lorde youre God geueth you to possesse it.

And vnto the Rubenites/ Gadites / and halfe the trybe of Manasses spake Josua sayinge: Remember that which Moses the seruaũt of the Lorde cõmaunded you saying. the Lorde youre God hathe geuen you reast/ and hathe geuen you this lande. Lett youre wyues youre children / and youre catell remayne in the lande which Moses gaue you D on thys syde Jordan: But goo ye before

* Deut.xi.c.
* Deut.xxxi.b
* Josue.xvi.b
* Exo.xxiii.b
B
* Deut.xxxi.b
Iosue.i.c.d.
* Deut.vi.d.
* Deut.xvii.d.
¶
* Deut.xxxi.b.

youre brethren Armyd / all that be men of warre/ and helpe them vntyll the Lorde haue geuen youre brethrẽ reast / as he hathe you/ and vntyll they also haue optayned / ỹ lande which the Lorde youre God geueth thẽ. And then returne vnto the lande of youre possessyon and enioye it / which lande Moses the Lordes seruaũt gaue you on this syde Jordan towarde the sonne rysynge. And they answered Josua saying:* All that thou byddest vs we will do, and whether soeuer thou sendest vs/ we will go. Accordyng as we obeyed Moses in all thynges/ so we will obeye the. onlye the Lorde thy God be with the as he was with Moses. And whosoeuer disobeye thy mouthe / and will not harken vnto thy wordes in all that thou cõmaundest hym/ let him dye: Onlye be strong & of good courage.

* Deut.v.d. Jeremie.xlii.*

¶ Josua sendeth searchers of spyes to Jericho/ which were hydde of Rahab and so eskaped the hãdes of the pursuars Rahab beleueth and confesseth the God of Israel.

¶ The.ii. Chapter.

AND Josua the sonne of Nun sent out of Settim two spyes secretlye sayinge: go & se we the lande & also Jericho. And they went/ and came into a * harlotes house named Rahab / and lodged there. And it was tolde the Kynge of Jericho sayinge: Beholde there came men in hyther to nyght, of the children of Israel to spye oute the countrey. And the Kyng of Jericho sent vnto Rahab sayinge: bringe forth the men ỹ are come to the/ whych are entred into thyne house: for they be come to searche out all the lande.

And the woman toke the two men & hyd them. And sayd/ in deade there came men vnto me but I wot not whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke/ they wẽt oute/ whether they went I wot not: but folowe after them quyckelye and ye shall take them. And she B brought them vp vpon the roofe of ỹ house/ and* hydd thẽ vnder flare/ yet in the stalkes) which she had lyeng a broade vpon the roofe. And the men pursued after them / the waye to Jordan euẽ vnto the* passage and as sone as they which pursued after thẽ were gone oute/ they shutt the gates immediatlye.

And or euer they were a slepe / she came vp vnto them vpon the roofe / and sayde vnto the men: I knowe that the Lorde hathe geuen you the lande/ bothe because that the feare of you is fallen vpon vs / and because ỹ the enhabiters of the lande faynt at youre comming. For we haue heard how the Lord *dried vp ỹ water of ỹ redd see before you/ when you came oute of Egypte/ & what you dyd

* After the Grek & the cõmun tong. Some reade / tauerns houses.
* Josue. vi.c.
* Or ferye.
* Exod.xiiii.c

dyd vnto the two kynges of the Amorites on
* Nume. xxi.c and g. the other syde Jordan* Sehon, & Og which ye vtterlye destroyed. And as sone as we had heard these thynges/ oure hertes dyd faynte. And there remayned no moare courage in any man for feare of youre commynge. For the Lorde youre God, he is the God in heauē aboue: and on the erth benethe.

Now therfore sweare vnto me[a] by the
a To sweare by the Lorde & to the Lorde are ii. thinges as it was sayd. g. Psal. xv. c LOrde because I haue shewed you mercye/ that ye shall also shewe mercye vnto my fathers house and geue me a true token. And that ye shall saue a lyue bothe my father, & my mother my brethrē and my systers, and all that pertayne vnto thē. And that ye shall delyuer oure soules from death.

And the men answered her/ oure lyues for
* Josue. vi. c you to dye/ yf ye vtter not this oure communication. And so when the Lorde hathe geuē vs the land, *we wyll deale Mercyfully and truly with the. And then she lett them downe wyth a coorde thorou a wyndowe. For her house stoode in ꝑ towne wall. And she dwelt in the towne wall. And she sayde vnto them/ gett you into the mountaynes/ lest the folowers mete you/ and hyde youre selues there thre dayes/ vntyll the pursuars be returned and then maye ye goo youre wayes.

And the men sayde vnto her/ we wyll be
blameles of thy othe/ which thou hast made vs sweare. Beholde/ when we come into the lande/ thou shalt bynde this purple threden coorde in the wyndow, which thou lattest vs doune bye. And thou shalt bryng thy father/ thy mother/ thy brethren, and all thy fathers housholde/ euen in to the house to the. And
D whosoeuer go oute at the doores of thy
* That is he shalbe cause of his awne death. Some write that bloude doth here sygnyfye lyuinge as in Ose. iiii. a. And in the seconde of the Kynges. i. c. house into the streate, * hys bloude shalbe vpon his awne head and we gyltles. And whosoeuer shalbe with the in the house hys bloude be on oure heades yf any mannes hande be vpon him: And euē so yf thou vtter these oure woordes we wylbe quyte of thy othe which thou hast made vs sweare. And she sayde accordynge vnto youre woordes so be it: and so sent them awaye/ and they departed. And she bounde the purple coorde in the wyndowe.

And they departed and gotte them into the
mountaynes/ and there aboade thre dayes vntyll the pursuars were returned. And the pursuars sought thorowe oute all the waye and founde them not. And the two men returned and descended from the mountayne and passed ouer/ & came to Josua the sonne of Nun/ and tolde hym all that had chaunced them. And they sayde vnto Josua the Lorde hathe delyuered into oure handes all the lāde/ for all the inhabiters of the contrey faynte for feare of vs.

C The water of Jordan dryeth vp/ and Josue wyth the people passe ouer.

C The.iij. Chapter.

ANd Josua rose erlye: and they remoued from Settim/ and came to Jordan/ bothe he and all the chyldre of Israel/ and lodged there before they went ouer. And after thre dayes the officers went thorou oute the hoste/ and commaunded the people sayinge: when ye se the arcke of the testament of the Lord youre God, and the preastes that are Leuites bearyng it: then departe ye from youre places & & folowe after it. So yet ꝑ there be a space betwene you & it/ aboute a two thousande cubytes by measure. And come not nye vnto B
it that ye maye knowe the waye by which ye must go: for ye haue not gone by it in tymes past. And Josua sayde vnto the people, *purifye youre selues, for to morowe the Lorde shall shewe wonders amonge you.
* Leuit. xx. Numer. xi. b. 1. Regum. xvi. b. Josue. iij. c.

Then Josua spake vnto ꝑ preastes saying
Take vp the arcke of the testament/ and go before the people. And they toke vp ꝑ arcke of the testament and wēt before the people.

And the Lord sayd vnto Josua: this daye
wyll I begynne to* magnifie the, in ꝑ syght of all Israel, that they maye knowe how ꝑ *as I was with Moses/ so wyll I be wyth the. And commaunde thou the preastes that bearc the arcke of the testamēt, saying: whē ye are entered a lytle into the water of Jordan then stande styll in it.
* To magnifye properly is to auaunce & sett forth in preachynge/ and to bringe hym in estimacio as it is sayd Gene. xix. & often in the Psalmes.

Then spake Josua to the chyldrē of Israel
sayinge: come hyther and heare the woordes of the Lorde youre God. And Josua sayde: Herbye ye shall knowe that the lyuyng God is amonge you/ and that he wyll wythout fayle cast oute before you/ the Cananites/ the Hethites/ the Heuites/ the Pherezites/ the Gergesites the Amorites, and the Jebusites. Beholde, the arcke of the appoyntemēt of the Lord of all the worlde shall go before you into Jordan. And now take you twelue men of the chyldren of Israel/ of euery tribe a man. And as sone as the soles of the fete of the preastes that beare the arcke of Iehouah (the Lorde of all the worlde) treade in the water of Jordan/ the water of Jordan shall deuyde it selfe: and the waters that cō- * Actes. viii. c.
meth from aboue shall stande styll vpon an heape. And when the people were departed from their tentes to goo ouer Jordan (* the preastes bearyng the arcke of ꝑ appoyntement before the people) as sone as they that bare the arcke came vnto Jordan/ & the fete of the preastes that bare the arcke were dip- D
ped in the brym of the water. * Jordā bering * Eccl. xxiiii. b.
full ouer all hys banckes all the tyme of

harueste: the water that came downe from aboue dyd stoppe and stode vpon an heape / a great waye frō Adam, a cytie beside Zarthan. And the water that went downe vanished in to the see of the wyldernes called the salt see as lone as it was deuyded: & the peo-
* Psal.lxv.b ple* wēt rycht ouer agaynst Jericho. And ỳ preastes ỳ bare the arcke of the appoyntement of the Lozde stoode styll vpō dzie land / vntill all ỳ people were cleane ouer Jozdan.

¶ Twelue stones are reared vp for a remembraunce that Jozdan was dryed / & it returneth agayne to hys course. ¶ The.iiii. Chapter.

AND as lone as the people were all gone ouer Jozdan / the Lozd spake vnto Josua sayinge. Take you twelue men out of the people / of euery trybe a man. And cōmaunde you thē sayinge: take you hence oute of the myddes of Jozdan euen oute of the place where the preastes stoode in a redynes / twelue stones. And take ye thē awaye with you & put them in the place where you lodge at nyght. And Josua called vnto the twelue men which he had prepared of ỳ chyldzē of Israel / of euery trybe a mā, & sayde vnto thē* : get you before the arcke of the Lozde youre God euē into ỳ myddes of Jozdā, & take vp euery mā a stone
* Deut.xxvij.a vpō his shoulder accozdyng vnto ỳ nombze of the trybes of the chyldzen of Israel / that this maye be a sygne amonge you. And whē youre chyldzen aske their fathers in tyme to come sayinge: what meane ye wyth these stones: then saye vnto thē / how that ỳ water of Jozdan deuyded at the presence of ỳ arcke
B of the appoyntement of the Lozde: euē while it wēt ouer Jozdan / the water of Jozdan deuyded. And these stones shalbe a memozyall vnto the chyldzen of Israel for euer.

And the chyldzen of Israel dyd euen so as Josua commaunded, and toke vp twelue stones oute of the myddes of Jozdan / as the
Iij. Reg.xviij.f Lozde sayde vnto Josua accozdynge to the nombze of the trybes of the chyldzen of Israel / and caryed them awaye wyth thē vnto the place where they lodged / and layed them downe there. And therto Josua set vp twelue stones in the myddes of Jozdan in the place where the fete of the preastes whych bare the arcke of the testament stoode.

And there they be euē a vnto this daye. For ỳ preastes whych bare the arcke stoode in ỳ myddes of Jozdan vntyll all was fynished that the Lozde cōmaunded Josua to saye vn-
a. These maners of speache vnto thys daye vnto thys present daye seeche lyke be therfore sayd because the thynges were so done that they were
¶ to the people accozdynge to all that Moses charged Josua. And the people hasted & wēt ouer. When all the people were cleane ouer then went ouer the arcke of the Lozde & also the preastes before the people. And ỳ chyldzen of Ruben, and the chyldzen of Gad, and halfe the tribe of Manasses went before the chyldzē of Israel armed, as Moses charged them. Upon a fourty thousand trymmed to warre, went before the Lozde vnto battell euen vnto the wylde feldes of Jericho. That daye the Lozd magnifyed Josua in the syght of all Israel, and they* feared hym / as they feared Moses all dayes of his lyfe.

* b. To feare here is / to reuerētly to obey him / to knowe the Lozde God worchynge in hym / and to do that he byddeth.

And the Lozde spake vnto Josua sayinge: cōmaunde the preastes that beare the arcke of wytnesse to come vp oute of Jozdan. And Josua commaunded the preastes sayinge. Ascende vp out of Jozdan. And when the preastes that bare the arcke of ỳ appoyntement of the Lozd were ascended oute of Jozdan: as sone as the soles of the preastes fete were brought to dzye land the water of Jozdan returned agayne vnto his place & went ouer all his banckes as he dyd before. And the people came vp out of Jozdan the tenth daye of the fyrst moneth and pitched in Galgal euen in the east bozders of Jericho.

c. Galgall is betwene Jozdā and Jericho of the eastende of the cyte. The wozde syngnyfyeth by interpretacyon / taking awaye because the Lozd there toke away the reproffe & shame of Egypt from them as in the next Chap. c. Josephus de Antiquitat. b. Cap. v. sayth that it syngnyfieth a pulcritude.

And ỳ twelue stones whych they toke out of Jozdan Josua pitched in Galgal. And he spake vnto the chyldzen of Israel sayinge / whē youre chyldzē aske you in tyme to come sayinge: what meane these stones / shewe youre chyldzen and saye: Israel came ouer this Jozdan on dzye land. For ỳ Lozde youre God dryed vp the water of Jozdan before you vntyll ye were ouer as the Lozd youre God dyd vnto the redsee, which he dryed vp before vs tyll we were ouer, ỳ all ỳ people of the worlde may knowe the hande of the Lozde how myghtye it is and that ye might feare the Lozde youre God for euer.

¶ The Cananites are afearde. The seconde circumcyson vnder Josua

¶ The.v. Chapter.

AND when all ỳ kyngs of the Amorites which are on thys syde Jozdan to ỳ seewarde & all ỳ kynges of the Cananites which lye on the see bearde, how the Lozde had dryed vp the water of Jordan before the chyldzen of Israel vntyll they were ouer, their hert fayntede in them. And there was no spryte in thē any moare for feare of the cōmynge of the chyldzen of Israel.
* Josua.xj.a

B That same tyme the Lozd sayde vnto Josua: Make the knyues* of stone and goo to
* Some reade sharpe knyues. agayne and circumcyse the chyldzē of Israel the seconde tyme. And Josua made him knyues of stone & circumcised the chyldzē of Israel in the hyll of foreskynnes. And thys is the cause why Josua ỳ circumcysed. All the people that came oute of Egypte that were males all that were men of warre, dyed in the wyldernes by the waye after they came oute of Egypte. Now all ỳ people that came

oute

oute were circumcysed. But all the people
ẏ were borne in the wildernesse by the waye
after they came oute of Egypte / they circū-
cysed not. For the chyldren of Israel walked
fourty yeares in the wyldernesse / tyll all the
people of men of warre ẏ came out of Egipt
were consumed / which harkened not vnto ẏ
voyce of God / so that the Lorde sware / that
he wolde not shewe them the land which the
Lorde sware vnto their fathers / ẏ he wolde
Num.xiij.d geue vs, cuē a lande ẏ floweth with mylke
and honye. And their chyldren he sett vp in
* That is / their forskyn-nes were not cut awaye. them steade: them Josua circumcysed: for
they were *uncircumcysed, because they cir-
cumcysed them not by the waye.

And when all the people were full circum-
cysed / they abode styll in their places in the
hoste tyll they were whole. And the Lorde
sayde vnto Josua / this daye I haue taken
a Shame here sygnifyeth mi-sery / wretched-nes / cōtempt / dispite / bytternes and bondage Exod.iij.a awaye the *shame of Egypt from you: and
called ẏ name of ẏ same place Galgal vnto
this daye. And the chyldrē of Israel pytched
their tentes in Galgall / & helde the feast of
passeouer the fourtene daye of the moneth at
euen in the feldes of Jericho. And they
Date of the corne of the lande on the morowe
after passeouer / swete cakes & parched corne
in the selfe same daye. And Mānā ceased on
the morowe / after they had eatē of the corne
of the lande / neither had the chyldrē of Israel
Manna any moare / but dyd eate of the fruyt
of the lande of Canaan that yere.

And when Josua was come to Jericho / he
lyfte vp his eyes and loked: and beholde there
stode a man before him wᵗ his swerde drawē
in his hande. And Josua went vnto hym and
sayde vnto hym / arte thou on oure syde or on
oure aduersaries. And he answered / Naye /
but I am ẏ captayne of the hoste of ẏ Lord
& am now come. And Josua fell on hys face
to the erth and dyd reuerence / and sayde vn-
to hym / what sayth my Lorde vnto hys ser-
uaunt. And the captayne of the lordes hoste
sayde vnto Josua: *do thy shoes of thy feate /
*Exo.iij.b. Actuum.vij.b for the place wherein thou standest is holy.
And Josua dyd so.

¶ The walles of Jericho fall / and it is taken.

¶ The.vi. Chapter.

AND Jericho shutte in her people / &
was shutte for feare of the chyldren
of Israel / so that no man went out
or in. And the Lorde sayde vnto Jo-
sua: beholde / I haue geuen into thyne hand /
Jericho & her kyng & the men of warre. And
ye shall compasse the cytie / all that be men
of warre / & go rounde aboute it once: and so
shall you do syxe dayes. And seuen preastes
shall beare seuen trompettes of * rammes
hornes before the arcke. And the seuenth
daye, ye shall compasse the cytie seuen tymes
& the preastes shall blowe with their trom-
pettes. And when there is a longe blaste blo-
wen wyth the rammes horne / assone as ye
heare ẏ soūde of the horne / lett all the people
showte a myghtie showte. And then shall the
walles of the citie falle doune / and ẏ people
shall ascende vp / euery man streight before
him. And Josua the sonne of Nun / called vn-
to the preastes and sayde vnto them: take vp
the arcke of the appoyntement / & lett seuen
preastes beare seuen trompettes of rammes
hornes before the arcke of the Lorde. And he
sayde vnto the people / go & cōpasse the citie:
& lett the men of armes go before the arcke
of the Lorde. And when Josua had spokē vn-
to the people / the seuē preastes that bare the
seuen trompettes of rammes hornes before
the arcke of the Lord / went forth and blewe
with the hornes / and the arcke of the testa-
ment of the Lorde folowed after them. And
the men of armes wēt before the preastes ẏ
blewe with the hornes / and the cōmē people
came after the arcke: and as they went / they
blewe wᵗ the hornes. And Josua cōmaunded
the people sayinge / showte not nor let youre
voyce be harde / or any worde procede out
of youre mouthes / vntyll the daye I by dyou
showte: and then showte.

And so the arcke of the Lorde compased
the cytie and went aboute it once: and then
they returned into the hoste and lodged there
And Josua rose erly in the morning / and the
preastes tooke vp the arcke of the Lorde / and
seuen preastes bare seuen trompettes of
rāmes hornes before the arcke of the Lorde /
and as they went / blew with the hornes. And
the men of armes went before them / and the
comen people came after the arcke of the
Lorde: and as they went / they blewe wyth
the hornes. And ẏ seconde daye they cōpased
the cytie once / and returned agayne in to the
hoste / and so they dyd syxe dayes longe.

And the seuenth daye they rose erly: euen
with the dawninge of the daye / & compased
the cytie after the same maner seuen tymes:
only that they cōpased the cytie seuē tymes.

And at the seuenth tyme / the preastes
blewe with the hornes / and Josua sayd vnto
the people, showte for the Lorde hath geuen

* After the Hebrew. The comen Translat. readeth / of the yere of iubelye.

C you the cytie. But the cytie shalbe excōmunicate, bothe it and all that is therin, vnto ỹ Lorde: onlye Rahab the harlot shall lyue / bothe she & all that is with her in the house / because she *hydde the messengers that we sent. And in anywyse beware of the excōmunycate thynges, leaste ye make youre selues excōmunicate. For yf you take of the excommunicate thynges / so shall you make ỹ hoste of Israel excōmunycate and shall trouble it. But of the syluer / golde / vesselles of brasse / and yron shalbe holy vnto the Lorde & shall go in to his treasurye.

*Josue.ij.a

And the people cryed / and blewe wyth hornes: for when the people hearde ỹ sounde of the hornes they showted a great showte: and the *walles fell downe / and the people went vp into the cytye / euery man streyght before him / & toke the citie. And they vtterly destroyed all ỹ was in the cytie / bothe man & woman / younge and olde / oxe / shepe / & Asse / with the edge of the swerde.

*Hebr.vi.f.

Then Josua sayde vnto the two men that went to spye oute the contreye: *goo into the harlottes house / & bringe oute thence / bothe the woman & all that pertayneth to her, * as ye sware to her. And the younge men ỹ were spyes went in and broughte oute Rahab / & her father / and mother / and all her brethren and all that she had. And they brought out all her household and put them without the hoste of Israel.

*Josue.ij.c

D

And they burnt the cytye with fyre / and all that was therin. Only the syluer ỹ golde / and the thynges of brasse and yron they put vnto the treasure of the house of the Lorde.

*Hebr.vi.f.

*And Josua saued Rahab the harlott / & her fathers household and al that pertayned vnto her & she dwelte in Israel euen vnto this daye because she hydde ỹ messengers which Josua sent to spye oute Jericho.

* That is the lyuer of the cytye shall cleaue his chylde to the clerke to the yongest. which thyng happened to Hiel of Bethel in reg. xvi.c. he that setteth vp that which the Lord putteth downe shalbe chyldelesse & without posterytye.

And Josua cursed at that tyme / sayinge / cursed be the man before the Lorde ỹ ryseth vp and bylded this cytye Jericho: so that he laye the foundacion wyth the* death of hys eldest sonne, and vp the death of hys yongest sett vp the gates. And the Lorde was wyth Josua and his fame was hearde / thorowe out all landes.

¶ Ai is spyed oute. Acan is stoned because he toke of the excōmunicate thynges.

¶ The.vii. Chapter.

But yet the chyldren of Israel trespased in ỹ excōmunicate thynges: for *Acan the sonne of Carmi / the sonne of Zabdi, the sonne of Zarch of the tribe of Juda / toke of the excōmunicat thynges. And the wrath of the Lorde waxed whote agaynst the chyldrē of Israel.

*Josue.xxij.b Para.v.a

Then Josua sent men from Jericho to Ai which is beside Bethauen / on the eastside of *Bethel, and spake vnto them sayinge / gett you vp and vewe the countrey. And the men went vp and spyed oute Ai. And returned vnto Josua and sayde vnto him, lett not all the people go vp, but let as it were a two or three thousande men goo vp and destroye Ai. and make not all the people to laboure thether, for they are but fewe.

a Here it apeareth that Bethell and Bethauen were .ij. places and not bothe one / although Bethell were afterward turned into Bethauē / whē the ryght seruyce of God was turned in to lucres & to dolatrye. 1.Reg. xij.b

B

And so there went vp thether about a three thousande men / which fledde before the men of Ai. And the men of Ai smote of them vpon a thyrtye and syre men / and chased them before the gates euen vnto Gabarim / and smote them in the goynge downe. And the hertes of ỹ people were discouraged & mealted lyke water. And Josua rent hys clothes and fell to the erth vpon hys face before the arcke of the Lorde vntyll the euē tyde / bothe he and the elders of Israel / and put erth vpō their heddes.

D.c.iij.b

loke beneth in the.xv.c

And Josua sayde / Ah / Lorde Jehouah / wherfore hast thou brought this people ouer Jordan to delyuer vs into the handes of the Amorites to destroye vs: wold to God we had aduentured and dwelt on the other syde Jordan. Oh Lorde what shall I saye / when Israel turneth their backes before their enemyes: Moreouer the Cananites / and all the enhabiters of the lande shall heare of it / and shall come aboute vs and destroye the name of vs oute of the worlde. And then what wilt thou do vnto thy myghtie name.

And the Lorde sayde vnto Josua / gett the vp / wherfore lyest thou thus vpō thy face? Israel hath synned & also transgressed myne appoyntment / which I commaunded them / and haue tahē of the excōmunicate thinges / and haue stolen and hydde thē / and also put thē vnto their awne stuffe: And therfore the children of Israel cannot stande before their enemyes. They shall turne their backes before their enemyes / because they be excōmunicate. Neither will I be wt you any moare / excepte ye destroye the excommunycate frō amonge you.

Up & *sanctifye the people & bydd them to sanctyfye thē selues agaynst the morowe: for so sayth the Lorde God of Israel / the excommunicacion is amonge you Israel, and therfore ye cannot stande before youre enemyes, vntyll ye haue put the excommunicacion frō amonge you. To morowe morninge ye shall come by youre trybes. And the trybe which ỹ Lorde shall fynde gylty, shall come by kynredes. And ỹ kynrede which the Lord shall fynde gylty, shall come by housholdes. And the household wheych the Lorde shall fynde fautye / shall come man by man. And he ỹ is founde in the excōmunicacion shalbe burnt

C

*Lobe Exodi. xix.a.

b Under the name of burnyng with fire is here vnderstanded a greuous & cruell kynde of death not onely burnyng: for euen in thys same Chapter .8. Acan stoned whych yet had cõmytted lyke offence. Fyre in the Scripture sygnyfyeth ardaunte zele vpon. Jeremy. v. & Amos .v. c To geue glorie to God is to knowe him selfe a synner & God Just and true. Johan. ix. c.

a After some a rodde or vale of golde facioned lyke a tõgue.

b burnt with fire / bothe he and all that pertayneth vnto hym because he hath trãsgressed the couenãt of the Lorde, and because he hath wrought folye in Israell.

And so Josua rose vp erly in ỹ morynge and brought Israell by their tribes: and the tribe of Juda was caught. Then he brought the kynredes of Juda, and founde the kynred of the Zarehites guilty. And he brought the kinred of the Zarehites by housholders and Zabdi was caught. And he brought hys housholde man by man and Acan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh in the tribe of Juda was caught.

And Josua sayde vnto Acan: my sonne/ geue glorye to the Lorde God of Israell, & geue him prayse, & shewe me what thou hast done and hyde it not from me. And Acan answered Josua and sayde: of a truthe I haue synned agaynst the Lorde God of Israell / & so and so haue I done. I sawe amonge the spoyle a goodlye Babilonish garment and two hundred sicles of syluer and a* tonge of golde of fyftye sicles weyghte: and I coueted them, and I toke them. And beholde they lye hydde in the erthe in my tente and the syluer ther vnder.

And then Josua sent messengers whych rãne vnto the tent. And beholde, it was hidde in hys tent/and the syluer there vnder. And they toke them out of the myddest of his tent and brought them vnto Josua and vnto all the chyldren of Israell, and powred thẽ oute before the Lorde.

And Josua toke Acan the sonne of Zareh / and the syluer / and the garment / and the tonge of golde / and hys sonnes and hys daughters / hys oxen / asses / shepe / his tent and all that he had / and all Israell wyth hym / and brought them vnto the valeye of Acor.

And Josua sayde: In as moche as thou hast troubled vs: ỹ Lorde shall trouble the this daye. And all Israell stoned him with stones/and burnt them wyth fyre/and ouerwhelmed them wyth stones. And they cast vpon hym a great heape of stones that remayneth vnto this daye. And so ỹ Lorde turned from hys fearce wrathe. Wherfore the name of the place is called ỹ valeye of* Acor vnto this daye.

b Acor or Achor sygnyfyeth vexacyon trouble or troublesomenes.

¶ The seege and wynnyng of Ai. The kyng therof is hanged. Josua setteth vp an altare on whych is written the boke of Deuteronomye. He blesseth the people.

The.viii. Chapter.

AND the Lorde sayde vnto Josua: feare not/ner dreade: but take all the men of warre with the / & vp & gett the to Ai. Beholde I haue geuen into thy hande / the king of Ai / and his people, his citie & his lande. And thou shalt do to Ai & her kyng/as thou dydest vnto* Jerico and her kyng. Neuerthelesse the spoyle & catell therof / ye shall take vnto youre selues. But laye a watch vnto the towne on ỹ backsyde therof. * Josu.vi.d. and.xy.c.

And then Josua arose and all the men of warre/ to go vp vnto Ai. And Josua chose oute thyrtye thousande men of warre / and sent them by nyght. And he commaunded them sayinge: See that ye lye awayte vnto the towne on the backesyde therof. Go not very farre from the cytye / and se that ye be all readye. And I and all the people that are wyth me, will approche vnto the cytye. * Josu.vy.a. And when they come out agaynst vs/* as at the fyrst tyme/then will we flee before them. And they will come oute after vs/vntyll we haue pluckt them awaye from the cytye. For they will saye/they flee before vs/ as at the fyrst tyme: for we will flee before them. Then shal ye ryse vp frõ lying awayte & destroye the cytye: For the Lorde youre God will delyuer it into youre handes. As sone therfore as ye haue taken the cytye / se that ye set it on fyre. Accordynge to the cõmaundement of the Lorde se that ye do, beholde, I haue charged you. B

And Josua sent them forthe/and they wẽt to lye awayte/and laye betwene Bethel and Ai/on the west syde of Ai. But Josua lodged that nyght amonge the people. And he rose vp erlye in the morynge and nombred the people and went vp / bothe he and the elders of Israell before the people/vnto Ai. And all the men of warre that were with hym / went vp and drue nye/and came before the cytye/ and pitched on the north syde of Ai/a valeye being betwene thẽ and Ai. And he toke vpon a fyue thousande men and put them to lye a wayte/betwene Bethel & Ai/ on the west syde of the cytye. And he put the people euen all the hoste/on the northsyde of the citie/and the lyers awayte on the west. And Josua went the same nyght into the myddes of the valeye. C

And when the kyng of Ai sawe that they hasted and rose vp erlye / then the people of the cytye went oute agaynst Israell/to battell, bothe the kyng and all hys people / at a tyme apoynted, euen before the playne/and wyst not that there were lyers awayte on the backsyde of the cytye.

And Josua and Israell were put to the worsse before them/& flede towarde the wyldernesse. And al the people of the towne cryed to folowe after them. And they folowed after Josua tyll they were drawen awaye from the D

from the cittie: So that there was not a man leaft in Ai, or in Bethel, that went not oute after Israell. And they leaft the cytie open and folowed after Israell.

Then the Lorde sayde vnto Josua stretche out ẏ bouckelar ẏ is in thine hande towarde Ai, for I haue geuē ẏ it. And Josua stretched out ẏ bouckelar ẏ was in his hāde, towarde ẏ cittie. And the lyers awaite rose quickelye oute of their places, & ranne, assone as Josua had stretched oute his hande, & they entred into the cytie, and toke it, & hasted & sett it on fire. And when ẏ men of Ai loked backe after them and sawe. Beholde, the smoke of the cytie ascended vp to * heuē. And they had no place to flee ether this waye or that, for ẏ people that fled to the wyldernesse turned backe agayne vpon the folowers.

* That is, vpwarde.

And when Josua and all Israel sawe that the lyers awayte had taken the citte and that the smoke of it ascēded. They turned agayne and layed on the men of Ai. And the other issued oute of the cytie agaynst them. And so were they in ẏ middes of Israell, these being on the one syde of them, and the tother on the other. And they layed vpon them, so that they lett none ether remayne or scape. And the king of Ai they toke a liue and brought him to Josua. And whē Israell had made an ende of slaying all the enhabiters of Ai in ẏ feldes and in the wildernesse by which they chased them, and when they were all fallen on the edge of the swerde, vntyl they were wastede Then all Israel returned vnto Ai and smote it with the edge of the swerde. And all that fell that daye, both of men and wemē, were twelue thousande, euen all the men of Ai.

For Josua plucked not hys hand backe agayne which he stretched oute with ẏ bouckelar, vntyll they had vtterlye destroyed all the enhabitoures of Ai. * Only the catell & the spoyle of the sayde citie, Israel toke vnto thē selues accordyng vnto the worde of the Lorde which he cōmaunded Josua. And Josua sett Ai on fyre and made it an heape for euer and a wildernesse, euen vnto this daye. And the king of Ai he hanged on tree, vntyll euen. And assone as the sonne was downe, Josua cōmaunded * & they toke the carkas doune of the tree, and caste it in the entering of the gate of the cytye, and * cast theron a great heape of stones, that remayneth vnto thys daye.

* Nume. xxxi. d. Deut. xx. c. Josu. xxx. b.

* Deut. xxi. d.

* Josu. bx. b.

Then Josua bylt an altare vnto the Lorde God of Israel, in moūt Eball, as Moses the seruaūt of the Lorde cōmaunded the childrē of Israell, according as it is wrytten in the * boke of the lawe of Moses: an altare of * rought stone, ouer which no toole of yrō was lyfte. And they sacrifyced therō burnt-

Deu. xxvii. a. * Rought that is, vnewtte and vnplayned.

sacrifice, and offered peaceofferynges. And he wrote there vpon the stones the * Seconde lawe of Moses which he wrote in the presence of the chyldren of Israell.

* That is deuteronomium.

And all Israell and the elders therof, and their officers, & Judges stode, parte on this syde the arcke, and parte on that syde, before the preestes: that were leuites which bare the arcke of the apoyntmēt of the Lorde: as well the straūger, as they that were borne amōge them: halfe on them on the forefronte of the Mounte of Garizim and halfe of them on ẏ forefrōte of mount Eball: as Moses the seruaunt of the Lorde commaunded, fyrst to bleſſe the people Israell. And after that he readd all the wordes of the lawe, bothe the blessinge and cursynge according to all that is written in the boke of the lawe: so ẏ there was not one worde of all that Moses commaunded, which Josua reade not, before all the congregacyon of Israell, wyth wemen and chyldren, and the straungers that were amonge them.

G

¶ The Gabaonytes obteyne peace of Josua by soteltye, but are after excommunicatte.

¶ The .ix. Chapter.

And when all the kinges that dwell on thys syde Jordan, in the hilles & valeys, & a longe by all ẏ costes of the great see, euē vnto Libanon, the Hethites, the Amorites, the Cananites & Pherezites, the Heuites, and the Jebusytes hearde: they gathered them selues to gether to fyght agaynst Josua and Israell, wyth one accorde.

I

But when the enhabitoures of Gabaon heard what Josua had done vnto Jericho, & Ai, they played wylylye, and went and sent ambasadoures, & toke olde sackes vpō their asses, and wyne bottelles olde and rent and knytt to gether agayne, & olde clouted shoes vpon their fete, and olde rayment vpon them and all their prouysyon of bread was dryed vp & bored. And they came vnto Josua into the hoste, to Galgall and sayde vnto him and vnto the men of Israell: we be come from a farre contreye, now therfore make a gremēt with vs. And the men of Israell sayde vnto the Heuites, paraduēture you dwelle amōge vs, & then how shulde we make peace wt you

Josue. xi. b.

And they sayde vnto Josua, we are thy seruauntes. And Josua sayde vnto them, what are ye: & whēce come ye. And they answered him. Frō a verye farre cōtreye thy seruaūtes are come in the name of the Lorde thy God: for we haue heard the fame of him, and all ẏ he dyd in Egipte & all that he dyd to the two * kinges of the Amorites beyonde Jordan, Sehon king of Hesbō & Og kyng of Basan which dwelte at Astharoth. Wherfore oure

* Num. xxi. f. g.

elders

elders & all ỹ Enhabytoures of oure contrey spake to vs saying: take vitailes with you to serue by the waye / & go agaynst them / & saye vnto thē we are youre seruaūtes. Now therfore make a couenāt of peace with vs. Thys oure prouisyō of bread we toke with vs oute of oure houses / whotte / ỹ daye we departed to come vnto you. And now behold it is dryed vp & hored. And these bottelles of wyne which we filled were newe: & se / they be rent. And these oure garmentes & shoes are warē olde by the reason of the exceadyng lōg Journeye

* 1.Reg.xxv.c. C * And the men toke of their vitayles, and counceled not with the mouthe of the Lorde.

* ỹ.Reg.xxi.a. And Josua made peace with them & * made a couenant with them, to saue their lyues: & the Lordes of the congregacyon sware vnto thē But thre daies after they had made peace with thē / they herde ỹ they were neyboures vnto them / and that they dwelte amonge thē For the chyldrē of Israel toke their Journey and came vnto their cities the thirde daye: & their cities were Gabaō / Caphira / Beeroth & kariath Jarim. And the chyldren of Israell slewe them not / because the Lordes of the congregacyon had swore vnto them by the Lorde God of Israell. And therfore all the multitude murmured agaynst the Lordes.

But all the Lordes sayde vnto all the cōgregacion: we haue swore vnto thē by ỹ Lorde God of Israel / & therfore we maye not hurte

D them. But this we will do to them & lett thē liue: and so shall no wrath be vpon vs because of the othe which we sware vnto them.

And the Lordes sayde vnto thē / ỹ they shuld

* Deut.xxix.b. liue: And they were made * hewers of wodd and drawers of water vnto all the congregacion, as the Lordes sayde vnto them.

Then Josua sent for them / & talked wyth them / and sayde: wherfore haue ye begiled vs and yet ye dwell amonge vs? and now therfore cursed be you / and there shall not cease to be of you, bond men and hewers of wodd & drawers of water vnto ỹ howse of my God

And they answered Josua & sayde: it was tolde thy seruauntes / how that the Lorde thy God had cōmaunded his seruaunt Moses to geue you all the lande / and to destroye all the Enhabitoures therof oute of youre syght / & therfore we were exceadyng sore afrayed of oure lyues because of you / & now behold / we are in thyne hande / as it semeth good and right in thyne eyes to do vnto vs / so do.

And he dealte as it is sayde / wyth them / & ridde them oute of the handes of the chyldren of Israell / that they slewe them not. And Josua made them that same daye hewers of wodd and drawers of water vnto the congregacyon & vnto ỹ aulter of God vnto this daye / in the place which God shulde chose.

C The Amorites are ouercome of Josua. He rayneth stones. The sonne standeth styl and the daye is lengthened. The .v. kynges are hanged.

C The .x. Chapter.

AND whē Adonizedec kynge of Jerusalem had heard how Josua had taken Ai, and had destroyed it / and how ỹ * as he had done to Jericho and her kyng / euen so he had done to Ai and her king / and how the Enhabitoures of Gabaon had made peace wyth Israell & dyd remayne among them: then they feared exceadingly / for Gabaon was a great cytye / as any cytie of the kyngdome / & therto greater then Ai / and all her men were myghtye. *Josu.viii.c.and ix.a.

Wherfore Adonizedec king of Jerusalem sent vnto Hoham king of Hebron, and vnto Pharam kynge of Jermoth / & vnto Japhia king of Lachis / & vnto Dabir king of Eglon saying. Come vp vnto me and healpe me / ỹ we may smyte Gabaon: for they haue made peace wyth Josua & the chyldren of Israell. Then the .v. kynges of ỹ Amorites the king of Jerusalem the kyng of Hebron, the king of Jermoth the king of Lachis the kyng of Eglon gathered thē selues to gather, both they and all their hostes and went vp and besieged Gabaon, and made warre agaynst it.

But the men of Gabaon sent vnto Josua vnto ỹ hoste to Galgal saynge: withdrawe not thy handes frō thy seruauntes but come vp to vs: for all the kynges of the Amorites which dwell in the mountaynes are gathered to gether agaynst vs.

And Josua ascended from Galgall / both he and all the people of warre with him, and all the men of myght / and the Lorde sayde vnto Josua / feare them not, for I haue delyuered them into thyne hande / there shall not a man of them stande before the. And Josua came vnto thē sodenlye, and iourneyed from Galgall all nyght. And the Lorde turmoyled them before Israell and slewe of them a great slaughter at Gabaon / and chased them a longe the waye that gothe vp to Bethoron and slewe them tyll they cam to Esaka and Maheda. And as they fledde from Israell / C

23 The hoste of the kyng of the Amorites was .c. hundreth thoulande fote men ten thoulande horsmen and two thoulande charretes after Josephus Lib.v. Cap.y.

even in the goyng doune to Bethoron / the Lorde cast downe great stones from heauen vpon them, vntill they cam vnto Esaka / that they dyed. And there were mo that dyed with hayle stones / then the chyldren of Israell slewe wyth the swerde.

Then spake Josua vnto the Lorde / ỹ daye when the Lorde delyuered the Amorites before the chyldren of Israell / and he sayde in ỹ sight of all Israell: Sonne stande thou styll vpon Gabaon & thou Mone, in the valeye of Ayalon. And the sonne abode / & the mone stode styll, vntyll the people had auenged them

Eccle.xlvij.a.

* That is (after the opynyō of many) Moſes wrytyng of ſoche ſygnes & tokens as God had promiſed. The boke where in he thulde wrote thys ſeemeth not.

thē ſelues vpon their enemyes. Is not thys wrytte in the boke of the* ryghtwes, how ye the ſonne abode in ỹ middes of heuē & haſted not to go doune by ỹ ſpace of a whole daye. And there was no daye lyke that, before it/ or after it / that the Lorde obeyed the voyce of a man: and all becauſe the Lorde fought for Iſraell.

And Joſua returned and all Iſraell wyth him/vnto the hoſte to Galgall: but the fyue Kinges fledde and hyd them ſelues in a caue at Makeda. And it was tolde Joſua ſaying/ the fyue Kinges are founde hid in a caue at Makeda. And Joſua ſayde/rowle great ſtones vnto the mouthe of the caue & appoynte men therto/for to kepe them. And ſtande ye not ſtille/but folowe after youre enemyes & ſmyte the hyndmoſt of them. And ſoffre them not to entre into their cytyes / for the Lorde youre God hath delyuered them into youre handes. And when Joſua and the chyldren of Iſraell had made an ende of ſlaying thē with a great ſlaughter tyll they were waſted/yett there remayned a certen of them / whych entered into walled cytyes.

And all the people returned to the hoſte/to Joſua at Makeda in peace/ſo that no man durſt moue his tong agaynſt the chyldren of Iſraell. Then ſayde Joſua: open the mouthe of the caue/and bryng oute theſe .v. Kinges vnto me oute of the caue. And they dyd ſo/& brought thoſe fyue Kinges vnto hym / oute of the caue: the Kinge of Jeruſalē, the King of Hebron, the Kyng of Jerimoth the Kinge of Lachis, and the Kynge of Eglon.

¶ This was not done of cruelnelle but to cōfyrme & ſtreng then the prynces and the whole hoſt of Iſraell whych had not kylled all but ſuffered ſome to flee in to Cytte: that they ſhulde hereafter ſpare no kiges of the Cananytes/ whoſe poſſeſſyō the Lorde gaue vnto thē: for more ye they were commaunded to ſlaye all. Deue xx.d.

And when they had brought oute thoſe Kinges vnto Joſua: Joſua called for all the men of Iſraell, & ſayde vnto the capytaynes of the men of warre, whych came with hym/ come nere & * put youre fete vpō the neckes of theſe kinges. And they came neare and put their fete vpon the neckes of thē. And Joſua ſayde vnto them feare not ner dreade: But be ſtrong and plucke vp youre hertes for ſo ſhall the Lorde ſerue all youre enemyes a gaynſt whych ye feyght.

And then Joſua ſmote them and ſlewe thē & hanged thē on fyue trees tyll euē. And at ỹ going doune of the ſonne, Joſua gaue commaundement, and they toke them doune of the* trees & caſt them into the caue where they hid them ſelues and layed great ſtones on the caues mouthe / whych remayne vnto this daye.

* After the lawe Deut.xxi.d Joſu.viij.f

And that ſame daye Joſua toke Makeda & ſmote hit with the edge of the ſwerde / & ỹ Kinge therof alſo and vtterlye deſtroyed the and all the ſoules that were therin / and lett nought remayne. And he dyd to the Kinge of Makeda / as he dyd to the Kyng of Jericho.

Then Joſua went from Makeda/and all Iſraell wyth him vnto Libna / and fought agaynſt Libna. And the Lorde delyuered it alſo into their handes / wyth the Kynge alſo and ſmote it with the edge of the ſwerde and all the ſoules that were therin, & let nought remayne in it/and dyd vnto the Kyng therof as he dyd vnto the Kinge of Jericho. ¶

After that Joſua departed from Libna/ and all Iſraell wyth hym, vnto Lachis/and beſeged it/and aſſaulted it. And the Lorde deliuered into ỹ handes of Iſrael Lachis/that they toke it the Seconde daye / and ſmote it with the edge of the ſwerde / & all the ſoules that were therin/according to all that he dyd to Libna.

Then Horam kynge of Geſer came vp to helpe Lachis: But Joſua ſmote him and hys people, vntill he lefte hī naught remayning.

And from Lachys Joſua departed / vnto Eglon, and all Iſraell wyth him / and there beſegede it / and aſſaulted it / and toke it the ſame daye/and ſmote it with the edge of the ſwerde and all the ſoules that were therin: and vtterlye deſtroyed thē the ſame daye/according to all that he dyd to Lachis.

Then Joſua departed vp from Eglon and all Iſraell with him vnto Hebron. And they fought agaynſt it/and toke it / and ſmote it with the edge of the ſwerde / and the kynge therof/and all the townes that pertayned to it and al the ſoules that were therin, ſo that they lefte nought remaynīg: but in al thyng as they did to Eglon / ſo they deſtroyed it vtterlye, and all the ſoules that were therin. ¶

Then Joſua returned and all Iſraell with him to Dabir/and they fought agaynſt it, & toke it/and the kinge therof and al ỹ townes that pertayned therto. And ſmote them wyth the edge of the ſwerde / & vtterlye deſtroyed all the ſoules that were therin / & let nought remayne. And as he dyd to Hebron/ſo he dyd to Dabir and the kinge therof, and as he did to Libna and her Kynge.

And Joſua ſmote all the hille contreys & the ſouthe contreys / and the valeyes, and ỹ ſpringes of water/with all their kinges and lett nought remayne / but vtterly deſtroyed all that * breathed, as the Lorde God of Iſraell commaunded. And Joſua ſmote them from Cades barne/vnto Aſah/and all the cōtrey of Goſan, euen vnto Gabaon. And all thoſe kynges and their lande / Joſua toke at one tyme: becauſe the Lorde God of Iſraell fought for Iſraell. And then Joſua returned and all Iſraell wyth hym / vnto the hoſte to Galgall. * Deut.xx.c.

¶ The battell of Joſua with dyuers kynges/whych God geueth in to his handes.

¶ The .xi. Chapter.

And

AND when Jabin kynge of Hazor had herde that he sent to Jobab kinge of Madon, and to the kinge of Semeron, and to the kynge of Achaph. And vnto the kynges that are by northe in the mountaynes / and playnes / on the southesyde of Cineroth / and in the lowe countreys and in the regions of Dor vpō the see / and vnto the Cananites bothe by Easte and weste: and vnto the Amorites, Hethites / Pherezites / and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mazphah: which came oute and all their hostes wyth them a multytude of folke cuē as the sandes of the see in nombre wyth horses and charettes exceding manye. And all these kynges mett to geather / and came and pitched to geather vpon the water of Merom, for to fight with Israell.

And the Lorde sayde vnto Josua: be not afrayde of them: for to morowe aboute this tyme I wyll delyuer them all slayne / before all Israel: & thou shalt houghe their horses / Josu.x.b. & burne their charettes with fire. And Josua came & all the men of warre wt him agaynst them, vnto the water of Merom / sodenlye / & felle vpon them. And the Lorde delyuered thē into the handes of Israell: and they smote thē & chased them / vnto great Sidon / & vnto * wyett waters / & vnto the valeye of Maz- *Gre. Ma- phah Eastwarde: & smote thē vntill they had none remaynyng of them. And Josua serued them as the Lorde badde him, houghed their horses and burnt theire charettes with fyre.

Then Josua at that tyme turned backe & tolde Hazor and smote her kynge wyth the swerde For Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin wyth the edge of the swerde / vtterlye destroying thē / that no breathe was lefte remayne. And burnt Hazor with fyre and all the cyties of those kynges / ℭ with all the kynges of them, Josua toke and smote them wyth the edge of the swerde, and *Exod.xxiij.b vtterlye destroyed them * as Moses the ser- and.xxxiij.b. uaunt of the Lorde commaunded. Deut.vij.a.

But Israell burnt none of the cyties that stode vpon hilles, saue Hazor onlye that Josua burnt: but all the spoyle of ỹ sayde cities and the catell, the chyldren of Israell caught vnto them selues: But the men onlye they smote with the edge of the swerde vntill they had destroyed thē, and had leafte no breathe remaynynge. As the Lorde commaunded *Deut.vij.c. Josua / and euen so dyd Josua * and myny- shyde no worde of all that the Lorde com- maunded Moses.

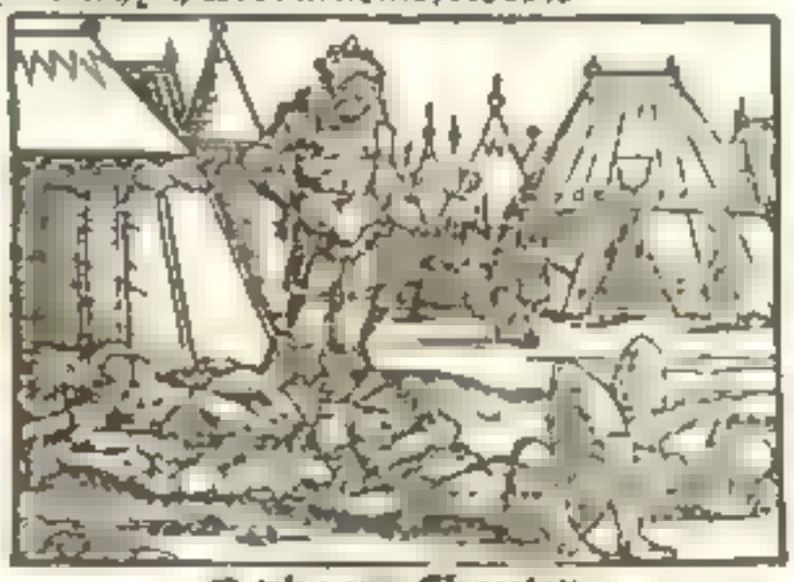
And so Josua toke all ỹ lande the hylles and all the southe contreye / and all the lande of Gosan, and ỹ lowe contrey, & the playnes / & the * mountayne of Israell with the lowe *In which coūtrey of the same euen frō mounte Halak Jacob had that gothe vp to Seir vnto Baal Gad in ỹ dwelled. valeye of Libanon / vnder mounte Hermon. And all the kynges of the same / he toke and smote them / and slewe them.

Josua made warre longe tyme with those kinges: for there was no citie ỹ made peace wyth the chyldren of Israell, saue those He- thites that enhabited Gabaon: All other they toke wyth battell: for it came of the Lorde to harden their hartes / that they shulde come agaynst Israell in battell: euen to destroye thē vtterlye, that they shulde haue no mercy / but to bryng them to nought. As the Lorde commaunded Moses.

And that same reason / Josua went & de- stroyed the * Enakites oute of ỹ mountaynes, *Loke Jud.i.d. & out of Hebron / Dabir / & Anab / & oute of all the mountaynes of Juda / & oute of all the mountaynes of Israell. And Josua destroyed them vtterlye wyth their cities. So ỹ there was not one Enakite leafte in ỹ lande of the chyldren of Israell: only in Asah / Geth / and Asdod, there remayned of them.

And Josua toke the hole lande accordyng to all that the Lorde sayde vnto Moses, and gaue it a possessyon vnto Israell euery man his parte in their trybes: and the lande rested from warre.

ℭ What kynges Josua and the chyldren of Israell kylled wheych were in nombre.xxxi.



ℭ The.xij.Chapter.

THese are the kynges of the lande which the chyldren of Israel smote & cōquered their landes on ỹ other syde Jordā eastwarde, frō the ryuer Arnon, vnto mounte Hermon, & all ỹ plaine eastwarde: Sehon kyng of the Amorites, ỹ dwelte in Hesbon, & ruled frō Aroer, wheych lyeth on the brym of the ryuer of Arnon and to the middell of the ryuer and halfe Galaad vnto ỹ ryuer Jabock, ỹ border of the chyldē of Ammon: And in the playne vnto the see of Cenereth eastwarde / and vnto the see in the playne called the salt see eastwarde ỹ waye to Beth. Jesymoth and by southe vnder the sprynges of phasgah.

And the coostes of Og kyng of Basan which

which was of the remaunt of the Raphaites & dwelt at Astharoth / & Edzai: and raygned in mount Hermon / & in Salecah / & thorow out all Basan / vnto the bozders / of the Gesurites / and the Macathites and halfe Galaad / vnto the bozders of Sehon kynge of Hesbon.* Moses the seruaunt of the Lorde and the chyldren of Israell smote them / and Moses the seruaũt of the Lorde, gaue their landes a possession / vnto ỳ Rubenites / Gaddites / and halfe the tribe of Manasses.

* Numer.xxi. and.g.

These are the kynges of ỳ coũtrey whych Josua and the chyldren of Israell smote on thys syde Jozdan, westwarde, frõ Baal Gad in the valey of Libanon / euen vnto mount Halak that goth vp to Seir. And Josua gaue the lande vnto the trybes of Israell to possesse / to euery man his parte: in the vpper lande / & nether lande, in playnes / & springes of water, in the wildernesse / & south coũtrey the Hethites, the Amorites, the Cananites / the Pherezites / the Heuites / & ỳ Jebusites.

C

a. Bethell is a fayre Cananite bothe of prayse & dignitie vnto whom Jerusalem in the eyght daye as one Journeye fro Sichem to Sichem: Naples because of the golden calfe which kyng Jeroboam set vp. Reg.xii. & kynge of contempt called Bethaun: that is / the house of an Idoll: where as Jacob gaue the name of the house of God Gene. xxviii.d.

The kynge of Jericho: The kynge of Hai besyde * Bethel: The kynge of Jerusalem: The kynge of Hebron: The kynge of Jerimoth: The kynge of Lachis: The kynge of Eglon: The kynge of Gazer: The kynge of Dabir: The kynge of Gader: The kynge of Horma: The kynge of Arad: The kynge of Libna. The kyng of Odolam: The kynge of Makeda: The kyng of Bethel: The kyng of Thaphuah: The kynge of Hepher: The kyng of Aphek: The kyng of Lasaron: The kynge of Madan: The kyng of Hasor: The kynge Symerõ merõ: The kynge of Iesaph The kynge Thenach: The kynge of Mageddo: The kynge of Cades: The kynge of Jaknaam in Carmell: The kynge of the Contrey of Dor: The kynge of the nacyons in Galgall: and kyng Thersah: All the kyngs to gether thirtye and one.

D

C Josua is cõmaunded to deuyde the land to the chyldren of Israel.

C The xiii. Chapter.

NOw Josua was waren olde / and stryken in yeres / the Lorde sayde vnto him: thou art olde and strickẽ in yeres, and there remayneth yet exceedynge moche lande to be possessed: Thys is the lande that remayneth: all the coostes of the Philistines: and all the Gesurites: frõ Nilus in Egypte vnto the bozders of Aharon nozthwarde / which lande was counted to pertayne vnto the Cananites / euen to the fyue Lozdes of the Philistines: the Asathites, Asdadites / Ascalonites / Gethites / Akaronites, with the Euites / frõ the southe. All the lande of the Cananites / and Maara that pertayneth to the Sidons / euẽ vnto Aphek / and to the bozders of the Amorites. And the lande of the Giblites / and all Libenon towarde the sonne rysynge / from Baal Gad vnder mount Hermon vntyll thou come to Hemath / all ỳ enhabitours of ỳ hyll coũtre / from Misano vnto the * whyte waters euẽ all the Sidones. I will cast them oute from before the chyldren of Israel / & se that thou in any wyse deuyde it by lotte vnto the chyldren of Israel to enherete / as I haue cõmaunded the. Now therfore deuyde this land to enheret / vnto the nyne trybes and the halfe tribe of Manasses. For the other halfe wyth the Rubenites & the Gaddites haue receaued their enherytaunce all redye * wbych Moses gaue them be younde Jozdan Eastwarde: euen as Moses the seruaunt of the Lozde gaue them: from Aroer that lyeth on the bzym of the ryuer Arnon: with the cytye in the middes of the ryuer. And al the playne of Medba vnto Dibon: and all the cytyes of Sehõ kynge of ỳ Amorites which raygned in Hesbon / euẽ vnto ỳ bozders of the chyldrẽ of Ammon: and Galaad / and the landes that bozder vpon the Gesurites and the Machathites, and all moũt Hermon and all Basan vnto Salecah: euẽ all ỳ kyngdom of Og in Basan which raygned in Astharoth & Edzai which same remayned yett of the Rest of the * Raphaites. But Moses smote them and destroyed them.

* As before in the.xiii.

B

* Numer.xxi.b. Deut.iy.b.

* They be called Raphaites of Raphaim of whome. Genes. xiy.a.

Neuertheles the chyldren of Israell expelled not the Gesurites no; the Machathites: But the Gesurites & the Machathites dwelt amonge the Israelites euen vnto this daye. Only vnto the tribe of Leui / he gaue none enheritaunce: * for the offeryng of the Lozde God of Israell is their enherytaunce as he sayde vnto them.

* Numer.xviij.c

And Moses gaue vnto the tribe of the chyldren of Ruben by their kynreds. And their costes were from Aroer that lyeth on ỳ banche of the ryuer Arnon / and the citie that lieth in the ryuer / and all the playne aboute Medba / Hesbon / and all her townes that lye in ỳ playne: Dibon * Bamothbaal / & Bethbaalmeõ: Jahazah / Kedemoth & Mephaath Kiriathaim / Sabamah and Zareth Zahar in mounte Emak: and Beth Phegor and the springes of Phasgah, and Bethiesimoth: and all the cities in the playne. And all the kingdome of Sehon kynge of ỳ Amorites which raygned in Hesbon, whom Moses smote * w the Lozdes of Madian / Eui / Rekem / Zur / Hur and Reba / the Lozdes of Sehon / and the Enhabitoures of the contrey. And Balã also the sonne of Beor the sothesayer / the chyldren of Israell slewe wyth the swerde / amonge other that were slayne. And the bozders of the chyldren of Ruben was Jozdan with the contrey that lyeth theron. This is ỳ

* Or / the hye places.

* Numer.xxiii.a

enhert-

enheritaunce of the chyldren of Ruben in
their kynredes/wyth the cytyes and villages
pertaynyng therto.

And Moses gaue vnto the trybe of Gad/
euen vnto the chyldren of Gad he gaue by
D kynredes. And their costes were Jazer/& all
the cities of Galaad/and halfe the lande of ỹ
chyldren of Ammon / vnto Aroer that lyeth
before Rabah: And from Hesbon vnto Ra-
moth mazpheh/and Betonim: and frō Ma-
hanaim vnto the borders of Debir. And in
ỹ valeye they had Betharam / Bethnimra/
Socoth, and Zaphon/the rest of the kyng-
dome of Sehon Kyng of Hesbon, and Jordā
and the costes that lye theron, euen vnto the
edge of the see of Cineroth/on the other syde
Jordan Eastwarde. This is the enheritaunce
of the chyldren of Gad in their kynredes/the
cytyes with their villages.

And Moses gaue vnto the halfe trybe of
Manasses. And the halfe tribe of Manasses
had their parte by their kynredes. And their
costes were from Mahanaim, euen all Ba-
san, the kyngdom of Og, Kynge of Basan/
and all the townes of Jair wheych lye in Ba-
san, euen thre score cities/and halfe Galaad
& Astaroth, & Edrai/cities of the kingdome
* Num.xxxij.c of Og in Basan. * wheych pertayne vnto the
chyldren of Machir the sonne of Manasses/
and that vnto halfe the chyldren of Machir
by their kynredes.

These are they to which Moses gaue en-
heritaunce in the feldes of Moab/on ỹ other
syde Jordan by Jericho Eastwarde. But vnto
the trybe of Leui Moses gaue none enheri-
taunce / for the Lorde God of Israell he is
* Num.xviij.c their enheritaunce, * as he sayde vnto them.

¶ Caleb requyreth the heritage that was promysed
hym/and Hebron was geuen hym.

¶ The.xiiij.Chapter.

I And these are the contreyes wheych ỹ
chyldren enhereted in the land of
Canaan / vnto wheych Eleazar the
preaste/& Josua the sonne of Nun
and the auncient heades of the trybes of the
chyldren of Israell, gaue them their enheri-
taunce by lotte/as the Lorde cōmaunded by
the hand of Moses / to geue vnto the nyne
trybes/and vnto the halfe tribe of Manasses
For Moses had geuē enheritaunce vnto two
tribes and an halfe on the other syde Jordan
But vnto the Leuites he gaue none enheri-
taunce amonge them. For the chyldren of Jo-
seph were two tribes, Manasses & Ephraim
And therfore they gaue no parte vnto ỹ Le-
uites in the lande / saue cyties to dwelle in &
the suburbes of the same, for their beastes &
catteil. As the Lorde commaunded Moses:
euen so the chyldren of Israell did when they
deuyded the lande.

And the chyldrē of Juda came vnto Josua B
in Galgall. And Caleb the sonne of Jephune
the Kenesyte sayde vnto him: thou wottest
what the Lorde sayde vnto Moses the man
of God/aboute me and the in Cades Barne.
* Fourtye yere olde was I when Moses the * Numc.xiij.d
seruaunt of the Lorde sent me from Cades
Barne to spie oute the lande. And I brought
hym worde agayne euen as I thought in
myne herte. Neuertheles my brethren that
went vp wyth me discouraged the hertes of
the people. But I folowed ỹ Lorde my God
euen vnto the ende.

And Moses sware the same season saying C
* ỹ lande wherein thy fete haue trodē shalbe * Numc.xiij.d
thyne enheritaunce and thy chyldrē for euer Deut.xi.c.
because thou hast folowed the Lorde my God Josu.i.a.
continually. And now beholde the Lorde
hath kepte me lustie as he sayd * this fourtie * Eccle.xlvi.d
and fyue yeares/euen sence the Lorde spake
vnto Moses / whyle the chyldren of Israell
wanderyd in the wyldernesse. And now se
I am thys daye foure skore & fyue yeres: and
yet am as stronge at thys tyme / as I was
when Moses sent me: loke how strōg I was
then/so strong I am now/to warre and to do
all maner of thynges.

Now therfore geue me thys mountayne D
wheych the Lorde at that tyme promysed/for
thou herdest at that time how the * Enakims * Of them lo-
were there and how the cities were greate & ke Judic.i.d.
walled. I trust the Lorde wilbe with me, and
I shall dryue them oute as the Lorde sayde.
And Josua blessed Caleb ỹ sonne of Jephune
& gaue him Hebron to enheret. And Hebrō
be came the enheritaunce of Caleb the sonne
of Jephune the Kenesite / vnto this daye: be-
cause he folowed the Lorde God of Israell
perpetually. And ỹ name of * Hebron was * Hebron is a
called in olde tyme, Kiriath arbe which was proper name
a huge man amonge the Enakims. And the of a Cytye
lande ceased from warre. which before
was called the
Cytye of Arbe
which Arbe
after the Hebr.
was a Geante
both strong &
myghtye & of
famous name.

¶ The lotte of the chyldren of Juda and the names
of the cytyes and vyllages of the same.

¶ The.xv.Chapter.

I And the lotte of the trybe of the
chyldren of Juda in their kynre-
des was the wyldernesse of Syn
that stretcheth to the costes of Edō
southwarde, and is the vtmoost parte of the
southe costes. And their southcostes were
from the brinck of the salt see and frō a certē
poynte of the see that leaneth southwarde.
And it went out on the southe syde of the
goyng vp to Acrabim / and went a long to
Zimma / and ascended vp on the southe syde
of Cades Barne / and went a long to Hezrō
& went vp to Adar, & fette a cōpase to Karca
& went a long to Azmon / & it went oute to
the ryuer of Egypt: so ỹ the ende of that coste
is the

is the see. And these are their southe costes.

And their easte costes are the salt see vnto ꝑ edge of Jordan. And their borders in the northe quarter were frō a nother poynte of the see where Jordan endeth. And went vp to Bethhagla and went a long by the northside of Betharabah and went vp to the stone of Bohen the sonne of Ruben. And then wēt vp to Dabir from the valeye of Achor, and so northwarde, turnyng towarde Galgall that lyeth before the goyng vp to Adorim, which is of the southe syde of the Ryuer. And then went a longe to the water of Ensemes, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennō, euen vnto the southe syde of the Jebusites the enhabitoures of Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hennom westwarde, & by the edge of the valeye of Raphaim northwarde: And [illegible] from the sande hille vnto the fountayne of water called Nephthoah, and gothe oute at the cities of mount Ephron: & draweth to Balah, otherwyse called Kariathiarim: and then it compaseth from Balah westwarde, vnto Ekr, & then gothe alonge vnto the syde of mounte Jarim, otherwyse C called Chesalon, on the northe syde therof. And cometh downe to Bethsames and gothe to Thannah, and gothe oute on the syde of Akaron northwarde: And then draweth to Secron and gothe a longe to mounte Balah, and goeth oute at Jabneel: and the ende of the costes is the see. And the west borders are ꝑ great se and the costes that lye theron. And these are the costes of the chyldren of Juda rounde aboute in their kynredes.

*Jud. 1.b. *And vnto Caleb ꝑ sonne of Jephunne was there a parte geuen amonge the chyldren of Juda by the mouthe of the Lorde to Josua, euē the cytie of Kariatharbe father of Enack whyche cytye is called Hebron. And Caleb droue thence ꝑ thre sonnes of Enack, Sesai, Ahyman, & Thalmai, the sonnes begotten of Enack. And he went vp thence, to the enhabitoures of Dabir, whose name in the olde tyme was Kariath sepher. And Caleb sayde, *Iudic.1.c. * he that smyteth Kariath sepher & taketh it: to hym wyll I geue Achsah my daughter to D wyfe. And Othniel, the sonne of Kenes the brother of Caleb toke it. And he gaue hym Achsah his daughter to wyfe. And as she wēt she moued hym, to aske of her father a felde. And she * alyghted of her asse. And Caleb sayde vnto her, what ayleth the. And she sayde geue me a blessyng: for thou hast geuē me a southwarde & drye lande: geue me also springes of water. Thē he gaue her springes of water, bothe aboue and beneethe. This is the enheritaunce of the tribe of the chyldren of Juda in their kynredes.

* Vnderstande to call at her fathers cite, and to aske at her father

And the cities of the tribe of the chyldren of Juda in all quarters, towarde the costes of Edom southwarde, were: Kabzeel, Eder, & Jagur: Kinah Dimonah, and Adada: Kedes Hazor and Jethnan: Ziph, Telem, & Baloth Hazor Hadathah, & Karioth, Hesron otherwyse called Hazor: Eman, Sama and Molada: Hazargadah, Hasmon and Bethpheleth: Hazarsual, Berlabe, and Bazliothiah: Baalah, Jim, and Azem: Eltholad, Chesil, & Horma: Ziklag, Madmenah and Sensenah: Labaoth Schilhim, Ain and Remon: all these cytes are twentye and nyne with their villages. And in the lowe countrye thy had Eschaol, Zarcah, and Asenah: Zoreah, Enganim, Thaphuah & Enam: Jarmeth Adullam, Socoh, & Azekah: Saaraim, Adithaim, Gederah and Gederothaim: fourtene cytes with their villages. C

Zenan Hadasah and Magdalgad: Dilean Mazpheh, and Jekthеel: Lachis, Bazcath and Eglon: Cabon, Lahamam, and Cethlis Gaderoth, Bethdagon, Naamah and Makkedah: Sixtene cities with their villages.

Lebnah Ether and Asan: Jephthah, Asenah and Nezib: Keilah, Kahezip and Marelah, nyne cytyes with their villages.

Akron with her townes and villages. And frō Akron oute to the see, all ꝑ lyeth aboute Asdod wyth their villages. Asdod wyth her townes and villages. Azah with her townes and villages, euen vnto the ryuer of Egypte: and the great see wt the costes that lye therō.

And in the mountaynes they had Samir Jathir, and Socoh: Danah: and Kariath sennah, which is Dabir: Anab, Esthemoh, and Anim: Gozen, Holon, and Giloh: a leuen cities with their villages. Arab, Dumah and Eskan: Janim, Beththaphuah & Aphekah: Humatah and Kariath arbe: which is Hebron & Zior: nyne cities with their villages. Maon & Carmel Siph & Jutah: Jesrahel, Jokdean, and Sanoch: Cain Gabaah and Thamnah ten cities wt their villages. Halhull Bethzur and Gedor: Maarath, Bethanoth, and Eltheeon: Sixe cities with their villages. Kariath Baal which is Kariath Jarim, & Harabba two cytyes wyth their villages.

And in the wildernesse they had Betharabah Middin and Secacah: Nebsan, the cytye of salt, and Engadi: Sixe cytyes wyth their villages. But the Jebusites that were the enhabiters of Jerusalem: the chyldren of Juda could not cast oute. Wherfore the Jebusites dwelle amonge the chyldrē of Juda vnto this daye.

¶ The Lotte or parte of Ephraim.

¶ The.xvi. Chapter.

The

AEd the lotte of the chyldren of Joseph felle from Jordan by Jerichow vnto ỹ water of Jericho Eastward/ & the wildernesse that gothe vp frō Jericho thorow out mount Bethel: and then gothe oute from Bethel to Lus/ & runneth a longe vnto ỹ borders of Ateataroth: & gothe doune westwarde/ euē to ỹ coostes of Japhlethi, & vnto ỹ coostes of Bethhoron the nether, also to Gasor, & ỹ endes of their coostes came to the see. And so the chyldrē of Joseph Manasses & Ephrai toke their enheritaūce.

B And ỹ chyldrē of Ephraim toke their coostes by kinredes. And the coostes of their enherytaunce Eastwarde were / Ataroth Addar euen vnto Bethhoron the vpper/ & wēt oute Cwestwarde to Machmathah on the Northside, & cōpased Eastwarde vnto Thaanath Silo/ & past it on ỹ Eastside vnto Janoah/ & wēt downe from Janoah to Ataroth & Naarath/ and meete at Jericho/ & wēt oute at Jordan. And their borders went frō Thaphuah westwarde vnto ỹ ryuer Kanah, & the endes were D ỹ see. This is the enheritaūce of the tribe of ỹ chyldrē of Ephraim in their kynredes, & the bordering cities of the chyldrē of Ephraim/ lye amonge the enheritaūce of the chyldrē of Manasses: euē all the cities with their villages. Notwithstanding they draue not out the Cananites ỹ dwelte in Gasor: but the Cananites dwelt amorge the Ephraites vnto this daye/ & paye tribute.

The Lotte or porcyon of the halfe tribe of Manasses. The Cananites become tributaries to the Israelites. Manasses & Ephraim require a greatter porcyon of heritage.

The.xvij.Chapter.

ANd the tribe of Manasses which was the Eldest sonne of Joseph receaued a lotte. And Machir the Eldest sonne of Manasses which was the father of Galaad (and a mā of warre) had Galaad & Basan. And the rest of the chyldren of Manasses receaued by their kynredes: which were the chyldren of Abiezer: ỹ chyldrē of Helek: the chyldren Asriel: the chyldren of Sichem/ the chyldren of Hepher: the chyldrē of Semida. These are the male chyldren of Manasses the sonne of Joseph in their kynredes.* But Zelaphead the sonne of Hepher the sonne of Galaad the sonne of Machir, & sonne of Manasses, had no sonnes saue daughters. And these are ỹ names of his daughters: Mahela Noa Hagla Melcha & Thirza: which came before Eleazar the preste, & before Josua the sonne of Nun / and before the Lordes saying: * the Lorde cōmaunded Moses to geue vs an enheritaunce amonge oure brethren. And he gaue thē at the mouth of the Lorde / an enherytaunce amonge the brethren of their fathers. And there felle ten porcyons to Manasses beyde the lande of Galaad & Basan which are on the other syde Jordan: because the daughters of Manasses dyd enherett among hys sonnes. And Manasses other sonnes had the lande of Galaad.

And the coostes of Manasses reached from Aser to Machmathah ỹ lyeth before Sichē & went a longe on the ryght hand/ euen vnto the enhabiters of Enthaphuah/ & the land of Thaphuah belonged to Manasses, which Thaphuah laye in ỹ borders betwene Manasses and the children of Ephraim. And the coostes descended vnto the ryuer Canah on whose south syde Ephraim hath cities amōg the cytyes of Manasses. For the coostes of C Manasses were on the northsyde of the ryuer & the endes of thē was the see: so ỹ the south pertayned to Ephraim/ & the northe to Manasses/ and the see is hys border. And there mette to gether in Aser northwarde/ and in Jssacar Eastwarde. And Manasses had in Jssacar and in Aser/ Bethsean/ and her townes: & the enhabitoures of Dor/ with the townes pertaynyng to the same: & the enhabitoures of Endor with the townes of the same: & the enhabitoures of Thaanath with her townes & ỹ enhabitoures of Magedo with ỹ townes of the same/ euē thre cōtreys yet the chyldren of Manasses could not ouer come those cities: But the Cananites began to dwell in ỹ same lande. Neuertheles as sone as ỹ chyldrē of Israell were waxed strong / they put the Cananites to tribute, but expelled thē not.

And ỹ chyldrē of Joseph spake vnto Josua D saying: why hast thou geuen vs but one lotte & one porcion to enheret, seing we be moche people/ and for as moche as the Lorde hath blessed vs so: and Josua answered thē: yf ye be moche people then gett you vp to the wodde contreye/ and prepare for youre selues there in the lande of ỹ Pherezites and of the* Raphaites / yf mounte Ephraim be to narowe for you. Then the chyldren of Joseph sayde agayne the hill will not begotē of vs: for all ỹ Cananites that dwell in the lowe contreye haue charettes of yron / and so haue they ỹ enhabite Bethsean/ & ỹ townes of the same & they also that dwel in the valeye of Jezreel. And Josua answered the house of Joseph/ Ephraim & Manasses saying: ye be moche people and haue great power and shall not therfore haue one lotte. But the hyll shalbe youres / for it is a wodde contreye & ye shall bryng it to facion/ and it shalbe youres euen vnto the endes of it, for ye shalbe able to cast oute the Cananites for all their yron charettes / and for all they be so stronge.

* Gene.xlvi.a.

* Nume.xxvij.a. And.xxxvi.a.

* Num.xxxiij.b and.xxxvi.a.

C Certen are sende to deuyde the lande to the other seuen tribes. The lotte of the chyldrē of Benjamin

¶ The.xviij.Chapter.

AND the whole congregacion of the childrē of Israel came together at Silo, and set vp ꝑ tabernacle of witnesse there / & the lande was in subiectiō before them. But there remayned amonge ꝑ childrē of Israel seuē tribes which had not their enheritaunce deuyded out. And Josua sayde vnto ꝑ childrē of Israel, how lōg are ye so slacke to go & possesse ꝑ lande whych ꝑ Lord God of youre fathers hath geuē you? Bring of euery tribe thre mē ꝑ I maye sende them. And ꝑ they maye ryse & walke thorowe the land & distribute it by their enheritaūces & come agayne to me. Deuide it into seuen partes. For Juda shal abyde by their coostes in ꝑ southe, & ꝑ house of Joseph shal stande to their coostes in the northe. Describe ye ꝑ lande therfore into seuen partes & bring ꝑ description to me hether, ꝑ I maye caste lottes for you here before the Lorde oure God. The Leuites haue no parte amonge you for the preastshype of the Lorde is their enheritaunce. And Gad / Ruben / & halfe the tribe of Manasses haue receaued their enheritaunce beyonde Jordan Eastwarde, which Moses the seruaunt of the Lorde gaue them.

And the men arose and went their waye. And Josua charged them ꝑ wēt to describe ꝑ lande saying: hence & go thorowe the lande & describe it, & come agayne to me hether: and I will cast lottes for you before the Lorde in Silo. And the men departed, & walked thorow the lande and described it by cities in to seuen partes in a booke, & returned to Josua into ꝑ hoste at Silo. And Josua caste lottes for them in Silo before ꝑ Lorde, and there he deuided the lande vnto the chyldren of Israell, to eche their portion. And the lotte of ꝑ tribe of the chyldren of Beniamin came vp accordyng to their kinredes. And the coostes of their lotte came oute betwene the childrē of Juda and the chyldren of Joseph. And their north coostes were frō Jordan and went vp to the syde of Jericho on ꝑ northside & went vp thorowe the moūtaynes westwarde, and they ended at the wyldernesse of Bethauen: & went frō thence to ꝑ southside of Lus, other wyse called Bethel: and descēded to Ataroth Addar vpon the hylle that lyeth on the southe syde of the nether Bethhoron. And the west coaste drawyth & cōpaseth southwarde, euen from the hille that lyeth before Bethhoron & gothe oute at Kariathbaal which is Kariath Jarim, a citie of the chyldren of Juda: & this is the west quarter: & ꝑ southe coaste gothe from the edge of Kariathiarim westwarde, & gothe oute to the waterwelle of Nephthoah and cometh doune to the edge of the hill that lyeth before ꝑ valeye of the sonne of Hennon whych is in the valeye of Raphaim northwarde / and descendeth thorowe the valeye of Hennon vnto the syde of Jebusi southwarde and gothe downe to the well of Rogel. And compaseth from the north and gothe forthe to Ensames and to the coostes that lye before the goyng vp vnto Adomim: and gothe doune to the stonne of Bohan the sonne of Ruben: and then gothe alonge towarde the syde of * the playne, northwarde: and gothe downe in to the playne: and gothe a long to the syde of Bethhaglah northwarde / and endeth at the poynte of ꝑ salt see north therfrom / and at the ende of Jordan southe therfrom. This is the southe coaste.

* Gree. Arabayah.

And Jordan is their easte coaste, thys is the enheritaunce of the chyldren of Beniamin wyth their coostes rounde aboute and by their kynredes. And these are the cytyes of the trybes of the chyldren of Beniamin in theire kynredes: Jericho / Bethhaglah / and the valeye of Kazis: Betharabah, Samarim / and Bethel: Auim / Pharah / and Ophrah: Chepar Ammonai / Ophni / and Gabai, twelue cytyes wyth their villages. Gabaon / Ramah / and Beroth: Mazphah / Caphairah / and Mozah: Rekem / Jarephel and Tharelah / Sela / Eleph / and the cytye of the Jebusites whych is Jerusalem / Gabaath / & Kariath / fourtene cytyes with their villages. This is the enheritaunce of the chyldren of Beniamin in their kinredes.

¶ The lottes or partes of Zabulon / Issachar / Aser / Nephthali / Dan / and Josus.

¶ The.xix.Chapter.

AND the seconde lotte came out vnto the tribe of the chyldren of Simeō by their kinredes. And their enheritaunce felle in the myddes of the enheritaūce of the childrē of Juda. And their enheritaunce was / Berſabe / Sabe / & Moladah. Hazorsual / Balah, & Azem / Eltholad Bethul & Hormah / Siklag. Bethmarcaboth & Hazersusah / Bethlebaoth, and Saruhen thirtene cities wt their villages. Ain / Remō Ether / & Asan / foure cities wt their villages: & therto all the villages ꝑ lye rounde about these cities / euē vnto Balasath / Beor / & Ramath / southwarde. This is the enheritaūce of the tribe of the childrē of Simeō in their kinredes oute of the portion of the chyldren of Juda, came the enheritaunce of ꝑ childrē of Simeon. For the parte of the chyldren of Juda was to moche for them: and therfore ꝑ chyldren of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrde lotte came vnto the chyldren of Zabulon accordyng vnto their kynredes. And the coostes of there enheritaunce came to Sarid / and went vp to the

See /

B See/and to Marialah and touched at Dabaleth/& mette at the ryuer that lyeth before Jokneuen: and turned from Sarid eastwarde towarde the sunne rysyng vnto the border of Chisloth in mounte Thabor: and then gothe oute to Daberech and gothe vp to Japhia: and from thence gothe a longe eastwarde towarde the sunne rysyng/to Sethah/Hepher Ithah/and Jazim and gothe to Remon/Methoar/& Neah. And cōpaseth it on the northe syde and goeth to Nathan/and endeth in the valeye of Jephthahel. And Jatath/Nahalol/Semron/Jedalah/and Bethlehem: twelue cities with their villages. This is the enheritaunce of the Chyldrē of Zabulō/in their kinredes. The sayde cities with their villages.

And the fourthe lotte cā oute to the chyldrē of Issacar by their kynredes. And their costes were Jesraelah Casuloth Sunem Hapharaim/Sion/Anaharath: Rabith/Kision/and Abez: Rameth/Enganim/Enhadah/& Bethphazez. And his costes mette at Thabor Sahazimah & at Bethsames & endeth at Jordan/Syxtene cytyes wyth there villages. This is the enheritaunce of the trybe of the chyldren of Issacar by their kinredes & cities and their villages.

And the fyfte lotte cam oute vnto the tribe of the chyldren of Aser by their kynredes. And their costes were Helkath. Hali Betē and Achsaph: Alamelech/Amaad & Miseal: and mette at Carmel on the see/& at Sihor and at Labanath and turneth towarde the sunne rysyng to Bethdagon/& mette at Zabulon & in the valeye of Jephthah/& towarde the northsyde of Bethemek & Negel/& gothe oute on the lefte syde of Cabul: and Hebron/Rohob/Hamon/and Kanah euen vnto great Sidon. And then ỳ coost turneth to Ramah and to the strong citie of Tzor and turneth to Hozah and endeth at the see: by the possession of Achzibah: Amah/Aphek/and Rohob: Twentye and two cities with their villages. This is the enherytaunce of the trybe of the chyldren of Aser by their kinredes: These cities wyth their villages.

And the Syxte lotte cam oute vnto the chyldren of Nephthali by their kinredes. And their costes were from Helcph and from Elō in Zaananim/& Adami/Nekeb and Jabneel euen to Lakum/and go oute at Jordan. And then the coost turnethe westwarde to Aznoth in mounte Thabor/and then gothe oute from thence to Hukokah and meteth wyth Zabulon on the southe syde/and wyth Aser on the west/& at Juda vpon Jordan toward the sunne rysyng. And their strong cytyes are Zidim/Ber/Hamath/Racath and Cenereth Adamah/Hermah and Hazor: Kedes/Edzai/and Enhazor: Iron/Magdelel. Horem/Bethanah and Bethsames: nyneteene cytyes wyth their villages. This is the enheritaunce of ỳ tribe of the chyldrē of Nephthali by their kinredes: these cyties and their villages.

D And the seuenth lotte fell to the trybe of the chyldren of Dan by their kinredes. And the coostes of their enheritaūce was Zaraah Esthaol/Jesames/Saelabin/Ialon and Jethlah: Elon/Themnathah and Akaron: Elthekeh Gibethon and Baalath: Jehud/Banebarak and Gathremon/Meiericō and Harcon wyth the contreye that lyeth before Japho. And the coostes of the chyldrē of Dan went oute from beyonde thē. For the chyldrē of Dan went vp and fought agaynst Lesen and toke it/and smote it with the edge of the swerde/and conquered it/and dwelt therin and called it Dan/after the name of Dan their father.

This is the enheritaunce of the trybe of the chyldren of Dan in their kynredes: these cities with their villages. When they had made an ende of deuydyng the lande by her coastes then the chyldren of Israell gaue an enheritaunce vnto Josua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue him the cytye which he asked/euē Thamnath serah in mounte Ephraim. And he bylte the citie and dwelt therin. These are the enheritaunces whych Eleazar the preest and Josua the sonne of Nun and the auncient fathers of the trybes of the chyldrē of Israel deuided by lotte in Silo before the Lorde/in the doore of the tabernacle of wytnesse/and so made an ende of deuydyng the contreye.

¶ The Cytyes of refuge or Sanctuaryes.

¶ The.xx. Chapter.

When the Lorde spake vnto Josua saying: I
comen with the chyldren of Israell and saye: * Appoynte oute free cities of whych I spake vnto you by Moses that the slear that kylleth any person vnwares & vnwyttingly/maye flee thether. And those cities shalbe youre refuge from the auenger of bloude. And the slear shall flee vnto one of those Cytyes and shall stande in the entryng of the gate of the citie and shall shewe hys cause in the eares of the elders of the sayde cytie. And theye shal take hym in to the cytye vnto them/and shall geue hym a place that he maye dwell amonge thē.

* Nume.xxxv.a Deute.xix.b. Josu.xxi.a.

And when the auēger of bloude followeth B after hym they shall not deliuer the slear into his hande: because he smote hys frende ignorantlye/and hated hym not before tyme. And he shall dwell in the sayde citie vntyll he stande before the congregacyon in Judgement/and vntyll the death of the hye preaste that shalbe in those dayes. And then shall the slear returne and come vnto hys awne cytye

and vnto his awne houle/and vnto the cytye
C from whence he fledde. And they apoynted
Kedes in Galile/in mount Nephthalt/and
Sichem in mount Ephraim & kariatharbe
which is Hebron/in the moũtaines of Juda
And on the other syde Jordan ouer agaynst
Jericho eſtwarde/they gaue Bozor in ꝑ wyl-
dernesse vpõ ꝑ playne/out of ꝑ tribe of Rubẽ
& Ramoth in Galaad out of ꝑ trybe of Gad
D and Golan in Basan out of the tribe of Ma-
nasses. These were the cities apoynted for
all the childzen of Israell & to the straũgers
that sodourned amõge thẽ that whosoeuer
kylled any person ignoraũtlye & vnwares might
flee thether and shulde not die by the hande of
the auẽger of bloude/vntyll he stode before ꝑ
congregacyon.

C The cytyes geuen to the Leuytes/in nombre.xlviij.
The promyses of gruyng the land of Canaan are ful-
fylled. The Israelytes are at rest.

C The xxi. Chapter.

THen came ꝑ principall heades
of the Leuites vnto Eleazar the
A pryeste/and vnto Josua the sonne
of Nun/& vnto the auncięt heades
of the trybes of the childrẽ of Israel/& spake
vnto them at Silo in the lande of Canaan
saying:*the Lorde cõmaunded by Moses/to
* Nume.xxxv.a
Deut.xij.b.
Josu.xx.a.
geue vs cities to dwell in & the feldes aboute
thẽ/for oure catell. And the childrẽ of Israell
gaue vnto the Leuites out of their enherita-
unces/at the biddyng of the Lorde/these ci-
ties folowing with their Suburbes.

And the lotte cam oute vnto the kynredes
of the Cahathites: and the childzen of Aaron
the preaste whych were of the Leuytes had
geuen them by lott, out of the trybe of Juda/
out of the tribe of Simeon/& out of ꝑ tribe
of Beniamin xiij. cities. And the reast of the
childzen of Cahath had by lotte/out of ꝑ kin-
redes of the tribe of Ephraim/out of ꝑ trybe
of Dan/& out of the halfe tribe of Manasses
ten cities. And the childzen of Gerson had by
lotte out of the kinredes of ꝑ tribe of Issacar
out of the trybe of Aser/out of the trybe of
Nephthali & oute of the other halfe trybe of
Manasses in Basan. xiij. cities. And ꝑ childrẽ
of Merari by their kynredes/had out of the
trybe of Ruben/out of the trybe of Gad/and
out of the trybe of Zabulon/twelue cities.
And the childrẽ of Israell gaue by lotte vnto
ꝑ Leuites these cities with their Suburbes
as the Lorde commaunded by Moses.

And they gaue oute of the tribe of ꝑ childrẽ
of Juda/& out of the trybe of the childzen of
Simeon/these cytyes by name: whych the
childzen of Aaron being of the kinredes of ꝑ
Cahathites. and of the childzen of Leui/ob-
tayned: for theirs was ꝑ fyrst lotte. And they
gaue them Kariath Arbe of the father of
*Enack which is Hebrõ, in the hyll cõtreye * Arba was the
of Juda/wyth the Suburbes of the same father of Enak.
rounde about it. But the contreye that per- Of Enak ye
tayned to the cytye and the vyllages therof/ haue in. Judic.
they gaue to Caleb the sonne of Jephune/to i.d.
be his possessyon.

And thus they gaue to ꝑ chyldzen of Aarõ
the preaste the fraũcheſed cytyes of the slear/
Hebron with her Suburbes: & Libna wyth
her Suburbes/and Jathir wyth her Su-
burbes/and Estimoa wyth her Suburbes/
and Holon with her Suburbes/and Dabir
with her Suburbes. and Ain with her Su-
burbes, and Jutah with her Suburbes, and
Bethsames with her Suburbes: nyne cities
out of those two tribes. And out of the trybe
of Beniamin they gaue Gabaon wyth her
Suburbes: Gaba with her Suburbes: Ana
toth wyth her Suburbes: Almon wyth her
Suburbes: foure cities. All these cities of ꝑ
chyldzen of Aaron preastes were. xiij. cytyes
with their Suburbes. And the kynredes of
the chyldzen of Cahath that were Leuites: ꝑ
is to saye the other chyldzen of Cahath had
the cytyes of their lotte/out of the trybe of
Ephraim. And they gaue them the fre cytye
of the slear: Sichẽ wyth her Suburbes, in
mount Ephraim: & Gazer with her Subur-
bes: and Kabzaim wyth her Suburbes: Be-
thhoron wyth her Suburbes: foure cytyes.
And out of the trybe of Dan: Eltheke wyth
her Suburbes: Gibthon wyth her Su-
burbes: Jalon wyth her Suburbes/and
Gathzemon wyth her Suburbes: foure cy-
tyes. And out of the halfe trybe of Ma-
nasses/Thanach wyth her Suburbes: Ga-
thzemon wyth her Suburbes: two cytyes.
So that all the cytyes whych were geuen
vnto the kynredes of the other chyldzen of
Cahath, were ten with their Suburbes.

And vnto the chyldzen of Gerson whych
were of the kynredes of the Leuites/they
gaue out of the other halfe trybe of Manas-
ses/the cytye of refuge for the slear/Golan
in Basan wyth her Suburbes: Beesthrah
wyth her Suburbes: two cities. And out of
the trybe of Issacar/Kyson wyth her Su-
burbes: Daberath wyth her Suburbes:
Jarmoth wyth her Suburbes: Enganim
wyth her Suburbes: foure cities. And out
of the trybe of Aser/Miseal wyth her Su-
burbes: Abdõ wyth her Suburbes/Halakath
wyth her Suburbes: Kohob with her Su-
burbes: foure cities. And out of the trybe of
Nephthali/the cytye of refuge of the slear/
Kedes in Galile/wyth her Suburbes: Ha-
mothdor/wyth her Suburbes: Carthan
wyth her Suburbes: thre cytyes. So D
that all the cytyes of the Gersonites in their
kinredes

kynredes were.xiij.wyth their Suburbes.

And vnto the kynredes of the chyldren of Merari/the rest of the Leuytes / they gaue out of the tribe of Zabulon: Jecnam wyth her Suburbes: Carthah w̄ her Suburbes Damna wyth her Suburbes/and Nahalal with her Suburbes:foure cytyes. And out of the tribe of Rubē/ they gaue Bozor with her suburbes: Jahelah with her Suburbes Kedmoth with her Suburbes, & Maphaath with her suburbes:foure cities. And out of ỳ tribe of Gad, they gaue ỳ fraūchised citie of ỳ refuge, Ramoth in Galaad w̄ her suburbes/ Mahanaim w̄ her suburbes, Hesbon w̄ her suburbes: & Jaser w̄ her suburbes:foure cities in all, so ỳ all the cytyes of the chyldrē of Merari in their kynredes / whych were the rest of the kynredes of the Leuites/ were by their lot, twelue cities. And al the cities that the Leuites had in the possessyō of the childrē of Israel were.xlviij. with their Suburbes And these cytyes had eche their Suburbes rounde aboute her, thorow out all the sayde cities. And the Lorde gaue vnto Israell all the lande wbych he sware to geue vnto their fathers. And they cōquered it, & dweit therin And the Lorde gaue them rest rounde about accordyng to all that he sware vnto their fathers. So ỳ there stode not a mā of all their enemyes before thē. But ỳ Lorde delyuered all their enemies into their handes. There chaped nothing of al the good thinges which the Lorde had sayde vnto the house of Israel But all came to passe.

¶ Ruben, Gad, and the halfe tribe of Manasses are sende a gayne to their possessyons. They bylde an altare for a memorypall.

¶ The.xxij. Chapter.

THen Josua called vnto the Rubenites, the Gadites and to the halfe tribe of Manasses and sayde vnto thē: *ye haue kept all that Moses the seruaunt of the Lorde cōmaunded you/ & haue obeied my voyce in all ỳ I cōmaunded you: ye haue not lefte youre brethren of a log season vnto thys daye but haue kept the cōmaundement of ỳ Lord youre God. And now the Lorde hath geuē reste vnto youre brethrē as he promeled them, wherfore returne and go vnto youre tentes & vnto ỳ lande of youre possession, which Moses the seruaunt of the Lorde gaue you on the other syde Jordan.

☞ But in any wyse take exceding good heade that ye do the cōmaundement & lawe which Moses ỳ seruaūt of ỳ Lorde charged you: wbych is / that ye loue the Lorde youre God, and walcke in his wayes and kepe hys cōmaundementes/ & cleaue vnto him/ & serue hym wyth all youre hertes and all youre soules. And so Josua a blessed them and sent them awaye. And they went vnto their tētes

Vnto the one halfe of the tribe of Manasses Moses gaue possessyon in Basan: and vnto the other halfe therof gaue Josua wyth their brethrē on this syde Jordan westwarde And also when Josua sent them awaye vnto their tentes and blessed them, he sayde vnto thē returne with moche rychesse vnto youre tentes, & with very moche catell, with syluer goulde / brasse / yron / and wyth rayment aboue measure/ & deuide the spoyle of youre enemyes wyth youre* brethren.

And the chyldren of Ruben / the chyldren of Gad and halfe the tribe of Manasses returned and departed from the chyldrē of Israel out of Silo wbich is in ỳ lande of Canaan / to go vnto the contreye of Galaad / & to the lande of their possessyon / wherin they were possessed at the mouth of the Lorde by the hande of Moses. And when they came vnto the costes of Jordan that lye in ỳ lande of Canaan: there the chyldren of Ruben/the chyldren of Gad and the halfe tribe of Manasses/ bylt an altare faste by Jordan & that a great altare to se to. And when the chyldrē of Israel hearde saye: beholde the chyldren of Ruben the chyldren of Gad & the halfe tribe of Manasses haue bylte an altare in the forefrounte of the land of Canaā in ỳ borders of Jordan on the syde of the chyldren of Israell: the hole congregacyon of the chyldren of Israell gathered them together to Silo/ to go vpon them with batell. And the chyldrē of Israell sent vnto the chyldren of Ruben/ to the chyldren of Gad and to the halfe tribe of Manasses into the lande of Galaad/ Phinches the sonne of Eleazar the preaste/ and with him ten lordes of euery chefe howse a lorde thorowe out all the tribes of Israell/ wbych heades of their fathers housholdes were ouer ỳ thousandes of Israel. And they wēt vnto the chyldren of Ruben/ of Gad & to the halfe tribe of Manasses, vnto the land of Galaad and spake with them saying.

Thus saye the hole congregacyon of the Lorde: what trāsgression is this that ye haue transgressed agaynst the God of Israell / to turne awaye this daye from after the Lorde and to bylde you an altare for to rebelle this daye agaynst ỳ Lorde. Is the b wicked deade of Peor to lyttell for vs, wherof we are not cleansed vnto this daye, & there was a plage in the congregacyon of the Lorde: But that ye also shulde turne awaye thys daye from folowyng the Lorde: ye shall rebelle to daye agaynst the Lorde, and to morowe he shall be wroth wyth all the congregacion Not withstandyng ỳ the lande of youre possessyon be vncleane, then come ouer vnto the lande of

a Blessed them that is/ wysshed the the fauoure of God & happy returnyng to their possessyons & a blessed lyfe in the Lorde. So dyd Aarō blesse the also Leuitic.8

Understand/ that are at home & came not a warefare.

b The wycked deade of Peor/ for the wycked Idolatrye done to Peor. Peor (as some wryte) Phogor was an Idolle of the Moabytes which was worshipped in an hyll in Moab called Peor/

where the Israelites not only cõmitted carnall whordome with the women of the Moabites: but also Spirituall whordome that is became Idolaters and worshypped that Idoll Peor as the Moabites dyd: for which they were plaged so that there died of the foure & twentye thousande at that time as ye rede. Nume. xxv.

the possessyon of the Lord where the Lordes tabernacle dwelleth and be possessed amõge vs. But rebell not agaynst the Lorde nor agaynst vs to buylde you anye other aulter saue the aulter of the Lorde oure God. Dyd not Achan ỹ sonne of Zareh trespase in the excõmunicate thinges, & wrath fell on all the congregacion of Israel, so that he alone perished not for his wyckednesse?

Then the chyldren of Ruben and of Gad / & halfe the tribe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The myghty God Jehouah he knoweth, and Israel shall knowe if it be to rebelle or transgresse agaynst the Lorde / then the Lorde saue vs not this daye. Or elles if we haue bylt vs an aulter to turne from folowing the Lorde or to offer theron burnt offrynge or meatoffrynges or to offer peace offrynges theron: let the Lorde requyre it: And haue not rather done it for feare of this: least in tyme to come your chyldren shulde saye vnto oures: what haue ye to do wyth the Lorde God of Israel / seyng: that ỹ Lorde hath made Jordã a border betwene vs and you ye chyldrẽ of Ruben & of Gad: ye haue no parte therfore in the Lorde: and so shall youre chyldrẽ make oure chyldrẽ cease from fearinge the Lorde.

And therfore we sayde: Let vs cause an aulter to be made / not for burntoffrynges / nor sacrifyces / but it shalbe a wytnesse betwene vs and you and oure generacyons after vs / that we shulde serue the Lorde / wyth oure offerynges / sacrifyces and peaceoffrynges: and that youre chyldren shulde not saye to oures in tyme to come / ye haue no parte in the Lorde.

And we thought if they shuld so saye to vs or to oure generacyons in tyme to come / that we wolde saye agayne: Behold the facyon of the aulter whych oure fathers made / nether for burntoffrynges nor sacrifyces / but that it shulde be a wytnesse betwene vs and you. God forbydde ỹ we shuld rebell agaynst the Lorde and that we shulde turne this daye frõ after him / and bylde an aulter for burntoffrynges or sacrifyces / saue the altare of the Lorde / oure God that is before hys tabernacle.

And when Phinehes the Preaste and the Lordes of the congregacyõ and heades ouer the thousandes of Israell whych were wyth him hearde the wordes that the chyldren of Ruben / the chyldren of Gad and the chyldrẽ of Manasses spake / they were well contẽt. And Phinehes the sonne of Eleazar ỹ preaste sayde vnto the chyldren of Ruben / of Gad and of Manasses this daye we perceaue that the Lorde is amonge vs, because ye haue not done thys trespase agaynst the Lorde. And now ye haue rydde the chyldrẽ of Israell out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preaste and the lordes returned frõ the chyldren of Ruben and of Gad oute of the lande of Galaad vnto the lande of Canaan to the chyldren of Israel, and brought them worde agayne. And the answere pleased the chyldren of Israel well and they praysed God / and dyd not entende to go agaynst them in batelle to destroye the lande which the chyldren of Ruben & Gad dwelt in. And the chyldren of Ruben & the chyldren of Gad called the aulter *Ed because it is a witnesse betwene vs that the Lorde is God.

*After the Hebr. That is oure wytnesse that the Lorde is God.

¶ Josua exhorteth the people that they Joyne not them selues to the Gentyles / and that they trust in none but in God onely / wyth which had fulfylled hys promeses to them.

¶ The .xxiij. Chapter.

And it came to passe a longe season after that the Lorde had geuen reste vnto Israell from all their enemyes rounde aboute / that Josua waxed olde and was stryken in yeres. Wherfore he sent for all Israel / and for their elders / their heades / their Judges and offycers / and sayde vnto them: I am olde & stryken in yeres. And ye haue sene all that the Lord youre God hath done vnto all these nacyons before youre faces: For ỹ Lorde youre God he fought for you. Behold I haue appoynted these nacyons that remayne / to be ỹ enheritaunce of youre trybes: euen from Jordan / and all the nacyõs that I haue destroyed / euen vnto the great See. And the Lorde youre God he shall expell and cast thẽ out before you / and ye shall conquere their landes, as the Lorde youre God hath sayde vnto you.

*Be therfore exceadynge stronge that ye take hede to do all that is writtẽ in the boke of the lawe of Moses / *that ye bowe not a syde ther from / to the ryght hande or to the lefte: and that ye go not vnto these nacyons that remayne wyth you: and that ye nether make mencyon or sweare by the names of their Goddes: and that ye nether serue them nor bowe youre selues vnto them. But that ye sticke fast vnto the Lorde youre God / as ye haue done vnto thys daye. So shall the Lorde cast out before you great nacyons & myghtye / as ye se how no man hath stande before you hitherto. *One of you shall chase a thousande: for the Lorde youre God he fighteth for you, as he hath sayde vnto you. Take good

B *Deu. xxi. b. Josh. i. b. iij Reg ii. a. * Deute xij b. and. xxviij. b. a Prouer. iij. d

C *Deut. xxxij. d

good hede therfore vnto youre soules/that ye loue the Lorde youre God.

But and yf ye shall go backe and cleaue vnto the rest of these nacyons that remayne wyth you and shall make Mariages wyth them/and shall go to them and they come to you:be sure that the Lorde youre God wyll not cast out all these nations fro before you
* But they shalbe snares and trappes vnto * Num.xxxiij.g
you, and scourges for youre sydes, & pyckes in youre eyes/vntyll ye perysshe from of thys good lande whych the Lorde youre God hath geuen you.

Beholde I walke this daye/by the waye of all ỹ worlde: call ye to mynde in all youre hertes and in all youre soules/that nothyng D
hath fayled of all the good thynges whych ỹ Lorde youre God promesed you. All are come to passe/and nothyng hath fayled therof. And as al good thinges are come vpō you/which the Lorde youre God promesed you: so shall the Lorde bryng vpon you all euell vntyll he haue destroyed you from of thys good lande/ whych the Lorde youre God hath geuen you when ye haue transgressed the apoyntment of the Lorde youre God / whych he commaunded you: and haue gone & serued straunge Goddes / and bowed youre selues to them. Then shal the wrath of ỹ Lorde warre whote vpon you/and ye shall perysshe quickly, frō of the good lande whych he hath geuen you.

¶ Josua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joseph are buryed Eleazar dyeth.

¶ The xxiiij. Chapter.

AND Josua gathered all the trybes of Israell to Sichem & called for the elders of Israell/and for their heades Judges and officers which presented thē selues before God. And Josua sayde vnto all the people/thus sayth ỹ Lorde God of Israell. * youre fathers dwelt on the In Gene.xxxi.g
other syde of the floude in olde tyme euē Thareh the father of Abraham and Nachor / and serued straunge Goddes. But I toke youre father Abraham from the other syde of the floude/and brought him into ỹ lande of Canaan/and multiplied hys seede/& gaue hym Isaac. And I gaue vnto Isaac Jacob & Esau And I gaue vnto Esau mouīt Seir to possesse it. But Jacob and hys chyldren went downe into Egypt.

* Then I sent Moses and Aaron. And I * plaged Egypte / after the maner as I dyd * Exod.iij.d.
among them / and after that I brought you * Exod.xv.viij
out & I brought youre fathers out of Egypte x.f.and.xviij.
And ye came vnto the see: and the Egyptiās B
folowed after youre fathers wyth charettes and horsmē/vnto the redd see. And they cried vnto ỹ Lorde. And he put darcknesse betwene you and the Egyptyans and brought the see vpon them and couered thē. And youre eyes haue sene what I haue done in Egypte. And ye dwelt in the wildernesse a long season. And I brought you into ỹ lande of the Amorites whych dwelt on the other syde Jordan. And they fought with you: and I gaue them into youre handes. And ye conquered their contre. And I destroyed them in youre syght.

Then Balak the sonne of Ziphor/kyng of Moab arose and warred agaynst Israell/ and sent & * called Balam the sonne of Beor for to curse you. But I wolde not agree to * Lume xxij.d
herken vnto Balam / and therfore he blessed Deut.xxiij.a.
you: And so I deliuered you out of his hande. and when ye went ouer Jordan / and came vnto Jericho / the cytyzens of Jericho fought agaynst you: the Amorites / Pherezites / Canaanytes, Hethites Girgosites / Heuites / Jebusites whych I delyuered in to youre handes.

And I sent * hornettes before you and ye C
cast out before you: euen the two kynges of * I sent hornettes before you/that is/ I sent such thynges of feare & drede in to the hertes of your enemies and discouraged dased and astonyed them/that they were redy to fall or euer ye came at them. Deut.xxj.c.
the cytyes whych you bylt not/and ye dwelt in them. And vynes/and Olyue trees which ye plāted not/and ye ate of them.

And now feare the Lorde and serue hym in pureneſſe and trueth: And put away the Goddes whych youre fathers serued on the other syde of the floude/and in Egypt/& serue the Lorde. But yf it seme euell vnto you to serue the Lorde / then chose you thys daye whom you wyll serue whether the Goddes whych youre fathers serued that were on the other syde of the floude / ether the Goddes of the Amorites in whose lande ye dwelt / and I and my howse will serue the Lorde.

And the people answered and sayde/God forbyd that we shuld forsake the Lorde and serue straunge Goddes. For the Lorde oure God he it is that brought vs & owre fathers out of the lande of Egypt the howse of bondage/and whych dyd those myracles in oure syght / and preserued vs in all the waye we went and amonge all the nacyons which we came thorowe. And the Lorde dyd cast out before vs all the nacyons wyth the Amorites which dwelt in the lande / wherfore we wyll serue the Lorde for he is oure God.

But Josua sayde vnto the people/ye can not serue the Lorde: for he is an holye God & cannot beare youre transgression and synne But when ye haue forsaken the Lorde and haue serued straunge Goddes / he wyll turne and do you euell and consume you / after that he hath done you good. And the people

D Josua.ij.b.d and vi.a and xx.d.Judic.ij.b.c. Of hornettes ye reade Nume.xxxiij.g Exod.xxiij.d. Deut.vij.c.

answered Josua: naye / but we wyll serue the Lorde.

Then Josua sayde vnto the folke / ye are wytnesses vnto youre selues / ꝙ ye haue chosen you the Lorde / to serue hym: & they sayde we are wytnesses. Then put awaye / sayde he / the straunge Goddes wyych are amonge you / & bowe youre hertes vnto ꝙ Lorde God of Israell. And the people answered Josua: ¶ the Lorde oure God we wyll serue and hys voyce we wyll obeye. And so Josua made a couenant with the people the same daye / and set ordynaunces and lawes before them in Sichem.

And Josua wrotte these wordes in the boke of the lawe of God / and toke a great *stonne & pitched it on ende in ꝙ sayde place euen vnder an ocke that stode in the sanctuarye of the Lorde. And Josua sayde vnto all the people: beholde, thys stone shalbe a wytnesse vnto vs / for * it hath hearde all the wordes of the Lorde wyych he spake wyth vs. It shalbe therfore a wytnesse vnto you / lest ye lye vnto youre God. And so Josua let the people departe euery man vnto hys enheritaunce.

And after these thynges the tyme came ¶ that Josua the sonne of Nun & the seruaunt of the Lorde died beyng an hundreth and ten yeres olde. Whom they buryed in the cõtrey of his enheritaunce / euen in Thamnath sareth which is in mount Ephraim, on the northside of the hyll of Gaas.

And Israel serued the Lorde all the dayes of Josua and all the dayes of the elders that outerlyued Josua, and wyich had sene all the workes of the Lorde that he had done to Israell. And the bones of Joseph, wyych the chyldren of Israell brought out of Egypte / they buryed in Sichem / in a parcell of grounde wyych Jacob bought of the sonnes of Hemor the father of Sichem / for an hundreth *peaces of syluer / wyych parcell became the enheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aarõ dyed whom they buryed in Gabaath that pertayned to Phinehes his sonne and was geuen hym in mount Ephraim.

The ende of the boke of Josua.

* To be a memorypall of the couenaunce.

a Jt hath hearde / that is / signifieth that ye haue hearde Jt left not to be stone / nor was so transformed that it had eares or the sense of hearing. But shuld put the in remembraunce what couenaunce they had made there / & syre the to the performaunce therof. Suche Phrases are familyar to the Hebrues

b The Chald. Interpreters & their readers lambes.

possessiones olim Cananæor subditionos. a parvenubus hostis & subactos vastate

Judges.

The boke of the Judges.

After Josua was dead / Juda was constitute Lorde ouer the armye when Jerusalem was besieged. The people that were not destroyed became tributaryes.

The fyrst Chapter.

After the death of Josua the chyldren of Israel asked the Lorde sayinge: Who shall go vp fyrst vnto the Cananites to fight agaynst thē? And the Lorde sayde: * Juda shall go vp: beholde I haue delyuered ꝙ lande into his handes. Then Juda sayde vnto * Simeon his brother: come vp wt me into my lotte, & let vs fyght agaynst the Cananites: And I lykewyse wyll go wt the into thy lotte. And so Simeon went with hym.

And Juda went vp, & the Lorde delyuered the Cananites & Pherezites into their handes. And they slewe of thē in Bezek ten thousand men. And they foũde * Adonibezek in Bezek. And they fought agaynst hym, & slewe the Cananites & Pherezites. But Adonibezek fled and they folowed after hym, & caught hym, & cut of his thombes and his great toes. Then Adonibezek sayde: thre score and ten kinges hauynge their thombes & great toes cut of, geathered their meate vnder my table: wherfore as I haue done so God hath done to me agayne. And they brought hym to Jerusalē, and there he dyed.

The chyldren of Juda fought agaynst Jerusalem & toke it / & smote it with the edge of the swerde, and set the cite on fyre. And after that the chyldren of Juda went euen to fyght agaynst the Cananites ꝙ dweit in the mountayne, in the southe / & in the lowe countrye. And Juda went vnto the Cananites ꝙ dweit in Hebron / which before tyme was called Kariath Arbe. And slew Sesai, Ahiman and Thalmai. And from thence they went to the inhabiters of Dabir / whose name in olde tyme was called Kariathsepher.

And Caleb sayde: he that smyteth Kariathsepher, & taketh it, to him will I geue Achsah my daughter to wyfe. And Othoniel ꝙ sonne of Kenez Calebs younger brother toke it: to whom he gaue Achsah his daughter to wyfe and as they went the counce ed hym to aske of her father a felde. And then she * lyghted of her asse: and Caleb sayde vnto her: What aylyeth the? She sayde vnto hym: geue me a blessinge: for thou hast geuen me a South-

a Understande here no one particular mã, but the whole tribe of Juda.

* Simeon for the tribe of Simeon.

a Adonibezek was the kynge of Bezek. The worde signifieth as much as lorde of Bezek

b Here note that the Cities and the knowledge of God, as Paul Roma. 1. And that they knewe the lawe and ryghtuous nes natural / of whyche speake Deutero. 6. & 8. Exod. 20. c. Jour in the pũnishment of Adonibezek is this chefly to be obserued / that God not onely auengeth the wronge that the wycked do to the good: but also that which the wycked do to their wyckednes. The .lxx. kinges whose thombes & great toes he cut of were wycked men & he punished for the mistery and cruelnes done vnto them. Suche an example ye also Amos 1. What punishment shall they haue then that cruelly slaye the goode Most iust shall be ye iuer.

warde ꝑ dry lande/geue me also sprynges of water. And Caleb gaue her sprynges both aboue ꝑ benethe. And the chyldꝛē of the kenite Moses fatherin lawe wēt vp out of ꝑ cytye of paulme trees, with the chyldꝛē of Juda in to the wyldernesse of Juda that lyeth in the South̄e of Arad, and dwelt amonge the people.

e. By this kenyte is vnderstanded hobab as ye shall perceaue in the fourth chap. of this seide boke/ of whō ye reade also Nume. x.d.

And Juda went ꝑ Simeon wt him/ & they slewe the Cananites that enhabited Zephath/ & vtterlye destroyed it/ & called the name of the citie Hormah. And Jude toke Azah wt the costes therof/ and Askalon wyth the costes therof/ and Akaron wyth the costes therof. And the Lorde was with Juda that he conquered the mountaynes/ but they coulde not dryue out the enhabiters of the valeyes/ because they had charettes of yron. And they gaue Hebron vnto Caleb as Moses sayde. And he expelled thence the thre sonnes of d Enack.

d. Enak a kynd of gyaunte. & so called hapye be cause they were chaynes about their neckes/ so/ Enak signifieth soche a chayne/ as men were about their neckes Dept. ix.c. Nume. xiij.d.

And the chyldꝛen of Benjamin dyd not cast out the Jebusites that enhabited Jerusalem but the Jebusites dwell wt the childꝛē of Benjamin in Jerusalem, vnto this daye.

And in lyke maner the house of Joseph went vp to Bethel and the Lorde wyth thē/ and the house of Joseph serched out Bethel which before tyme was called Lus. And the spyes sawe a man come out of the cytye and they sayde vnto hym shewe vs the waye into the cytye. And we will shewe the mercy. And he shewed them the waye into the cytye/ and they smote it wyth the edge of the swerde/ but let the man and all hys household goo free. And the man went into the lande of the Hethites/ and bylt a cytye and called the name therof Lus which is the name therof vnto this daye.

¶ Nether dyd Manasses expelle Bethsean with her townes/ nether Thaanach with her townes/ nether the enhabitoures of Dor wt her townes/ nether the enhabitoures of Ibleam with her townes/ nether the enhabytoures of Magedo with her townes/ and so the Cananites went to & dwelt in the sayde lande. But as sone as Israell was waxed mightie/ they put the Cananites to tribute: But expelled them not.

In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer/ but the Cananites dwelt styll in Gazer among them.

Nether dyd Zabulon expelle the enhabitoures of Ketron/ nether ꝑ enhabytoures of Nahalol: But the Cananites dwelt amonge them and be came tributaries.

¶ Nether dyd Aser cast out ꝑ enhabytoures of Acho/ nether ꝑ enhabytoures of Zeon/ of Ahalab/ Achzib/ Halbah/ Aphek/ nor of Rohob/ but the Aserites dwelte amonge the Cananites the enhabytoures of the lande/ and dyde them not out.

Nether dyd Nephthalim dryue out the enhabytoures of Bethsames/ nor ꝑ enhabytoures of Bethanath/ but dwelle amōgest ꝑ Cananites the enhabitoures of ꝑ lande. Nevertheles the enhabytoures of Bethsames and of Bethanath be came trybutaryes vnto them.

And the Amorites kepte ꝑ chyldꝛē of Dan in the mountaynes/ and suffered them not to come downe to the valeyes. And so the Amorites wōt to and dwelled in mount Heres in Hajlon and in Salabim. Neuerthelater the hand of Joseph waxed heuye vpō them/ so ꝑ they be came tributaryes. And the costes of ꝑ Amorites was frō the goyng vp to Acrabim/ and from the rocke vpwarde.

¶ The Angell rebuketh the people because they had made peace with the Cananites. Idolatrers are punished/ but yet leaue not their inuencions. God sendeth them iudges to delyuer them.

¶ The .ij. Chapter.

And the angell of the Lorde came vp from Galgall to Bocim/ & sayde/ I brought you out of Egypte and haue brought you vnto the lande which I sware vnto youre fathers. And I sayde that I wolde neuer breake myne appoyntement wyth you/ but ye shulde haue made no couenāt with the enhabytoures of this land/ ye shulde haue broken doune their aultares: But ye haue not obeyed my voice/ why haue ye this done? wherfore I haue lykewyse determyned ꝑ I wyll not cast them out before you: but they shalbe in the sydes of you and their Goddes shalbe snares vnto you. And when the angell of the Lorde had spoken these wordes vnto all the chyldꝛen of Israel, the people cryed out and wepte. And called the name of the sayde place/ Bocim & offered there vnto the Lorde.

a. Gnell neygh touch/ no small plage are three ned vnto Israel for their transgression/ which shuld be euer at hand to chastyce the. Num. xxxiij. & Deut. vij. c Exo. xxiij. d

And when Josua had sent ꝑ people awaye, the chyldꝛen of Israel went euerye man into his enheritaunce to possesse the lande. And ꝑ people serued the Lorde all the dayes of Josua/ and all the dayes of the elders that outlyued Josua, and had sene all the great workes of the Lorde that he dyd to Israel. And Josua the sonne of Nun the seruaunt of the Lorde dyed when he was an hundred and ten yeres olde: whom they buryed in the costes of his enheritaunce: euen in Thamnath hares in mount Ephraim on the northsyde of ꝑ hyll Gaas. And euen so all that generacion were put vnto their fathers, and there arose another generacyon after them wbych nether knewe ꝑ Lord/ nor yet ꝑ workes which he dyd vnto Israel.

m.b. And

And then the chyldren of Israel dyd wyckedly in the syght of the Lorde, and serued Baalim, & forsoke the Lorde God of their fathers, which brought them out of the land of Egypte, and folowed straunge Goddes/ euē of the Goddes of the nacyons that were round about them, and bowed them selues vnto them and angred the Lord. And so they forsoke the Lord and serued Baal & Astharoth. Wherfore the Lorde waxed angry vp Israel/ & delyuered thē into the handes of raueners to spoyle them and solde them into & hādes of their enemyes rounde about thē/ so & they had no power any longer to stande before their enemyes. But vnto whatsoeuer thyng they went, the hand of the Lorde was vpon them with euell lucke/ euen as & Lorde promysed them, and as he sware vnto them. And they were sore vexed.

Neuertheles the Lorde rayled vp Judges/ which delyuered them out of the handes of their oppressers & yet for all that they wold not harken vnto their Judges: But went a whoryng after straunge Goddes and bowed them selues vnto thē/ and turned quickly out of the waye which their fathers walked in obeying the cōmaundemētes of the Lord/ and dyd not so

And when the Lord rayled them vp Judges, he was with the Judge/ and delyuered them out of the hādes of their enemyes all the dayes of the Judge: for the Lorde had cōpassyon ouer their sorowinges which they had by the reason of them that oppressed thē and vexed them: yet for all that as sone as & Judge was dead they turned and dyd worse then their fathers in folowynge straunge Goddes/ and in seruyng thē/ and ceased not from their inuencions nor from their malycyous wayes.

Wherfore the Lorde was angry with Israel and sayde: be cause thys people hathe transgressed myne appoyntement which I cōmaūded their fathers and haue not obeyde my voyce, therfore hencefoorth I will not cast out one mā before thē of the nacyons which Josua leaft when he dyed/ and that to proue Israel thrugh thē whether they will kepe the waye of & Lord to walke therin as their fathers dyd or not. And so the Lorde leafte those nacyons alone/ and dyde not cute immedyatly / nether delyuered them in to the handes of Josua.

¶ Certen nacyons are leafte amonge the Israelites to the entent to vexe & afflict the. Othoniell delyuereth Israel. Ahud slayeth kyng Eglon. Samgar slayeth the Philistines.

¶ The. iij. Chapter.

These are the nacions which & Lord left to tēpt Israel: euē as many of Israell as had not known all & warres of Canaan: Only for the lernyng of the generacyon of the chyldren of Israel: which before knew nothing of warre be leste the fyue Lordes of the Philistines & all the Cananites/ the Sidonites/ the Heuites that dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israell by/ to wete whether they wold herken vnto the commaundementes of the Lorde/ which he commaunded their fathers by the hand of Moses.

And as the chyldrē of Israel dwelt amōge the Cananites/ hethites/ Amorites/ Pheresites/ Heuites, and Jebusytes/ they toke the daughters of them to be their wyues & gaue their owne daughters to their sonnes/ & serued their Goddes. And so the chyldren of Israell did wyckedly in the syght of the Lorde and forgate the Lorde their God and serued Baalim & Asteroth. Therfore the Lorde was angry with Israel and delyuered them vnto the handes of Chusan Rasathaim kynge of *Mesopotamia. So that the chyldrē of Israell serued Chusan Rasathaim viij. yeres.

*Hebr. Aram Naharim.

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp a *sauer & called them: one Othoniel the sonne of Kenes Calebs younger brother. And the spirite of the Lorde came vpon him. And he iudged Israell and went out to warre. And the Lorde* solde Chusan Rasathaim kyng of Mesopotamia into his hāde. So & hys hāde was mightie ouer Chusan Rasathaim And the lande had rest fourtye yeres. And Othoniel the sonne of Kenes died. And then the chyldren of Israel went to agayne & committed wyckednesse in the syght of the Lorde And then the Lorde hardened Eglon & kyng of the Moabites/ agaynst the chyldren of Israell, because they had committed wyckednesse before the Lorde. And thys Eglon gathered vnto hym the chyldren of Ammon / and the Amalekites, and went and smote the chyldrē of Israell, and cōquered the citie of Paulme trees And the children of Israel serued Eglō the kyng of the Moabites. xviij. yeres. And then they cryed vnto & Lorde. And the Lorde stered thē vp a sauer Ahud the sonne of Gera the sonne of Jemini / a man that coulde do nothyng handsomlye with hys ryght hande. ¶

*A sauer or iudge: which in Luke xxij. are called gracious Lordes. & Elders.

* That is delyuered.

By whome the chyldren of Israell sent a present vnto Eglon & kyng of the Moabites which Ahud made hym a dagger with two edges / of a cubyte length, & he did gyrde yt vnder his cote vpon his right thyghe and caried the present vnto Eglon the kynge of the Moabytes / which Eglon was a very fatte man

b. To forsake the Lord God of their fathers is to dispyse & forsake the worde of God not to be lyke his people in vsyng not to walcke in hys commaundementes: but to ymagyne and there seruice of him the he him selfe deuyseth in his worde.

c. To serue Baalim & Astharoth is to serue vnsaynted holynes/ and to perswade the selues that they haue remyssyon of synnes and persuer lastyng by the worthynge of their holy workes: which wholsoeuer doth/ denyeth the true God & the seruice of him by whom the blessynge was promysed that is Jesus Christ oure Lorde Gene. xx. b. Gala. iij. b.

d. By these sauers are vnder stāded Rulers or iudges: which in Luke xxij. are called gracious Lordes. & Elders. ix. e.

mā. And when he had presented the present, he sent the people that bare it awaye, but he him selfe turned agayne from the Idolles by b Galgal and sayde: I haue a secret vnto the O kyng: and the kyng commaunded him to holde his peace vntyll all that stode aboute him were gone out from him.

b Galgal / the place where the people were circumcised & where they had rennued their couenaunt with god had kyng Eglo decyued with Idolles.

And Ahud came in vnto him into a somer parler which he had seuerall vnto hym selfe alone and sayde: I haue a message vnto the frō God. And he arose out of his seate. And Ahud put forth hys lefte hande and toke the dagger from hys ryght thygbe and thrust it into hys belye so that the hafte went in after the blade. And the hafte stopped in the fatte/ for he drue not the dagger out of hys belye. And the dyrt cam oute. But Ahud gat hym oute at a posterne doze, and shutte ỹ dozes of the parler vpon him and locked them.

c To do this feate was Ahud appoynted of God: therfore he had a message to him from god Eglō was fatte and stronge: & had his sworde at hande Ahud lyst handed and knapt for fighting. But yet gothe boldely in to his chamber to hym / and owyng perfectly that God wolde strengthen his healpe hym & performe hys worde vnto hym.

When he was gone out, hys seruauntes came and loked. And beholde / the dozes of the parler were locked. And they sayde, Ah/ he is a doyng of his easement in hys somer chamber. And when they had tarred tyll they were a shamed, for no man dyd the dozes of the parler open: then they toke a keye & opened them And beholde their Lozde was fallen downe dead vnto the erthe. But Ahud eskaped whyle they taryed and was gone beyonde the Idolles & eskaped into Seirath.

And when he was come he blew a trompette in mount Ephraim. And the chyldren of Israel went doune wyth hym of the hylle & he before them. And he sayd vnto them, folowe me: for the Lozd hathe delyuered youre enemyes the Moabytes into youre handes And they descended after hym and toke the * Dr ferryes. * passages of Jozdan from the Moabites, & sofferd not a man to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousande men/ all fatte / and men of myght: that there eskaped not a man. and so the Moabites were subdued that daye / vnder the handes of Israel: and the land had rest lxxx. yeres.

And after hym came Samgar the sonne of Anath/ which slewe of the Philistines. vi. hundred men wyth an oxe gode / and delyuered Israel also.

¶ Israel is commytted into the handes of Jabin / because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

¶ The. iiij. Chapter.

AND the chyldren of Israel begamne agayne to do wyckedly in the syght of the Lozd when Ahud was dead. And the Lozde * solde them into the handes of Jabin Kynge of Canaan / that raygned in Hazor / whose captayne of warre was Sisara / which dwelt in Haroseth of ỹ gentyles. And the chyldren of Israel cryed vnto the Lozde: for he had nyne hundred charettes of yron he oppressed the chyldren of Israel with power xx. yeres.

* That is delyuered / as aboue in. b.

And Debora a Prophetysse / the wyfe of Lapidoth iudged Israell the same tyme / and dwelt vnder the paulme tre of Debora / betwene Ramath and Bethell / in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam / out of Cedes Nephthalim / and sayde vnto hym.

The Lozde God of Israel commaundeth the / that thou go and drawe to mounte Thabor / and take wyth the ten thousande men / of the chyldren of Nephthalim & of the chyldren of Zabulon. And I wyll bringe vnto the ryuer Kison Sisara / the Captayne of warre vnto Jabin / wyth hys charettes / and his people / and will delyuer them into thyne handes. And Barak sayde vnto her / yf thou wylt go with me / I will go: But and yf thou wylt not go wyth me / then I wyll not goo. And she answered / I wyll suerlye go wyth the / but then the prayse shall not be thyne, in the waye which thou goest / for ỹ Lozd shall delyuer Sisara into the handes of a womā. And she arose and went with Barak to Cedes. And Barak called Zabulon and Nephthalim to Cedes. And he went vp a foote wyth ten thousande men: and Debora went with hym.

But Haber the kenite was remoued out of kin, whych was of the chyldren of * Hobab the father in lawe of Moses / and pytched his tente vntill he was come to ỹ Oke of Zaanaim / by Cedes. * Of Hobab Numer. x.

And then it was shewed vnto Sisara how that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all his charettes / euen. ix. hundred charettes of yron / and for all the people that he had / from Haroseth of the gentyles vnto the ryuer of Kison. Then sayde Debora vnto Barak: vp / for thys is the daye in whych the Lozde hath delyuered Sisara in to thyne handes: for the Lozde is gone oute before the. And so Barak went downe from mount Thabor / and ten thousande men after hym.

But the Lozde trounsed Sisara and all hys charettes and all hys hoste wyth the edge of the swerde / before Barak. And Sisara lyghted doune of hys charett and fled a fote. But Barak folowed after ỹ charettes, and after the hoste / euen vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was

not a man leafte. How be it Sisara fled a fote to the tent of Iael the wyfe of Haber the kenite: for their was peace betwene Jabin the kynge of Hazor/and the houshold of Haber the kenite.

And Iael went out agaynst Sisara and sayde vnto hym: turne in my Lorde / turne vnto me & feare not. And he turned vnto her into her tent: & she couered hym with a mantell. And he sayde vnto her / gene me a lyttel water to drynke/for I am thirsty e. And she D opened a bottell of mylke & gaue him drynke and couered hym. And he sayde vnto her/ stande in the doze of thy tente/ & yf any man come & aske the/ or enquere of the whether there be any man here/saye naye.

Then Iael Habers wyfe toke a nayle of the tente/and an hamer in her hand/ & wēt softly vnto him/and smote ꝧ nayle thorow the tēples of his head in to the ground/as he slombered beyng wery: And so he dyed.

And beholde as Barak folowed after Sisara/Iael came out agaynst him/and sayde vnto him: come and I wyll shew the the mā whō thou seekest. And when he came into her tente: Beholde/ Sisara laye dead & ꝧ nayle thorow his tēples. And so God brought Jaben the kyng of Canaā into subiectcyon that daye/before the chyldren of Israel. And the hande of the chyldren of Israel prospered & was sore vpon Jaben the kynge of Canaan/ vntyll they had brought hym to naught.

¶ The songe and thanckes geuyng of Debora & Barack after the victorye.

¶ The.v. Chapter.

Then debora & Barack the sonne of Abinoam / sange the same daye: saying *Prayse the Lorde in them ꝧ were wyllynge whyle other sate stylle in Israel. Heare kynges and herken Lordes. I wyll synge and geue prayse vnto the Lorde God/of Israel.

I In some reade because he hath auenged the vengeaunce done to Israelite people offeryng themselues willyngly/prayse be the Lorde.

Lorde when thou departedest out of Seir and camest frō the feldes of Edom / the erthe trembled/and the heuen rayned/& ꝧ cloudes dropped water: the mountaynes mealted before the Lorde/euen mount Sinai before ꝧ Lorde God of Israel.

In the dayes of Samgar the sonne of Anath and in the dayes of Iael, the hye wayes were vnoccupied. And a they that walked by pathes, went by wayes that set compases aboute. The vyllages were vnenhabyted in Israel were vnenhabyted: vntill I Debora arose vntyll I arose a mother in Israel.

a The meanyng is / that Sisara & other rulers in many places of Israel, were not onely ouercome: but that neither husbādmen nor trauaylers durst come other where, but kepte the hye wayes.

God chose new lordes of warre, for whē they had warre at the gates: there was not sene amōge fourtye thousand ether shyld or spere in Israel. Myne hert loueth ꝧ mayntayners of the lawe in Israel, ꝧ are wyllynge amonge the people. Blesse the Lorde ye that ryde on goodlye Asses and sytte in iudgemēt. And ye ꝧ walcke by the wayes make dittes.

How ꝧ archers dyd cease, where men draw water there shall they tell of the iustyce of ꝧ Lorde, and of the *iustyce of his vplandyshe folcke in Israel. And then the people of the Lorde went downe vnto the gates.

Vp vp Debora vp vp and syng: a songe. vp Barak/ & take thy praye / thou sonne of Abinoam. Then they ꝧ had escaped/raygned ouer ꝧ proudest of ꝧ people. The Lorde rayneth ouer the stronge.

Ephraim was ꝧ fyrst agaynst Amalech/ And after thē Benjamin/ amōge ꝧ people.

Of Machir came lerned men in the law/ and of Zabulon that well coulde drawe wt the penne of a scribe.

The Lordes of Isakar were with Debora. And as Barak, euen so was Isakar sent vnto the valeye a fote. But in ꝧ b deuysyons of Rubē, were great ymagynacīōs of herte.

b The pryde of the Rubenyte is here noted because they refused to go with Debora to ouercome the oppressours of Israel.

Wherfore abodest thou amonge the shepe folde, to heare the bleatynges of the flockes. In the deuysyons of Ruben, great were the ymagynacīōs of herte. Galaad abode on the other syde Jordan / and why taryed dan in shippes. And Aser sate in the hauens of the see/and abode styll in his owne costes. But Zabulon is a people that put their lyues in ieopardye of death/and Nephthalim in lyke maner / euen vnto the toppe of the feldes.

c By these wordes sygnyfyeth Debora that the kynges hostes of the Cananytes came to Thanach & Magedo thynkynge verely/ because of the multitude of the hoste / that they came not to fyght: but to take a praye. but they were sore deceaued. for it so chaunced that they were rather a praye to Israel/ than Israel to them.

'Kynges came and fought. Then fought the Kynge of Canaan at Thanach vnō the water of Magedo. But the syluer ꝧ they coueted, they carryed not awaye.

From heauē came battell: for the sterres beyng in their course, fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient ryuer the ryuer Kison.

My soule: treade thou the myghtye vnder fote. Then they mashed the hoystes heggys, ꝧ their myghtie courlers lefte praunsyng.

Curse Meroz bad the angell of the Lorde Curse / Curse the enhabytoures therof because they came not forth to helpe ꝧ Lorde, to helpe the Lorde amōge the myghtie.

Blessed be Iael the wyfe of Haber the kenyte / aboue other women: aboue other women blessed be she in the tente.

He asked water but she gaue him mylke/ and brought butter in a goodlye dyshe. She caught a nayle in her lefte hande/and a worckynge hāmer in her right/and nayled Sisara and wounded his head and pearced & wēt thorowe his temples. Betwene her fete he bowed him self, fell downe and laye stylle: Betwene her fete he bowed hym self & fell. And whether he bowed him selfe/ thyther he fell brought to nought.

Thorow

thozou a wyndowe loked Sisaras mother and howled thorowe a latteſſe / why abydeth his charet so iǒge ꝑ it cometh not why tarye ꝑ wheles of his waggans? The wyſeſt of her ladyes anſwered her: yee & ſhe anſwered her awne wordꝭ her ſelf hapiye they haue foũde / & deuyde the ſpoyle: A mayde / ye two maydꝭ for a pece: a ſpoyle of dyuerſe coloures for Siſara / a ſpoyle of dyuerſe coloures wyth brodered wozkes / dyuerſe coloured browderyd wozchꝭ for ꝑ necke for a prayse. So perith all thine enemyes Lord: but they ꝑ loue ꝑ, let thẽ be as ꝑ ſunne ryſyng in his myghte.

And the lande had reſt fourtye yeres.

¶ Iſrael is oppreſſed of the Madianitꝭ / becauſe he returned agayn into Idolatrie Gedeõ is ſent of God to be their deliuerer The aultre of Baal is ouerthrowē

¶ The .vi. Chapter.

AND the chyldren of Iſrael cõmytted wyckednes in the ſyght of ꝑ Lorde And the Lorde deliuered them into the handes of the Madianites ſeuẽ yeres. And when the hãde of ꝑ Madianites was ſore vpon Iſrael, the chyldren of Iſrael made thẽ dennes in ꝑ mountaynes & caues & ſtronge holdes. For when Iſrael had ſowen then came the Madianites the Amalechites & they of the Eaſt cõtreye vpon thẽ & pitched their tentes agaynſt them & deſtroyed ꝑ encreaſe of the erthe euen vnto Azah and lefte no ſuſtynaunce in Iſrael, nether ſhepe / ore or aſſe / for they came wyth their cattell and houſholdes euẽ as greſhopers in multitude: ſo ꝑ both they and alſo their camelles were with out nombre. And they entrede ꝑ lãde to deſtroye it. And ſo was Iſrael exceedyngly impouerethed by ꝑ Madianites & cryed vnto the Lorde. And when the chyldrẽ of Iſrael cryed vnto the Lorde becauſe of the Madianites, the Lorde ſent a prophete vnto them / & ſayd vnto thẽ: Thus ſayth the Lord God of Iſrael: I ſette you frõ Egypt & brought you out of the houſe of bondage and I ryddе you out of ꝑ hande of the Egyptians & out of ꝑ handꝭ of all ꝑ oppreſſed you & caſt thẽ out before you, & gaue you their landꝭ. And I ſayd vnto you, I am ꝑ Lorde youre God, & therfore feare not the Goddes of the Amorites in whoſe lande you dwell. But you haue not obeyed my voyce. And the Angell of ꝑ Lorde came & ſate vnder an Ocke in Ephrah ꝑ pertayned vnto Joas ꝑ father of ꝑ Eſerites. And his ſonne Gedeon preſſed out whete out of ꝑ eares in a preſſe for to flee frõ ꝑ Madianites And ꝑ angell of the Lorde apeared vnto him / & ſayde: ꝑ Lorde is wt the thou mã of myght / And Gedeon anſwered him: Oh my Lorde / yf the Lorde be with vs why is all this come vpon vs: ye & where be hys myracles which oure fathers tolde vs of and ſayde / the Lord brought vs out of Egypte. But now ꝑ Lorde hathe forſakẽ vs / & delyuered vs into ꝑ hãdꝭ of the Madianites. And the Lorde lored vpõ him & ſayd: Go hence in this thyn ꝑ myght & deliuer Iſrael out of ꝑ hãdes of ꝑ Madianitꝭ: Beholde I haue ſent the: And he anſwered hym. Oh Lorde wher wt ſhuld I ſaue Iſrael? Beholde my kynred is ꝑ poreſt in Manaſſes / & I am ꝑ leaſt in my fathers houſe. But then ꝑ Lorde ſayd vnto him: I will be wt the: & thou ſhalt ſmyte ꝑ Madianitꝭ as they were but one mã. And he anſwered him ꝑ yf I haue founde grace in thy ſyght / then ſhewe me a ſygne ꝑ thou art ꝑ Lorde ꝑ talketh wt me. De parte not hence / vntill I come agayn vnto ꝑ & bryng myne offryng & haue ſett it before ꝑ. D

And he ſayde I wyll tarye vntyll thou come agayne. And Gedeon went & made redye a kyde / and ſwete kakes of an Epha of flowre, & put the fleſhe in a baſket & ꝑ broth in a potte / & brought it out vnto hym vnder ꝑ Oke & preſented it. And ꝑ angell of God ſayde vnto him: take the fleſhe and the ſwete kakes & put thẽ vpõ this rocke / & powre out the broth. And he dyd ſo. Then the angell of ꝑ Lorde put forthe ꝑ ende of the ſtaffe ꝑ was in his hande & touched the fleſhe & ꝑ kakꝭ. And there aroſe vp fyre out of ꝑ rocke & cõſumed ꝑ fleſhe and the kakes. And the angell of the Lorde vaniſhed out of his ſyght. And whẽ Gedeon perceaued ꝑ it was an Angell, he ſayd Alas my Lorde Jehouah, that I haue ſene an angell of ꝑ Lorde face to face. And ꝑ Lorde ſayde vnto him peace be wt ꝑ & feare not for thou ſhalt not dye. Then Gedeõ made an aultare there vnto ꝑ Lorde & called it* Jehouah Salom / which vnto this daye is yet in Ephrath ꝑ pertayneth vnto ꝑ father of ꝑ Eſerites. And ꝑ ſame nyght the Lorde ſayde vnto hym / take an ore of thy fathers & another of vij. yerꝭ olde / & deſtroye ꝑ aultaer of Baal ꝑ belongeth vnto thy father / & cutte doune the groue ꝑ is about it / & make an aultaer vnto the Lorde thy god vpõ ꝑ toppe of this rocke & fyrme the it. And take the ſeconde ore & offer burnt ſacrifyce wt ꝑ wodd of ꝑ groue which thou ſhalt haue cut doune. Then Gedeõ toke ten men of his ſeruauntꝭ & dyd as ꝑ Lorde bad hym. But becauſe he durſt not do it by daye for feare of his fathers houſholde and of the men of the cytie / he dyd it by nyght. E

* That is / the Lord of peace.

When ꝑ men of the citie were vp erlye in the morynge: Beholde ꝑ aultare of Baal was brokẽ / & the groue ꝑ ſtode about it cut doune. And ꝑ ſeconde ore offered vpõ ꝑ aulter ꝑ was made. And they ſayde one to another / who hathe done this thyng / & they enquered & aſked. And it was tolde them that Gedeon the ſonne of Joas had done it. Then the men of the cytie ſayde vnto Joas bryng out thy ſonne ꝑ he maye dye becauſe he hath brokẽ ꝑ F

aultaer

aulter of Baal & cut doune & grouc & was about it. And Joas sayde vnto all that stode by him/ will ye fyght for Baall/ or will ye be his defenders: he that stryueth for hym shall dye this morynge. If he be a God let hym stryue with hym that cast downe his aulter. And he called Gedeon Jerobaal the same tyme saying: let Baal stryue with him because he hath broken downe his aulter.

G When all the Madianites / the Amalekites and they of the East/ were geathered to geather & had gone and pitched in the valeye of Jerael: the spyrete of the Lord entered into to Gedeon. And he blewe a trompette and
a Judic.vi.a called *Jbiezer to folow him & sent messengers throughout all Manasses & called the vp to folowe hym also. And he sent messengers vnto Aser/ Zabulon and Nephthalim / which came also to mete him.

And Gedeon sayde vnto God: yf thou wilt saue Jsrael by my hande as thou hast sayde. Beholde I wyll put a flece of wolle in the threshyng place. And yf the dewe be on & flece onlye/ and drye vpō all the erthe beside: then I shall be sure & thou wylt saue Jsrael by my hande/ as thou saydest. And it came so to passe. And he rose vp erlye on & morowe/ and he thrust & fleece to geather and wronge the dewe therout & filled a boole of water. And Gedeon sayde vnto God/ be not angrye
* Gen.xviij.b. and.xxx.g. wyth me that* I speake once moare let me proue only once agayne with the flece. Let it be drye onlye vpon the flece / & dew vpon all the grounde aboute. And God dyd so & same nyght: so & it was drye vpon the flece onlye/ & on all the grounde aboute/ dewe.

¶ The soudyars that shulde go with Gedeō to battel are proued by takyng thē vp water. Gedeon with .iij. hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

¶ The .viij. Chapter.

THen Jerobaall otherwyse called Gedeon rose erlye & all the people that were with him/ & pitched beside the well of Harad / so that the hoste of the Madianites were in a valeye on & northside of & hyll Hamoreh. And & Lorde sayde vnto Gedeon/ the people that are with the are to many for me to geue the Madianites into their hādes/ lest Jsrael make their bawnte to my dishonoure & saye/ oure awne hande hathe saued vs. Now therfore make a proclamacion in the eares of the people and
b Deut.xx.b. saye:* yf any mā drcade or be aferde/ let hym
c. Macha.xij.g returne and get hym sone from mounte Galaad. And there departed and returned of the people .xxij. thousande / and there abode ten thousande.

B And & Lord sayde vnto Gedeō: the people are yet to many, bryng them downe vnto the water / and I wyll trye them vnto the there. And of whom I saye vnto the / thys shall go wt the/ the same shall go with the. And whosoeuer I saye vnto the/ this shall not go with the/ the same shall not go. And when he had brought doune & people vnto & water. The Lorde sayd vnto Gedeon: as many as lappe the water with their tonges / as dogges do/ them put by them selues / and so do thē that knele downe vpon their knees to drynke. And the nombre of thē that put there hādes to their mouthes and lapped / were .iij. hundred men. And all the remnaūt of the people kneled doune vpō their knees to drynke water. And the Lorde sayde vnto Gedeon/ wyth the thre hūdred men that lapped wyll I saue C you, and delyuer the Madianites into thyne hande. And all & other people shall go euery man vnto his awne whome.

And they toke vytailes with them for the folke, & their trompettes. And he sent all the rest of Jsrael/ euery man vnto his tente/ and kepte the thre hundred with him. And & host of Madiā was beneth him in a valeye. And the same nyght the Lord sayde vnto him, vp & go doune vnto the hoste/ for I haue delyuered it into thyne hande. But & yf thou feare to go doune/ then go thou doune vnto & host & Pharah thy ladde, a herkē what they saye/ and so shall thyne handes be strong, and then thou shalt go doune vnto the hoste.

Then he went doune & Pharah his ladde/ euen harde vnto the men of armes that were in the hoste. And the Madianites/ the Amalekites, and all they of the East, laye a longe in the valeye/ lyke vnto grashopers in multitude/ and their camelles were without nombre/ euen as the sande by the see syde in multitude. And whē Gedeō was come: Behold/ there was a mā that tolde a dreame vnto his D
felowe & sayd: Behold I dreamede a dreame and me thought & a broyede looffe of barley bread tombled in to the hoste of Madian / & came vnto a tente & smote it that it felle / & ouerturned it/ & the tente laye a longe. And his felowe answered & sayde/ this is nothyng elles saue the swerde of Gedeon the sonne of Joas a man of Jsrael/ into whose hande the Lord hathe delyuered Madian & all & hoste.

When Gedeon hearde the tellynge of the dreame & the interpretacion of the same / he bowed him selfe to the erthe & returned vnto the hoste of Jsrael, and sayde: vp for & Lorde E
hathe delyuered into youre handes the hoste of the Madianites. And he deuyded the thre hūdred men into thre companies / and gaue euery mā a trōpet in his hand/ wt an emptye pitcher & lampes therin/ and sayde vnto thē loke on me & do lykewyse: and beholde / whē I come to the syde of the hoste, euē as I do/
so do

so do you. And when I blowe with a trompet and all that are with me / blowe ye wt trompettes also on euery syde the hoste and saye / here be the Lorde and Gedeon.

And so Gedeon & the thre hundred men ꝑ were wt him / came vnto the syde of ꝑ host in the begynnyng of the myddell watche / and reysed vp ꝑ watche men. And they blewe wt their trōpettes & brake the pytchers ꝑ were in their hādes. And all thre cōpanyes blewe wt trōpettes & brake ꝑ pitchers & held ꝑ lāpes in their lefte handes & the trōpettes in their right / to blowe wyth all. And they cryed the swerde of ꝑ Lord & of Gedeō. And they stode stille / euery mā in his place rounde about ꝑ hoste. And all ꝑ hoste ranne & cryed & fled. And as the thre hundreth blewe with trompettes, ꝑ Lord sett euery mānes swerde vpō his neyghboure / thorow out all ꝑ hoste. And ꝑ hoste fled vntyl they came to Bethsitah / to Zererath / & to ꝑ edge of Abelmeholah beside Tabath. And ꝑ men of Israel geathered together of ꝑ tribe of Nephthalim / of Aser / & of all Manasses / & folowed after ꝑ Madianites. For Gedeon had sent messengers thorow out all moūt Ephraim saying: come downe agaynst ꝑ Madianites & take frō thē ꝑ waters bothe of Bethbarath & also of Jordan. Then all ꝑ men of Ephraim geathered together & came downe & toke ꝑ waters bothe of Bethbarath & also of Jordan. And they toke two captaynes of the Madianites / Oreb & Zeb / & slewe Oreb vpon the rocke Oreb / and Zeb at the presse Zeb and folowed after Madian. And brought the heades of Oreb & Zeb to Gedeon on the other syde Jordan.

¶ Ephraim maketh insurrecciō agaynst Gedeō / but is sone pacyfyed The inhabiters of Socoth refuse to geue Gedeon & his armye breed. The towre Phanuel is destroyed. Gedeon is cōstituter ruler ouer the Israelites. He hathe. lxx. sonnes. He dyeth.

¶ The viij. Chapter.

AND the men of Ephraim sayde vnto hym. Why hast thou serued vs thus / ꝑ thou calledst vs not / when thou wētest to fyght wt ꝑ Madianites. And they chode wt him a good. And he sayd vnto thē: What deade haue I done lyke vnto youres: are not ꝑ * clusters of Ephraim better then ꝑ wyne hervest of Abiezer? God hath delyuered into youre handes ꝑ Lordes of Madian, Oreb & Zeb. And what was I able to do lyke as you haue done. And then their spirites abated frō of him, whē he had sayde that. And then Gedeon came to Jordā & passed ouer, bothe he and the thre hundred men that were with hym verye fayntе & yet folowed the chace. And he sayd vnto the men of Socoth: geue I praye you breed vnto the people that folowe me: for they be fayntie, that I maye folowe after Zebah & Zalmona kynges of Madian. And ꝑ Lords of Socoth sayde: are the handes of Zebah and Zalmona now in thyne handes that we shulde gyue breed vnto thy companye. And Gedeon sayde, therfore when the Lorde hath delyuered Zebah and Zalmona in to myne hāde, I wyll teare the fleshe of you with the thornes of the wildernes & with breers. And he went thence to Phanuel / and spake vnto thē lykewyse. And the men of Phanuel answered him, as dyd the men of Socoth. And he sayd also vnto the men of Phanuel, whē I come agayne in peace / I wyll breake doune this towre. Zebah & Zalmona were in Karkar & their hostes with them, vpō a. xv. thousand / which were all that were lefte of all ꝑ hostes of them of the Este. And they ꝑ were slayne were a hundred & twentye thousande men that drewe swerdes.

And Gedeon went thorowe thē ꝑ dwelle in tabernacles on the este syde of Nobah & Jebahah / & smote the hoste: for the hoste dyd not feare. Zebah and Zalmona fledde But he folowed after them / and toke ꝑ two kyngs of the Madianites / Zebah and Zalmona and discomforted all the hoste.

And Gedeon the sonne of Joas returned frō battell / ꝑ sonne beyng yet vp / & caught a ladde of the men of Socoth / & enquered of him. And he wrote him of the Lordes & Elders of Socoth. lxxvij. men. Then he came vnto the men of Socoth and sayde: Beholde Zebah & Zalmona wyth which ye cast me in ꝑ tethe sayinge: are ꝑ handes of Zebah & Zalmona all redye in thyne hande / that we shuld gyue breed vnto thy faynte men. And he toke the elders of the cytie / and thornes of the wyldernesse and breers / & all to tare thē therwith. And he brake doune the towre of Phanuel and slewe the men of the cytie.

And then sayde vnto Zebah and Zalmona, what maner men were they which ye slewe at Thabor? and they answered / ꝑ lykenesse of the & thē is all one / euen after the facyon of the chyldren of a kyng. And he sayde / they were my brethrē / euē my mothers chyldren / & as truly as the Lorde lyueth / yf ye had saued their lyues / I wolde not slaye you. And he sayd vnto Jether his eldest sonne / vp & slee thē: But the ladde drue not his swerde / for he feared / because he was yet yōg. Then Zebah & Zalmona sayde. Ryse thou & falle vpō vs / for as ꝑ mā is so is his strēght. And Gedeon arose & slewe thē: & he toke awaye ꝑ chaynes ꝑ were on their camels neckes.

Then ꝑ men of Israel sayde vnto Gedeon Raygne ouer vs, bothe thou / thy sonne & thy sonnes sonne for thou hast delyuered vs out of ꝑ hands of ꝑ Madianites. And Gedeō sayd vnto thē, I wyll not raigne ouer you, neither

* In the Hebrue the sygnifyeth the captayne Kynge of the two cheefe captaynes Oreb and Zeb / which feate the Ephraimites did: as ye se in the ende of the chapter goyng before. In the wyne hervest / the slaughter of the other commen

sorte of soudyars: whō he with his company slue. By Abiezer vnder stande the Kynrede or Abieser of whom Gedeon came.

shall my chyldren raygne ouer you / but the Lorde shall raigne ouer you.

Neuerthelater Gedeon sayde vnto them: I wolde desyre a certayne request of you / euē that you wolde geue me euery man the earynges of his praye. For they had goulden earynges / because they were Ismaelites. And they sayd we wyll do it. And they spred a mantell and dyd cast there into euery man ꝑ earynges of his praye. And the weyght of the gouldē earynges was a thousand & seuē hūdred sycles of gouide / besydes brouches / ouches & garmentes of skarlet that were of ꝑ kinges of Madian / & besyde the chaynes / that were about theire camels neckes. And Gedeō made an Ephod therof / & put it in his cytie Ephrah. And all Israel wēt a whorying after him there / which thynge was the ruine of Gedeons house. Thus were the Madianites brought lowe before the chyldrē of Israel, so ꝑ they lyfte vp their heedes no moare And the contreye was in quyetnesse fourtye yeres in the dayes of Gedeon.

G And Jerobaall the sonne of Joas wēt and dwelte in his awne house. And Gedeon had lxx. sonnes of hys bodye begotten, for he had many wyues. And his concubyne ꝑ dwelt in Sichem bare him a sonne also whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age / & was buryed in ꝑ buriall of Joas his father / euen in Ephrah that pertayned vnto the father of the Ezrites.

But as sone as Gedeon was deed / ꝑ chyldren of Israel turned awaye & went a whorying after Baal, & made Baal berith theire God, & thought not on the Lorde their God which had deliuered them out of the handes of all their enemyes on euery syde. Neither shewed they mercy on the house of Jerobaal / otherwyse called Gedeō, accordyng to all the goodnesse which he shewed them.

¶ Abimelech is ordeyned a kynge after he had killed his lxviij. brethren. He him selfe was after killed of a woman when he besieged Thebes. The parables of Joatham concernyng his brother Abimelech.

¶ The.ix. Chapter.

A Nd Abimelech the sonne of Jerobaal went to Sichem / vnto hys mothers brethrē / & commuued with them & with all hys mothers fathers kynred sayinge: saye I praye you / in ꝑ eares of all ꝑ inhabytoures of Sichem: whether is better for you that all the sonnes of Jerobaal which are. lxx. personnes raygne ouer you, either that one raigne ouer you. And remember therto / that I am youre bones and youre flesshe. And his mothers brethrē rehersede of him in the audiēce of all the Citezens of Sichem / all these wordes / & moued their hartes to folowe Abimelech / in ꝑ they sayde how he was their brother. And they gaue him. lxx. peces of syluer out of the house of Baal Berith / wyth which Abimelech hyred Jehel and yyght personnes which went with him. And they wēt vnto hys fathers house at Ephrah / & slewe all his brethren / the sonnes of Jerobaal, euen. lxx. personnes * with one stone. Notwithstandyng yet Joatham the youngest sonne of Jerobaal escaped / for he hyd hym selfe. And all the cytezens of Sichē geathered to geather wyth all the house of Mello / & went and made Abimelech kynge *at a certen ocke that was by Sichem.

* The Gree trade vpon.

* Some. in the playne.

And when it was tolde Joatham / he wēt & stode in the toppe of mosit Garizim / and lyfte vp his voyce & called / & sayde vnto thē: Herkē vnto me you cytezens of Sichem / ꝑ God maye herken vnto you. The trees went to anoynt a kynge ouer them / & sayde vnto the olyue tree / raygne ouer vs. But ꝑ olyue tree sayde vnto thē: shulde I leaue my fattenesse which both God & mā prayseth in me / and go to be promoted ouer the trees. Then sayde the trees to the fygge tree / come thou & be kyng ouer vs. And the figge tree answered thē / shuld I forsake my swetnes & my good fruite / and shuld go to be promoted ouer the trees. Then sayde the trees vnto the vyne / come thou and be kyng ouer vs. And ꝑ vyne answered, shuld I leaue my wyne that cheareth bothe God & man / & go to be promoted ouer the trees. Then sayde all the trees vnto the* fyre bushe come thou and raygne ouer vs. And the fyre bushe sayde vnto the trees: yf it be true that ye wyll anoynt me kynge ouer you / then come and rest vnder my shadowe / & ye shall se that a fyre shall come out of the fyre bushe and waste the Cyper trees of Libanon.

B

* In some places it is called gorse.

C And euē so now / yf ye haue done truly & vncorruptly to make Abimelech kyng. And yf ye haue dealte well with Jerobaal & hys house / & haue done vnto him accordyng to ꝑ deseruyng of his hādes / for as moche as my father fought for you / & aduēture d hys lyfe / And rydde you out of the handes of the Madianites. And ye are rysen vp agaynst my fathers house this daye. And haue slayne hys chyldrē, euen. lxx. personnes * with one stone and haue made Abimelech the sonne of hys mayde seruaunt kynge ouer the cytezens of Sichē / because he is youre brother / yf then ye haue dealte purely and truly with Jerobaal & wt his house this daye: then reioyse ye in Abimelech / and let hym also reioyse in you. But yf you haue not dealt truly / then I praye God a fyre maye come oute of Abimelech & cōsume the cytezens of Sichem & the house of Mello. And ꝑ there come a fire

* Gree. vpon.

out

out of the cytezens of Sichem / & out of the house of Mello & consume Abimelech. And Joatham ranne awaye and fledde & went to Beer & dwelt there / for feare of Abimelech his brother. When Abimelech had raygned thre yere God sent an hate betwene Abimelech & the cytezens of Sichem. And the citezens of Sichem rayled vpon Abimelech / & willyed that the wyckednes done to the.lxx. sonnes of Jerobaal myght come on hym & layde ꝑ bloude of thē vnto Abimelech their brother which slewe thē / & vnto ꝑ other citezens of Sichem which ayded him in the kyllyng of his brethrē. And ꝑ cytezens of Sichē set men to laye awayte for hym in the toppe of the mountaynes / whych men robbed all that came a longe the waye by them. And it was tolde Abymelech.

D And Gaal the sonne of Abed & his brethrē went & gat them to Sichem. And the men of Sichē put their cōfidence in hym. And they wēt out into ꝑ felde & gathered in their grapes & troade thē / & made mery: and wēt into the house of their God / & dyd eate & dryncke & cursed Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech? and what is Sichē, ꝑ we shulde serue hym / is he not the sonne of Jerobaal? and Zebul is his officer. serue soche as come of Hemor the father of Sichē, for what reason is it that we shulde serue him. wold God this people were vnder my hande, then I wolde take Abimelech out of the waye. And one sayde vnto Abimelech / make thyne hoste greater & go out. And whē Zebuli ꝑ ruler of ꝑ cytie harde ꝑ wordes of Gaal ꝑ sonne of Abed / he was wroth & sent messengers vnto Abimelech pryuely saying: Beholde Gaal ꝑ sonne of Abed & his brethrē be come to Sichē: & beholde they sett ꝑ citie agaynst ꝑ. Now therfore vp by nyght / bothe thou & all ꝑ people ꝑ is w ꝑ / & lye in wayte in ꝑ felde. And ryse erlye in the morning as sonne as ꝑ sonne is vp & come vpō the cytie. And whē he & ꝑ people ꝑ is w him come out agaynst ꝑ do to him what thyne hāde shalbe able. And Abimelech roase vp, & all ꝑ people E ꝑ were with hym / by nyght. And they layde awayte to the cytie in foure companyes. And Gaal the sonne of Abed wēt out & stode in ꝑ entryng of ꝑ gate of ꝑ cytie. And Abimelech rose vp & the folcke ꝑ were wyth hym / from layinge awayte. And when Gaal sawe the people / he sayd to Zebul: Beholde there come people downe frō ꝑ toppe of ꝑ moūtaynes. And Zebul sayde vnto him: the shadowe of ꝑ hylles seme men vnto ꝑ. And Gaal answered agayne & sayde: se there come folcke downe by the myde of the lande & anōther cōpanye come a lōge by ꝑ charmars Ocke. Then sayd Zebul vnto hym: where is now thy mouthe that sayde / what felowe is Abimelech / that we shulde serue him. These are the people ꝑ thou so dyspysedest. Go out now a felowshipe & fyght with thē. And Gaal went out before ꝑ cytizens of Sichem / & fought w Abimelech. And Abimelech chased him that he fledde before him & many were ouer thrown and slayne / euen vntyll they came vnto the entryng of the gate. And then Abimelech wēt & dwelt at Arumah. And then Zebul thrust out Gaal & his brethrē / & wolde not suffer them to dwelle in Sichem. And on the morowe ꝑ F people wēt out into ꝑ felde. And it was tolde Abimelech. And he toke his people & deuided thē into thre cōpanies / & laye awayte in the feldꝫ. And whē he saw ꝑ ꝑ people were come out of ꝑ citie he ranne vpō thē & layde vpō thē.

And Abimelech & the cōpanyes ꝑ were w him / ranne & stode in the entrynge of ꝑ gate of the cytie. And ꝑ two other cōpanyes ranne vpō all the people ꝑ were in the feldes & slue thē. And then Abimelech fought agaynst the cytie all ꝑ daye & toke it & slew the people ꝑ was therin & destroyed the cytie and *sowed salt in the place. And when all the men of the towre of Sichē hearde that they entred into a stronge holde of the house of their God Baal Berith. And whē it was tolde Abimelech ꝑ all the men of the towre of Sichem were gathered to gether he gat him to moūt Zelmon bothe he & all ꝑ were w him & toke axes with him & cut downe an arme of a tree & toke it vp & put it on his shoulder, & layde vnto the folcke that were with him / whatsoeuer ye se me do: spede youre selues & do lykewyse. And all the people cut downe also G euery man a bowgh & folowed Abimelech, and put them into ꝑ holde / and sett the holde a fyre vpō thē: so that all the men of ꝑ towre of Sichem were slayne / vpon a thousande personnes what of men & women to gether.

Then went Abimelech to Thebez & beseged it & toke it. But there was a strōg towre in the myddes of the citye / & thither ranne all the men & women & all ꝑ cytezens of ꝑ cytie & shut it to them and gott them vp vpon the toppe of ꝑ towre. Then came Abimelech vn to the towre & fought agaynst it, & wēt harde vnto ꝑ entryng of the gate, to set it on fyer. But a woman cast a pece of a mylstone vpō hys hedde & all to brake hys brayne panne.

Then Abimelech called hastelye vnto the yownge man that bare his harnes, and sayde vnto him: drawe thy swerde and slee me / that men saye not of me / a womā slewe hym. And his ladde thrust him thorowe & he dyed.

And when the men of Israel sawe ꝑ Abimelech was deed / they departed / euery man vnto his awne house. And thus all the wyckednesse of Abimelech which he dyd vnto his

n father /

* Or sowed salt there to make it barren for euer: for salt maketh the grounde vnapte to bringe forth any thing / as sayth Plin. in his xvij. boke the vij Chap. of this is spoke Hoph y.c.

father/in leynge his.lxx.brethē/& therto all
& wyckednesse of the men of Sichē/God dyd
bryng vpon their heedes: And vpon thē came
the curse of Joatham the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel synneth & after cryeth on God for remissyon.

¶ The.x. Chapter.

A Fter Abimelech there arose / to de-
fende Israel / one Thola/ the sonne
of Phuah, the sonne of Dodo/ a mā
of Issakar / which dwelt in Samir
in mount Ephraim. And he iudged Israell
xxiij. yere/ & then dyed & was buryed in Sa-
mir. And after him arose Jair a Galaadite/
which iudged Israel xxij. yere. And he had
xxx. sonnes that *rode on. xxx. Asse colts/ & had
xxx. cyties for thē/ which are called & townes
of Jair vnto this daye/ & are in & land of Ga-
laad. And Jair dyed & was buryed in Camon.

* Judic. xij. d.

* And the chyldren of Israel wrought wyc-
kednesse yet agayne, in the syght of & Lord/
& serued Baalim & Asharoth & the Goddes
of Syria, & the Goddes of Sidon, & Goddes
of Moab, the Goddes of the children of Am-
mon/ & the Goddes of the Philistines/ & for-
soke & Lorde & serued him not. And & Lord
was wroth with Israel / & solde thē into the
hands of the Philistines / & into the hands of
the chyldrē of Ammon: which vexed & oppres-
sed the chyldren of Israel in those dayes. xviij
yere/ all that were on the other syde Jordā in
the lande of the Amorites in Galaad. Mo-
reouer the chyldrē of Ammon wēt ouer Jor-
dan to fyght agaynst Juda, Beniamin/ & the
house of Ephraim: so & Israel was sore com-
bred. Then the chyldren of Israel cryed vnto
the Lorde sayinge: we haue synned agaynst
the: for we haue forsaken owre awne God/ &
haue serued Baalim. And & Lorde sayde vn-
to & chyldrē of Israel: dyd not the Egyptiās/
& Amorites, the chyldrē of Ammō the Phili-
stines, the Sidonites, the Amalechites/ & the
Maonites/ oppressed you? And ye cryed to me/
and I delyuered you out of their hādes. And
for all that ye haue forsaken me / and serue
straūge Goddes, wherfore I wyll helpe you
no moare But go and crye vnto the Goddes
which ye haue chosen / and lett thē saue you
in the tyme of youre tribulacyon.

But the chyldren of Israel sayde vnto the
Lord we haue synned: do thou vnto vs what-
soeuer please the/ & delyuer vs onlye at thys
tyme. And they put awaye the straunge
Goddes from thē/ and serued the Lorde. And
the mysery of Israel greued hys soule.

Then the chyldrē of Ammon geathered to
geather & pitched in Galaad. And the childrē
of Israel geathered thē to geather & pytched
in Mazphah. And & cōpanye of & Lordes of
Galaad sayde eche to other whosoeuer will
begynne & batteil agaynst the childrē of Am-
mon/ the same shalbe heed ouer all & enhabi-
ters of Galaad.

¶ Jephthah the sonne of a Harlot delyuereth Israel frō the Ammonites after they asked forgeuenes.

¶ The.xi. Chapter.

AN there was one Jephthah a Ga-
laadite/ a stronge man/ which was
the sonne of an harlott: How be it
Galaad begat Jephthah. But Ga-
laades wyfe bare hym sonnes / which when
they were come to age / thrust out of Jeph-
thah/ & sayde vnto him: thou shalt not enhe-
ret in oure fathers house / for thou art the
sonne of a straunge womā. Then Jephthah
fledde frō hys brethrē and dwelt in the lande
of Tob. And there geathered vile people to
Jephthah/ & went out wt him. But it chaun-
ced in processe of tyme / & the chyldrē of Am-
mon made warre agaynst Israel / then & el-
ders of Galaad wēt & fett Jephthah out of &
lāde of Tob/ & sayd vnto him: come & be oure
captayne/ & let vs fyght wt & chyldrē of Am-
mon. And Jephthah sayde vnto the elders of
Galaad. Dyd not ye hate me & expelle me out
of my fathers house? how happeneth it then
& you come vnto me nowin tyme of youre
tribulacyō? And & elders of Galaad answe-
red Jephthah. Therfore we turne agayne to
the nowe/ that thou go wt vs/ & fyght agaynst
& chyldrē of Ammō/ & be owre heed ouer all
& enhabiters of Galaad. And Jephthah sayd
vnto the elders of Galaad: If ye bryng me
home agayn to fyght wt & childrē of Ammō/
then yf & Lord delyuer thē before me/ I shal-
be youre heed. And & elders of Galaad sayde
to Jephthah/ & Lord be witnesse betwene vs
yf we do not accordyng to thy wordes. Then
Jephthah wēt wt & elders of Galaad. And &
people made him heed & ruler ouer thē. And
Jephthah rehersed all his wordes in Mazphah
before the Lorde.

Then Jephthah sent messengers vnto the
kyng of & chyldrē of Ammon/ saying: what
ayleth & wt me & thou comest vpō me to fyght
agaynst my lāde? And & kyng of & chyldrē of
Ammō ānswered vnto & messengers of Jeph-
thah, because Israel tooke away my lād/ whē
they came out of Egypt: euē frō Armon vnto
Jabok/ & frō thence vnto Jordā. Now therfore
restore those lādes agayne wt fayre meanes. And
Jephthah sent messengers agayne vnto & chil
drē of Ammō / & sayde vnto hym: thus sayth
Jephthah. Israel toke not away & lande of
Moab nor & lād of & chyldrē of Ammō. But
whē Israel came out of Egypt, they walked
thorowe & wyldernesse/ euē vnto & redd see/ &
came to Cades/ & sent messengers vnto & king
of Edō sayīg: let vs we praye & go thorow thy
lande. But & kyng of Edom wolde not agree
therto. And in like maner they sent vnto the
kyng of Moab, but he wold not cōsent. And
so Israel

so Israel abode styll in Cades. And then they went a long thorow the wylderneſſe/ & compaſed the lãde of Edom/ & ỹ lande of Moab/ and came a long by the eaſt ſyde of the lande of Moab/ & pitched on the otherſyde ỹ ryuer of Arnon/ & came not within the cooſtes of the Moabites: for Arnon was theyr vtmoſt border. And then Israel ſent meſſengers vnto Sehon kyng of the Amorites, & kynge of Hesbon/ & ſayde vnto hym: Lett vs paſſe thorow thy lande vnto owre awne contreye. But Sehon truſted not Israel/ to go thorou hys cooſtes: but gathered all hys people to geather & pytched in Jazah/ & fought wyth Israel. But the Lorde God of Israel deliuered Sehon & all his folcke into the hãdes of Israel. And ſo Israel ſmote them & conquered all the lande of the Amorites/ the enhabiters of the ſayde cõtreye. And they cõquered all the cooſtes of the Amorites/ from Arnon vnto Jabok/ & from the wyldernesſe vnto Jordan. So now ſeing the Lorde God of Israel hathe caſt out ỹ Amorites before his people Iſrael/ ſhuldeſt thou poſſeſſe the lãde: Naye/ but what people Camos thy God dryueth out/ ỹ lande poſſeſſe thou. But whatſoeuer nacyons the Lorde oure God expelleth/ that lande ought we to enioye. And therto art thou better then Balack ỹ ſonne of Zephor kynge of Moab? dyd he ſtryue wyth Israel or fyght agaynſt thẽ? all ỹ whyle Israel dwelt in Hesbon & her townes/ & in Aroer & her townes/ & in all the cyties ỹ be a longe by the cooſtes of Arnon. iij. hundred yeres? why dydſt thou not recouer thẽ in all that ſpace/ wherfore I haue not ſynned agaynſt the. But thou doeſt me wronge/ to warre agaynſt me. The Lorde therfore be iudge this daye/ betwene the childrẽ of Israel/ and the childrẽ of Ammon. How be it the kyng of ỹ childrẽ of Ammon harkened not vnto ỹ wordes of Jephthah which he ſent hym.

Then the ſpyryte of the Lorde came vpon Jephthah. And he paſſed ouer Galaad & Manaſſes/ & came to Mazphah ỹ lyeth in Galaad/ & frõ thence vnto ỹ childrẽ of Ammon. And Jephthah vowed a bowe vnto ỹ Lorde & ſayde: If thou ſhalt delyuer ỹ childrẽ of Ammon into my handes/ then that thyng ỹ cometh out of the dorres of my houſe agaynſt me/ whẽ I come home in peace/ frõ the childrẽ of Ammon, ſhalbe the Lordes & I will offer it vp a burntoffryng. And ſo Jephthah wẽt vnto the childrẽ of Ammon to fyght wt thẽ. And ỹ Lord delyuered thẽ into his handꝭ And he ſmote thẽ from Aroer vnto Menith/ xx. cytues. And ſo forth to ỹ playne of the vyneyardes & made an exceedyng great ſlaughter. And thus the childrẽ of Ammon were brought vnder/ before the childrẽ of Israel.

Then Jephthah came to Mazphah vnto his houſe. And lo his daughter came out agaynſt hym/ wt tymbrelles & daunces/ which was his onely childe: ſo ỹ beſyde her he had nether ſonne nor daughter. And when he ſawe her/ he rent his clothes & ſayde: Alas my daughter thou haſt * made me ſtoupe & art one of thẽ that trouble me for/ * I haue opened my mouth vnto the Lorde/ & cannot go backe. And ſhe ſayde vnto hym: my father, yf thou haue opened thy mouth vnto the Lord/ then do with me accordyng to that proceaded out of thy mouthe/ for as moche as the Lorde hathe auenged the of thyne enemyes ỹ children of Ammon. And ſhe ſayde vnto her father/ do this moche for me: lett me alone two monethes ỹ I maye go downe to the mountaynes & bewayle my virginite with my felowes. And he ſayde: go/ and ſo he ſent her awaye two monethes. And ſhe wẽt with her cõpanyons & lamẽted her mayden heed vpõ the moũtaynes. And after ỹ two monethes/ ſhe turned agayne vnto her father which dyd wt her accordynge to hys bowe which he had bowed/ and ſo ſhe knewe no man. And it became an ordynaunce in Israel yere by yere/ that the daughters of Israel ſhulde go & lamente the daughter of Jephthah the Galaadite/ foure dayes in a yere.

* That is/ hathe promeſed & vowed.

¶ The battell of Jephthah agaynſt Ephraim. After the deeth of Jephthah ſucceedeth Elon. After Elon Abdon.

¶ The .xij. Chapter.

And the men of Ephraim geathered thẽ ſelues to gether/ & went northwarde/ and ſayde vnto Jephthah: Wherfore wenteſt thou to fyght wt the childrẽ of Ammõ/ & dydeſt not call vs to go wt the? we will therfore burne thyne houſe vpõ the, with fyre. And Jephthah ſayde vnto thẽ: I & my people were at great ſtryfe wt the childrẽ of Ammon. And I called you But ye delyuered me not out of their hãdꝭ. And whẽ I ſawe that ye delyuered me not/ I* put my lyfe in my handes & went vpon the childrẽ of Ammon. And the Lorde delyuered thẽ into my handes. Wherfore then are ye come vpon me to fyght with me.

* That is/ I put my ſelfe in daunger & aduentured my lyfe as it is ſayd. Numm. xxvij. Job. xiij.

And Jephthah gathered to geather all ỹ men of Galaad & fought wt ỹ Ephraimꝭ. And the men of Galaad ſmote the Ephraites, becauſe they ſayde: Ye Galaadites are but rũnagates of Ephraim amonge ỹ Ephraites & ỹ Manaſſites. Moreouer ỹ men of Galaad toke ỹ paſſagꝭ of Jordan frõ ỹ Ephraites. And when thoſe Ephraites ỹ were eſcaped ſayde lett vs go ouer. Then the men of Galaad ſayde vnto thẽ: Ye are Ephraites, & they ſayde naye. Then the other anſwered: then ſaye* Sciboleth. And they ſayde Sibo-

¶

* The worde ſygnifieth flowing or tempeſt of waters.

leth/ & coulde not so pronounce / wher vpon the other toke thē & slewe thē at the passag of Jordan. And there were ouerthrowen at ye tyme of the Ephraites .xlij. thousande . And when Jephthah had iudged Jsrael .vi. yere he dyed/ & was buryed in one of the cyties of Galaad . After this man iudged Jsrael one Abezan of Bethlehem/ and he had .xxx. sonns & .xxx. daughters/ & sent also his .xxx. daughters out/ & toke .xxx. other in/ for his sonnes. And whē Abezan had iudged Jsrael .vij. yere he dyed/ and was buryed at Bethlehem.

And after him Elon a Zabulonite iudged Jsrael ten yere/ and he dyed & was buryed in Jsalon/ in the contreye of Zabulon.

And after him/ Abdon the sonne of Hellel a Pharathonite iudged Jsrael . And he had fourtie sonns/ & thirtie neuewes/ ye* rode on lxx. asse coltes . And when Abdon ye sonne of Hellel the Pharathonite had iudged Jsrael viij. yere/ he died/ & was buried in Pharathon/ ye lād of Ephraim in ye moūt of ye Amalechits.

*Judic. x. a.

¶ Jsrael being an Idolatrer is oppressed of the Philistin. ¶ The byrth of Samson. ¶ The sacrifyce of Samsons father.

¶ The .xiij. Chapter.

AND the chyldren of Jsrael beganne agayne to cōmytte wyckednesse in ye syght of ye Lorde. And ye Lord deliuered thē into ye handes of ye Philistines fourtye yere. And there was a mā in Zaraah of ye kynred of ye Danites named Manoah/ whose wife was barrē & bare not. And the Angell of ye Lorde apeared vnto his wyfe & sayd vnto her: Behold/ thou art barrē & bearest not: But thou shalt cōceaue & beare a sonne . And now beware / and drynke no wyne / ner strong drynke / nether eate any vncleane thyng: for se/ thou shalt cōceaue & beare a sonne. And there may no* rasor ouer hys heed: For ye ladde shalbe an abstayner vnto God/ euen frō ye tyme of his byrth. And he shall beginne to deliuer Jsrael out of the handes of the Philistines.

*Nu. vi. b. Judic. xvi. b.

Then ye wyfe went & tolde her husbande saying: a man of God came vnto me, and the facyon of him was lyke the facion of an Angell of God exceadynge fearfull. But I asked him not whence he was / nether tolde he me his name. And he sayd vnto me: *beholde thou shalt be with chylde and beare a sonne / and now drynke no wyne nor stronge drynke/ nether eate any vncleane thyng: for the ladd shalbe an abstayner to God euen from hys byrth to the daye of his death.

*Gene. xvi. c. Luce. i. c

Then Manoah made intercession to the Lorde/ and sayde: I praye the my Lorde lett ye man of God which thou sendest come once moare vnto vs & teache vs what we shall do vnto ye ladd/ whē he is borne. And God hearde ye voyce of Manoah/ & ye angell of God came agayne vnto the wyfe as she satt in the feld: But Manoah her husbande was not wt her. Then ye wife made haste & rāne & shewed her husbād & sayde to him: Beholde ye mā apeared vnto me ye came ye other daye vnto me.

And Manoah arose & wēt after hys wyfe and came to the mā and sayde vnto hym: art thou the man ye spakest vnto my wyfe? And he sayde/ yee. Then Manoah sayde/ now whē thy saying is come to passe: what shalbe the maner of the chylde/ & what shall ye do? And the Angell of the Lord sayde vnto Manoah: thy wyfe must abstayne frō all that I sayde vnto her: she maye eate of nothyng ye cometh of the vyne tree/ ner dryncke wyne or strong drynck/ nor eate any vncleane thynge: But must obserue all that I bad her . Then sayde Manoah vnto the Angell of ye Lord/ graūte vs to tarye vntill we haue made redye a kydd & haue set it before ye. And ye angell of ye Lord sayde vnto Manoah: though thou make me abyde/ I wyll not eate of thy meate. And moreouer yf thou wylt prepare a burntoffryng/ ye thou must offer vnto ye Lord. For Manoah wist not ye it was an angell of ye Lorde. And Manoah sayd vnto ye angell of ye Lord: what is thy name/ ye whē thy sayīgis come to passe/ we maye do ye some worshippe? And the angell of ye Lorde sayde vnto hym: why askest thou after my name? when it is marueloule.

And Manoah toke a kydde wt a meate offering & offered it vpō a rocke vnto ye Lord. And ye angell did wonderfully/ Manoah & his wyfe lokyng vpō. For whē ye flame came vp out of ye aultare/ ye angell of ye Lord ascēded vp in ye flame of ye aultare. And Manoah & hys wyfe loked vpō & fell flat on their faces vnto the groūde: But ye angell of ye Lord dyd nomoare apeare vnto Manoah & hys wyfe. And then Manoah knew ye it was an angell of the Lorde: & sayde vnto his wyfe: we shall suerlye dye/ because we haue sene God. But his wyfe sayde vnto hym: If ye Lorde wolde kill vs/ he wolde not haue receaued a burntoffring & a meate offring of oure hōdes/ nether wolde he haue shewed vs all these thynges/ nor wolde haue tolde vs as he hath of thynges to come. And the wyfe bare a sonne/ and called his name Samson. And the ladd grewe/ and the Lorde blessed him . And the spyrite of the Lorde beganne fyrst to be with the house of Dan/ betwene Zaraah and Eshaol.

¶ The maryage of Samson. He spyteth a Lyon. He proppoundeth a ryddle. He slyeth .xxx. men. His wyfe forsaketh hym & taketh another.

¶ The .xiiij. Chapter.

SAmson wēt doune to Thamnath & sawe a womā in Thamnath of the the daughters of the Philistines & came vp and tolde hys father & hys mother, and sayde: I haue sene a woman in Thamnath

Thamnath of ỹ daughters of ỹ Philistines. And now geue her me to wyfe. Then his father and mother sayde vnto him / is there neuer a womā of the daughters of thy brethrē / amonge all my people: but that thou must go & fette a wyfe of the vncircumcysed Philistines? And Samson sayd vnto his father / geue me this womā for she pleaseth me well But his father and mother wist not that it was the Lordes doing / and that he sought an occasyon of the Philistines, which at that
B tyme raygned ouer Israel.

Then went Samson and hys father and his mother downe to Thamnath. And when they came to the vyneyardes of Thamnath: beholde a young Lyon roared vpon hym. And the spyrite of the Lorde came vpon hym. And he tare him / as a man wolde rent a kydde / and yet had nothing in his hande. Neuerthelater he tolde not his father & mother what he had done. And he went downe and talked with the woman / which semed well fauored in the syght of Samson.

And within a shorte space after / as he wēt thither agayne to take her to wyfe / he turned out of ỹ waye / to se ỹ carkasse of ỹ Lyō. And beholde there was a swarme of bees in the carkasse of the Lyon and honye. And he toke of the honye in hys handes and went eatyng / and came to hys father and mother and gaue them also. And they dyd eate. But he tolde not them / that he had takē the honye out of the carkasse of the Lyon.

And when is father was come vnto the
C woman. Samson made there a feast / for so vsed the younge men to do. And when her frendes sawe him / they brought .xxx. companyons to beare felowshippe. And Samson sayde vnto them: I wyll put forthe a ryddle vnto you. And yf you can declare it within vii. dayes of the feast and fynde it out / I wyll geue you thyrtie shertes and thirtye chaūge of garmentes: But & yf you cannot declare it me / then shall ye geue me thirtye shertes & thirtie chaunge of garmentes. And they answered him / put forth thy ryddle and lett vs heare it. And he sayde vnto them. Out of ỹ eater came meate: and out of the strong came swetnesse. And they coulde not in thre dayes
D expounde the ryddle. And whē the seuēth daye was come / they sayde vnto Samsons wyfe. Flatter with thyne husbande / that he maye declare vs thy ryddle / or elles we wyll burne the and thy fathers house with fyre / haue ye called vs to make vs beggers or not? Then Samsons wyfe wepte vnto him and sayde / it cannot be but that thou hatest me & louest me not: for thou hast put forth a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde / I haue not tolde it my father nor my mother / and shulde I tell it the?

And she wepte vnto him .vii. dayes / while the feaste lasted. And the seuēth daye he tolde her, because she laye so sore vpō him. And she tolde it the chyldren of her folke. And ỹ men of the cyte sayde vnto him the seuenth daye before the sonne wēt downe. What is sweter then honye / and what is strōger then a Lyon Then sayde he vnto thē: If ye had not * plowed with my caulfe ye had not founde out my ryddle. Then the spyrite of the Lorde came vpō hym. And he went downe to Ashalon & slewe thyrtie men of them / and spoyled thē / and gaue their garmentes vnto them which expounded the ryddle. And he was wroth and wēt vp to his fathers house. But Samsons wyfe was geuen to one of his companyons that bare him companye.

* That is / If ye had not taken the heaipe of my wyfe as in Dict.

Samson tyeth fyrebrādes to fox tayles & letteth them runne in to the corne and burne it / to be auēged of them that tooke his wyfe from him. With the Jawe bone of an Asse he sleeth a thousand men. Out of a great tothe in the Jawe God geueth him water / to satisfye his thyrst.

The.xv. Chapter.

But it chaūced within a whyle after euen in the tyme of wheate harueste, ỹ Samson visited hys wyfe with a kidde. And when he supposed to haue gone in vnto hys wyfe into the chamber her father wolde not suffre hym to go in: But sayde: I thought that thou haddest hated her, & therfore gaue I her vnto one of thy companyons How be it, her younger sister is fayrer then she. Take her in steade of the other. Then sayde Samson vnto them: Now I am blameles cōcernyng the Philistines though I do them euell.

And Samson went out and caught thre hundred foxes, and toke fyrebrandes, & fastened tayle to tayle, and put a fyre brāde in ỹ myddes betweene two tayles. And he sett ỹ fyre brandes on fyre and put them into the corne of the Philistines, and burnt vp bothe the reped corne and also the standynge, with vynes & oliues Then the Philistines asked, B who had done that? And it was tolde thē that Samson ỹ sonne in lawe of the Thamnite / because he had taken his wyfe and geuē her to one of his cōpanyons. And ỹ Philistines came & burnt her and her father with fyre.

And Samson sayde vnto them: shulde ye do so? I wyll surelye be auenged of you / & then I wyll ceasse. And he smote them* legge & thyghe with a mightye plage. And then he wēt & dwelt in the caue of the rocke Etam.

Then the Philistines came vp & pytched agaynst Juda and laye in Lehi. And the men of Juda sayde, why are ye come agaynst vs?

* Or cause they fell as they fleeh. The Chald. readeth Interp. horsemen and foteme.

And they answered to bynde Samson are we come/euen to do him as he hathe done to vs. Then thre thousand men of Juda went downe to the caue of the rocke Etam/& sayde to Samson: wottest thou not that ỹ Philistines are rulers ouer vs? Wherfore then hast thou serued vs thus? And he answered thẽ/as they serued me/so haue I serued thẽ.

And they sayde vnto him/ we are come to bynde the & to deliuer ỹ into the hãdes of ỹ Philistines. And Samson sayde vnto them: Swere vnto me/ ỹ ye shall not hurte me youre selues. And they sayde we will not hurte ỹ/ saue only bynde ỹ and deliuer ỹ vnto their handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him vp from the rocke. And when he come to Lehi / the Philistines showted agaynst him. And the spyrete of ỹ Lord came vpon hym/ and the cordes that were vpõ hys armes became as flaxe that was burnt with fire/ and the bandes loused frõ of his handes And he founde a Jaw bone of a ratten Asse/ and put forth hys hande and caught it, & slue a thousande men therwith.

And Samson sayde: wyth the Jawe of an asse/ haue I made heapes: wyth the Jawe of an asse haue I slayne a thousande men. D And whẽ he had left speakyng/ he cast awaye the Jawe out of hys hande & called the place *Ramath Lehi. And he was sore a thyrst / & called on the Lorde and sayde. Thou Lorde hast geuen this great victorye / thorowe the hande of thy seruaunt. And now I must dye for thyrst and falle into the handes of the vncircumcysed. But God brake a great tothe that was in the Jawe/ and there came water therout. And when he had droncke his spyrte came agayne & he was refreshed/ wherfore the name therof was called, *the welle of the caller on / whych is in Lehi vnto thys daye. And he iudged Israel in the dayes of the Philistines twentye yeres.

* That is / the lyftyng vp of the Jawe.

* Heb: Enhore

Samson lyfteth vp the Gates of Gaza and carryeth them vp in to the mountayne. He was betrayed by Dalilah & made blynde he pulleth downe the house vpon the Philistines and dyeth with them.

The.xvi. Chapter.

Then went Samson to Gaza/ and saw there an whore & went in vnto her. And it was tolde the Gazites that Samson was come thither. And they wẽt aboute and layde awaite for him all nyght in the gate of the cyte/ but were styll all the nyght saying: Carye tyll ỹ morning ỹ it be daye/ & then lett vs kyll him And Samson tooke his rest tyll midnyght/ and arose at midnyght and toke the dores of the gate of the cite, & the two syde postes, & rent them of, barres and all/ & put them vpõ his shoulders/ and caryed thẽ vp to the toppe of an hyll that lyeth before Hebron.

And after that he loued a woman/ vpõ the ryuer of Sorek/ called Dalilah vnto whom came the Lordes of the Philistines / & sayde vnto her: Flatter with hym & se wherin hys great strenght lyeth/ and by what meane we maye haue power ouer hym, that we maye bynde him/ to bryng him vnder/ and we will geue euerye mã a leuẽ hundred syluerlynges. B

And Dalilah sayde to Samson. Oh/ tell me where thy great strẽght lyeth / & yf thou were boũde wherwith men might cõstrayne the. And Samson sayde vnto her. If men bounde me with .vij. grene withyes ỹ were neuer dryed/ I shulde be weake & as another man. And then the Lordes of the Philistines brought her .vij. withyes ỹ were yet grene & neuer dryed/ and she bounde him therwith. Notwythstandynge she had men lyenge in wayte with her in the chãbre. And she sayde vnto him, the Philistines be vpon the Samson. And he brake the cordes as a stryngе of towe breaketh, when hit fealeth fire. And so his strenght was not knowen.

Then sayde Dalilah to Samson: Se thou hast mocked me and tolde me lyes. Now yet tell me I praye ỹ/ wherwith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes that neuer were occupyed/ then shulde I be weake/ and as another mã. And Dalilah toke new ropes & bounde him therwith/ & sayde vnto him / the Philistines be vpon the Samson. And there were lyers of wayte in the chamber/ and he brake them from of hys armes / as they had bene but a threde. And Dalilah sayd vnto Samson/ hitherto thou hast begyled me & tolde me lyes: I praye the yet tell me wherwith men maye bynde ỹ. And he sayde vnto her: If thou plattedest the seuen lockes of my heed wyth an hearre lace and fastnedest thẽ wyth a nayle. And she sayde vnto hym / the Philistines be vpõ the Samson. And he awaked out of his slepe, & plucked & went awaye with ỹ nayle ỹ was in the plattyng & with ỹ hearre lace. Then she sayde vnto him: How canst thou say ỹ thou louest me/ when thyne hert is not with me: for thou hast mocked me this .iij. tymes/ & hast not tolde wherin thy great strenght lyeth. And as she laye vpõ hym with her wordes cõtinually vexyng of him, his soule was encombred euẽ vnto the death. And he tolde her all his herte, and sayde vnto her: there neuer came raser nor sheres vpõ myne heed/ for I haue bene an abstaynert to God euẽ frõ my mothers wombe. If myne hearre were cut of, my strẽght wold go frõ me & I shuld ware a be lyke all other men. And when Dalilah sawe ỹ he had tolde her all his hert / she sent for

for the Philistines saying / come vp yet this once, for he hath shewed me all his herte.

Then the Lordes of the Philistines came and brought the money in their handes. And she made him slepe vpon her lappe / and sent for a man / and cut of the seuē lockes of his heed & begāne to vexe him. But his strenght was gone from him. And she sayde the Philistines be vpōche Samson. And he awooke out of his slepe and thought to go out as at other tymes before & shake him selfe & wist not that the Lorde was departed from hym. But ỹ Philistines toke him and put out his eyes, and brought hym doune to Gaza / and bounde him with fetters. And he was made to grinde in the prison house / how be it the hearre of his heed beganne to growe agayne after that he was shorne.

Then ỹ Lordes of ỹ Philistines gathered thē to gether for to offer a solempne offring vnto Dagon their God / & to reioyse: for they sayde / oure God hathe delyuered Samson oure enemye into oure handes. And whē the people sawe him / they praysed their God: for they sayd oure God hath delyuered into oure handes oure enemye / ỹ destroyed oure contreye and slue manye of vs. And when their hertz were merye they sayd: sende for Samson ỹ lett him playe before vs. And they fette Samson out of ỹ prisonhouse / & he played before thē / & they set him betwene ỹ pilliers. And Samson sayde vnto the ladd that led him by the hāde: lett me that I maye touche the pyllers that the house stande vpō / & that I maye leane to thē. And the house was full of men & wemen. And there was all ỹ lordes of the Philistines. And there were vpon the rouffe a thre thousand men & wemen / that beheld how Samson played.

And Samson called vnto the Lorde / and sayde: my Lorde Iehouah thynke vpon me / & strengthen me, at this tyme onlye O God / that I maye be auenged of the Philistines for my two eyes. And Samson caught the two myddell pyllers on which ỹ house stode and on which it was borne vp, the one in his right hande, & the other in his lefte / & sayde: my soule dye with the Philistines / & bowed them with might. And the house fell vpon ỹ lordes and vpō all the people ỹ were therin. And so the dede which he slewe at his deth / were moo then they which he slewe in his lyfe. And then his brethren and all the house of his father came downe and toke hym vp / and brought hym and buryed hym betwene Zarah and Eshaol, in the buryng place of Manoah his father. And he iudged Israell twentye yere.

Of Micah whose mother made him an Idoll of syluer. Of the young preest of the lynage of Leui of Bethlehem.

The.xvij.Chapter.

There was a mā in mount Ephraim / named Micah which sayde vnto his mother: the seuē hūdred syluerlynges ỹ were take frō the / about which thou curssedst & saydest in myne eares: Beholde the syluer is with me for I toke it awaye. Then sayd his mother / blessed be thou my sonne / in the Lord. And so he restored the seuen hundred syluerlynges to his mother agayne. And his mother sayde: I vowed the syluer vnto the Lorde of myne hande for my sonne: to make a grauē ymage & an ymage of metall. Now therfore I geue it ỹ agayne. And he restored the moneye agayne vnto his mother. Then his mother toke two hundred syluerlynges & put them to a goldsmyth / to make therof a grauē ymage and a ymage of metall, which remayned in the house of Micah. And ỹ mā Micah had a chapell of Gods / and made an Ephod and ymages, & fylled the hand of one of his sonnes which became his preest. For in those dayes there was no kyng in Israel, but euery man dyd what thought hym best.

And there was a younge mā out of Bethlehem Iuda, & out of the kynredes of Iuda: which young man was a Leuite and soiourned there. And the mā departed out of ỹ citie of Bethlehem Iuda / to go dwell where he coulde fynde a* place And he came to mount Ephraim & to ỹ house of Micah as he iourneyed And Micah sayde vnto hym / whence comest thou? and the Leuite answered him: I am of Bethlehem Iuda, & go to dwell where I maye fynde a place. And Micah sayde vnto him: dwell with me / and be vnto me a father and a preest. And I wyll geue ỹ ten syluerlynges by yere and rayment of all sortes / and thy meate and drynke.

And the Leuite went & beganne to dwell with the man / and was vnto hym as dere as one of his owne sonnes. And Micah fylled ỹ hande of the Leuite, and the young man became his preest, and cōtynued in the house of Micah. Then sayde Micah, now I am suer ỹ the Lorde will be good vnto me / seing I haue a Leuite to my preest.

* vnderstande / where he myght get moare profett or aduantage.

¶ The childre of Dan take the Goddes & the preast of Micah awaye. They destroye Lais & after bylde it agayne.

¶ The .xviij. Chapter.

IN those dayes there was no kyng in Israel. And in those dayes the trybe of Dan sought them an enheritaunce to dwell in / for vnto that tyme there fell none enheritaunce vnto them amonge the trybe of Israel. And the childre of Dan sent of their kynred fyue men of actiuite / out of their coostes / eue out of Zarsah & Elthaol / to bewe the lande & learche it out / & sayde vnto them: go & learche out the lande. And they came to mount Ephraim / eue to the house of Micah & lodged there. And whe they were come vnto the house of Micah / they knew the voice of the yong ma the Leuite / & turned in thither / and sayde vnto him: who brought the hither? & what makest thou in this place? & what hast thou here. And he sayd vnto the / thus and thus dealeth Micah wyth me and hath hired me to be his preast. And they sayd vnto him: Aske of God I praye the / that we maye knowe whether the waye which we go / shalbe prosperous or no. And the preast sayd vnto them: go in peace / for the waye whych ye go is before the Lorde.

Then the fyue men departed and came to Lais / & sawe the people that were therin / how they dwelt carelesse / after the maner of the Sidons / stille / & without castyng of pareli / & that no ma made any trouble in the lande or vsurped any dominion / & how they were farre fro the Sidons & had no busines with any nacyon. And they came vnto their bre thre / to Zarsah / & Elthaol. And their brethre sayde vnto them: what tydynges bryng you?

And they sayd vp and lett vs go vnto the / * for we haue sene the lande & it is verye good. Haste therfore & be not slouthfull to departe & to go & conquere the lande. whe ye be come / ye shall come vnto a people that casteth no pareles / and vnto a large contrey: for God hathe geue into youre hades a place wherin is no lacke of any thyng that is in the worlde. * Iumeryij.d.

And there departed thence of the kynred of the Danites out of Zarsah and Elthaol fyue hudred men apoynted with instrumetes of warre. And they wet & pytched in Kariath Iarim in Iuda. Wherfore the place is called Mahanah Dan vnto this daye / which is on the backsyde of Kariath Iarim. And they wet thence vnto mount Ephraim / & came to the house of Micah. Then answered the fyue men that went to spye out the cotreye of Lais / & sayde vnto their brethren: wot ye not that there is in these houses an Ephod & Images / & a grae Image / and an Image of metall? Now therfore consyder what ye haue to do.

And they turned thyther warde & came to the house of the younge man the Leuite in the house of Micah / & saluted him peasably. And the fyue hudred men gyrded wt wepons of warre which were of the childre of Dan stode in the entrynge of the gate. And the fyue men that went to spye out the lande / went in thither and toke the kerued Image / & the Ephod the kerued Image / & the Image of metall. And the preast stode in the entrynge of the gate with the fyue hudred men that were armed vnto battell / while the other wet to Micahs house / and fett the kerued Image / the Ephod / the kerued Image and the Image of metall. Then sayde the preast vnto the: what do ye? & they answered hym / holde thy peace and* put thyne hande vpo thy mouthe / and come with vs and be vnto vs a father and a preast / whether is it better for the to be a preast vnto the house of one man / or to be preast vnto a tribe or a kinred in Israel? And the preast was glad and toke the Ephod and the Images / and the grauen Image / & went with the people. And they turned & departed / and put the chyldre / the catell & their coslyre thynges before them. * Or this is Iob.xxxi.d.

When they were a good waye fro the house of Micah / the men that were in the houses that were by Micahs house made an out crye / and folowed after the childre of Dan and called vnto the. And they turned their faces / and sayde vnto Micah / what ayleth the / that thou makest an outcrye: And he sayde / ye haue take awaye my Goddes which I made & also the preast / and go youre wayes wyth the: And what haue I moare / how then saye ye vnto me / what ayleth the? And the childre of Dan sayde vnto him / let not thy voyce be heard amonge vs / lest angrye felowes runne vpon the / and thou loose thy lyfe / wyth the lyues of all thyne housholde to. And so the childre of Dan went their wayes. And whe Micah sawe that they were to stronge for him / he turned & went backe vnto his house agayne.

And they toke the thynges which Micah had made / and the preast which he had / and went vnto Lais / euen vnto a people that were at reast and without mistrust / and smote the wyth the edge of the swerde and burnt the cytye wyth fyre. And there was no man to helpe / because it was farre from Sidon / and they had no medelynge wyth any other nacyon. And the cytye stode in the valeye that lyeth by Bethrehob. And they bylt the cytye and dwelt therin. * And called it Dan / after the name of Dan their father whych was borne vnto Israell. How be it in very deade the name of the cytye was Lais at the begynnynge. * Iosue.xix.d.

And

And the chyldren of Dan set them vp the grauen Image. And Jonathan the sonne of Gerson/the sonne of Manasses & his sonnes were the preastes vnto ỹ trybe of the Dantes/vntyll they were caried awaye out of the lande captiue. And they sett them vp the kerued Image which Micah made/all ỹ while that the house of God was in Siloh.

¶ Of the Leuyte whose wyfe was villanously kylled in Gabaah. Sohe is deuyded in to.xij.partes & of her sent to euerye trybe of Israell a peace.

¶ The.xix.Chapter.

A And it chaunced in those dayes/when there was no kyng in Israell, that a certē Leuyte dwellyng on ỹ syde of mount Ephraim/toke to wyfe a concubyne out of Bethlehem Juda: whych concubine played the whore in hys house/& went awaye frō him, vnto her fathers house to Bethlehem Juda/& there cōtinued foure monethes. And her husband arose and went after her/to speake frendelye vnto her/& to bryng her home againe/& his ladd with him & a couple of Asses. And she brought him vnto her fathers house/& when the father of ỹ damosell sawe him, he reioyced of his comyng. And his father in lawe the damoselles father kept him that he abode with him thre dayes and so they ate and dranke and lodged there.

B The fourth daye they arose erlye in the mornyng/& the man rode vp to departe. But the damoselles father sayde vnto his sonne in lawe/cōfort thine harte wt a morsell of breed & then go youre waye. And they sate doune & did eate and drynk bothe of them to geather. Then sayde the damoselles father vnto the man go to I praye the and tarye all nyght & lett thyne hart be mery. How be it ỹ mā rode vp to depart: but his father in lawe cōpelled him to turne againe & to tarie all night there And he rose vp erlye ỹ fyfth daye to departe. ¶ Thē sayde ỹ damoselles father cōfort thine herte: & so made hī tarye vntill after middaye And they did eate bothe of them to geather.

And then the man arose to departe wyth his concubine and his ladde. But hys father in law the damoselles father sayde vnto him beholde the daye gothe fast awaye & draweth towarde euē, tary all night: at the least waye tarye this daye here and let thyne hert be mery. And to morowe get you erlye vpō youre waye and get the to thy tent. Neuerthelater the mā wolde not tary/but arose & departed and came as ferre as Jebus/whych is Jerusalem/& hys two asses laden/and hys* concubyne and his ladd with him. And whē they were fast by Jebus, the daye was sore spent and the younge man sayde vnto hys master/ come I praye the & let vs turne in into thys citie of the Jebusites & lodge all night there.

* Herenote that a concubyne in the scripture sygnifyeth not a whore but a maryed wyfe put in some places differing frō queenes in Lat. vxor. Heb. pilegesch.

But his master sayde vnto him we wyll not turne in to a straunge cytye that are not of the children of Israell: we wyll go forth to Gabaah. And he sayde vnto his ladde go forwarde/& we shall come to one place or other & shall lodge all nyght in Gabaah or in Rama. And they went forwarde vpon their waye, and the sonne went downe vpon them when they were fast by Gabaah whych is in Benjamin. And they turned thitherwarde to go and lodge all nyght in Gabaah. And whē they came in/they sat thē doune in a streat of the citie/for there was no man toke them in to lodge. But beholde there came an olde man from his worke/out of the feldes at euē which was also of mount Ephraim/and but a straunger in Gabaah for the men of ỹ place were of the children of Jemini. And when he had lyfte vp his eyes/and sawe a wayefaring mā in the streates of ỹ citie he sayde: whether goest thou? And whence comest thou? And ỹ other answerde hym, we come from Bethlehē Juda towarde the syde of mount Ephraim: from thence am I, and went to b Bethlehem Juda and go now to the house of the Lorde. But there is no man that receaueth me to house: and yet haue strawe & prouender for owre Asses, and bread and wyne for me and thy handmayde, & thy ladd that are with thy seruaunt/and lacke nothyng.

b The tonen. Tranctreadeth the house of God which is the interpretacion of the Hebrue worde Bethel. Of the house of God or Bethell toke Gene. xxviij. d.

The olde man sayde, peace be with the, all that thou lackest shall thou fynde with me: onlye abyde not in the streates all nyght and he brought him into his house/and gaue fodder vnto his Asses. And they washed their fete/and dyd eate and dryncke. And* as they were makyng their hertes merye, the men of the citie which were wycked set the house round about, and thrust at the doze/& spake to the man of the house/the olde man sayng: bryng forthe the man that came into thyne house/that we maye knowe him.

* Or as they were makyng good cyeare.

But the man of the house went out to thē and sayde vnto them, Oh/naye my brethren/ do not so wickedlye seing ỹ this man is come into myne house: do not this folye. Beholde my daughter a mayden and this mannes cōcubine/them I will bryng out vnto you/and *humble the and do with them what semeth you good: but vnto this mā do not this folye But the men woolde not herken to him. Neuertheles the man toke hys concubine and brought her out vnto them/and they had to do with her/& entreated her shamefullye/al the nyght euen vnto the morning. And when the daye beganne to spryng, they lett her go.

* Humble. Or this take. Thre n.b.b.

And then came the woman in the dawnyng of the daye and fell downe at the doore of the mannes house/where her Lorde was/& there she laye till daye. And her Lorde arose vp in ỹ

n.b. morning

morgyng and opened the dores of the house/ and went out to go his waye. And beholde/ hys concubine laye alonge before the dore of the house/ and her hand vpon the threshholde. And he sayde vnto her: vp & let vs be going. But she answered not. Then he toke her vp vpon an Asse and rode vp/ and gat him vnto his awne home. And when he was come vnto his house/ he toke a deuyding knyfe/ & caught his cōcubine & deuided her thorow the bones vnto twelue peces / & sent her into all quarters of Israell. And all that sawe it sayde: there was no soche deade done or sene sence the chyldren of Israel cam out of Egipt vnto this daye/ consyder the matter, geue councel and saye youre myndes.

¶ The battell of all the Israelytes agaynst the trybe of Beniamin for the Leuites wyfe kylled.

¶ The.xx.Chapter.

Then all the chyldren of Israell wēt out. and there gathered a congregacyon together* as it had bene but one mā, euē frō Dā to Berseba & out of the lande of Galaad vnto the lande to Maryphah and there rose folke out of all quarters of all the trybes of Israell, in the congregacyon of the people of God / foure hundred thousande fote men that drewe swerdes. And the chyldren of Beniamin hearde that the children of Israell were gone vp to Maryphah.

* That is al of one consent or generally as breth in thys Chapter.b.

Then sayde the chyldren of Israell/ tell vs how this wickednesse happened. And the leuite the womans husbande that was slayne/ answered and sayde: I came into Gabaah yt is in Beniamin with my concubyne to lodge all nyght. And the cytezens of Gabaah rose agaynst me/ and set the house rounde about vpon me by nyght / and thought to haue slayne me: and caught my concubyne and forced her, that she dyed. And I toke my concubyne and cutt her in peces and sent her thorow out all the landes of the enheritaūce of Israel. For they haue cōmitted abhominacyon and folly in Israell. Beholde ye are all chyldren of Israell. Se therfore and geue youre aduyse in the case.

Then all the people arose / as it had ben one man saying: there shall not a man of vs go to his tent, nether turne in to hys house. And now this is it that we will do to Gabaah
B and cast lottes agaynst it. And we wyll take ten men of the hundred thorow out all the trybes of Israell/ & an hundred of the thousande / and a thousande out of the ten thousande/ to fett vitayle for the people to make that they maye go agaynst Gabaah Beniamin/ accordyng to all the folye / yt they haue wrought in Israell. And so all the men of Israell geathered to geather / vnto Gabaah/ knytte to geather as it had ben but one man. And the trybes of Israell sent men thorow all the trybe of Beniamin saying: what wickednesse is this that is happened amōge you Now therfore delyuer vs the mē, those wycked wretches of Gabaah that we maye slee them, and put awaye euell from Israell.

Neuertheles the chyldren of Beniamin wolde not herken vnto the voyce of their brethren the chyldren of Israell: but geathered them selues to geather out of the cytes vnto Gabaah to come out in batayle agaynst the chyldren of Israell. And the chyldren of Beniamin were nombred at that tyme, out of ye cities xxvi. thousande mē that drew swerdes besyde the enhabiters of Gabaah which were nōbred seuen hundred chosen mē. And amōge al these folke were seuē hundred lefte handed men, which euery one could flyng stones at an heare breadeth, & not mysse. And the childrē of Israell besyde the chyldren of Beniamin/ were nombred foure hundred thousand men that drewe swerdes, and all men of warre.

And the chyldren of Israell arose & went vp to* Bethel, and asked of God, who shulde begynne the battell agaynst the chyldren of Beniamin, and the Lorde sayde Juda shalbe gynne. And the chyldren of Israell rose vp erlye and besieged Gabaah. And the mē of Israell went out to battell agaynst Beniamin/ and put them selues in araye agaynst them/ to fyght agaynst Gabaah. And the chyldren of Beniamin came oute of Gabaah and destroyed in Israell that daye. xxii. thousande men, and brought them to the erth.

* As before in the.xix.c.

And the folke of the chyldren of Israell plucked vp their hertes, and went to agayne & made battell in the same place where they dyd the fyrst daye: but they wēt fyrst vp and wept before the Lorde vnto euen and asked of the Lorde saying: shall we go agayne to battel agaynst the childrē of Beniamin oure brethren. And the Lorde sayde: go vp vnto thē
D and when the chyldren of Israell were come to the chyldren of Beniamin ye seconde daye/ the chyldren of Beniamin went agaynst thē out of Gabaah the seconde daye, & destroyed to the erth of the chyldren of Israell once agayne. xviii. thousande men ye drew swerdes euerye man of them.

Then the chyldren of Israell and all the people went vp and cam vnto Bethell, and wepte and sat there before ye Lorde/ & fasted the same daye vnto euen / and offered burnt offerynges and peaceofferynges before the Lorde. And they asked the Lorde: for there was the arcke of the apoyntment of God in those dayes And* phinehes ye sonne of Eleazar, the sonne of Aaron waytyng vpon it at that tyme: and they sayde shall we go out any

* Which after threhedreth ypened three hundred yeres Of whome also. Numer. xxv.

moare

moare to battell agaynst the chyldren of Be-
niamin owre brethre/or shall we cease? And
the Lorde sayde go for to morowe I will deli-
uer them into youre handes. And Israel sett
layers awayte against Gabaah rounde about
And the childre of Israel wet against the childre
of Beniamin the thirde tyme/& put the selues
in araye agaynst Gabaah/as twyse before.
Then came the childre of Beniamin against
the people/till they were drawe a great waye
from the citie. And they began to smyte of
the people dead as twyse before/by twoyre
wayes of whych one goeth vp to Bethell &
the other to Gabaah throwe the felde) vpon a
thyrtye men of Israell. For the chyldren of
Beniamin thought the other had ben beate
before them/as at the fyrst tyme. But the
chyldren of Israell sayde let vs flee & plucke
the awaye fro the cytye vnto the hye wayes.
And then all the men of Israel rose vp out
of their standing & put them selues in araye
at Baal Thamar. And likewyse the layers in
wayte of Israell came forth out of their pla-
ces euen out of the medowes of Gabaah/&
came before Gabaah: ten thousande chosen
men out of all Israel, & there was sore battel
But the other wist not the euyll was so nye the.
And the Lorde plaged Beniamin before Is-
rael so that the children of Israell destroyed
in Beniamin the same daye .xxv. thousande &
a hundred men, the drewe swerdes euerye one of
the. It semed the childre of Beniamin/that
the other had ben put to the woorse. For the
men of Israel gaue rome to Beniamin, be-
cause they trusted vnto the layers in wayte
whych they had layd against Gabaah. And
the layers in wayte hasted and ranne vpon
Gabaah and went & smote al the citie with
the edge of the swerde. And the apoyntment
of the men of Israell with the layers in wayte
to runne vpon Beniamin wyth the swerde/
was when they shulde make the smoke ryse
vp out of the citie. And the men of Israel fled
in the battell. And Beniamin began to smyte
dead of the childre of Israel, aboute a thirtye
parsonnes/for they supposed that the other
had bene put to the woorse before them/as
in the fyrst battell. Then began to aryse out
of the citie a piller of smoke. And the Beni-
amites loked backe: and beholde the wastyng
of the hole citie began to ascende vp to heue

When the men of Israell turned agayne/
the men of Beniamin were abashed: for they
sawe the euel approched the. And they turned
before the men of Israell vnto the waye that
leadeth to the wildernesse/& other folowyng
the at the harde heles. And beside that they of
the citie destroyed the in the myddle of them.
And they copased Beniamin about, & chased
them to Menuah/& ouer tanne them before
Gabaah on the east syde: & there were slayne
of Beniamin .xviij. thousande/& all men of
myght. And they turned & fled to the wilder-
nesse warde & vnto the rocke * of pomegar- *Hebr. Remon
nettes. And the other flue by the waye of the rest
of the/fyue thousande me/& stycked vnto the
vntill they cam to Gadaam/& slue two thou-
sande moo of the. So that all the were slayne
that same daye of Beniamin were .xxv. thou-
sande men the drewe swerdes. & all me of myght: Of all the tri-
onlye. vi. hundred men turned and fled to the be of Beniamin
wyldernesse/vnto the Rocke of pomgar- there escaped
nettes and abode there .iiij. monethes. And but .vi. hundred
then the men of Israel turned backe agayne
vnto the childre of Beniamin/and smote
them with the edge of the swerde in the cities
bothe man and beast and all that came to
hande/and moreouer sett all the cytyes they
coulde come by/one fyre.

¶ The trybe of Beniamin being vtterly destroyed for their fornicacion with the Leuytes wyfe: is re-
soarched agayne.

¶ The .xxi. Chapter.

And the men of Israell ware in Maz- A
phah saying: there shall none of vs
geue his daughter vnto any of Be-
niamin to wife. And the people ca
to Bethell & abode there till eue, before God
& lifte vp their voyces & wept sore & saide: O
Lorde God of Israell why is this chaunced
in Israell, that there shulde be this daye one
tribe lacking in Israel? And on the morow the
peple rose vp be tyme & made there an altare
& offered burntofferynges & peaceofferinges
And the chyldren of Israell asked/who are
they amonge all the trybes of Israel the came
not with the congregacyo vnto the Lorde: for
they had made a great othe concerning the the
came not vp to the Lorde to Mazphah saying
the they shulde suerlye dye. And the childre of Is-
rael had pytie on Beniamin their brethren/
and sayde: there is one tribe cut of fro Israell
this daye: what shall we do vnto the remnaut
of the, for to gett the wyues, for as morhe as B
we haue swore by the Lorde the we will not
geue the of oure daughters to wyues. Then
they sayde what are they of the tribes of Israel
the came not vp to Mazphah to the Lorde. And
behelde ther came none of the enhabitours of
Jabes Galaad vnto the congregacio. And whe the
people were newed: beholde there were none
of the enhabiters of Jabes Galaad there. And
the congregacyon sent thether .xij. thousande
men of the strongest of the, & comaunded them
saying: go & smyte the enhabiters of Jabes Ga-
laad wt the edge of the swerde both wome & childre
*And this is the ye shal do: vtterlie destroye al the * Nume. xxxi.
males & al the wome that haue lie by me. And they
founde amog the enhabiters of Jabes Galaad
fourtye hudred damoselles virgins the had knowe
no man

no man by lyeng wyth any male. And they brought them vnto the holt to Silo which is in the lande of Canaan.

¶ And the hole congregacion sent and spake with the chyldren of Beniamin that were in the Rocke of pomgarnettes/and called peaceablye vnto thē/& Beniamin came agayne at that tyme/and they gaue them the wemen which they had saued a lyue of the wemen of Jabes Galaad. But they so suffyced them not. And the people had compassyon on Beniamin/because ỳ God had *made a gappe in the trybes of Jsraell. And then the elders of the congregacyon sayde: what shall we do to the remnaunt of them/to get them wiues seyng al ỳ wiues of Beniamin are destroyed? And they sayde there must be an enheritaūce for them that be escaped of Beniamin that a trybe be not destroyed out of Jsraell: how be it we maye not geue them wyues of oure daughters. For the chyldren of Jsraell had made an adiuracion saying: curssed be he ỳ geueth a wyfe to Beniamin.

Then they sayde: beholde, there is a feast of the Lorde yerlye in Silo which is on the northsyde of Bethel, & on the east syde of the waye that gothe from Bethel to Sichem and south from Libanon. And they commaunded the chyldren of Beniamin saying: go and lye in wayte in the vyneyardes. And whē ye se that the daughters of Silo come out to daunce in a rowe, then come ye out of the vyneyardes, and catche you euerye mā a wyfe of the daughters of Silo/& gett you vnto the lande of Beniamin. And yf their fathers or brethren come vnto vs to complayne, we wyll saye vnto them, haue pytie on them / because we reserued not to eche man his wyfe in tyme of warre / and therto because that ye gaue thē none in due tyme/ ye were to blame.

And the chyldren of Beniamin dyd euen so: and toke them wyues accordyng to the nombre of them of the dauncers which they caught. And then they went and retorned vnto their enheritaunce / & bylt there cytyes and dwelt in them.

And the chyldren of Jsrael departed thence at that tyme & went euery man to hys trybe/ and to his kynred / and went out from thēce euery man to hys enheritaunce. In those dayes there was no kyng in Jsraell: but euerye man dyd what semed hym ryght.

The ende of the boke of Judges.

* That is/had kylled a trybe of Jsraell.

¶ This curse properly was the same that we call excommunicacyon/as in the Gal. 1.a.

The boke of Ruth

¶ Elimelec gothe wyth his wyfe and chyldren in to the lande of Moab. After his death hys wyfe Noemi returneth agayne in to her contrey / with her Ruth her daughter in lawe.

¶ The.fyrst.Chapter.

IN the tyme when the Judges iudged / there felle a darth in the lande. Wherfore a certen man of Bethlehē Juda went for to sojourne in the cōtreye of Moab with his wyfe and two sonnes. The name of the man was Elimelec/and hys wyfe Noemi / and the names of his two sonnes were / Mahalon and Chilion & they were Ephrates, out of Bethlehē Juda. And when they came into ỳ lande of Moab / they contynued there. And Elemilec Noemies husband dyed / and she remayned with her two sonnes which toke thē wyues of the nacions of the Moabites: the ones name Orphah and the others Ruth. And when they had dwelled there aboute a ten yere/Mahalon & Chilion dyed also euen both two of them/so that the wyfe was lefte desolate of her two sonnes & of her husbande therto. Then she rode vp with her daughters in lawe and returned from the contrey of Moab: for she had hearde saye / beyng in the cōtreye of Moab: how that the Lorde had vysyted hys people and geuen them fode. Wherfore she departed out of ỳ place where she was & her two daughters with her. And as they went by the waye returnyng vnto ỳ lande of Juda / Noemi sayde vnto her two daughters in lawe: go & returne eche of you vnto youre mothers house: the Lorde deale as kyndlye with you / as ye haue dealt wyth the deed & with me. And the Lorde geue you that you maye fynde rest ether of you in the house of her husbande: and so she kyssed thē.

Then they cryed and wepte & sayde vnto her we wyll go with the vnto thy folke. But Noemi sayde / turne agayne my daughters: for what cause woilde you go wt me? thynke you that ther be any moare chyldren in my bowelles/to be youre husbandes? Turne agayne my daughters & go: for I am to olde to haue an husband. If I sayde I haue hope/ also yf I toke a mā this nyght: ye and though I had all readye borne sonnes: wolde ye tarye after thē/tyll they were of age? or wolde ye for them so long refrayne from takyng of husbandes? Not so my daughters: for it greueth me moche for youre sakes/ỳ the hande of the Lorde is gone out agaynst me.

Therwith they cryed and wepte agayne how be

how be it Orphah kissed her mother in lawe but Ruth aboade still by her/then she sayde: se/thy systerlaw is gone backe againe vnto her people & vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the/and to returne from after the / for whether thou goest/I will go/& where thou dwellest /there I will dwelle: thy people are my people/and thy God is my God. Where thou diest/I will dye/and there wilbe buried

a The Lorde do so and so.&c. was a maner of swearyng amongst the Hebrues. As we now cry to God be my healp. in Reg xx. & xxi. suche sayinges are properly called protestacyons.

a The Lorde do so and so to me, except that death onlye departe the and me a sonder.

When she sawe that she wolde neades go wt her she lefte speakyng vnto her. And so they went bothe togather vntyll they came to Bethlehem. And when they were come to Bethlehem it was noysed thorow all ỹ citie and the women sayde: is not this Noemi?

But she sayde vnto them calle me not* Noemi: call me* Mara, for the almightye hath made me verye bitter. I went out full: but ỹ Lorde hath brought me home empte. Why shulde ye then calle me Noemi. seing ỹ Lorde hath humbled me & ỹ almightie hathe brought me vnto aduersyte? And the tyme when Noemi wyth Ruth the Moabytesse her daughter in lawe returned out of the countreye of Moab and came to Bethlehem/was in ỹ begynnyng of barley harueste.

* That is pleasaunt.
* That is bytter.

¶ Ruth leaseth corne in the felde of Booz & fyndeth fauour in hys syght.

¶ The seconde Chapter.

And Noemi had a kynsma of her husbandes a man of myght of the kynred of Elimelec named Booz. And Ruth ỹ Moabytesse sayde vnto Noemi let me go to ỹ felde and lease & geather eares after whosoeuer I fynde grace in hys syght. And she sayde vnto her: go my daughter. And she went and came and geathered after the harueste men, and her chaunce was that parte of the felde pertayned vnto Booz wh̄ych was of the kynred of Elimelec. And beholde, Booz came from Bethlehem & sayde vnto the harueste men / the Lorde be wyth you. And they answered hym the Lorde blesse the. Then sayde Booz vnto the young man that had the ouersyght of the harueste men. Whose damosell is this? And ỹ young man that was sett to ouer se the harueste men answered and sayde: it is the Moabitish damosell that came wyth Noemi out of the countrey of Moab / and she sayde / let me I praye ỹ / lease & geather after the harueste men the eares that remayne: & so she came and hath contynued euen from the morning vnto now / and tarryed not long in the house.

Then sayde Booz vnto Ruth: hearest thou my daughter: go to no nother felde to geather/nether go from hence; but abyde by my maydens. Thyne eyes are on a felde ỹ shalbe reped: go after ỹ maydēs therfore / for I haue charged the young men / that they touche ỹ not. Moreouer when thou art a thyrst / go vnto the vessels and dryncke of that which ỹ laddes haue drawē. Then she fell on her face & bowed her selfe to ỹ grounde & sayde vnto him: how is it ỹ I haue founde grace in thine eyes/to knowe me/seing I am an alyaunt? ¶

* Gen. xxviij. a

And Booz answered & sayde vnto her: all is tolde me ỹ thou hast done vnto thy mother in lawe sence ỹ death of thine husbande/how thou hast lefte thy father & thy mother/& the lāde where thou wast borne/& art come vnto a nacō which thou knewest not in tyme paste. The Lorde quyte thy worcke/and a full rewarde be geuē ỹ of ỹ Lorde God of Israel vnto whom thou art come/to trust vnder his wynges. Thē she sayde vnto him/let me finde fauoure in thy sighte my Lorde/for thou hast cōforted me & hast spoken hartelye vnto thy mayde / whych yet cānot be lyke vnto one of thy maydes. And Booz whē ỹ tyme of refeccō was come/sayde vnto her: come hither & eate of ỹ breed / & dippe thy soppe in the vinagre. And she sat doune by the repers & he raught her* parched corne. And so she did eate & was* Iosue. v. c. sufficed & lefte parte. And whē she was rysen vp to gather/Booz sayde to ỹ youg mē saying let her gather ỹ eares & remayne & do her no despite. And therto pull out of ỹ sheues for her & let it lye, ỹ she maye gather it vp / & rebuke her not. And so she geathered vntill euē & then thressched ỹ she had gathered/& it was vpō an Epha of barleye. And she tooke it vp & wēt to the citie/& shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her ỹ she had reserued whē she had eatē ynough. Then sayde her mother in lawe vnto her / where gatheredst thou to daye? and where wroughtest thou? blessed be he ỹ knewe ỹ. And she shewed her mother in lawe wt whō she had wrought & sayde: the mannes name wt whō I wrought to daye is Booz. Then sayde Noemi vnto her daughter in law: blessed be he for he ceasseth not to do ỹ same goodnesse to ỹ dede/ ỹ he did to ỹ lyuing And Noemi sayde vnto her: ỹ mā is nye vnto vs euē of our enest kynne. And Ruth ỹ Moabite sayde: he bad me also/ ỹ I shuld cōtinew wt his young men, vntil they had ended all ỹ harueste he hath. Thē sayde Noemi vnto Ruth her daughter in law/it is best my daughter ỹ thou go out wyth his maydens / and that no man mete the in any other felde. And so she kept her by the maydens of Booz / to gather vnto ỹ ende of barley harueste and of wheate harueste also: & dwelt with her mother in lawe

* Some refer this to Ruth sleapeth at Booz fete/& is knowē his kynswomā ned to.

¶ The iij. Chapter.

And

Then Noemi her mother in law sayd vnto her: my daughter I wyll seke rest for the, that thou mayst be in better case. For now thys Booz oure kynsman wyth whose maydens thou wast, wenoweth his barleye to nyght in the threshyng floure: washe thy selfe therfore & anoynt the & put thy rayment vpon the, and gett the to the threshing floure. But let not ỹ man beware of the, vntyll he haue leaft eatyng and dryncking. And when he gothe to slepe, marcke the place where he layth hym downe, & them go and lyfte vp ỹ clothes that are on his fete, and laye the doune and so shall he tell the what thou shalt do. And she answered her: all that thou byddist me I wyll do. And so she went vnto the floure, and dyd accordynge to all ỹ her mother in lawe bade her. And when Booz had eaten and dronckē and made hym merye, he went & laye doune by the syde of the heape. And she came softlye and lyfte vp the clothes of hys fete, & layde her doune. And at mydnyght the man was afrayde and groped. And behelde: a woman laye at his fete. Then he sayde what art thou and she answered, I am Ruth thyne handmayde, spreade thy mantell ouer thyne handmayde, for thou art the next of the kynne. And then he sayde blessed be thou in the Lord my daughter, for thou hast shewed more goodneffe in the later ende, then at the begynnyng, in as moche as thou folowedest not yonge mē, whether they were poore or ryche. And now my daughter feare not, I will do to the all that thou requerest, for all ỹ gates of my people knowe that thou art a woman of vertue. And it is true that I am of thy next kynne: how be it, there is one nyer then I. Tary all night. And when morynge is come yf he will marye the it is good, so let hym do. But and yf he will not haue the, as sure as the Lorde liueth I will haue ỹ lye still vntill ỹ morynge. And so she laye at his fete vntyll the morynge. And she arose vp before one could knowe another. And he saide: let no mā beware, that there came any womā vnto the threshing floure. And he saide: bryng thy mātell ỹ thou hast vpō the & holde it vp. And she helde it vp. And he mette in fyre measures of Barleye and layed it on her. And she gatt her into the citie: & she came in to her mother in lawe which saide: what tidynges my daughter? And she tolde her all that the man had done to her. And sayde therto, these fyre measures of barlye gaue he me and sayde: thou shalt not go empte vnto thy mother in lawe. Then sayde she: my daughter syt still, vntyll thou knowe how the matter wyll chaunce. For ỹ man will not be in reast vntill he haue fynyshed the matter thys same daye.

a. As sure as the Lorde liueth was a maner of swearing amōg the Hebrues, to shewe a dyffe-raunce of the Gētiles which sware by their Idolles. that lyued not. Ma. xxiij. b. & xxvi. b. and. xxvij. b

Then went Booz vnto the a gate & sate him doune there: and behelde, the kynsmā of whych Booz spake came by. Vnto whom he sayde come and syte doune here, and called him by hys name. And he turned in & sate doune. Then he toke ten mē of ỹ elders of ỹ citie & saide syt ye downe here. And they sat doune. Then he sayde vnto the kynsman: Noemi that is comē agayne out of ỹ cōtrye of Moab, will selle a parcell of lande whych was oure brother Elimelecs. And I thought to do the to wete and bidde the bye it before the enhabytoures and elders of my people, yf thou be dyspoced to calenge it: but & yf thou wilt not purchase it then tell me ỹ I maye wete it. For there is none to calēge it saue thou, and I nexte the. And the other answered I wyll purchase it.

a. The Gates in the scripture do oft tymes signifye the places where the people dyd cōmunlye assemble and where Iudgementes were geue and causes determined: for in olde time were suche thynges done in the Gates ỹ Reuel.a

Then sayde Booz, what daye thou byest the felde of ỹ hand of Noemi, thou must take also Ruth the Moabite the wyfe of ỹ dede, to stere vp the name of the dede vpon his enheritaunce. Then sayde the kynsman, I cannot purchase it for marryng of my owne enheritaunce: take thou my ryght to the, for I cannot purchase it. Now this was ỹ maner of olde tyme in Israell concernyng purches & chaungyng for to stablyshe all thyng: ỹ a man muste plucke of hys showe & geue it hys neyghboure, & this was a witnesse in Israel.

And the kynsman sayde to Booz, bye it thou: and so drue of hys showe. Then sayde Booz vnto the elders and vnto all the people ye are witnesses this daye, ỹ I haue bought all that was Elimelecs, & all that was Chylions and Mahelons, of the hand of Noemi. And moreouer Ruth the Moabite the wyfe of Mahelon, do I take vnto me to wyfe to stere vp the name of the dede vpon his enheritaunce, that his name be not put out from amonge hys brethren, and from the gate of hys cytye: ye are witnesses thys daye.

And all the people that were in the gate, & the elders sayde we are witnesses: ỹ Lorde make the woman ỹ is come into thyne house lyke Rahel & Lea, whych twayne dyd bylde the house of Israell: that she may* do vertuously in Ephrathah, & be famouse in Bethlehem, & that thyne house be lyke the house of Pharez whom Thamar bare vnto Juda, euen of the seed whych the Lorde shall gyue the of thys young woman.

* That is, that she may lyue well and honestlye.

And so Booz toke Ruth, and she was hys wyfe. And he wēt in vnto her, and the Lorde gaue that she conceaued and bare a sonne. And the wemen sayde vnto Noemi: blessed be the Lorde the whych hathe not left the wyth out

out an heyre this daye* ꝑ shall haue a name in Israell, & that shall bryng thy life agayne and cherysshe thine olde age. For thy daughter in law which loueth the hath borne him that is better to the then seuē sonnes. And Noemi toke the chylde and layed it in her lappe, and became nourse vnto it. And her neybours gaue it a name sayng: there is a childe borne to Noemi, and called it Obed: he is the father of Isai, the father of Dauid. Thys is the generacyon of Pharez. Pharez begat Hezron: Hezron begat Ram. Ram begat Aminadab. Aminadab begat Nahason. Nahason begat Salmon. Salmō begat Booz. Booz begat Obed. Obed begat Isai. Isai begat Dauid.

* That is who se name shall remayne in Israel.

¶ Thus endeth the boke of Ruth.

¶ The fyrst boke of Samuel called the fyrst boke of the Kynges.

¶ Elkanah hath .ij. wiues Hannah & Phenenah. Phenēnah vpbrayeth Hānah because she is childelesse. Hānah after prayer made to God bringeth forth Samuel

¶ The .fyrst. Chapter.

THere was a man of Ramathaim Zophim / of mount Ephraim named Elkanah / ꝑ sonne of Jerohā / the sonne of Elihu, ꝑ sonne of Thohu / the sonne of Zuph an Ephrathite: which had two wiues, ꝑ one called Hannah & ꝑ other Phenēnah. And Phenēnah had childrē, but Hannah had none. And ꝑ sayde man went out of his citie euerye yeare full daye / to praye & to offer vnto ꝑ Lord of hostes: where the two sonnes of Eli (Hophni & Phinehes) were ꝑ Lordes priestes. And it fell on a daye as Elkanah had offered ꝑ he gaue to Phenēnah his wife & to all her sonnes & daughters portiōs. But vnto Hānah he gaue a' portiō wyth a heuye chere / for he loued her neuertheles the Lorde had made her barren. And therto her enemye Phenennah verred her a good in casting her in ꝑ tethe how ꝑ Lord had made her barren. And so did she yere by yere as ofte as she wēt vp to the house of ꝑ Lord. And so chafed her, wherfore Hannah wepte & ate not. Then sayde Elkanah her husband to her: Hannah why wepest thou? and why eatest thou not? & why is thyne herte so troubled? am not I better to the, then ten sonnes? Then Hannah rose vp after ꝑ they had eatē & droncke in Silo. And Eli the preaste sate vpō a stole by one of ꝑ syde postes of the tēple of ꝑ Lorde. And she was troubled in her spyrites, & prayed vnto ꝑ Lorde & wepte sore / & vowed a vowe & sayde Lorde of hostes, yf thou wilt loke on ꝑ wretchednesse of thyne handmayde & shalt remēbre me & not forget thyne hādmayde, & gyue vnto thine hādmayde a mānchylde I will geue him vnto ꝑ Lorde / all ꝑ dayes of his life & there shal nether raser or sheres come vpon his heed. And as she continued prayng before ꝑ Lord Eli marked her mouth. For Hannah she spake in her herte, & her lippes dyd but meue onlye, but her voyce was not heard. And therfore Eli toke her for dronkē & sayd vnto her how lōg wylt thou be dronkē? put away frō ꝑ ꝑ wyne ꝑ thou hast. Hannah answered & sayde: not so my Lorde / I am a woman sorowfull in myne herte / and haue dronke neither wyne nor any strong drynck / but I haue* poured out my soule before the Lorde. Count not thyne handmayde to be lyke a daughter of vnthryftines: for out of the aboundaunce of my meditacō and greate haue I spoken hytherto.

a To poure out her soule is to shewe all her herte & affeccō & declare hyr mynde effectually / to praye ernestly & wt wepyng to vtter her whole entent and thought. Psal. xli.

Eli answered and sayde: go in peace the God of Israell shall graunt the thy peticyon that thou hast asked of him. Then she sayde let thyne hādmayde fynde grace in thy sight. And so the woman went her weye / and dyd eate and loked no more so sadde. And they rose vp erlye and bowed them selues before ꝑ Lorde, & then returned & wēt to their house to Ramath. And Elkanah laye by his wyfe Hannah and the Lorde remembred her. And in processe of tyme she conceaued and bare a sonne & called his name* Samuel: because she had asked him of the Lorde. And Elkanah and all his house went vp to offer vnto the Lorde yerely the offeryngs due for the feast and all his vowes: but Hannah wēt not vp for she sayde vnto her husbande: I will tarye vntill the ladde be wened, & then I will bryng him ꝑ he maye apeare before ꝑ Lord & there abide for euer. And Elkanah her husbād sayde to her: do what semeth ꝑ best: tarye vntill thou hast wened hym, onlye ꝑ Lorde make good his saying. And so ꝑ womā abode & gaue her sonne sucke, vntill she wened hi. And thē she toke him wt her, when she had wened him, wt thre bullockes & an Epha of floure & a bottell of wine / & brought him vnto ꝑ house of the Lorde in Silo. And yet was ꝑ child wyth yōge. And they slue ꝑ bullockes & brought in ꝑ ladde to Eli, & then she sayde: Oh my Lorde: as truly as thy soule lyueth my Lorde: I am the womā ꝑ stode by ꝑ here prayng vnto ꝑ Lord & for this ladde I prayed & ꝑ Lord hath geuē me my desire which I asked of hi: & therfore I also lēde hi ꝑ Lord. as lōg as he may be lēt ꝑ Lorde. And so they prayed there vnto ꝑ Lord.

* That is/ asked of God.

¶ The song of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnreasonable sufferaunce of hys chyldren.

¶ The Chalde readeth. vnto Hānah he gaue an honorable portyon.

¶ The.ij.Chapter.

AND Hannah prayed & sayde: myne herte reioyseth in the Lorde, myne horne is hye in the Lorde / and my mouth is wyde open ouer mine enemyes / for I reioyse in thy sauyng. There is none so holye as ỹ Lorde: no there is none saue thou. Nether is there any strength lyke vnto oure God. Talke not so moche proudlye: let olde thinges depart out of youre mouthes for the Lorde is a God of knowledge & Judgeth the thoughtes. The a bowes of the strong are brokē: and the weake are endued with strēgth. They that were full haue hired out thē selues for breed / and they that were hongrye cease so to be: in so moche that the baren hath borne seuen / & she that had many chyldren is waxed feble.

a. Of these bowes is spoken Psal.xxxvij.a.

b The Lorde kylleth and maketh a lyue / bryngeth downe to hell & fetcheth vp agayne The Lorde maketh pore and maketh ryche bringeth lowe and heueth vp on hye. He reyseth vp the poore out of the dust and lyfteth vp the begger from the dong hill: to sette them among princes and to enherett them with ỹ seate of glorye. For the pillers of the erth are the Lordes, & he hath set the rounde worlde vpon thē. He will kepe ỹ fete of his c sayntes but the wycked shall kepe sylence in darcknesse. For in his awne myght shall no man be stronge. The Lordes aduersaries shall be made to feare hym: and out of heauen he shall thunder vpon them. The Lorde shall iudge the endes of the worlde and shall gyue myght vnto his kynge and exalte the horne of his anoynted. And Elkanah went to Ramath to his house and the ladd dyd mynistre vnto the Lorde before Eli the preaste.

b. That is / he correcteth and punysheth in his wrath & afterwarde comforteth Psal.xxxvij.

c. Those that we call sayntes the hebrues customably call good that is those that haue readye & prompte hertes to do good to all men yee euē to their enemyes as ye haue. ¶ Psal.cxix.a in the other. * The Hebrue worde is Belial which is as moche in englyshe as vnthryfty frowarde or wycked.

But the sonnes of Eli were * vnthryfty chyldren and knewe not the Lorde. For the maner of the preastes wyth the people was, whensoeuer any man offered any offeringes the preastes ladd came whyle the flesshe was in sething and a flesshoke wyth thre tethe in his hand and thrust it into the panne ketle / caldron or potte. And all that the flesshoke brought vp the preaste toke awaye. And so they did vnto all Israell that came thyther to Silo. Yee: & yet or ever they had offered the fatte the preastes ladd came and sayde to the man that offered: geue flesh to roste for ỹ preaste for he will not haue sodden flesshe of the but rawe. And yf any mā sayde vnto him let the fatt be offered accordyng to the daye / & then take as moche as thine herte desireth. The ladd wold answere him thou shalt geue it me now or els I will take it with violēce. And the synne of ỹ yongmē was very great before the Lorde. For they dispised the people and also the offeryng of the Lorde.

But the ladde Samuel mynistred before the Lorde girded about with a lynen Ephod. Moreouer hys mother made hym a lytle coote / and brought it to him frō yeast to yeast when she came vp with her husbande to offer the offering of the sayde feast. And Eli blessed Elkanah and hys wyfe / and sayde: the Lorde geue the seede of thys woman / for that she hath lent ỹ Lorde. And they went vnto their awne whome. And ỹ Lorde visited Hannah so that she conceaued and bare thre sonnes & two daughters. But ỹ boye Samuel grewe dwellyng still with the Lorde.

Eli was very olde and herde all that hys sonnes did vnto all Israel, & how they slepte with the wemen that * waited in the doore of the tabernacle of wytnesse & sayde vnto thē: why do ye toche thynges? For I heare yoūre wicked deades of all these people. Oh / naye my sonnes: for it is no good reporte that I heare how that ye make the Lordes people to trespasse. If one man synne agaynst another * daysemen maye make his peace: but yf a man synne agaynst the Lorde * who can be his daysman? Notwythstandyng they herkened not vnto the voyce of their father because the Lorde wolde slaye thē. The chylde Samuel proffited and grew and was in fauoure both with the Lorde and also with mē.

* Some reade. came.

And there cam a man of God vnto Eli and sayde vnto him: thus sayth the Lorde. I apeared vnto the house of thy father / when they were in Egipte in Pharaos house. And I chose thy father out of all ỹ trybes of Israel to be my preaste for to offer vpon myne aultare & to burne incense / & to were an Ephod before me. And I gaue vnto the house of thy father all the offrynges of the chyldren of Israell. Wherfore kycke ye agaynst my sacrifyce and agaynst myne offeryng which I cōmaunde in the tabernacle / and honorest thy chyldren aboue me / and make youre selues fatt of the fyrst frutes of all the offerynges of Israell my people? Wherfore the Lorde God of Israel sayth: I sayde that thyne house and the house of thy father shulde haue walked before me for euer. But now the Lorde sayth that be farre from me: for thē that worshype me I will worshipe / & they that despyse me / shalbe despysed. d Beholde ỹ dayes will come that I will cut of thine arme and the arme of thy fathers house, that there shall not be an elder in thine house. And thou shalt se thyne enemie in the tabernacle, in all that shall please Israel and there shall not be an elder in thyne house while the worlde standeth. Nevertheles I will not destroye all thy males from my aultare to dase thy syght with all & to make thyne herte melte. And all the multitude of thyne house shall dye younge.

d. Here threatneth he to take the preasthode cleane away frō the house of Eli / that is / frō his stocke and of a yong sonne, so that they shalbe gladde to become Lupiter s per and that they shall bothe crouche and kneele to come to that misserable office / to

And

get at the leaſt wage their liued that way/which is ſignified by crouchyng for a litell pece of ſyluer and a bake of bread. Here alſo let al ouerſeers, be they biſhoppes or prieſtes, or what other degree ſo euer it be/ learne the rewarde of folowyng ſyluer lucre.

◆ Chri is Sadok. iij. Reg. c. f

And thys ſhalbe a ſygne vnto the ꝑ ſhall come vpon thy two ſonnes Hophni & Phinehes: euē in one daye they ſhall dye both of thē. And I will ſtere me vp a faithfull ꝓꝑeaſt ꝑ ſhall do as it is in myne herte & in my mynde. And I will bylde him a ſure houſe. And he ſhall walke before myne anoynted for euer. And they that are lefte in thyne houſe ſhall come & crouch to him for a lytle pece of ſyluer & a cake of bred / & ſhall ſaye: put me I praye the in one office or other among the ꝓꝑeaſtes ꝑ I maye eate a morſell of bred.

¶After the Lorde had lefte to appere by open viſion in Siloh for a long ceaſon: he yet calleth Samuel thre tymes/& ſheweth him what ſhulde be fall on Eli.

¶The.iij.Chapter.

A Nd ꝑ child Samuel miniſtred vnto the Lorde before Eli: & the worde of the Lorde was precious in thoſe dayes for there was none opē viſiō And it chaūſed at that tyme/ ꝑ Eli laye in his place/& his eyes began to ware dimme ꝑ he coulde not ſe. And yer ꝑ *lāpe of God wēt out Samuel layde him doune to ſlepe in ꝑ tēple of ꝑ Lorde where the arcke of God was. And the Lorde called Samuel: & he ſayde, here am I and he ran vnto Eli & ſayde here am I for thou calledeſt me. And he ſayde I called the not go agayne & ſlepe. And he went and layde him doune to ſlepe. And ꝑ Lorde called B once againe: Samuel, and Samuel aroſe & went to Eli & ſayde: I am here/ thou dyddeſt calle me. And he anſwered: I called ꝑ not my ſonne. Go agayne & take thy reſt: but it was yet Samuel knew the Lorde & yet ꝑ worde of the Lorde was opened vnto hym. And the Lorde wēt to & called Samuel ꝑ thyrd tyme. And he aroſe & wēt to Eli & ſayde: I am here/ for thou haſt called me. Then Eli perceaued ꝑ the Lord had called the ladd. And ſayd vnto hym/ go & lye downe: & yf he call the agayne then ſaye/ ſpeake on Lorde / for thy ſeruant heareth. And Samuel wēt & layed him doune in his place. And the Lorde cam & ſtode & called as before/ Samuel Samuel. And Samuel ſaide: ſpeake on/ for thy ſeruāt heareth the. And ꝑ Lorde ſayde to Samuel: beholde I will do a thing in Iſrael/ ꝑ the eares of as manye as heareth it, ſhall tingle. In ꝑ daye I will performe to Eli/ all ꝑ I haue ſpokē concerning hys houſe: I wyll begynne it & ende it. For I haue tolde hym ꝑ I wyll iudge hys houſe for euer For the wickednes whych he knoweth/ how his ſonnes are vngracioule/ & he was not worthy therwith. And therfore I C haue ſworne vnto the houſe of Eli ꝑ the wickednes of Elies houſe ſhall not be purged/ w̄ ſacrifice nor offering while the worlde ſtādeth. And Samuel laye till the morning & then opened the dores of the houſe of ꝑ Lorde.

It was in the nyght whē the lampe burned in the tabernacle of the Lorde.

Samuel Samuel

But Samuel feared/ to ſhewe Eli the viſion Then Eli called Samuel & ſayde: Samuel my ſonne. And he anſwered here I am. And he ſayde what is ꝑ he ſayde vnto ꝑ? See thou hide it not frō me.* The Lorde do ſo & ſo to ꝑ/ yf thou hide any thyng from me/ of all ꝑ he ſaide vnto ꝑ. And Samuel tolde him euery whit & hidd it not frō him. And he anſwered: it is ꝑ Lorde/ let him do what ſemeth him beſt. D 1. Reg. c.

And Samuel grewe/ and the Lorde was with him/ and left none of his wordes vnperformed. And all Iſrael frō Dan to Berſabe wiſt ꝑ Samuel was truly made the Lordes prophete. And the Lorde apered agayne in Siloh: for ꝑ Lord opened hym ſelfe to Samuel in Siloh/ thorow the worde of ꝑ Lord.

¶The battell of the Philiſtines. Iſrael fleeth. The Arcke of the Lorde is taken. Elies chyldren dye/ and he hym ſelfe alſo.

¶The.iiij.Chapter.

A Nd Samuel ſpake vnto all Iſrael I And Iſrael went out agaynſt the Philiſtines to battell/ & pitched beſide the* helpe ſtone. And ꝑ Philiſtines pitched in Aphek. And put thē ſelues in araye agaynſt Iſrael. And in ꝑ end of ꝑ battel Iſrael was put to the wooꝛſſe before ꝑ Philiſtines. And ꝑ Philiſtines ſlue in araye along by the feldes about a fowre thouſand men.

Hebr. Ebenezer

And when the people were come into their tētes/ ꝑ elders of Iſrael ſayde: wherfore hath ꝑ Lorde beatē vs this daye before ꝑ Philiſtines: let vs fetche ꝑ arcke of ꝑ apoyntmēt of ꝑ Lorde/ out of Siloh vnto vs / & let it come amōge vs & ſaue vs out of ꝑ handes of oure enemyes. And ꝑ people ſent to Siloh & fett frō thence ꝑ arcke of ꝑ apoyntmēt of ꝑ Lord of hoſtes whych dwelleth betwene ꝑ Cherubyns. And ther were ꝑ two ſonnes of Eli/ Hophni & Phinehes w̄ ꝑ arcke of ꝑ apoyntmēt of God. And whē ꝑ arcke of ꝑ apoyntmēt of ꝑ Lord cam into the hoſt all Iſrael ſhowted a myghtye ſhowte/ ſo ꝑ the erth rang agayne. 23

When the Philiſtines herde ꝑ noyſe of the ſhowte they ſayde: what meaneth ꝑ ſound of this myghtie ſhowt in ꝑ hoſt of the Ebrues? And they vnderſtode how that the arcke of ꝑ Lorde was come into the hoſt. And the Philiſtines were afrayed/ whē it was tolde how ꝑ God was come into the hoſt & ſaide. Wo vnto vs/ for it was neuer ſo before this. Wo vnto vs/ who ſhall deliuer vs out of ꝑ hand of this mighty God: this is the God that ſmote the Egipcians w̄ all maner of plages in the wildernes. Be ſtrong & quite youre ſelues like men ye Philiſtines that ye be not ſeruātes C vnto the Ebrues *as they haue bene to you. Iudic. xiij. a. Be men therfore & fight. And the Philiſtines fought, and Iſrael was put to the wooꝛſſe and fledde/ euery mā into hys tente. And ther was

a myghtye great slaughter/so that ther were
ouer thorow̄ of Israel, thirtye thousand fo-
temen. And the arcke of God was taken, and
a. Of a nother Phinches which was the sonne of Elea-zar/pt reade. Numer. xxv. the two sonnes of Eli, Hophni & *Phinches were deed. And there ran a mā of Benamin out of the araye & came to Silob the same daye, with his clothes rent & erthe vpon hys heed. And when the man cam in, Eli sate vpō a stole by the waye syde lokyng: for his hert feared for the arcke of God. And the man cā in & tolde it in the citie. And all the citie cried

When Eli hearde the noyse of the cryeng/ he asked what ỹ noyse of ỹ rumorment. And the man hasted & cam in & tolde Eli. Eli was foure skore & eighten yere olde / & his eyghe sayled him ỹ he could not se. And the mā sayde vnto Eli: I am he ỹ cam out of the araye and fled out of the host thys daye. And he sayde how is it fortuned/my sonne? And ỹ messen-ger answered & sayde: Israel is fled before ỹ
D Philistines, & there is a great slaughter cha-unsed amonge the people/& thy two sonnes/ Hophni & Phinches are deed & therto ỹ arck of God is taken. And whē he made menciō of the arcke of God, Eli fell from of hys stoole backwarde towarde the gate/and his necke brake/& he died: for he was olde & vnweldie/ and he had iudged Israel fourtie yeres.

And hys daughter in law Phinches wyfe was wt childe & nye the byrthe. And whē she
t Reg. iij. a. hearde the tidinges of the takyng of ỹ arcke of God/& ỹ her fatherin law/& her husbande were deed/she bowed her selfe & trauciled/ for her paynes cā vpō her. And aboute ỹ tyme of her death, ỹ wemē ỹ stode about her/sayde vn-to her: feare not for thou hast borne a sonne. But she answered not nor regarded it. And she named ỹ childe Ichabod saying: honoure is departed frō Israel. Because ỹ arke of God was taknē/ and her father in law and her hus-band were deed. And therfore she sayde/ ho-noure is gone frō Israel/because the arcke of God was taken.

¶ Dagon the God of the Philistines is cast flat be-fore the arcke. The Philistines are plaged in the se-cret places. The Enhabiters of Akaron refuse to re-ceaue the arcke.

¶ The.v. Chapter.

And the Philistines toke ỹ arcke of God & caried it frō* ỹ helpe stone/ vnto Asdod, & brought it into the house of Dagon & sett it by Dagō And whē they of Asdod were vp in ỹ morning beholde, Dagon* laye groueling vpō ỹ erth before the arcke of the Lorde. And they toke Dagon & set him in his place agayne. And when they were vp erlye in the nexte morning beholde, Dagon laye groueling vpō ỹ groūd before the arcke of the Lorde, & his heed and his two handes cut of vpon the threshold, ỹ
Hebr. Ebenezer.
a At the presence of the arche falleth the idol when the Gospell of the Lord raunged thorow the genty-les / then is all superstitiō vt-terly ouerthrowen. Whē the worde of God is preached are hereby the faultes of ma-ners / & errours of fayth de-stroyed.

¶ bodye onlye was lefte on him. Wherfore nether ỹ preastes of Dagō, nether any mā ỹ cometh into Dagōs house might treade on ỹ threshold of Dagō in Asdod vnto this daye

But the hand of the Lorde was heuye vpō thē of Asdod, & he destroyed thē, & smote thē w Emerodes both Asdod & all ỹ coostes therof. And whē ỹ mē of Asdod saw ỹ it was so, they sayde: the arcke of the God of Israel shal not abyde here wt vs, for hys hand is sore vpō vs & vpō Dagon oure God. And so they sent & geathered all ỹ Lordes of ỹ Philistines vnto thē & sayde: what shall we do wt ỹ arck of the God of Israel. Then sayde they of Geth let ỹ arck of ỹ God of Israel be caryed about. And they caried ỹ arcke of ỹ God of Israel about. And whē they had caried it about/the hand of the Lorde was in the citie wt a mightie great plage/and he smote the men of the cytie both small and great: and they were smyten in their secrete places/wyth the Emerodes. Then they sent the arck of God to Akaron. D And as sone as the arcke of God cā to Aka-ron / the Akaronites cryed out saying: they haue brought ỹ Arcke of the God of Israel to vs: to slee vs and oure people.

Then they sent and fette all the Lordes of the Philistines vnto them and sayde: send awaye the arcke of the God of Israel/and let it go home agayne vnto his awne place/that it slee vs not with oure people. For ther was a plage of deeth thorow out all the cytie and the hand of God was exceding sore there/in so moche ỹ they which died not, were smiten with the Emerodes: so that the crye of the ci-tie went vp to heauen.

¶ The hepkers bryng home the arcke with the re-wardes. The Bethsamites were plaged after they had sene the arcke.

¶ The.vi. Chapter.

And so when the arcke of ỹ Lord had I bene in the countrye of the Philisti-nes seuen monethes / ỹ Philistines called for ỹ preastes and the soth-sayers saying: what shall we do with ỹ arcke of the Lorde? tell vs wherwith we shall sende it home againe. They answered yf you sende the arcke of the God of Israel home agayne send it not emptye: But rewarde it wyth a trespasse offeryng: and then ye shalbe whole/ and it shalbe knowen to you / why hys hand departeth not from you.

Then sayde they/what shalbe ỹ trespace-offeryng whych we shall rewarde him with? And they answered: fyue golden arses wyth Emerodes and fyue golden myce/accordyng to the nōbre of ỹ Lordes of ỹ Philistines. For it was one maner of plage ỹ was on you all/ & on youre Lordes to. Wherfore ye shall ma-ke images like to youre arses wt Emerodes

and images like to youre nice that destroyed youre lande/& shall geue glorye vnto ỹ God of Israel: that he maye take his hand from of you/and from of youre Goddes/and from of youre lande. Wherfore shulde ye hardē youre
B herres as the Egipcyās & Pharao hardened their hertes / which for all that (when he had played his pageauntes with thē) were fayne to lett the people go and depart.

Now therfore make a new carte and take two mealche kyne / on whose neck neuer cā yocke. And tye the kyne in the carte/& bring the calues whome from them. Then take the arcke of the Lorde & put it in the carte/& put the Juelles of golde (wherych ye rewarde hym with for a trespace offeryng) in a forcer by ỹ syde therof and send it awaye & let it go. And marke yf he go vp by the waye ỹ leadeth vnto his awne coost/to Bethsames/thē it is he ỹ did vs this great euell. But and yf he do not/ then it is not his hand that smote vs / but it was a chaūce that hapened vs. And the men did euē so: they toke two kyne ỹ gaue mylck & tyed thē in the carte/and kept the calues at home/& they layde the arcke of the Lorde vpō the carte & the forcer with the myce of golde & the images of their arses with Emerodes. And the kyne toke ỹ strayght waye to Bethsames/both one waye/& as they wēt, lowed/ turnyng neither to ỹ ryght hande ner to the lefte. And ỹ Lordes of ỹ Philistines wēt after thē vntill they cā to ỹ borders of Bethsames.

And they of Bethsames were reyping their wheate harueste in the valeye. And they lift vp their eyes & spied ỹ arcke. And reioyced whē they saw it. And the carte came into ỹ groue of one Jehosua a Bethsamite/and stode styll there. Ther was there also a great stone. And they claue the wodde of ỹ carte & offered the kyne a burnt offeryng vnto the Lorde. And the Leuites toke downe the arcke of the Lorde & the forcer ỹ was therbye/wherin ỹ Juelles of golde were & put thē on the great stone. And the men of Bethsames sacrifyced burnt sacrifice & offered offrigs ỹ same daye
D vnto the Lorde. And whē the fyue Lordes of the Philistines had sene it / they returned to Akaron the same daye. These are the golden arses with Emerodes which the Philistines gaue to amendes for a trespace offering/to ỹ Lorde: for Asdod one: for Gaza one: for Askalon one: for Geth one: & for Akaron one. And the golden myce were according to the nōbre of all the cities of ỹ Philistines thorow ỹ fiue lordshipes: both of walled townes & of townes vnwalled euē vnto ỹ great stone, whereō they set downe ỹ arcke of ỹ Lord. which stone remayneth vnto this daye in ỹ felde of Jehosua the Bethsamite. And he plaged ỹ men of Bethsames, because they had sene ỹ arcke of ỹ Lord. And he slue of ỹ people fiftie thousand & thre score & ten persones. And ỹ people lamented/ because ỹ Lord had slayne so great a slaughter of thē. And ỹ mē of Bethsames saide who is able to stande before ỹ Lord so holy a God & to whom shal he go from vs? And they sent messengers to the enhabiters of Kariath Jarim saying: The Philistines haue brought home agayne the Arcke of the Lorde: come downe and fett it vp to you. Magna cēd

¶ The arcke is brought to Kariathiarim. The people wepe/for which Samuel maketh intercession to the Lorde. The Philystines are smytten.

¶ The. vij. Chapter.

AND the men of Kariathiarim cā & A fett vp ỹ arcke of ỹ Lord/ & *brought it into the house of Abinadab in Gabaah & sanctifyed Eleazar his sonne to wayte vpon the arcke of the Lorde. And whyle the arcke abode in Kariathiarim/ the dayes multiplied / that it was twentye yeres/ & all Israel lamented after the Lorde. *1. Regum. vi.

And Samuel spake vnto all Israel sayeng yf ye become agayne vnto ỹ Lord with youre hertes *then* put awaye the straūge Goddes frō amōg you & Astaroth & prepare youre hertes vnto ỹ Lorde & serue hym alone & so shall he rydde you out of the handes of ỹ Philistines. And then ỹ children of Israel did put awaye *Baalim & Astaroth & serued ỹ Lord onlye. Then saide Samuel: gether all Israel to Mazphah/ & I maye praye for you vnto ỹ Lorde. And they gathered to gether to Mazphah & drewe watter & powred it out before ỹ Lorde & fasted ỹ same daye & sayde there: we haue synned agaynst ỹ Lorde. And Samuel iudged the cautes of the children of Israel in Mazphah when ỹ Philistines heard ỹ the childrē of Israel were gathered to gether to Mazphah ỹ Lordes of the Philistines went vp agaynst Israel. And whē the childrē of Israel heard ỹ/ they were afrayde of ỹ Philistines & saide to Samuel: cease not to crye vnto the Lord oure God for vs ỹ he maye saue vs out of the handes of ỹ Philistines. And Samuel toke a sucklyng lambe & offered it all to geather for a burnt offeryng vnto ỹ Lorde & *cried vnto ỹ Lord for Israel & ỹ Lord heard him. And as Samuel offered ỹ burnt offering the Philistines came to fyght agaynst Israel. But the Lord thundered a great thūder ỹ same daye vpō ỹ Philistines & turmoyled thē ỹ they were beatē before Israel. And ỹ mē of Israel flued out of Mazphah & pursued ỹ Philistines & slue thē vntill they came vnder Bethcar. And thē Samuel toke a stone & pitched it betwene Mazphah & Sen & called ỹ name therof *the stone of helpe saying: thus farre hath ỹ Lorde holpe vs. And so the Philistines were brought vnder & they cam

B Of this ye haue Jud. v. c.

C

* To crye here signifyeth not to make a loude noyse but to praye affectyonatlye & wepe with all his hert and myght. Exod. xiij. d.

D

* heb Ebenezer

no more into the coostes of Israel: for ỹ hand of the Lord was vpon the Philistines all the dayes of Samuel. Therto ỹ cities which ỹ Philistines had take frō Israel came againe to Israel/ euē frō Acarō to Geth/ wt ỹ coostes of the same/ which Israel plucked out of the handes of ỹ Philistines. For ther was peace betwene Israel & ỹ Amorites. And Samuel iudged Israell all the dayes of hys lyfe/ and went about yere by yere / to Bethel Galgal and Maspha/ and iudged Israel in all those places/ & came agayne to Ramath: for ther was his house/ and there he iudged Israel/ & there he bylt an aultare vnto the Lorde.

¶ Because Samuelles sonnes did mynistre euell/ the people requere a king: & to thē is declared the facy ỹ of a kyng. ¶ The.viij. Chapter.

1 WHen Samuel was olde / he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Joel/ & ỹ name of ỹ secōde Abiath/ which were iudges in Berlabe. Neuertheles hys sonnes folowed not his steppes: but turned a side after lucre & *toke rewardes/ & peruerted ỹ right. Then al ỹ elders of Israel gathered thē to gether & came to Samuel vnto Ramath & sayde vnto him: beholde / thou art olde & thy sonnes folowe not thy wayes. Now therfore *make vs a king to iudge vs/ as all other naciōs haue. But the kyng displeased Samuel / whē they sayde, geue vs a kynge to iudge vs. And Samuel prayed vnto ỹ Lord
B And ỹ Lorde sayde vnto Samuel/ heare the voyce of ỹ people in all ỹ they saye vnto the. For they haue not cast the awaye/ but me: ỹ I shuld not raigne ouer thē. And as they haue euer done (sence I brought thē out of Egypt vnto this daye / & haue forsaken me & serued other Goddes) euē so do they vnto the. Now therfore herkē vnto their voice howbeit yet testifie vnto thē & shew thē ỹ ducte of ỹ king ỹ shall raygne ouer thē. And Samuel tolde all ỹ wordes of ỹ Lord vnto ỹ people ỹ asked a kyng of him & he sayde: this shalbe ỹ *ducte
C of ỹ kyng ỹ shall raigne ouer you: he will take
Deut.xvij.d. youre sonnes & put thē to hys charettes & make his horsemē of thē & they must rūne before his charet, & will make him captaines of thē ouer thousandes & ouer fiftyes & will set thē to eare his grounde / & to gather in hys hervest/ & to make instrumentes of warre & apparell for hys charettes. And he will take youre daughters & make thē ỹ dressers of his oyntmentes, & hys cookes & bakers. And he shall take ỹ best of youre feldes / & of youre vyneyardes & of youre oliue trees/ & geue thē to his seruantes. And he shall take ỹ tenth of youre seed & of youre vines/ & geue it to hys lordes/ & to his seruaūtes. And he shall take the best of youre menseruantes and mayde-
seruauntes & young men/ and of youre asses/ and do his worke with thē. And he shall take ỹ tēth of youre shepe/ & ye shalbe his seruaū- D tes. And when ye crye out at that tyme vpon youre king/ which ye shall haue chosen you/ the Lorde will not heare you at that daye.

Neuertheles the people wolde not heare ỹ voice of Samuel/ but did saye: naye not so: But ther shalbe a kinge ouer vs/ & we wilbe like al other nacōs. And oure kyng shal iudge vs/ & go out before vs & fight oure battelles. And Samuel hearde all ỹ wordes of the people & rehersed thē in ỹ eares of ỹ Lord. And ỹ Lorde sayde to Samuel: herken vnto their voice & make thē a kīge. Thē sayde Samuel vnto ỹ mē of Israel go euery mā vnto his citie

¶ Saul the sonne of Cis seaketh his fathers Asses and is chosen kynge. ¶ The.ix. Chapter.

NOw there was a mā of Beniamin named Cis the sonne of Abiel/ the sonne of Zeror/ ỹ sonne of Bechorath/ the sonne of Aphiah/ ỹ sonne of a man ỹ was a Jemunite/ a man of myght the same had a sonne called Saul/ a goodly yoūg mā/ so ỹ amōge ỹ children of Israel/ ther was none goodlyer then he/ & was therto frō the shoulders vpwarde hyer then all ỹ other people. And it chaūced ỹ the Asses of this Cis Sauls father were lost. Then sayde Cis to Saul his sonne: take one of ỹ laddes wt the & vp & go seke ỹ Asses. And they went thorow moūt Ephraim & thorow ỹ land of Salisa/ & founde thē not. Then they went thorow the lande of Salim/ & there they were not. Then they wēt also thorow the land of Jemini/ and they foūd thē not. Then whē they were come to the land of Zuph/ Saul sayde to ỹ young mā ỹ was wt him: come let vs returne/ lest my father leue caring for ỹ Asses/ & take thought for vs. And he answered him: beholde, ther is in this citie a worshipfull mā of God/ & all ỹ he sayth, cometh to passe. Now then let vs go thither: paraduenture he shall shew vs what waye we may go. Then sayde Saul to his lad B yt we go what shall we bring the man? For oure bred is all spent out of oure hāpers & there is no nother present to bryng the mā of God/ what haue we? And the young man answered Saul agayne & sayde: I haue foūd about me ỹ fourth part of a Sicle/ ỹ will we geue the man of God to tell vs owre waye.

Before tyme in Israel when a man wēt to seke an answere of God/ thus wyse he spake come & let vs go to the *Sear. For he that is now called a prophet / was in the olde tyme called a Sear. Then sayde Saul to his yōg man: well sayd of the: come let vs go. And so they wēt vnto the citie where the man of God was. And as they were going vp into ỹ citie/ they mett wyth damoselles that came out to drawe

a. Herof cometh it that a prophesye is called a vision Esa.xx.

drawe water/& sayde vnto them: is there here a sear. And ỹ maydens answered thē/yee: beholde, he goothe before you. Make hast now/ for he cam this daye to the citie, for ỹ people must offer this daye in ỹ hill. Whē ye be come into the citie so shall you finde him ere he go vp to the b hill to eate: for the people will not eate vntill he come/because he must blesse ỹ offeryng. And then eate they ỹ be bidden to ỹ feast. Now therfore get you vp for euen now shall ye fynde him. And they went vp into the citie. And whē they were come into ỹ middes of ỹ citie: beholde, Samuel came out against thē/for to go vp to the hill. But ỹ Lorde had tolde Samuel a daye before Saul came/ saying: to morow thys tyme I will sende ỹ a man out of the lande of Beniamin, him shalt thou anoynte to be captaine ouer my people Israell, that he maye saue my people out of the hand of the Philistines/for I haue loked vpon my people, and their crye is come vnto me. When Samuel saw Saul, ỹ Lorde answered him: se, this is the mā who I spake to ỹ of. This same shall raygne ouer my people

b The hyll or hye place was ordened to do sacrifice and to praye in / but with oute the commaundement of God. Deu. xij.a.

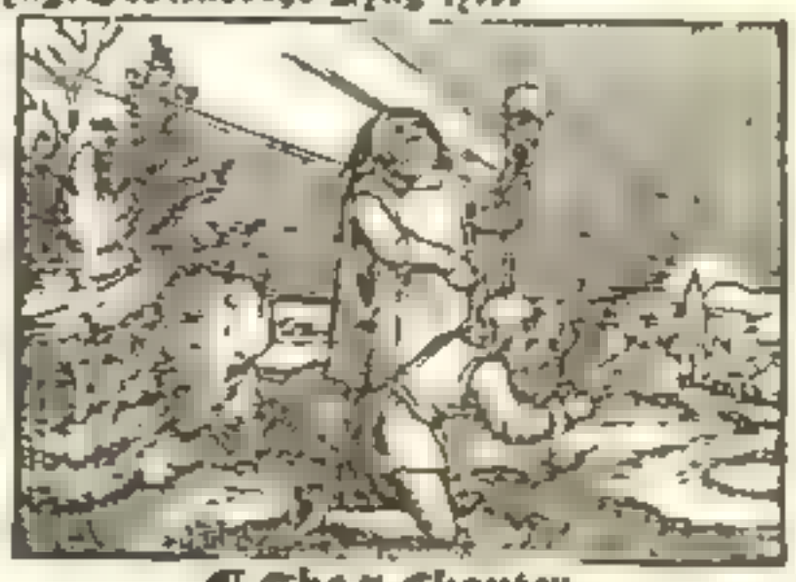
Samuel anoynteth Saul kynge

Then went Saul to Samuel in ỹ middle of the gate/& sayde: tell me I praye ỹ/where about the sears house is / and Samuel answered Saul & sayde: I am the sear / go vp before me vnto the hill, for ye shall eate with me to daye. And to morow I will let the go erlye / & wyll tell the all that is in thine hert/ and as for thine asses that were lost this daye thre dayes care not for thē for they are foūd.

D And moreouer whose shall ỹ bewtifull thinges of Israel be? belōg they not to ỹ/& vnto all thy fathers house? But Saul answered & sayde: am not I the sonne of a Jemynite of ỹ smallest trybe of Israel and my kynred the least of all the kinredes of the trybe of Beniamin/wherfore then speakest thou so to me?

And Samuel toke Saul and his ladd & brought them into the parler and made them sytt in the chefest place amonge thē ỹ were bidden: which were vpon a thirtye persones. Then sayde Samuel vnto the cooke: bryng forth ỹ portion which I gaue the/& of which I sayde kepe it with the. And the cooke toke vp the shoulder and brought it/& set it before Saul. And Samuel saide: beholde/ỹ which is left: put it before the & eate / for I kept it for the of purpose/when I called the people. And so Saul did eate with Samuel ỹ daye And when they were come downe frō the hill into ỹ citie/ Samuel comuned with Saul vpō ỹ toppe of ỹ house: & they arose erlye. And about the sprynge of the daye Samuel called Saul vpō ỹ toppe of the house saying: vp ỹ I maye send ỹ awaye. And Saul arose. And they wēt out at ỹ dores both of thē/both he & Samuel. And when they were come almost out of the towne / Samuel sayde to Saul: bid the lad go before vs / and he went / but stande thou stylle a whyle euen now / that I maye shew the what God sayeth.

¶ Saul is anoynted kynge/& prophecieth. Samuel declareth the people their faute/in that they asked a kyng. God sendeth the kyng lyfe.



¶ The .x. Chapter.

Then Samuel toke a boxe of oyle & powred it vpon his hed and kissed hym & sayde: the Lorde hath anoynted the to be a captayne ouer his enheritaunce. And now whē thou art departed from me thou shalt mete two mē by * Rahels sepulchre in ỹ borders of Beniamin at Zalezah. And they wyll saye vnto the/ ỹ asses which thou wentest to seke/are foūde se, thy father hath left the care of ỹ asses and sorowth for you saying: what shall I do for my sonne? Then thou shalt go forth frō thence & shalt come to ỹ oke of Thabor. And there shalt thou mete thre mē going to God to Bethel: one carryeng thre kiddes: & a nother carryeng thre loues of breed: & ỹ third carryeng a bottell of wine. And they will salute ỹ & geue the two loues of breed: which thou shalt receaue of their handes. After that thou shalt come to ỹ hill of God, where the Philistines kepe their watche. And when thou art come thither to ỹ citie thou shalt mete a cōpanye of prophetes comyng doune frō ỹ hill/ with a psalter a timbrell / a pipe, & a harpe before thē/& they prophesyēg. And the spryte of the Lorde will come vpon the/& thou shalt prophesie with thē/& shalt be turned into a nother mā. And whē these signes are chaūced ỹ, thē do what thou hast to do/for God is with the. And thou shalt also go before me to Galgal. And beholde I wyll come vnto ỹ/ to sacrifye burnt sacrefice & peace offeringes* Tary for me seuen dayes, till I come to the/& shew the what thou shalt do. And allone as he had turned his shoulder to go frō Samuel/ God gaue him a nother maner of hertte / & all those tokēs cam to passe that same daye. Whē they came to the hill: beholde, the cōpanye of prophettes mett him & * ỹ spryte of God cā vpō him, & he prophesied amōg thē. And all that knew hī before/whē they saw ỹ he prophesied amōg ỹ prophettes, they sayde eche to other:

Actes.xiij.c.

* Gene.xxxv.d

B

* 1.Reg.xiij.b.

* 1.Reg.xi.b.

* They vsed then flatt boates.

¶ what is happened vnto ỹ sonne of Cis? * Is
*1.Reg.pir.d. Saul also amonge the prophetes? And one
of the same place answered & sayde: who is
their father? And therof sprang a prouerbe:
what is Saul also amonge the prophetes?
And whē he had made an ende of prophesīg/
he cā to ỹ hill. Saules fathers brother sayde
vnto him & his ladd: whether wēt ye? And he
answered: to seke the asses/ & when we saw ỹ
they were no where / we went to Samuel.
Then sayde Saules vncle: tell me what Sa-
muel sayde vnto you? And Saul answerd
his vncle: he tolde vs ỹ the asses were founde.
But of ỹ kyngdome wherof Samuel spake
tolde he him not. After that Samuel called ỹ
people to gather vnto ỹ Lorde to Maspha
& sayde vnto the childrē of Israel: thus sayth
ỹ Lord God of Israel, I brought you out of
Egypt & deliuered you out of the hand of the
Egiptiās/ & out of ỹ hands of all kingdomes
ỹ oppressed you. And ye haue thys daye cast
awaye youre God ỹ holpe you out of al youre
aduersytes & tribulatiōs. And ye haue sayde
*1.Reg.viij.d. vnto hi, * make a king ouer vs. Now therfo-
Deu.xvij.c. re stāde before ỹ Lord by youre tribes & you-
D re thousandes. And whē Samuel had brought
al ỹ tribes of Israel ỹ tribe of Beniamin was
caught whē he had brought ỹ tribe of Beni-
amin by their kinredes/ ỹ kynrede of Metri.
was caught: and Saul the sonne of Cis was
caught. And they sought hi: but he could not
be founde. Then they asked ỹ Lorde further:
whether ỹ mā shulde come thither. And ỹ Lord
answered: beholde he hath hidd hi selfe amōg
ỹ stuffe. And they rāne & fet hi thēce. And whē
he stode amōg ỹ people he was hyer then any
of ỹ people fro ỹ shoulders vpwarde. And Sa
muel sayde to all ỹ people: there se ye whō ỹ
Lord hath chosen & how there is none like hi
amonge all the cōpanye. And all the people
showted and sayde: God lend the kyng lyfe.

Then Samuel tolde the people the dutie
of the kyngdome / & wrote it in a boke / and
layde it vp before the Lorde/ & so sent all the
people awaye, euery man to his house. And
Saul also went home to Gabaah. And there
went w̄ him an hoste / soche as God had tou-
ched their hartes. But ỹ children of vnthank-
fulnesse sayde: how shall he saue vs? and despi-
sed him & brought him not presentes. And he
made as though he had not hearde it.

¶ The people deliuered fro the tyranye of Nahas/
renueth the kyngdome of Saul.

¶ The.xi. Chapter.

Then Nahas the Ammonite came &
besieged Jabes in Galaad. And all
the people of Jabes sayde vnto Na
has: make a couenaunt wyth vs &
we wilbe thy seruaūtes. And Nahas ỹ Amo-
nite sayde: herto will I make a couenant w̄
you/ cue to thrust out all youre ryght eyes ỹ
I may bring ỹ shame vpō al Israel. The lade
ỹ elders of Jabes: geue vs seuē dayes respite
ỹ we maye send messengers vnto all ỹ costes
of Israel. And then yf there come no man to
helpe vs, we will come out to ỹ. Then came ỹ
messengers to Gabaah where Saul dwelt/
& tolde this tidinges in ỹ eares of the people.
And all ỹ people lifte vp their voices & wept. B
And beholde Saul cam folowyng hys oxen
out of the felde/ & asked what ayled ỹ people
to wepe. And they tolde him ỹ tidinges of the
mē of Jabes. Then cā the spyrite of God vpō
Saul, whē he herde those tidinges, & he was
exceedyng angrye. And toke a youke of oxē &
hewed thē in peces / & sent thē thorow out al
the costes of Israel by ỹ handes of messengers
sayng: whosoeuer cometh not forth after
Saul & after Samuel / so shall his oxen be
serued. Then the a feare of the Lorde fell on ỹ
people, & they cā out as it had bene but one
man. And when they were nōbred in Bezek
the childrē of Israel were thre hundred thou-
sand and the men of Juda thirtie thousande.
And they sayde vnto the messengers that cā/
so saye vnto the men of Jabes in Galaad: to
morow by that tyme, the sonne be hote / ye
shall haue helpe. And the messengers cam &
shewed the men of Jabes & they were glad.
And then the men of Jabes sayde: to morow
we wyll come out vnto you that ye maye do
with vs all ỹ pleaseth you. And on ỹ morow
Saul put ỹ people in three partes. And they
cā in vpō ỹ host in ỹ mornyng watche, & slue
the Ammonites, vntill ỹ heat of ỹ daye. And
they ỹ remayned, skattered: so ỹ two of them
were not left to gether. Then sayde ỹ people
to Samuel: what are they ỹ said. Shall Saul
raigne ouer vs? bring thē ỹ we maye slay thē
But Saul sayde: there shall no man die this
daye/ for to daye ỹ Lorde hathe saued Israel.

Then sayde Samuel vnto ỹ people: come
& let vs go to Galgal/ & renewe ỹ kyngdome
there. And ỹ people wēt to Galgal and made
Saul kyng there/ before the Lorde in Gal-
gal. And there they offered peace offerynges
before the Lorde. And there Saul and all
the people reioyced exceedyngly.

¶ Samuel being an innocent Judge (the people themselues to wytnesse) argueth the people of vnkindnesse because they demaunded a kyng hym that repenteth and beleueth God forgeueth/ because of his promesse.

¶ The.xij. Chapter.

Then saide Samuel vnto all Israel: A
beholde I haue obeyed youre voyce
in all that ye sayde vnto me/ & haue
made you a kynge. And se youre
kynge walketh before you. But I am olde &
graye headed: & beholde my sonnes are w̄ you &
I haue walked before you fro my childehode
vnto this daye. Beholde here I & answerre me
before

a There are .6. maners of feare spoken of in the Scripture one / soche as children haue to their fathers / wherof euen of loue obeye them: of which ecclesiastes.xij.d. The other soche as seruauntes comenly haue to their masters / wherof cometh for feare of payne / of this is spoken here and Rom.viij.c.

before ꝑ Lorde & before his anoynted/whose ore haue I taken? or whose Asse haue I take whom haue I done wrōg to? or whom haue I pilled? And of whose hand haue I receaued any bribe/to blynde myne eyes therwith? & I will restore it you agayne. And they sayde thou hast done vs no wronge/nor pilled vs/ nether hast thou taken ought of any mānes hande. Then sayde he to them: the Lorde is witnesse vnto you/ and his anoynted is wytnesse this daye/that ye haue foūde nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people

B it is the Lorde* that made Moses & Aarō/ & which brought youre fathers out of Egipte. Now therfore stande still / and let me reason with you before the Lorde / of all the ryghtwesnesses of the Lorde which he shewed both you and youre fathers.

* Thald. which hathe magnyfyed.

After ꝑ Jacob was come into Egipte/your fathers cryed vnto the Lorde/ & the Lord sent Moses & Aaron / which brought youre fathers out of Egipt/ & made thē dwell in thys place. Neuertheles they forgat the Lorde their God. And he solde them into the hande of Sisara chefe captayne of Jabin kynge of Hazor, and into the handes of the philistines and into the handes of the Kynge of Moab/ which fought agaynst them. Then they cryed vnto the Lorde and sayde: we haue synned/ because we haue forsaken the Lorde & haue serued Baalim and Astharoth. But now delyuer vs out of the handes of oure enemyes and we will serue the. And ꝑ Lorde sent Je-

C robaal* Badan, Tephthah and Samuel, & delyuered you oute of the handes of youre enemyes on euery syde/so that ye dwelled without feare. And for all that whē you saw that Nahas the kyng of ꝑ children of Ammon cā/ against you/ye sayde vnto me: not so/a kyng shall raigne ouer vs/ whē yet ꝑ Lorde youre God was youre Kyng Now therfore beholde the kynge whom ye haue chosen and whom ye haue desired: se, the Lorde hath geuen you a Kynge/ Oh that ye wolde feare the Lorde & serue him & heare his voyce & not disobeye the mouth of the Lorde: and that both ye and the kyng that raygneth ouer you wolde follow the Lorde youre God For ye ye shall not herken vnto the voyce of the Lorde/but shall disobeye ꝑ Lordes mouth: then shall ꝑ hande of the Lord be vpon you & on youre fathers.

* That is/Samson.

Now also stande & se this great thing which the Lorde will do before youre eyes: is it not

D now whetcheruest. And yet for all ꝑ I will call vnto the Lorde/and he shall sende thunder and rayne. Wherbye perceaue & vnderstande: how that youre wyckednes is great which ye haue done in the syght of the Lorde in asking you a Kynge. And when Samuel called vnto ꝑ Lorde/the Lorde sent thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceedyngly. Then sayde all ꝑ people vnto Samuel: praye for thy seruauntes vnto the Lorde thy God/ ꝑ we dye not: for we haue synned in addyng vs a kynge/besyde all ꝑ synnes that euer we did.

Then sayde Samuel vnto ꝑ people: feare not. And though ye haue done all thys wyckednesse yet departe not frō the Lorde in any case. But serue hym with all youre hertes. Nether turne ye after vayne thynges which cānot delyuer you/for they are but vanities. But the Lorde wyll not forsake his people/ because of hys great names sake: because * the Lorde hath begone to make you hys people. Moreouer God forbydde ꝑ I shulde synne agaynst the Lorde in leuyng prayyng for you and to shewe you the good and ryght waye. Only feare you the Lorde and serue him truly with all youre hertes: for se/he hath done great thinges for you. But & yf ye shall do wyckedlye: then shall bothe ye and youre kyng therto perysshe.

* Or Thald. interp. It pleased the Lorde to make, &c.

¶ The Philistines are smytten of Saul & Jonathas. Saul beyng disobedyent to Goddes cōmaundement is shewed of Samuel that he shall not raygne.

¶ The.xiii.Chapter.

Saul was as a chylde of a yere olde/ when he begā to raygne. And whē he had raygned two yeres ouer Israel / he chose hym thre thousand men out of Israel. Two thousand were with Saul in Machmas and mount Bethel/and a thousande wyth Jonathas in Gabaah Beniamin. And ꝑ rest of ꝑ people he sent/euery man to his awne houle. And Jonathas slue ꝑ philistines in an holde they had in Gabaah/ & it came to the Philistines eares. And Saul caused the trompet to be blowen thorow out all the land sayeng: let the Ebrewes heare. And all Israel heard saye/ how ꝑ Saul had destroyed an holde of the Philistines/ & how ꝑ Israel stancke vnto ꝑ Philistines. And all the people cryed after Saul to Galgal.

Then ꝑ Philistines geathered thē selues to geather to fyght with Israel/thirtie thousand charettes & sixe thousande horsemen with other people lyke ꝑ* sand by ꝑ sea syde in multitude & came vp & pitched in Mach-

B mas eastwarde from Bethauen And whē ꝑ men of Israel saw thē selues in a strayte / & ꝑ the people were accombred / they hidd thē selues in caues / in preuy holes / in rockes/ dennes & pittes. And the Ebrues went ouer Jordan vnto the land of Gad & Galaad. But Saul was yet in Galgal / and all ꝑ people ꝑ folowed him were astonyed. And he taryed seuen dayes/as Samuel* had appoynted. But Samuel came not to Galgal/ & ꝑ people

* Esai.x.f. 1.Reg.x.b.

shatered frō him. Wherfore Saul sayde: bring burnt sacrifice to me & peace offeringes. And he offered burnt sacrifice. And as sone as he had made an ende of offering burnt offering, beholde Samuel cā. And Saul wēt against him, to Salute him. Then sayde Samuel to Saul: what hast thou done? And Saul sayd, because ¶ saw ꝑ the people shatered frō me, & ꝑ thou camest not* wt̄in ꝑ dayes appointed & ꝑ ꝑ philistines geathered thē selues to gether to Machmas. then sayd I, ꝑ Philistines shall come downe vpō me to Gaigal, yet I haue made supplicatiō vnto ꝑ Lorde. And therfore I, toke a courage wt̄ me & offered burnt offeringes. Thē sayde Samuel to Saul, thou hast done foylysshlye & hast not kept ꝑ cōmaūdemēt of ꝑ Lord thy God which he cōmaūded ꝑ. For at this tyme wold ꝑ Lord haue stablished thy kyngdome vpō Israel for euer. But now thy kyngdome shall not continew. The Lord hath ª sought him a mā after his awne hart & hath cōmaunded him to be a captaine ouer his people: because thou hast not kept ꝑ which ꝑ Lord cōmaunded the. And Samuel arose & gat hī frō Galgal to Gabaah Benjamin. And Saul nōbred ꝑ people ꝑ were fōūd wt̄him about a fyre hundred mē. And Saul & Jonathas his sonne & the people that were founde wt̄ thē had their abydyng in Gabaah Benjamin. But the Philistines had pitched in Machmas. And there came out of the host of the Philistines thre cōpanies to destroye: one cōpanye turned vnto ꝑ waye ꝑ leadeth to Ephrah vnto the land of Sual. And a nother cōpanye turned ꝑ waye to Bethoron. And the thyrde cōpany turned to ꝑ wayt of the cost ꝑ turneth to ꝑ valeye of Zeboim towarde ꝑ wilderneße. But there was no smyth thorow out all ꝑ lāde of Israel. For ꝑ Philistines thought ꝑ then ꝑ Ebrues might make thē swerdes or speres. And therfore must all Israel go downe to ꝑ Philistines, to mende euerye man his share his mattock his axe, or his sycklē: as ofte as ꝑ edges of ꝑ sickles mattock, doung forckes, & axes were blūt, and also to mende their goodes. And so in tyme of battell there was nether swerde nor spere founde in the handes of any of the people that were wyth Saul & Jonathas: saue for Saul and Jonathas his sonne was there sōwhat founde. And the Garison of ꝑ Philistines came out & stode on the other syde before Machmas.

¶ Jonathas cōpanied with his harneßbearer putteth the Philistines to flyght. He eateth the honye whych his father vnknowyng to him had forbidde the whole host. He shulde therfore haue bene slayne but the people delyuer hym. ¶ The .xiij. Chapter.

AND it fell on a daye, that Jonathas the sonne of Saul sayde vnto hys young mā ꝑ bare his harnes: come & let vs go ouer to the watche mē of ꝑ Philistines ꝑ are yōder on the other syde, & tolde not his father. But Saul tarped in the vttmost parte of Gabaah vnder a pomegarnet tree, ꝑ was in Magrō, & the people that were wt̄ him were vpō a fyre hūdred mē. And Ahiah ꝑ sonne of Ahitob Ichabodes brother, ꝑ sonne of Phinehes the sonne of Eli, was ꝑ Lordes preste in Siloh and bare an Ephod. But ꝑ people wist not ꝑ Jonathas was gone

And in ꝑ waye ouer by which Jonathas sought to go ouer vnto ꝑ garison of ꝑ Philistines, were there two sharpe rockes, euē one ō ꝑ one side, & ꝑ other on ꝑ other side: ꝑ one called Bozez, & ꝑ other Seneh. And ꝑ one leaneth northwarde towarde Machmas, & the other southwarde towarde Gabaah. Thē sayd Jonathas to ꝑ yōūg mā ꝑ bare his harneße: come & let vs go ouer vnto ꝑ garding of these vncircūcised, paraduēture ꝑ Lord will worke wt̄ vs: for ꝑ Lorde is free to saue wt̄ manye or wt̄ fewe. And his harnesbearer sayde vnto him do all ꝑ is in thine hert: let ꝑ forwarde: & se I am wt̄ ꝑ as thine hert lusteth. Then sayde Jonathas: beholde, whē we go ouer vnto ꝑ mē, & shew oure selues vnto thē: yf they saye on this wise to vs: tarye vntill we come to you, then we will stāde still where we be & not go vp vnto thē. But & yf they so saye vnto vs: come vp vnto vs thē we will go vp, for ꝑ Lord hath deliuered thē into oure handes. And this shalbe a sygne vnto vs. And when they had bothe shewed thē selues vnto ꝑ garison of ꝑ Philistines, ꝑ Philistines sayde: se, ꝑ Ebrewes come out of ꝑ holes where they had hidd thē selues in. And ꝑ mē of ꝑ garison answered Jonathas & his harnesbearer & sayde: come vp to vs, & we wil shew you a thing. Thē sayde Jonathas vnto his harnesberer: come vp after me, for ꝑ Lorde hath deliuered them into ꝑ handes of Israel. And Jonathas clame vpō handes & fete, & his harnesberer after hī. Then they fell before Jonathas: and his harnesberer slue thē after hī. And ꝑ first slaughter which Jonathas & his harnesberer made was vpō a twētie mē, wt̄in ꝑ cōpasse as it were about an halfe aker of land. And ther was a feare in ꝑ host ꝑ was in ꝑ felde, & amōg all ꝑ people: in so moche ꝑ they ꝑ kept ꝑ holde, & they ꝑ were gone to robbe, were afraide also: & ꝑ erth trymbled, & there was a feare sent of God. And ꝑ watche mē of Saul in Gabaah Benjamin, sawe. And beholde, ꝑ people shatered & rāne hither & thither. Thē sayde Saul vnto ꝑ people ꝑ was wt̄ hī: nōbre & se who is gone awaye frō vs. And whē they had tolde: beholde, Jonathas & hys harnesbearer were not there. And thē Saul sayd vnto Ahia: bring hither ꝑ arche of God. For ꝑ arche of God was at ꝑ tyme wt̄ the chyldrē of Israel. And while Saul talked vnto ꝑ preaste, ꝑ people ꝑ were in the

* That is with out. vau. dyphthongum. f. Negum. f. d.

ª The Lorde is coumed to seke for hym selfe, not because he knoweth not any thing or any man, but he speaketh after the vsance of such as though a man spake to hys neyghboure: & thus is to shewe hys wyll vpon the whych he bathe cuerlastyngly chosen as it is sayde in Actu. xiij. d.

in ꝑ hoꝛt or ꝑ philistines, vāe moꝛe & moꝛe.
And Saul sayde vnto ꝑ preaste: withdꝛawe thine hāde. And Saul cryed & all the people ꝑ were wꝺ hī, & wēt to battel. And beholde, euery mānes swerde was agaynst his felowe, wꝺ a mightie great slaughter. Moꝛeouer ꝑ Ebꝛeues ꝑ were wꝺ ꝑ Philistines before ꝑ tyme, & were comewꝺ thē in all partes of ꝑ hoste, they turned to Israel that was with Saul & Jonathas. And they also which had hydde themselues in mounte Ephꝛaim, as sone as they hearde how that the Philistines were fledde, they folowed after thē in battell. And so God holpe Israel that daye. And the battell continued vntyll they came to Bethauen.

And the men of Israel ioyned thē selues to geather ꝑ daye: & Saul adiured the people sayinge: Cursed be he that eateth anye fode vntyll nyghte, that I maye be auenged of myne enemyes. And so there was none of ꝑ people that tasted any sustinaunce. And* all the lande came to a wood where honye laye vpō ꝑ groūde. And whē ꝑ people were come into the wodd: Beholde, the honye dꝛopped. How be it there was no mā ꝑ moued his hād to his mouth, because that the people feared the curse. But Jonathas heard not whē hys father adiured ꝑ people, wherfoꝛe he put foꝛth the ꝑ ende of ꝑ staffe ꝑ was in his hād & dipte it in an honye combe, & put his hande to hys mouth, & *his eyes receaued sight. Thē spake one of ꝑ people & sayde: thy father adiured ꝑ people saying. Cursed be ꝑ mā ꝑ eateth any sustinaunce this daye & yet the people were fayntye. Then sayde Jonathas: my father hath troubled ꝑ *lāde: foꝛ se myne eyes haue receaued light because I tasted a litle of this honye: how then yf all ꝑ people had eatē of ꝑ spoyle of their enemies which they foūd, had there not bene then a moche greater slaughter amōge ꝑ Philistines? And they layed on the Philistines that daye, frō Machmas to Ialō. And ꝑ people were exceding fayntie.

Then ꝑ people gat thē to the spoyle & toke sheepe oxen & calues & slue thē on the groūde & dyd eate with the bloude. Then men tolde Saul sayinge: Beholde the people synne agaynst the Lorde, in that they eate with the bloude. And he sayde: ye haue trespaced. But rowle a great stone vnto me now, and go abꝛoade among ꝑ people & bydd thē bꝛynge euery mā his oxe & euery man his sheepe, and slay thē heꝛe, & synne not agaynst ꝑ Lorde in eatyng wꝺ the bloude. And ꝑ people bꝛought euery mā his oxe in his hand by nyght & slue thē there. And Saul made an altare vnto ꝑ Lorde. And ꝑ was the fyꝛst altare ꝑ he made vnto the Lorde. And Saul sayde: lett vs go downe after the Philistines by nyght, & lett vs make hauoke amōge thē vntill it be daye in ꝑ moꝛning, & lett vs not leaue one of thē. And ꝑ people answered, do whatsoeuer thou thinkest best. Then sayde the preaste: lett vs come hither vnto God. And Saul asked of God: shall I go downe after ꝑ Philistines? & wilt thou deliuer thē into myne hands? But he answered him not at ꝑ tyme. Then sayde Saul let the people come hyther out of all quarters, & know & se, in whō this synne is chaūced this daye: foꝛ as truly as the Lorde liueth which hath saued Israel, thoughe it be in Jonathas my sonne, he shall dye foꝛ it. But no man answered him of all the people.

Then he sayde vnto all Israel: be ye on one syde, & I & Jonathas my sonne wilbe on another. And ꝑ people sayde vnto Saul: what thou thynkest best that do. And Saul sayde vnto the Lorde God of Israel: geue perfect knowledge. And Saul and Jonathas were caught, & the people skaped free. Then sayd Saul: cast lott, betwene me & Jonathas my sonne. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him & sayde: I tasted a lytle honye vpon the ende of my staffe ꝑ was in myne hande, & se, I must dye.

Then sayd Saul: God do so & so to me, except ꝑ thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye which hath so myghtelye holpe Israel? God foꝛbyd. As truly as ꝑ Lorde liueth, there shall not one heaꝛe of his heed fall to ꝑ groūde: foꝛ he hath wꝛought wyth God this daye. And so ꝑ people deliuerꝛed Jonathas, ꝑ he dyed not. And then Saul departed frō folowynge the Philistines. And ꝑ Philistines went to their awne place. And so Saul toke ꝑ kyngdom ouer Israel, and fought agaynst all his enemyes on euery syde: agaynst the Moabites: agaynst ꝑ chyldꝛē of Ammō: agaynst ꝑ Edomites: agaynst the kynges of Zobah and agaynst ꝑ Philistines. And whether so euer he turned him selfe there he wanne & played the mā & slue ꝑ Amalechites, & rydde Israel out of the hādes of thē that spoyled thē. The sonnes of Saul were, Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: the elder was called Merob & ꝑ younger Michol. And the name of Saules wife was Ahinoam ꝑ daughter of Ahimaaz. And the name of hys cheafe captayne was Abner the sonne of Ner Saules vncle. And *Cis was Saules father. And Ner ꝑ father of Abner was the sonne of Abiel. And there was soꝛe warre wꝺ ꝑ Philistines all ꝑ dayes of Saul. For wheresoeuer Saul sawe a stꝛōg mā, & an actiue, he toke him vnto him.

All the lande) for all the people of the lande.

*This spake the Hebꝛues foꝛ that we saye. He recouered hys strenght, and was moꝛe cheaꝛfull.

*Troubled the lande, is a maner of speache vsed amōge the Hebꝛues foꝛ that we saye: be troubled the people or the hoste, as about.

*1. Reg. 14. 1. Paral. 9. b

¶ Saul is cōmaunded to slee Amalech. He is disobedient to the voyce of God, and saueth the spoyle to offer it vnto the Lorde: foꝛ which the Lorde reiecteth & refuseth him awaye. Samuel mourneth foꝛ Saul.

 ¶ The

C The.xv. Chapter.

IThen sayde Samuel vnto Saul: ỹ Lorde sent me to anoynt ỹ kynge ouer his people Israel. Now therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hoostes: I haue called to remembraunce ỹ
Exo.xvij.c. which Amalech did to Israel* how they laye in wayte for them in the waye/ as they came out of Egypte. Now therfore go & smyte the Amalechites/ & vtterlye destroye ye all that pertayneth vnto thē & se thou haue no cōpassiō on thē. But slay bothe man & womā/ infant & suckling/ & oxe/ shepe/ camell & Asse.

And Saul tolde it the people/ & nombred them in Telaim two hundred thousand foote men/ & ten thousand mē of Juda. And Saul came vnto a cytie of ỹ Amalechits/ & fought in a valeye. But Saul sayd vnto the Kenits go & departe and gett ye doune frō among ỹ Amalechites, leste I destroye you with them for ye shewed mercy wyth Israel when they came out of Egypt. And ỹ Kenites departed
B from amonge the Amalechites.

And Saul slue the Amalechites frō Heuila to Sur that lyeth before Egypt/ & toke Agag the kyng of the Amalechites a lyue/ & vtterlye destroyed all the people with ỹ edge of the swerde. But Saul & the people sparedAgag/ and they left of the shepe and of the
* That is/ the best beastes and cattell that were principall good. oxen and* fatt thynges and the lambes & all that was good, and wolde not destroye thē. But all that was nought worth & slaggye/ that they destroyed vtterlye. Then came the worde of the Lorde vnto Samuel saying: it
a. The Repentaunce of God is onely the chaunge of the deade. And as the affection of mercy & fatherly loue is attributed to God: euen so dothe the scripture attribute to God after his maner of speache the affection of Anger and of furye & of repentaunce also: for men can not other wise speake of God. Gene vi.a.
*repenteth me ỹ I haue made Saul kyng. For he is turned from me & hath not performed my commaundementes wherfore Samuel was euell apaide & cryed vnto ỹ Lorde all nyght. And Samuel rose erlye, to mete Saul in ỹ morning. And it was tolde Samuel that Saul was come to Carmel/ and had set him vp a pillor of trūphe. And was turned and departed and gone to Galgall.

D And when Samuel was come to Saul/ Saul sayde vnto him: Blessed be thou in the Lorde. I haue done the commaundement of the Lorde. And Samuel answered: what meaneth then the bleatynge of the shepe in myne eares, & the noyse of the oxen which I heare? And Saul sayde: they haue brought them from the Amalechites. For the people spared the best of the shepe and of the oxen/ to sacrifyce vnto the Lorde thy God. And the remnaunt we haue destroyed.

But Samuel sayde to Saul: cease & let me tell the what the Lorde hath sayde to me thys nyght. And he sayde vnto hym: saye on. And Samuel sayde when thou wast b lytle in thyne awne syght/ wast thou not made ỹ
b. To be lytell in his awne sight is to sett nought by him self.
heed of the trybes of Israel? And the Lorde anoynted the kynge ouer Israel. And then ỹ Lorde sent the on a iourneye/ & sayde vnto ỹ/ se that thou vtterlye destroye those synners/ the Amalechites & fyght agaynst them vntill ye haue vtterlye destroyed thē. And wher- C fore hast thou now not obeyed the voyce of ỹ Lorde: But dydest turne to the praye & hast wrought wickednesse in ỹ syght of ỹ Lorde?

And Saull sayde vnto Samuel: I haue obeyed the voyce of the Lorde/ and went the waye which ỹ Lorde sent me/ & haue brought Agag the kynge of the Amalechites. And haue vtterlye destroyed ỹ Amalechites. And the people toke of the spoyle/ shepe/ oxen/ & the chefest of the thynges which should haue bene destroyed, to offer vnto ỹ Lorde thy God in Galgal. Then sayd Samuel: hath ỹ Lorde as great pleasure in burnt sacrifyces & offerynges as he hath that thou shuldest obeye his voyce? Beholde/ to obaye is better then offerynge/ and to geue heade is better then ỹ fatt of rammes. For rebellyousnesse is as ỹ synne of witchcraste/ & stobburnesse is wickednesse & Idolatrye Because therfore thou hast cast awaye the worde of the Lorde therfore hathe the Lorde cast away the also, frō beyng kynge.

Then sayde Saul to Samuel: I haue synned for I haue trespaced the mouth of the Lorde and thy wordes because I feared the people & obeyed their voyce. But now take awaye my synne & turne agayne wyth me, that I maye worshyp the Lorde. Then sayde Samuel vnto Saul: I wyll not returne wt the: for thou hast cast awaye the bydynge of God & therfore the Lorde bath° cast awaye the also ỹ thou shalt not be kynge ouer Israel. And as Samuel turned to go awaye he caught the lappe of his coote and it rent. Then Samuel sayde, the Lorde hath rent ỹ kyngdome of Israel from the this daye and hath geuen it to a neyboure of thyne that is better then thou. And therto he that geueth victorye to Israel will not begyle nor repēt: for he is not a man/ that can repent.

Then he sayd: I haue synned. But yet honoure me before ỹ elders of my people/ and before Israel/ and turne agayne with me/ that I maye praye vnto the Lorde thy God. And Samuel turned agayne and folowed Saul. And Saul prayed vnto the Lorde. G Then sayd Samuel: Bryng ye hither to me Agag the kynge of the Amalechites. And Agag came vnto hym* delycately. And Agag sayde: truly ỹ bitternesse of deeth cometh on. And Samuel sayd: As thy swerde hath made wemē childelesse/ so shall thy mother be childelesse amōge other wemen. And so Samuel hewed Agag in peces before the Lorde in

c. To obey/ what so ever maner of mennes traditions or tradicions we are verily. And God desireth his wordes to be kept vnmaundelyshed or to obeye the is better then to offre sacrifyce which perhaps ordened and appointed of God him self. How much better then is it then oure offerynges which are inuented with out any Goddes worde/ & any mencyon therof made in the whole scripture thoroughout. For. h. do trulye expresseth Samuels saynge in lyke maner. And his wordes are longe to repeate.

d To be cast awaye from the face of God is to be banished & to dye prosperously. Gen. xvij. Psal. xc.

g. Ipocryte/ as one that laughed not.

Galga I.

Galgal. And then Samuel departed to Ramath. And Saul went home to his house to Gabaah Saul. But Samuel came no more to se Saul vntyll ye daye of his deeth. Neuertheles Samuel mourned for Saul/because the Lorde repented that he had made him kyng ouer Israel.

¶ Dauid is anoynted kyng: and receaueth the holy goost. An euell spyrite cometh vpon Saul which departeth when Dauid playeth.

¶ The.xvi. Chapter.

AND then the Lord sayde vnto Samuel: How lõge wilt thou mourne for Saul/seyng I haue cast hym awaye frõ raygnyng ouer Israel? fyll an horne with oyntmẽt/and come: I will sende the to Isai ye Bethlehemite/for I haue spyedout a kynge amonge hys sonnes. But Samuel answered: how shall I goo? For Saul shall heare it & wyll kyll me. And the Lord sayde: Take an heyfer with the/ & saye thou goest to offer to ye Lord. And calle Isai to the offeryng/ & I wyll shewe the what thou shalt do: And thou shalt anoynt him whom I saye vnto the. And Samuel dyd as the Lord bad him. And when he came to Bethlehem/ ye elders of the towne were astonied at hys comyng/and sayde: Betokeneth thy comynge peace? and he sayde yee/for I am come to offer vnto the Lorde.* Clense youre selues and come wt me to the offeryng. And he purified Isai & his sonnes/ & bad thẽ to the offeryng. And whẽ they were come/ he loked on Eliab & sayd: ye Lord anoynted is before him. But ye Lord sayde vnto Samuel: loke not on his fasyon nor on the heyght of his stature/ for I haue refused him. Because it is not as mã seyth. For man loketh on the outward appearaunce: but the Lorde a beholdeth the harte. Then Isai called Aminadab & made him come before Samuel. And he sayde: neither hath ye Lorde chosen this. Then Isai made Samah come/ and he sayde: neither yet hath ye Lorde chosen hym. Then made Isai seuen of hys sonnes come before Samuel. And Samuel sayde/ the Lorde hath chosen none of these.

¶ Then sayde Samuel to Isai: are here all thy childrẽ? and he sayde: the yongest is yet behynde: Beholde/ he kepeth ye shepe. Then Samuel sayde vnto Isai: sende & fette hym for we wyll not sytte downe/ tyll he be come hither. And he sent & brought hym in. And he was browne with goodlye eyes/ and well fauored in syght. And then the Lorde sayde vp and anoynt him: for this is he. And Samuel toke the horne wyth the oyntment and anoynted him in the presens of his brethren. And the spyrite of the Lorde came vpon Dauid/ from that daye forwarde. And Samuel rose vp and went to Ramath.

But the spyrite of the Lorde departed frõ Saul & an euell spyrite sent of ye Lord vexed hym. Then sayde his seruãtes vnto hym: Beholde, an euell spyrite sent of God vexeth the, lett oure Lorde therfore cõmaunde hys seruauntes to seke a man that is a cunnyng player w an harpe. And then when the euell spyrite sent of God cometh vpon the, that he maye playe w his hãde & thou shalt be eased. And Saul sayde vnto his seruãtes: seke me a man that can well playe and bryng him to me. Then answered one of hys seruantes & sayde: Beholde, I haue sene a sonne of Isai ye Bethlehemite, that can playe vpon instrumentes and is an actyue felowe and a man of warre and prudent & well made/ and the Lorde is wyth hym, wherupon Saul sent messengers vnto Isai & sayde: sende me Dauid thy sonne which is with the shepe. And Isai toke an asse ladẽ with breed, and a flacket of wyne, & a kydde, and sent thẽ by Dauid his sonne vnto Saul. And Dauid went to Saul & came before him, & he loued hym very well/ so that he was made hys harnes bearer. And Saul sent to Isai sayinge: lett Dauid remayne with me for he hath founde fauour in my syght. And when the spyrite of God came vpõ Saul, Dauid toke an harpe and played with his hande/ & so Saul was refreshed and did amend and the euell spyrite departed from him.

a. Lode beholdeth the hert is/ to loke vpon the thought entet & wyll. Psal. lxxxix. Prouer. xxiii

b. This euell spyrite (as some wyll) was the spyrite of enuye & of Ambicyon & desyre of honoure/ wherwith he enuyed Dauid and agaynst Gods wyll desyred to stablyshe the kyngdome to hym selfe: wherby thynge because he could not bryng to passe/ he was styred with grame and displeasure/ wherwith he wexed wode & madde. Psal. xxxvi. God suffered him thus to be vexed because he had forsake the Lorde and trãsgressed his commaundementes.

¶ The battell of the Philistines against Israel. Ysai tell Dauid ouercometh great Goliath.

¶ The.xvii. Chapter.

THe Philistines gathered their hoste to battell/ & came to gether to Socoth in Iuda/ and pytched betwene Socoth and Azekah/ in the ende of Dommim. And Saul and the men of Israel came and pytched in Ockedale/ & put them selues in a raye/ to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde/ & Israel stode on an hyll on ye other syde/ & a valeye betwene thẽ. And then came a mã & stode in the myddes/ out of ye tẽtes of the Philistines named Goliath/ of Geth syze cubytes & an hãdbredeth longe/ & had an helmet of brasse vpon his heed/ and a coote of mayle about him. And ye weyght of his coote of mayle was fyue thousande Cykles of brasse. And he had harneste of brasse vpõ his legges/ & a shilde of brasse vpon hys shoulders. And ye shafte of his spere was like a weuers beame. And his speare hed weyed vi. hundred sykles of yron. And one bearyng a shylde went before him.

And he stode & called vnto the hoste of Israel/ & sayde vnto them: what meadeth ye that ye come out in araye to battell? am not I a Philistine/ & you seruãtes to Saul/ chose you a mã, and lett him come downe to me/

yt

yf he be able to fyght with me & to beate me/ then we wyll be youre seruauntes. But yf I can ouer come hym and beate hym: then ye B shalbe owre seruauntes and serue vs. And ỹ Philistine sayde: I haue defyed ỹ host of Israel this daye geue me a man & lett vs fighte to gether. When Saul & all Israel herde those wordes of ỹ Philistine/ they were discouraged and greatly afrayed. And this Dauid was the sonne of an Ephrathite of Bethlehē Juda/ named Isai/ which Isai had eight sonnes. And was an olde man in the dayes of Saul amonge ỹ people. And the thre eldest sonnes of Isai wēt & folowed Saul to battell. And the names of his thre sonnes ỹ wēt to battell/ were: Eliab the eldest/ & the next to him Abinadab/ & the thrid Samah/ & Dauid was ỹ youngest. And whē the thre eldest were gone after Saul/ Dauid went and departed from Saul/ to fede his fathers shepe at Bethlehem. And the Philistine cam forth euery morning and euenynge/ & contynued fourtye dayes.

And Isai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne/ & these ten loues/ & runne to the hoste/ to thy brethren. And carye these ten freshe cheses vnto the captayne and loke how thy brethrē fare & * fet out their pledges. And Saul & they and all the men of Israel were in ocke batey fyghtyng w̄ the Philistines. And Dauid rose vp erlye in the morninge & lefte the shepe with a keper, & toke and wēt/ as Isai had cōmaunded him and came where ỹ host laye. And ỹ hoste was goyng out in araye/ & showted in the battell: for Israel & the Philistines had put thē selues in araye/ the one agaynst ỹ other. Then Dauid put ỹ payer from him vnto the handes of the keper of ỹ vessels/ & ranne into the hoste & came & saluted hys brethrē. And as he talked with them: Beholde there stode a mā in the middes, Goliath the Philistine by name/ of Beth, which came out of the araye of ỹ Philistines/ and spake of the maner aboue rehersed ỹ Dauid herde it. And all ỹ men of Israel/ whē they saw the mā/ ranne awaye from him/ & were sore afrayed. And euery man of Israel sayde: Se ye this man that is come forth/ euen to reuyle Israel is he come. And to hym ỹ beateth hym wyll the kyng geue great ryches/ & wyll geue hym hys daughter therto: ye and make his fathers howse free in Israel.

Then spake Dauid to the men that stode by & sayde: what shalbe done to the mā that beateth thys Philistine & taketh awaye the shame from Israel? for what is this vncircumcysed Philistine/ that he shulde reuyle ỹ hoste of the lyuyng God? And the people answered as it is rehersed sayinge: so shall it be done to the man that beateth him. And Eliab his eldest brother herde when he spake vnto ỹ men & was angrie with Dauid & sayde: Why camest thou awaye/ & with whom hast thou lefte those fewe shepe in ỹ wildernesse? I knowe thy pryde and the malyce of thyne herte/ ỹ thou art come to se the battell. And Dauid answered/ what haue I now done? is there any moare saue a worde? And departed frō by him vnto another fronte/ & spake of the same maner/ and the people answered him agayne/ as before.

And they ỹ herde the wordes which Dauid spake/ rehersed thē before Saul/ whych caused hym to be fett. And Dauid sayde to Saul: Lett no mannes hert fayle hym because of him. Thy seruaunt wyll go & fyght with this Philistine. And Saul sayde to Dauid agayne/ thou art not able to go vnto this Philistine/ to fyght with hym. For thou art but a ladd/ & he hathe bene a man of warre euē from his youthe. Then sayde Dauid vnto Saul/ as thy seruaunt kept hys fathers shepe/ there came a Lyō & lykewise a Beare/ and toke a shepe out of the flocke. And I wēt out after hym & smote him/ and toke it out of his mouthe. And when he arose agaynst me/ I caught him by the bearde and smote him & slue him. For bothe a Lyon and also a Beare hath thy seruaūt slayne. And this vncircumcysed Philistine shalbe as one of thē/ for hys rayling on the hoste of the lyuyng God. And Dauid spake moreouer/ the Lorde that delyuered me out of the hādes of ỹ Lyon and oute of ỹ hādes of ỹ Beare/ he shall delyuer me also oute of the handes of the Philistine.

Then sayde Saul to Dauid go/ & ỹ Lord be with the. And Saul put hys raymēt vpō Dauid/ and put an helmet of brasse vpō hys heede/ and put a coote of maple vpon hym/ & gyrde Dauid w̄ hys awne swerde vpon his rayment. And he assayed to go/ for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these/ for I haue not bene vsed therto and put them of him & toke his staffe in his hande/ & chose hym fyue smothe stones out of a broke & put thē in a shepards bagge which he had/ & in a poke/ & his slyng in his hande/ & went to the Philistine.

And

* It is the maner of souldyars wha they take any to be their pledges: therfore is Dauid cōmaunded to receaue his brethrens pledges.

And ỳ Philistine came & drue nere to Dauid, with the man ỳ bare a shilde before him. And whē ỳ Philistine loked & sawe Dauid: he disdayned him/for he was but a ladd/roudye and goodlye to loke vpon. And the Philistine sayde vnto Dauid: am I a dogg/ ỳ thou comest to me wyth a staffe? & he cursed Dauid in the name of his Goddes. And he sayde to Dauid: come to me and I wyll geue thy flesshe vnto the fowles of the ayre/ and to the beastes of the felde. Then sayd Dauid to the Philistine: thou comest to me with a swerde a speare & a shilde: But I come to the in the name of the Lorde of hostes/ the God of the hoste of Israel whom thou hast rayled vpon. This daye shall the Lorde delyuer the into my hande/ & I shall smyte the and take thyne heed from the/ & I wyll geue the karcases of the hoste of the Philistines this daye vnto ỳ fowles of the ayre & to the beastes of ỳ erth/ and all the worlde shall knowe/ that there is a God in Israel. And all this congregacyon shall knowe/ that the Lorde sauyth not with the swerde and speare. For the battell is the Lordes/ & he shall geue you into oure hādes.

And whē the Philistine arose & came and drue nye vnto Dauid. Dauid hasted & ranne in araye euē agaynst ỳ Philistine. And Dauid put his hande in his poke and toke out a stone and slange it/ and smote the Philistine in his forheed that the stone soncke into hys forheed, & he felle groueling to the erth. And so Dauid ouercame the Philistine wyth a slyng & a stone/ and smote the Philistine and slue him. And because Dauid had no swerde in his hande/ he ranne & stode vpon the Philistine/ & toke his swerde & drue it out of hys sheathe, & slue him and cutte of hys heed therwith. And whē the Philistines sawe ỳ their champion was deed/ they fled. And ỳ men of Israel and of Juda arose & shouted and followed after the Philistines, vntill they came to the valeye and vnto the gates of Akaron. And the Philistines fell downe deed by the waye/ euen vnto Geth & Akaron. And then the chyldren of Israel returned frō chasyng after the Philistines & robbed their tentes. And Dauid toke the heed of the Philistine & brought it to Jerusalem: But he put his armoure in hys tente.

Whē Saul sawe Dauid go forth agaynst ỳ Philistine, he sayde vnto Abner ỳ captayne of his hoste: Abner/ whose sonne is this ladd? And Abner answered/ as truly as thy soule lyueth/ O kynge/ I cannot tell. Then sayde the kynge: Enquere thou/ whose sonne the youngelyng is. And so when Dauid was returned from the slaughter of the Philistine/ Abner toke hym and brought hym before Saul, with the heed of the Philistine in his hande. And Saul sayde to him: whose sonne art thou/ thou ladd? And Dauid answered ỳ sonne of thy seruaunt Jesai ỳ Bethlehemite.

¶ The bonde betwene Dauid & Jonathas. Saul goth about to slee Dauid. Dauid marieth Michol the daughter of Saul.

¶ The xviij. Chapter.

And when he had made an ende of speakynge vnto Saul, ỳ soule of Jonathas was knyt wyth ỳ soule of Dauid. In so moche ỳ he loued him as his* awne soule. And Saul toke hym that daye & wolde let him go no moare home to his fathers house. And Jonathas & Dauid bound thē selues the one to the other/ for Jonathas loued him as his awne soule. And Jonathas put of his awne coote ỳ was vpō him/ & gaue it Dauid/ and therto his mātle/ his swerde, his bowe & his gyrdle. And Dauid went out to all that Saul sent him/ and behaued him selfe wyselye. And when Saul had sett him ouer his men of warre, he pleased all ỳ people/ & Sauls seruaūtes therto.

And it happened as they went/ when Dauid was returned frō the slaughter of ỳ Philistine/ that wemen came out of all cyties of Israel syngyng & daunsing agaynst Saul/ with tymbrelles/ with ioye/ & wyth fydilles. And the wemen that played sange therto/ & sayde: Saul hath slayne his thousande/ and Dauid his ten thousande. Then was Saul exceedyng wroth & ỳ saying displeased hym/ & he sayd: they haue ascribed vnto Dauid ten thousand/ & to me but a thousand/ & what cā he more haue saue the kyngdome? wherfore Saul loked on syde of Dauid frō ỳ daye forward. And it happened on ỳ morow, that the *euell spyrete sent of God came vpon Saul, so that he prophesyed in the myddes of the house. And Dauid played on ỳ instrumēt with his hāde as he was dayly wont. And Saul had a speare in his hande, & hourled it entendyng to haue nayled Dauid to ỳ walle. But Dauid auoyded out of hys presence two tymes. For Saul was a fearde of Dauid, because the Lord was with him, & was departed from Saul. And then Saul put Dauid frō him & made hym a captayne ouer a thousand/ & he went out and in before the people. And Dauid was wyse in all that he toke in hande, and the Lorde was with him. Wherfore whē Saul sawe ỳ he was so exceedyng wyse/ he was afraid of him. But all Israel & Juda loued Dauid, because he went* out and in before thē. Then sayde Saul to Dauid. Beholde my eldest daughter Merob, her I wyll geue the to wyfe: Only playe the mā & fight the Lordes battelles. For Saul thought wyth hande shall not be vpō hym, but the hāde of ỳ Philistines. And Dauid answered Saul: what

* That is as him selfe.

¶ a The comen trāslacion The euell spyrete of the Lord which Kimchi expoundeth thus. Euel (sayth he) for hys yre: of God: for hys scruyce: Meaninge (as the truthe is) that euell spyretes do also their seruice to God/ in vexinge & punysshinge the wicked. In the thyrd Tome/ the xxxvi. syde. a.

b. Among the Hebrues to go in & out before the people is/ to rule, and rule the comyn Publicke of a Realme/ both in warre & peace.

E *what am I? & what is my life or the kynred
1.Regum.xx.c of my father in Israel / þ I shulde be sonne in law to the kyng: How be it when þ tyme was come þ Merob Sauls daughter shuld haue bene geuē to Dauid, she was geuē vnto Adriel a Meholathite, to wyfe. How be it Michol Saul is daughter loued Dauid. And when it was shewed Saul: the thynge pleased him well. And he sayde: I wyll geue him her that she maye be a snare to hym / to bryng the hande of the Philistines vpō him. And Saul sayde to Dauid: thou shalt thys daye be my sonne in law agayne. And Saul cōmaunded his seruaūtes, to comen w Dauid secretlye & saye: Beholde the kyng hath a fauoure to the, and all hys seruaūtes loue the, be therfore the kynges sonne in lawe.

And Sauls seruauntes spake those wordes
F in þ eares of Dauid. But Dauid answered: semeth it to you a lyght thyng to be þ kynges sonne in lawe, when I am a poore man & of smalle reputacyon? And Sauls seruauntes tolde him agayne sayinge: of thys maner answered Dauid. Then sayde Saul: this wise saye to Dauid: the kyng careth for no nother dowrye but for an hūdred foreskynnes of the Philistines to be auēged of þ kynges enemies. For Saul thought to make Dauid fall into the handes of the Philistines. Then his seruaūtes tolde Dauid these wordes / & it pleased Dauid well to be þ kynges sonne in
G lawe. And shortlye after Dauid arose w hys men / & went / & slue of the Philistines / two hundred men / & brought their foreskynnes / & tarryed the kyng therof to be his sonne in
1.Regum.xij.c. lawe. * And so Saul gaue him Michol hys daughter to wyfe. And when Saul sawe & vnderstode, how that the Lord was with Dauid / & that Michol his daughter loued hym / he was the moare afrayed of Dauid, and became Dauids enemye for euer. And when þ Philistines went out to warre Dauid behaued him selfe wyselyer then all þ seruauntes of Saul: so þ his name was moche set bye.

¶ Saul commaundeth to slee Dauid. Michol hys wyfe sauyth hym by a propre feate / & deceaueth her father. Saul is also amonge the prophetes.

¶ The.xix. Chapter.

THen Saul comuned wyth Jonathas hys sonne / & with all his seruauntes, that they shuld kyll Dauid. * But Jonathas Sauls sonne
1.Reg.xviij.a had a great fauoure to Dauid / & tolde Dauid saying: Saul my father gothe about to slee the. Now therfore take hede to thy selfe, be tymes & abyde in some secret place & hyde thy selfe. And I wyll go out & stande by my father in the felde where thou art / & wyll comen wyth my father of the / and yf I can perceaue ought I wyll tell the.

And Jonathas spake the best of Dauid vnto Saul his father & sayde vnto him: lett not the kyng synne agaynst his seruaūt Dauid, for he hath not synned agaynst the, & his workes are to the warde very good. For he dyd put his lyfe* in his hande & slue the Philistine, & the Lorde gaue a great victorye to all Israel. And thou sawest it, & thou reioycedest / wherfore then shuldest thou synne agaynst innocent bloude / & slee Dauid for nought? And Saul harkened vnto the voyce of Jonathas and sware: as truly as þ Lorde lyueth, he shall not dye. Then Jonathas called Dauid & shewed him all those wordes / & brought him to Saul. And he was in his presens as in tymes past. * Dauid

And the warre began agayne / and Dauid wēt out & fought with the Philistines & slue a great slaughter / & put them to flyght. And the euell spryte of the Lord was vpon Saul as he sat in his house hauing a Jauelyng in his hande / & Dauid played with hys hande. And Saul entended to nayle Dauid to the walle with the Jauelyng: But Dauid rydde hym selfe out of Sauls presens / & he smote the speare into the walle. But Dauid fled & saued him self that same nyght. Then Saul sent messengers vnto Dauids house / to watche hym & to slee hym in the morynge. But Michol his wife tolde it him saying: If thou
C saue not thy self this nyghte / to morow thou art a dead man. And so Michol lett Dauid doune thorou a wyndow / & he wēt and fled & saued him self. And then she toke an Image & layed it in þ bed / & put a pyllow stuffed with goates hearre vnder the heed of it, & couered it with a clothe. And when Saul sent messengers to fetch Dauid / she sayde that he was sycke: Then Saul sent the messengers to se Dauid saying: bryng him to me / bed & all / that he maye be slayne. And when þ messengers were come in: Beholde there laye an Image in the bed / with a pyllow of gootes hearre vnder the heed of it. Then sayd Saul to Michol: why hast thou mocked me so / and sent awaye myne enemy that he is escaped? And Michol answered Saul: he sayde vnto me / let me go / or elles I wyll kyll þ. And so Dauid fled and escaped and went to Samuel to Ramath & tolde him all that Saul had done to him. And he / and Samuel went and dwelt in Naioth.

And it was tolde Saul saying: Beholde, D
Dauid is at Naioth in Ramath then Saul sent messengers to fett Dauid. And whē they saw a cōpanye of prophettes * prophesyinge and Samuel standyng fast by thē the spryte of God fell vpon the messengers of Saul, & they prophesyed to. And when it was tolde Saul, he sent other messengers / & they pro-

phesyed

* To prophecye here signifieth to declare a prophecye word for word / or to synge

Psalmes or wordes taught of the spyrite of God / as it is sayde of Jeuthim. i. Para. xxv. a.

phesyed lykewyse. And Saul sent messengers yet agayne the thyrde tyme which prophesyed also. Then went he hym selfe to Ramath / & whē he cam to a great welle that is in Socoh he asked & sayde: where are Samuel & Dauid? And they sayde: se they be at Naioth in Ramath / and as he wēt thither to Naioth in Ramath the spyrete of God came vpon him also / and he went prophesying / vntyll he came to Naioth in Ramath. And he stripte of hys clothes and prophesyed before Samuel in lyke maner & * fell naked all ye daye & all that nyght wherfore it is a comen sayng / is Saul also amōge the prophetes?

* That is / he prayed wyth the & whē they fell on the erth he fell with the.

¶ Dauid beyng in iopardy of his lyfe cōplayneth vnto Jonathas. Jonathas loueth him ryght as him selfe / & deliuereth him. A proper polecy deuised be twixt thē: by which Dauid shuld knowe the entent of Saul / yet Jonathas be blameles.

¶ The .xx. Chap.

AND Dauid fled frō Naioth in Ramath & went & sayde before Jonathas: What haue I done? wherin am I faultie? what is the synne ye I haue cōmitted before thy father that he seketh my lyfe? And Jonathas answered him: God forbyd / thou shalt not dye. For se my father wyll do nothing ether great or small / but ye he will shewe it me. For why shulde my father hyde this thynge frō me? there shalbe no soche thing. And Dauid sware agayne & sayde: thy father knoweth ye I haue founde a grace in thyne eyes & therfore he thynketh / Jonathas shall not knowe it, lest he be sorye. For in very deade (ye̅ as truly as ye Lorde lyueth & as truly as thy soule lyueth / there is but a steppe betwene me & deeth. Then sayde Jonathas vnto Dauid / whatsoeuer thy soule desyreth ye I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde / to morow is ye .xx. daye of the moneth / & I shulde sytt wt ye kyng at meate. But let me go ye I maye hyde my selfe in the feld vnto thys daye thre dayes at euen. If thy father mysse me / then saye: Dauid asked leaue of me / ye he myght go to Bethlehem to his awne cytie, for there is holde̅ a yerely feest for all his kynne. And ye thy father saye thus: it is well done / then thy seruaūt shall haue peace. But & yf he be angrye: then be sure that wickednesse is vterlye concluded of him. And then thou shalt shewe mercye vnto thy seruaunt / for thou hast made with me thy seruaunt a bonde in ye Lorde. Notwithstandynge yf there be in me any trespace then sley me thy selfe for what needeth the to bryng me to thy father.

a Grace for fauoure & beneuolence As Genesy. c. and xxix. a.

b. To shewe mercye for to shewe a synguler benefyte or pleasure or to declare hys good wyll erly dyngly / And syngularly to help him.

And Jonathas answered: God kepe ye frō the ye I shuld knowe, ye wyckednesse weare cōcluded of my father to come vpon the: and shulde not tell it ye. Then sayde Dauid / who shall tell me / yf thy father answer cruelly? Then sayde Jonathas to Dauid / come & lett vs go out into the feldes. And they went out both of them vnto the feldes.

And Jonathas sayd vnto Dauid: O Lorde god of Israel whē I haue groped my fathers mynde / one tyme or other wythin thys thre dayes / that it stand well with Dauid: and I then sende not vnto the and shewe it the / the Lorde do so & so vnto Jonathas. And in lyke maner / yf euell to the warde please my father / I wyll shewe the and sende the awaye / that thou mayst go in peace. And the Lorde be with the as he hath bene with my father. And thou shalt performe vnto me the mercy of the Lord / not onely whyle I lyue but euē whē I am deed plucke not thy mercy away from my * house for euer: No not when the Lorde hath destroyed the enemyes of Dauid euery one from the face of the erth.

* That is / frō my posterite or offsprynge.

And so Jonathas made a bonde wyth the house of Dauid / desyrynge that the Lorde shulde seke out of the hādes of Dauids enemyes their wickednesse. And wt other wordes Jonathas adiured Dauid, because he loued him. For as his awne soule he louedhim.

Then sayde Jonathas to Dauid: to morow shalbe the fyrst daye of the mone. And thou shalt be myssed / because the place shall appere emptie. But this daye thre dayes come in any wyse vnto the place where thou shalt hyde thy self / when it is worckedaye: euē by the stoone Ezell. And I wyll shote thre arowes by ye one syde therof / as though I shote at a marke / and wyll sende after a ladd / and bidde him go seke the arowes. If I saye vnto the lad: se ye arowes are on this syde ye / bryng thē: then come thou: for it is peace & nothyng to do / as sure as the Lorde lyueth. But and yf I saye thus vnto the yong felow, beholde / ye Arowes are beyonde ye / thē go / for ye Lord hath sent ye awaye. And of thys which thou & I haue spoke: beholde ye Lorde is witnesse betwene the & me for euer. And so Dauid hyd him self in the feld. And when the new mone was come / ye kyng sat him downe at meate / for to eate. And the kyng sat him doune after the olde maner / in his seate by the wall. And Jonathas arose / & Abner sate by Sauls side / & Dauids place was emptie. Neuertheles yet Saul sayd nothyng at all ye daye. For he thought some thynge had chaunced him ye he is not cleane. But on the morow which was the seconde daye of the mone / when Dauids place appered emptie. Saul sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Jsai to meate / nether yesterdaye nor to daye. And Jonathas answered vnto Saul. Dauid asked lycence of me to go to Bethlehē saying: let me go I pray ye / for oure kynrede holde an offeryng in the cytie / and my brother hath sent for me. Now therfore yf I haue found

founde fauoure in thyne eyes, lett me me go
& se my brother. And therfore he cometh not
F vnto the table of the kyng. Then was Saul
angrie with Jonathas & sayde vnto him: O
frowarde and rebellyous / thynkest thou I
knowe not how thou hast chosen ỹ sonne of
Jsai vnto thine awne rebuke / & vnto ỹ rebu-
ke and shame of thy mother. For as longe as
the sonne of Jsai lyueth vpon the erth / thou
shalt not be stablyshed / nor yet thy kyng-
dome / wherfore now sende and fett him vnto
1. Reg. xxvi. c. ỹ. Reg xỹ. a. me / *for he is the chylde of deeth.

But Jonathas answerred Saul his father
& sayde to hym: wherfore shuld he dye? what
hath he done? Then Saul cast a speare at
him to hyt him / wherby Jonathas wist well /
ỹ it was vtterlye determyned of hys father /
to sley Dauid. And so Jonathas arose frō ỹ
table in a great anger & dyd eate no meate
the seconde daye of the moneth / for he was
sory for Dauid / because his father had done
him shame. On the next morynng Jonathas
went out into the felde / at the time apoynted
with Dauid / and a lytle lad with him. And he
sayde vnto the boye: runne & synde out myne
arowes which I shote. And as the boye ran /
G he shote an arow beyonde him. And whē the
lad was come to ỹ place whether Jonathas
had shot the arow, Jonathas cryed after him
& sayde: the arow is beyonde ỹ. And he cryed
after the lad: haste / make spede and tāde not
still. And Jonathas lad gathered vp ỹ arow
and came to his master. But the lad wist no-
thyng of the matter: Only Jonathas & Da-
uid wist it. Then Jonathas gaue his wepōs
vnto the Lad & sayde vnto him: go and carye
thē to the towne. And as sone as the lad was
gone / Dauid arose out of a place that was
towarde the south and fell on his face to the
grounde & bowed hym self thre tymes. And
they kyssed ether other and wepte to gether /
but Dauid moare abundantlye. And Jona-
Above in this chap. c. d. thas sayde to Dauid: go in peace which *we
haue swoorne bothe of vs in the name of the
Lord saying: the Lord be betwene the & me /
and betwene thy sede & myne for euer. And
he roase & departed. And Jonathas went in-
to the towne.

¶ Dauid fleeth in to Nob to Ahimelech the preast & getteth on hym shew bread to satisfye hys hunger: & that with a cleane conueyed lye. After he flyeth to kyng Achis / and there fayneth him self to be mad.

¶ The .xxi. Chapter.

Then came Dauid to Nob to Ahi-
melech the preast: And Ahimelech
was astonied at is comyng & sayde
vnto him: Why comest thou thy self
alone / & no man with the? And Dauid sayde
to Ahimelech the preast: the kyng hath com-
maunded me to do a certen thynge and sayde
vnto me / let no man knowe where about I
sende and what I haue cōmaunded the to do.
And therfore I haue appoynted my seruaū-
tes to soche and soche places. And now what
hast thou vnder thyne hande? geue me fyue
loues of bred, or what cometh to hande.

And the preast answerred Dauid and sayd:
there is no comen bred vnder myne hande /
but there is halowed bred / yf ỹ young men
had abstained only from wemen. And Dauid B
answered the preast and sayde vnto him: of a
truthe wemen hath benclocked vp from vs
about a thre dayes, when I cam out: and ỹ
*vessilles of the young men were holy. How
be it * this waye is vnpure but it shalbe ha-
lowed in the vessell. And so the preast gaue
him halowed bred, for there was no nother
bred there saue the we breds that were taken
from before the Lorde / to put fresshe bred
there / the daye that it was taken awaye.

And ther was there the same daye a certē
man of the seruauntes of Saul abydynge
before the Lorde named Doeg an Edomite /
the chefest of Sauls hearde men. And Da-
uid sayde vnto Ahimelech: is not here vnder
thine hāde other speare or swerde? for I haue
neither brought my swerde nor myne harnes
with me, because the kynges busines requi-
red haste. Then ỹ preast answered: ỹ swerde
of Goliath the Philistine whom thou slewest
in Ockdale that is here wrapt in a cloth be-
hynde ỹ Ephod. If thou wilt take that, take
it: for there is none to ỹ geue it me.

And Dauid arose and fled the same daye
from the presence of Saul & went to Achis
the kyng of Geth. And the seruauntes of
Achis sayde of hym: is not this Dauid the
kyng of the lande? dyd they not syng vnto
this felow in daunces saying: Saul hath
slayne his thousand and Dauid his ten thou-
sand? And Dauid put those wordes in to hys
heart & was sore afrayed of Achis the kyng
of Geth. And he chaunged hys countena-
unce before them, and raued in their handes /
and scrabled on the doores of the gate, and let
hys spittel falle downe vpon hys bearde.
Then sayde Achis vnto hys seruaunt. Loo
ye saw that this man was belyde hym self /
wherfore then haue ye brought hym to me?
lacke I madde men / ỹ ye haue brought this
felow to playe the mad man in my presence?
he shall not come into my howse.

¶ Dauid fleeth in to the caue Odollam. After that into Maspha to the kynge of Moab. And thence in to Hareth. Doeg betrayeth Dauid. Ahimelech is accused of treyson and slayne / and .lxxxv. preastes mo with him: because they receaued Dauid. Nob is destroyed of Saul. Abiathar fleeth to Dauid.

¶ The .xxii. Chapter.

And

* That is the bodyes.

a. This waye is vnpure &c. That is in the waye we take more vnclenesse (as ye wolde saye) with pollucions in the nyght or other thynges / which are spi-
C ritually by Moses law / so that perfectlye cleane are we not: but that is a small matter & will sone be cleansed / because we haue sanctyfyed our bodies frō oure wyues & kept the holy & cleane. This exaumple of Dauid teacheth that meade hath no lawe: and that man ought not to be a seruaūt D to ceremonyes: but ceremonyes ought to serue the vse of man. This to proue doth Christ send the Pharisees hyther. Matt. xij. a.

AND Dauid departed thence & escaped, and came vnto the caue Odollam. When his brethrē & all his fathers house hearde it, they wēt thither to hym. And there gathered vnto hym all men that were in combraunce and in dett & troubled in their hertes/ and he became a captayne ouer thē. And there were with him vpon a foure hundred men. And Dauid wēt thence to Mazphah in the lande of Moab/ and sayde vnto the Kynge of Moab: Let my father and mother I praye the / haue their abydynge with you/tyll I knowe what God will do vnto me. And he lefte thē with ỳ kyng of Moab/and they dwelt with him all ỳ whyle that Dauid kepte him selfe in holdes. And ỳ prophet Gad sayde vnto Dauid: Abide not in castelles/but departe & go to the land of Iuda. Then Dauid departed and came into the forest Hareth. And Saul hearde of it: for Dauid was knowē & also the men ỳ were with him. And as Saul satt in Gabaah vnder a grene vpō a hye banche with hys speare in hys hāde & all hys men about him/he sayde vnto his seruaūtes ỳ stode about him. Heare I pray you/you sonnes of Jemini: will ỳ sonne of Isai also geue euery one of you feldes & vineyardes/ & make you all captaynes ouer thousandes and ouer hundredes: that ye haue all conspired agaynst me / so that there is none of you that* openeth myne eare / in so moche ỳ my sonne hath made a bonde with the sonne of Isai / nether is there any of you that mourneth for me or sheweth it in myne eare: because my sonne hath set vp my seruaūt to lye awayte against me/as it appeareth this daye.

*That is/sheweth me any thyng.

Then answered Doeg ỳ Edomite/which had the ouer syght of the seruaūtes of Saul and sayde: I sawe the sonne of Isai / when he cam to Nob/to Ahimelech the sonne of Ahitob/which asked counsell of the Lorde for him/& gaue him vitayles / and the swerde of Goliath the Philistine also. Then the kyng sent to calle Ahimelech the preast the sonne of Ahitob / & all his fathers house: that is to saye/ ỳ preastes that were in Nob. And they ¶ cam all to the kyng. And Saul sayde: heare thou sonne of Ahitob. And he sayde: here I am my Lord. Then sayde Saul to him: why haue ye conspired agaynst me/ thou and the sonne of Isai/ in so moche ỳ thou hast geuen him vytayle & a swerde & hast asked counsell of God for him/that he shulde aryse agaynst me & lye awayte as it is come to passe thys daye. And Ahimelech answered the kyng and sayde: who is so faythfull among all thy seruauntes as Dauid & therto ỳ kynges sonne in law/and gothe at thy bydding/ and is had in honoure in thyne house? haue I this daye begōne fyrst to aske counsell of God for him?

God forbyd that from me: lett not the kyng put soche a thyng vnto his seruaunt & on all the house of my father. For thy seruaūt knoweth nothing of all this/ether lesse or moare.

But for all that ỳ kyng sayde: thou shalt surelye dye Ahimelech/both thou and all thy ✠ thy fathers house. Then sayde the kynge vnto his fote men that stode about him: turne & sley the preastes of the Lorde/ both because their hand is with Dauid/ and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of ỳ kyng wolde not moue their handes / to runne vpon the preastes of the Lorde. Then sayde the Kynge to Doeg: turne thou and smyte the preastes. And *Doeg the Edomite turned & ranne vpō the preastes and slue that same daye foure score and fyue persones that dyd weare eche man a lynnen Ephod. And Nob the cytie of ỳ preastes he smote with the edge of ỳ swerde/ both man and woman/ chylde and sucklyng/ with oxe asse and shepe. *1. Reg. ỳ.

But yet one of the sonnes of Ahimelech ỳ sonne of Ahitob named Abiathar, escaped & fled to Dauid, and shewed Dauid/how that Saul had slayne the Lordes preastes. And Dauid sayde vnto Abiathar: I wist it ỳ same daye/ ỳ Doeg the Edomite which was there wold tell it Saul. And I am cause of ỳ deeth of all ỳ Soules of thy fathers house. Abide with me & feare not: he that seketh thy soule/ shall seke myne/ & with me thou shalt be in sauegard.

¶ Dauid delyuereth Keilah. He fleeth into the wyldernes of Ziph. he is comforted of Jonathas. ¶ The Ziphiens wolde haue betrayed him/but he escapeth.

The xxiij. Chapter.

THen men tolde Dauid saying: Behold/the Philistines fight agaynst Keilah, & spoyle the barnes. Then Dauid asked the Lordes aduyse sayinge: Shall I goo and smyte the Philistines? And the Lorde sayde vnto Dauid: go & smite the Philistines and saue Keilah. Then sayde Dauids mē vnto him: se we be afrayed here in Juda. What shall we then be / when we come to Keilah/to ỳ host of the Philistines. Then Dauid asked the Lorde agayne. And the Lorde answered him and sayde: vp and go to Keilah/ for I will delyuer the Philistines in to thyne handes.

And so Dauid and his men went to Keilah and fought with the Philistines / and draue awaye their catell and slue a great slaughter of them. And so Dauid saued ỳ enhabiters of Keilah. And it chaūced whē Abiathar ỳ sonne of Ahimelech fled to Dauid to Keilah that he brought an Ephod in his hande.

And it was tolde Saul/that Dauid was come to Keilah. Then sayde Saul: God hath delyuered him into myne hand. For he is shut

in that he is come into a towne with gates & barres. And Saul called all the people to warre, for to go to Keilah / to besege Dauid & his men. But Dauid had knowledge that Saul imagened mischefe agaynst him/and
1.Reg.xxx.b sayde therfore to Abiathar ỳ preast:*Bring the Ephod. Then sayde Dauid, O Lord God of Israel/thy seruaũt heareth that Saul is about to come to Keilah to destroye the cytie for my sake: wyll the men of Keilah delyuer me into his hand? or wyll Saul come as thy seruaunt heareth saye? Lorde God of Israel tell thy seruaũt. And the Lorde sayde: he will come. Then sayde Dauid: wyll ỳ men of Keilah delyuer me and my men into the hande of Saul? & ỳ Lord sayde: they will deliuer you.

Then Dauid & his men which were vpon a.vi.hundred arose and departed out of Keilah & wẽt whether chaunce draue them. And when it was tolde Saul / that Dauid was fled from Keilah he let ỳ iorney alone. And Dauid abode in the wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul sought him all hys lyfe/ but God delyuered him not into his hãd. And
C Dauid saw ỳ Saul was come out, to seke hys lyfe/whyle Dauid was in ỳ wyldernesse of Ziph in a thycket. And Jonathas Sauls sonne arose & went to Dauid to the thycket/ & strenghted him in God / & sayde vnto hym: feare not / for the hande of Saul my father shall not fynde the, & thou shalt be king ouer Israel/and I must be next vnto ỳ. And Saul my father therto knoweth that it shalbe so.
1.Reg.xviij.a And they made* a bõde bothe of thẽ to gether and.xx.b before the Lorde. And Dauid taryed styll in the thicket/and Jonathas wẽt to his house.

Then came ỳ Ziphites to Saul / to Gabaah saying: Dauid hydeth hym selfe fast by vs in stronge holdes that are in a thycket in the hyll of Hachilah on the ryght syde of the wyldernesse. Now therfore syr kynge / come downe with all the lust that thy soule hath to come. And oure parte shalbe to delyuer hym into ỳ hãdes of the kyng. Then sayde Saul Blessed are ye in the Lorde: for ye haue compassyon on me. Go I pray you and marke moare dylygẽtlye/& knowe & se his haunte/ where hys fote hath bene / & who hath sene him there: for it is tolde me ỳ he is very sotel. Se therfore & knows all the lourkyng places where he lourketh / & come agayne to me wt the certentye/and I wyll go with you. And then yf he be in the lãde/ I wyll hunt him out with all the thousandes of Juda.

And they arose & wẽt to Ziph before Saul. But Dauid and his men were in the wyldernesse of Maon in the wylde felde on ỳ right hand of the wyldernesse. For whẽ Saul was gone with his men to seke / it was tolde Dauid. And therfore he went vnto a Rocke and dwelt in the wyldernesse of Maon. And whẽ Saul hearde ỳ / he folowed after Dauid into the wyldernesse of Maon. And Saul and his men wẽt on ỳ one syde of ỳ mountayne/ and Dauid & his men on ỳ other. And Dauid as a mã amased made hast to get frõ Saul. For Saul & his men had compased Dauid & his men rounde about/to take them.

But there cam a messenger to Saul sayng: Hast the & come/for the Philistines are come in & roue ỳ lãd. Wherfore Saul returned frõ persecutyng Dauid/& wẽt agaynst the Philistines. And therfore ỳ place is called*. Se la Mahelecoth. And then Dauid wẽt thence and dwelt in strong holdes at Engadi.

* That is / the rocke of separacion.

¶ Dauid fleeth in to Engadi and there hydeth him in a caue. Saul cometh in thither to do hys easement and Dauid cutteth of the border of hys mantel for a token/but hurteth hym not. Dauid gothe out of the caue after Saul and speaketh to him.

¶ The.xxiiij.Chapter.

When Saul was come agayne frõ the Philistines/there were ỳ tolde him sayng: beholde/Dauid is in ỳ wildernesse of Engadi. Then Saul toke thre thousand chosen mẽ out of all Israel & wẽt to seke Dauid & his mẽ in ỳ Rockes where no thyng haunted but* wylde gootes. And he cam to ỳ flockes of shepe by awayes side where was a caue. And Saul wẽt in* to couer his feate. And Dauid & hys men sat a lõge by ỳ syde of ỳ caue. And ỳ mẽ of Dauid sayde vnto him: se ỳ daye is come/of which ỳ Lorde sayd vnto the: Beholde I wyll deliuer thyne enemye in to thyne hãd & thou shalt do wt him what it pleaseth the. Thẽ Dauid arose & cutt of a lappe of Sauls cote pryuelye. And immediatly Dauids hert smote him/because he had cutt of a lapp of Sauls cote. And he sayde vnto his men: the Lord kepe me frõ doyng ỳ thynge vnto my master ỳ is the Lordes anoynted/to laye myne hande vpon him/seyng he is the Lordes anoynted. And so Dauid kept of his seruauntes wt wordes/ and suffred them not to go vpon Saul.

* Some read. Hors.

* That is to do his easement.

And when Saul was vp out of the caue & gone awaye/Dauid arose and went out of the caue and cryed after Saul sayinge: My Lorde kyng. And Saul loked behynde him. And Dauid stouped to the erth & bowed hym selfe/& sayde to Saul: wherfore geuest thou an eare to mennes wordes/that saye/Dauid seketh the euell? Behold this daye thine eyes haue sene how ỳ the Lord had delyuered the this daye/into myne hand in the caue. When they bad kyll the/ myne eye had compassyon on the: and I sayde: I will not laye my hãdes on my master/for he is the Lordes anoynted And moreouer my father/se yet the lapp of thy coote in my hande. And in as moche as I kylled

I kylled the not to/ when I cutt of ꝑ lapp of thy coote/ vnderstande & se/ ꝑ there is nether euell nor rebellyousnesse in me/ & that I haue not synned agaynst the. And yet thou hũtest after my soule to take it. The Lorde be iudge betwene the & me/ & the Lorde auenge me of the. But myne hãd be not vpõ the. Accordyng to the olde prouerbe/ wyckednesse shall proceade out of the wycked: But myne hand be not vpon the. After whom art thou come out, thou kyng of Israel? After whõ chasest thou? euen after a dede dogge & after a flee. The Lorde be iudge & iudge betwene the and me/ & se & pleade my cause and iudge me fre out of thyne hãde. ¶ Whẽ Dauid had made an ende of speakyng all these wordes to Saul/ Saul sayde: is this thy voyce my sonne Dauid? and he lyfte vp his voyce and wepte/ and sayde to Dauid: thou art ryghteouser then I/ for thou hast rewarded me with good/ and I haue rewarded the with euell. And thou hast shewed this daye how that thou hast dealt louyngly with me/ for as moche as when the Lorde had locked me in thyne handes/ thou slewest me not. For who shall finde his enemie and lett him departa good waye. Wherfore the Lorde rewarde the with good/ for ꝑ thou hast done vnto me this daye. And now I wot well ꝑ thou shalt be kyng/ & ꝑ the kyngdom of Israel shalbe stablysshed in thyne hande. Swere therfore vnto me by ꝑ Lord/ ꝑ thou shalt not destroye my seade after me/ & that thou shalt not destroye my name oute of my fathers house. And Dauid [b]sware vnto Saul & Saul went home. But Dauid and his men gatt vp vnto an holde.

a. This proverbe is spoken as cõcernyng hym selfe and magnifyeth kynge & kyng Aboue in the .xxiiij.

b. To sweare by the Lorde is/ to call the Lorde to wytnesse of that which we promise/ to thintent that it may be stable & sure. g. Para. fo. c.

¶ Samuel dyeth. Dauid fleeth in to the wyldernesse of Pharan. He is angrye with Naball: but is pacyfyed by the wysdome of Abigail. Nabal dyeth and Dauid marryeth Abigail.

¶ The .xxv. Chapter.

And then Samuel dyed and all Israel gathered to geather & lamẽted him & buryed him in hys awne house at Ramath.

And Dauid arose and gat him to the wildernesse of Pharan. And there was a man in Maon whose catell was in Carmell/ and he mã was exceedyng myghtye/ & had thre thousand shepe & a thousand gootes. And he was sheryng his shepe in Carmell. The name of the man was Nabal/ & the name of his wyfe was Abigail/ and was a womã of good wildom and bewtifull. But the man was churlysshe and of shrewde condicions/ and was a Calebite. And when Dauid hearde in ꝑ wyldernesse/ that Nabal share hys shepe/ he sent out ten of his younge men/ & sayde vnto thẽ: gett you vp to Carmel and go to Nabal and B grete him in my name. And thus wyse saye vnto my frende: peace be to the/ peace be to thyne house and peace be vnto all that thou hast. I haue hearde saye that thou hast sheerers. Now thy sheperdes were wyth vs/ and we dyd thẽ no spyte/ nether was there ought myssyng vnto them/ all the whyle they were in Carmel: aske thy laddes/ & they wyll shew the. Wherfore let these young men fynde fauoure in thyne eyes (for we come in a good season) & * geue I praye the whatsoeuer cometh to thyne hand vnto thy seruauntes and to thyne sonne Dauid. * 1. Reg xxi. a.

And Dauids yõgmen came & tolde Nabal all those wordes in the name of Dauid & then stopped. And Nabal answered Dauids seruãtes & sayd: What is Dauid? and what is the sonne of Isai? there is plentye of seruauntes now a dayes/ that breake awaye euery mã from his master. I shulde take my breed/ my water & my flesshe ꝑ I haue kylled for my sheerers, and geue it men which I wot not whence they be?

And Dauids seruãtes turned their waye C and went agayne/ and came and tolde hym accordynge to all those sayinges. Then Dauid sayde vnto his men: gyrde euery man his swerde aboute hym. And they gyrded euery man hys swerde on/ and Dauid therto gyrde on hys swerde. And there folowed Dauid vpon a foure hundred men and two hundred abode by the stuffe.

But one of the laddes tolde Abigail Nabals wyfe saying: se Dauid sent messengers vnto oure master out of ꝑ wyldernesse to salute him/ and he rayled on them. And yet the men were very good vnto vs and dyd vs no displeasure/ nether myssed we any thyng/ as long as we were conuersant wt thẽ/ whẽ we were in the feldes. But they were a wall of defence vnto vs bothe by nyght and also by daye/ all the whyle we were wt them keepyng shepe. Now take hede & se what thou hast to do/ for it is concluded to do myschefe vnto D oure master and to all his housholde. And he is vngracyous to speake to. Then Abigail made hast and toke two hundred loues and two botelles of wyne and fyue shepe readye dressed and fyue measures of parched corne/ and an hundred bondelles of reasyngs/ and two hundred krayes of fygges/ & laded them on asses/ and sayde vnto her younge men: go before me/ and se I come after you/ & tolde her husband Naball nothyng therof. And as she rode on her asse and was comyng downe in a slade of the hyll/ Dauid & hys men came downe agaynst her/ and she met them.

And Dauid sayde: in vayne haue I kept all that this felowe had in the wildernesse: so that nought was myssed that pertayned vnto him/ for he hath quytte me wyth euell for

good. So and so do God vnto ỹ enemyes of Dauid/as I wyll not leaue of all that pertayne to hym/by the dawnynge of the daye/ ought * that pysseth agaynst the walle.

* As who saye not as moche as a dogge: or (as some wyll) nothynge of the maleshynde.

When Abigail sawe Dauid, she hasted and lyght of her asse and fell before Dauid on her face, and bowed her self to the grounde and fell at his fete and sayde: Let this vnhappie deade be counted myne/my Lord, & let thine handmayde speake in thyne audience / and heare the wordes of thy hãdemayde. Let not my Lorde regarde this vnthryfty man Nabal, for as his name is/ so is he. * Nabal is his name & folye is with hym. But I thyne handmayde sawe not the younge men of my Lorde which thou sendest.

* That is folye

C And now my Lorde as sure as the Lord lyueth & as thy soule lyueth/ the Lorde hath withholden the frõ cõmyng to shede bloude & from aduengyng thy self with thyne awne hand. Furthermore I praye God that thyne enemyes & they that entende to do my Lorde euell/may be as Nabal. And now this blessyng which thyne hãdmayde hath brought/ let it be geuen vnto the yoũg men that folowe my Lorde. Forgeue the trespace of thyne handmayde that the Lord maye make my Lorde a suer house / because my Lorde fyghteth the battelles of the Lord/ and there coulde none euell be founde in the in all thy lyfe. And yf any man ryse to persecute the & to seke thy soule / b the soule of my Lorde be bounde in a bondell of lyfe w the Lorde thy God. And the soules of thy enemyes be slong in the myddle of a slynge. And moreouer when the Lorde shall haue done to my Lord all the good that he hath promised the, & shall haue made the ruler ouer Israel: then shall it be no grudge of conscience vnto the or discourage of herte vnto my Lorde, that thou shedde bloude causelesse and dydest auẽge thy self. And moreouer when the Lorde shall haue dealt well w my Lord then thynck on thy ne handmayde. C Then sayde Dauid to Abigail: blessed be the Lord God of Israel which sent the this daye to mete me. And blessed be thy discrecõe, & blessed be thou whych hast kept me this daye frõ comyng to shede bloud & from aduengyng my self with myne awne hand. For in very deade as sure as the Lorde God of Israel lyueth whych hath kept me backe frõ hurtyng the / excepte thou haddest hasted and met me / there had not bene left Nabal by the dawnyng of the daye / a pysser agaynst the wall. And so Dauid receaued of her hand that she brought hym/ and sayde to her: go in peace to thine house. And se I haue obeyed thy voice & haue receaued ỹ to grace.

a. Blessyng for reward or prefermẽt after the maner of ỹ tyrãnes.

b. The meaning is / The lyfe of my Lord Dauid shalbe so preserued of the Lord/ as it were in the bondell of lyfe. And the soules of his aduersaryes shalbe in the rowlyng of slynges / as it were to the same. And as concerninge his enemyes / they shalbe in the myddle of a slynge / that is / they shall be slayne.

c. By this washing of fete is signyfied ỹ she wolde be so gentell & so seruysable to Dauid / that she wolde not refuse to washe the fete eue of his seruauntes &c. vnto. v. b.

And whẽ Abigail came to Nabal: beholde/ he helde a feast in his house lyke the feest of a kynge/and Nabals herte was merye within hym/and he was droncke a good. Wherfore she tolde hym naught nether litle nor moare/ vntyll the morow daye. But in ỹ morninge/ when the wyne was gone out of Nabail/his wyfe tolde hym these wordes / and his herte dyed within hym/ and he became as a stone/ G and vpon a ten dayes after the Lorde smote Nabal/that he dyed. And whẽ Dauid herde that Nabail was deed, he sayde: Blessed be ỹ Lord that hath iudged the cause of my rebuke of the hande of Nabal/ and hath kept his seruaũt from euell/ and hath turned the wyckednesse of Nabail agayne vpon his awne heed. And Dauid sent to comen wyth Abigail/to thyntent to take her to his wyfe. And when the seruauntes of Dauid were come to Abigail to Carmel / they spake vnto her saying: Dauid sent vs vnto the/to take the to his wyfe. And she arose and bowed her self on her face to the erth & sayde: Beholde thy handmayde, to be a seruaunt to wasshe the fete of the seruauntes of my Lord. And Abigail hasted and arose and gat her vp vpon an Asse with fyue damoselles of hers ỹ went at her fete and wẽt after the messengers of Dauid and was his wyfe. Dauid also toke Ahinoã of Jezrahel, & they were both his wyues. But Saul gaue Michol his daughter Dauids wife to Phalti ỹ sonne of Lais of Gallim. C.no.v.b.

C Saul sleapeth in his tent And Dauid taketh away his speare & a cruse of water/that stode at his heed.

C The.xxvi. Chapter.

After ỹ came ỹ Ziphites vnto Saul A to Gabaah sayinge: Dauid hydeth him self in the hyll of Hachilah euẽ before ỹ wyldernesse. Then Saul arose & went to the wyldernesse of Ziph and thre thousande chosen men of Israel w hym/ for to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hyll of Hachilah which lyeth before the wyldernesse / by the wayes syde. But Dauid dwelt in the wildernesse. And whẽ he sawe that Saul came after him into the wyldernesse/ he sent out spyes & vnderstode that Saul was come of sure tyme.

Wherfore Dauid arose & wẽt to the place where Saul had pytched / and beheelde the place where Saul laye with Abner ỹ sonne of Ner his chefe captayne. For Saul laye with in a rownd bancke/and the people pytched rounde about him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah and brother to Joab saying: who wyll go downe with me to Saul to the hoste? & Abisai sayde: I wyll B go doune with the.

And so Dauid & Abisai came to ỹ people by nyght. And beholde, Saul laye slepynge with in a rounde bãcke & his speare pitched in the

in the ground at his heed/Abner & the people lying round aboute him. Then sayde Abisai to Dauid: God hath closed in thyne enemye vnto thyne hãde this daye. Now therfore lett me smyte him a felowshippe w̃ my speare to ẏ erth/euẽ one stroke/and I wyll not smyte him ẏ secõde time. But Dauid sayde to Abisai: destroye him not/for who can laye his hãd on ẏ Lordes anoynted & be giltelesse? And Dauid sayde furthermore: as sure as the Lorde liueth/ẏ Lorde shall smyte hym/or his daye shall come to dye/or he shall descẽde into batell & there perishe: but ẏ Lorde kepe me frõ layẽg myne hand vpõ ẏ Lordes anoynted. Now then take a felowshippe ẏ speare ẏ is at his heed/& the crewse of water/& let vs go. And Dauid toke ẏ speare & ẏ crewse of water & were at Sauls heed/& they gatt them awaye/& no mã saw or wist it or awoke. For they were all a slepe/because the Lorde had ¶ sent a slõber vpõ thẽ. Then Dauid wẽt ouer to ẏ other syde & stode on the toppe of an hill a farre of (a great space beyng betwene thẽ) & cryed to the people & to Abner the sonne of Ner sayeng: Answerest thou not Abner? and Abner answerde & sayde: what art thou that ✻cryest to the kyng? and Dauid sayde to Abner: art not thou a mã & who is lyke ẏ in Israel? But wherfore hast thou not kept thy Lord ẏ kyng? For there came one of ẏ folke to destroy ẏ kynge thy Lord. It is not good ẏ thou hast done. As truly as ẏ Lord liueth ye are worthy to dye/because ye haue no better kepte ẏ Lords anoynted. And now se where the kynges speare is and ẏ crewse of water that were at his heed.

✻ What is with thy people awaked the kyng.

Then Saul knew Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lord kyng. And he sayde therto wherfore doth my Lorde persecute his seruaũt? for what haue I done? or what euell is in myne hãd? Now heare therfore (my Lord kyng) ẏ wordes of thy seruaũt. ✻If ẏ Lorde haue stered ẏ vp agaynst me, he shall smell ẏ sauoure of sacrefice. But & yf they be ẏ childrẽ of mẽ, cursed be they before ẏ Lorde. For they haue cast me out frõ abydyng in ẏ enheritaũce of ẏ Lord sayeng: hẽce & go serue other Goddes. And yet I hope my bloude shall not fall to the erth before ẏ face of ẏ Lord/though ẏ kyng of Israel be come out to hunt a flee, as men hunt ẏ partrege in ẏ moũtaynes. Then sayde Saul: I haue synned/come agayn my sonne Dauid for I will do ẏ no moare harme, because my soule was precyouse in thyne eyes this daye. Beholde/I haue played the fole & haue erred exceding moche. And Dauid answered and sayde: Beholde ẏ kynges speare, lett one of the young men come ouer & fett it. The Lorde rewarde

✻ That is/he shall declare myne vnrygh-twesnes with an open sygne as in the sacrefyce of Cain. Gene. iiij. a

euery mãnes ryghtewesnesse & fayth: for the Lorde delyuered the into my hãde this daye/but I wolde not laye myne hãd vpõ ẏ Lords anoynted. And as thy lyfe was moche set bye this time in myne eyes: so be my lyfe set by in ẏ eyes of the Lord/that he delyuer me out of al trybulacion. And Saul sayde to Dauid: Blessed art thou my sonne Dauid, for thou ✻shalt be a doer and also able to bryng to an ende. And so Dauid wẽt his waye, and Saul turned to his place agayne.

✻ Held. Thou shalt enjoye & prosper.

¶ Dauid fleeth to Achis kyng of Geth/which giueth him Siceleg to dwell in. He spoileth the Philistines. And when Achis demaunded agaynst whom he had roued he geueth him a lotell answere and decyeueth hym propenlye.

¶ The.xxvii. Chapter.

Then thought Dauid in his hert: I shall perysshe one daye or other by the hãde of Israel. There is no better for me then to flee into ẏ lande of the Philistines, ẏ Saul of very dispayre to finde me may cease to seke me any more in all ẏ coostes of Israel. So shall I escape his hand. And Dauid arose, & he & ẏ sixe hũdred men ẏ were w̃ hym wẽt vnto Achis/the sonne of Maoch kyng of Geth. And Dauid dwelt w̃ Achis at Geth both he and his men euery mã w̃ his household, and Dauid w̃ his two wyues: Ahinoam ẏ Iezrahelite & Abigail Nabals wyfe of Carmell. And whẽ it was tolde Saul that Dauid was fled to Geth he sought no moare for him. And Dauid sayde vnto Achis: If I haue found grace in thyne eyes, lett me haue a place in some towne in the feldes ẏ I maye dwell there. For what shulde thy seruaũt dwell in ẏ heed cite of ẏ kingdome w̃ the? Then Achis gaue him Siceleg & same daye. For which cause Siceleg pertayneth vnto the kynges of Iuda vnto this daye. And the tyme ẏ Dauid dwelt in the cõtreye of the Philistines was a✻ yere & foure monethes. And Dauid & his men went & ranne vpõ the Gesurites the Gerrites & ẏ Amalekites: which nacions were frõ the begynnyng ẏ enhabyters of the lãd as men go to Sur and so forth to Egypte. And Dauid smot ẏ lãd & left neither mãner womã alyue & tooke ẏ shepe the oxen the asses, camelles, & clothes, & remeued & came to Achis. And Achis sayde: haue ye not borne a rouyng this daye? And Dauid answered: yes in the south of Iuda, and in the south of ẏ Iezrahelites/and in the south of ẏ Kenites. And Dauid saued neither mãne nor woman alyue to bryng to Geth for feare lest they shulde tell on̄t̄ saying: so dyd Dauid & so is his maner all ẏ while he dwelt in ẏ cõtreye of ẏ Philistines. And Achis beleued Dauid saynge: He hath made hi̊ self✻ to stynke vnto his people Israel/& therfore he shalbe my seruaũt for euer.

✻ The Chald. interpret. foure monethes & certe dayes. Of Dauids cõtinuãce in that place do the Hebrues the selue dysagree.

✻ That is/to be abhorred & counted abhominable.

¶ The Philistines move warre against Saul and the Israelites. Saul requireth counsell of God but hath no answere: and then seeketh after an enchaunter, which rayseth him vp the spirite of Samuel.

¶ The.xxviii.Chapter.

IN those dayes, ỳ the Philistines gathered their host together / entendynge to fyght with Israel. And Achis sayde to Dauid: Be sure thou shalt goo out wt me in ỳ host / and thy men also. And Dauid sayd agayne to Achis: then thou shalt know / what thy seruaunt can do. And Achis sayde to Dauid: Then I wyll make ỳ * keper of my heed for ever. Samuel was then dead / and all Israel had lamented hym / & buryed hym in Ramath his awne cyte. And Saul had put the women ỳ had spirites of prophecye / & ỳ Sorcerars oute of the lande. And the Philistines gathered to gether and came and pitched in Sunam. And Saul / & all Israel gathered to gether and pytched in Gelboe. And when Saul saw ỳ hoste of ỳ Philistines / he was afrayed / and his hert was sore astonied. And Saul asked counceil of the Lorde: But the Lorde answered him not, neither by dreame nor by Urim nor yet by prophetes.

* Keper of his heed: keper of ỳ body: which they call Burgh. for the Lorde.

b. Of Urim is spoken. Numer. xxvii. d. God wolde not ỳ they ye great Sainct gaue Saul answere at this tyme / & therfore suffered him not to se the wyll of God as he was wont to do: happely because he would Bbut rather therwith that he should not shewe it vnto Saul. Lom. Rome. xxvi. d.

Then sayde Saul vnto his seruaūtes: Get me a woman ỳ is maistres a of spirite of prophecye ỳ I maye go to her & aske of her. And his seruauntes sayde to hym: se there is a wyfe ỳ hath a spirite of Prophecye in her / at Endor. And Saul chaunged his clothes & put on other rayment / & then went he & two men wt him, & they came to ỳ wyfe by night. And he sayde: prophecye vnto me by ỳ spirite / & bryng me him vp whom I shall name vnto the. And the wyfe sayde vnto him: Beholde / thou knowest what Saul hath done / how he hath destroyed the women ỳ had prophecying spirites, & ỳ Sorcerars out of the lād. Wherfore then * layest thou a nett for my soule to kyll me? And Saul swore to her by the Lorde sayinge: As surely as the Lorde liueth there shall no harme chaūce ỳ for this thyng. Then sayde the wyfe: whō shall I fetche vp vnto the? and he sayde: Bryng me vp Samuel. When the womā saw Samuel she cryed wyth a lowde voyce & spake to Saul saying: why hast thou mocked me? for thou art Saul. And ỳ kyng sayde vnto her, be not afrayde: But what seyst thou. And the wyfe sayde vnto Saul: I se * a God ascendyng vp out of the erth. And he sayde: what facion is he of? And the womā sayde: there cometh vp an olde mā wt a mantell vpō him. And Saul perceaued ỳ it was Samuel & stouped wt his face to the ground & bowed him self. And Samuel sayde to Saul: why hast thou vnquieted me to make me be brought vp? And Saul answered: I am sore encombred. For ỳ Philistins make warre against me. & God is departed frō me & answereth me nomore, neither by prophets / neither by dreames. And therfore I haue called the / to tell me what I shall do. Then sayd Samuel: wherfore doest thou aske of me? whyle ỳ Lord is gone frō ỳ & is thyne enemye / ỳ Lorde wyll do to the as he sayde by my hand. For the Lorde will rent the kyngdom out of thine hand / & geue it thy neyboure Dauid / because thou obeydst not ỳ voyce of the Lord / nor executedst his fearce wrath vpō the Amalekites. Therfore hath the Lord done this vnto ỳ this daye. And moreouer the Lorde wyll delyuer Israel wt the / into ỳ hands of ỳ Philistines. And to morow shalt thou & thy sonnes be wt me / & ỳ Lorde shall geue the hoste of Israel into the handes of ỳ Philistines. Then Saul fell streyght waye flatte on the erth as long as he was / & was sore adread of ỳ wordes of Samuel.

* That is / seasest an occasion / wherby I myght be brought to death.

* The Children: the Angell of God.

c & Auctem in the thyrd Tome o. his wordes the text. & xxiii spoāffirmeth ỳ it was the deuell in ỳ

Samuel. xxviii. d. Ecclesiast. xlvi. d.

And therto there was no strength in him / for he had not eaten all the daye and ỳ nyght before. And the woman cam vnto Saul and saw ỳ he was sore troubled / and sayde vnto him. Se / thine hand mayde hath obeyed thy voyce & haue put my soule in my hande / and haue harkened vnto thy wordes which thou sayedst vnto me. Now therfore harken thou also vnto the voyce of thine hand mayd / & let me sett a morsell of bread before the / & eate & gett the strenght to go thy iourneye. But he refused it and sayde: I wyll not eate. But his seruaūtes & the wife to gether cōpelled him / ỳ he hearde their voyce. And so he arose frō ỳ erth & sat him on a bedd. The womā had a fat calfe in ỳ house / & ỳ she hasted & kylled it / & toke flower & kneed it / & dyd bake him swete cakes / & brought thē before Saul & before his seruaūtes. And when they had eatē / they stode vp / and went awaye the same nyght.

D

¶ Dauid going with kyng Achis to fyght against Saul is send agayne by the meanes of the Lordes of the Philistines. ¶ The.xxix.Chapte.

THe Philistines gathered all their hostes to gether vnto Aphec: And Israel pitched by* a fountayne in Jesrahel. And ỳ Lordes of ỳ Philistines wēt forthe by hūdredes & by thousandes. But Dauid & his mē came behinde wt Achis. Then sayd ỳ Lordes of ỳ Philistins: what are yonder Ebrues? And Achis sayd vnto ỳ Lordes of ỳ Philistins: Is not this Dauid ỳ seruaūt of Saul the kyng of Israel, which hath bene wt me dayes or yeres, & I haue founde no fault in him sence he fled vnto me vnto this daye. Neuertheles ỳ Lordes of ỳ Philistines were wroth wt him & sayd vnto him: Make this fellow returne / & let him go agayne to his place which thou hast appointed him. For he shall not go wt vs to battel / lest he be an aduersayre to vs in the battell. For wherwt couldst he better

* Gree. Am.

B

better obtayne ỹ fauoure of his master/then
vpō the heedes of oure men. Is this not Da-
1. Reg. xviij. a. and xxi. d. Eccli xlvij. a uid to whō they sange in daūces: * Saul slue
his thousand, but David his ten thousande?
Then Achis called David & sayde vnto him:
As sure as the Lord lyueth thou art honest/
& it pleaseth me well ỹ thou shuldest accom-
panye me in the host, for I haue foūde none
euell wō ỹ sence thou camest to me vnto this
daye: Neuertheles the Lordes of the Phili-
C stines fauoure ỹ not: wherfore returne & go
in peace/ ỹ thou displease not the Lordes of
the Philistines. And David sayde agayne to
Achis: Why what haue I done? & what hast
thou foūde in thy seruaūt as long as I haue
bene wō the vnto this daye? ỹ I maye not go
fight agaynst ỹ enemies of my Lord ỹ king.
D Achis answered & sayde to David: I wott
well thou pleasest me / as it were an Angell
of God. Notwithstanding the Lordes of the
Philistines haue sayde/ ỹ thou shalt not goo
wō thē to battell. Wherfore ryse vp erlye in ỹ
morning wō thy masters seruaūtes that are
come wō the. And when ye be vp erly as sone
as ye haue light/ departe. And so David and
his men rose erlye to departe in ỹ morning/
& to returne into the lāde of the Philistines.
And the Philistines went vp to Jezrahell.

¶ David returning from kyng Achis fyndeth Zi-
kleg burnt. He pursueth after the burners therof &
kylleth them and recouereth the praye.

¶ The. xxx. Chapter.

And yet David & his mē were come
I to Zikeleg the thirde daye ỹ Ama-
lekites had runne in a rūning vpō
the south and vpon Zikeleg/ and
had smytē Zikeleg & burnt it wō fyre / & had
taken the wemen ỹ were therin prysoners/
both small & great: but slew not a man/ saue
caryed thē wō thē & went their wayes. When
David & his men came to the citie: beholde/
it was burnt with fyre/ & their wyues/ their
sonnes & their daughters were taken pryso-
ners. Then David & ỹ people ỹ was wō hym
B lifte vp their voyces & wept/ vntill they could
wepe no moare. And Dauids two wyues
were taken prysoners also. Ahinoam the
Jezrahelite and Abigail the wyfe of Nabal
the Carmelite. And David was in a throwde
strayte: for the people entended to stone hym
because the hertes of all the people were be-
red for their sonnes and their daughters.

But David toke a good courage to him in
1. Reg. xxiij. b. ỹ Lord his God & * sayd to Abiathar ỹ preste
Abimelechs sonne: bryng me ỹ Ephod. And
Abiathar brought the Ephod to David. And
David asked ỹ Lord sayīg: shall I folow af-
ter this cōpanye? & shall I ouertake them?
And he sayde to hym: folowe / for thou shalt
C ouertake them and recouer the praye.

And he went and the fyre hundred men
ỹ were wō him/ & they came to ỹ ryuer Besor/
where a part of them abode. But David and
foure hūdred men folowed: But two hūdred
abode behinde beyng to werye to go ouer the
ryuer Besor. Then they foūde an Egyptian
in the felde/ & brought him to David & gaue
him bred to eate & water to drynke/ & gaue
him a fewe fygs & .ij. cloustes of reasyngs.
And whē he had eatē/ his spyrites cam agayne
to him: for he had eatē no bread nor dronke
no water in thre dayes & thre nyghtes. Then
David sayd vnto him: to wō belongest thou
& whēce art thou? and ỹ lad answered: I am D
an Egyptian and seruaūt to an Amalekite:
and my master left me behinde, because I is
thre dayes a gone ỹ I fell seeke: we came a
rouyng vpon the south of Cerethys / & vpon
thē of Juda & on the south of Caleb. And we
burnt Zikeleg wō fyre. And David sayde to
him: canst thou bryng me to this cōpany?
And he sayde: sweare vnto me by God, ỹ thou
wilt neither kyll me nor delyuer me into the
hādes of my master/ & I wyll bryng the vnto
them. And when he had brought him: se, they
laye skatered all abroade vpō ỹ erth, eating
& drynckyng & trymphyng ouer all ỹ great
pray ỹ they had caried awaye out of ỹ lande
of the Philistines/ & out of the land of Juda.

And David slayde vpō thē frō ỹ twylyght
vntyll the euē on the morow: so ỹ there esca-
ped not a mā / saue foure hundred yong men
which rodde awaye vpō cameles and fledde.
And David recouered all ỹ the Amalekites
had caried awaye, & his two wiues: so ỹ ther
was no person lacking small or great, sonne
or daughter/ or of the spoyle of all ỹ they had
take awaye / David brought all agayne.
And David toke all the shepe/ & ỹ oxen. And
they draue the catell before/ & sayde: thys is
Dauids praye. And then David came to the
two hūdred mē ỹ were to werye for to folow
David which they made to abyde at ỹ ryuer
Besor. And they cam to mete David and the
people that were wō hym. And when David
cam to ỹ people, he saluted them. Then an- F
swered all the wicked & the vnthryftes of the
men ỹ went wō David/ & sayde: because they
went not with vs/ therfore shall none of the
praye that we haue recouered/ be geuē vnto
thē/ saue to euery mā his wyfe & his childrē:
which lett thē cary awaye & be walkyng.

Then sayde David: ye shall not do so (my
brethrē) wō ỹ the Lorde hath geuē vs / & hath
preserued vs/ & delyuered ỹ cōpanye ỹ came
agaynst vs/ into oure handes. For who shulde
herken vnto you in this matter? But as his The law of
parte is ỹ goeth & fyghteth so good shall his men of warre.
parte be/ that tarieth by the shuffe, they shall
part it a lyke. And so frō that daye forward:
was that made a law & a custome in Israel/

and dureth to this daye. Whē Dauid cam to Ziklegh/he sent of his prayer vnto the elders of Iuda & to his frendes/sayīg: Se there a* bleslyng for you of the spoyle of the enemyes of the Lord. He sent to thē of Bethel: to thē of south Ramath: to thē of Gether: to thē of Aroer: to thē of Sephamoth: to thē of Esthamo: to thē of Rachal: to the cyties of the Ierhameelites: to thē of the cyties of the Kenites: to thē of Haramah: to them of Bozalan: to them of Athach: to thē of Hebrō/ & to all places wher Dauid & his men were wont to haunt.

* That is a reward.

¶ The battell betwixt the Philistins and Israel. Saul killeth him self/ & his children are slayne in the battell.

¶ The .xxxi. Chapter.

1. Para. 31. a

AND as the Philistins fought agaynst Israel the mē of Israel fledawaye from the Philistines/ & fell downe deed in mount Gelboe. And the Philistines folowed after Saul & his sonnes, & slew Ionathas / Abinadab and Melchisua Sauls sonnes. And the battell wēt sore agaynst Saul / in so moche the shoters w bowes had found him/ & he was sore wounded of the shoters.

B Thē sayd Saul vnto his harnesberer: *drawe out thy swerde & thrust me thorow therwith lest these vncircūcysed come thrust me throughe & make a mocking stocke of me. But his harnesberer wolde not/ for he was sore astrayed. Wherfore Saul toke a swerde & fell vpon it. And when hys harnesberer saw that Saul was deed / he fell lykewyse vpon hys swerde & dyed with him. And so Saul dyed & his thre sonnes & his harnesberer/ & therto

¶ all his men, that same daye to geather.

When the men of Israel that were of yother syde the valeye/ & they of the other syde Iordā/ heard that the men of Israel were put to flight/ & that Saul & his sonnes were deed/ they lefte the cyties/ & ranne awaye/ & the Philistines

* 2. Para. 21. b cam & dwelt in thē.* On the morow whē the Philistines were come to strippe thē that were slayne/ they founde Saul & hys thre sonnes lying in mount Gelboe. And they cut of hys heed & strypped him out of his harnesse/ & sent into the lād of the Philistines euery where/ to publyshe in the houses of their Gods & to the people. And they hanged vp his harnesse in the house of Astharoth/ but they hanged vp hys carkasse on the walles of Bethsan. When the enhabiters of Iabes in Galaad heard therof/ what the Philistines had done to Saul/ they arose as manye as were men of warre & wēt all nyght & toke the carkasse of Saul & the carkases of his sonnes frō the walles of Bethsan & brought thē to Iabes & * burnt thē there and toke their bones & buryed them vnder a Tree at Iabes, and fasted seuen dayes.

* Iere. xxxiij. a

¶ The ende of the fyrst boke of Samuel/ which they cōmenly call the fyrst of the Kynges.

The seconde Boke of Samuel otherwyse called the seconde boke of the Kynges.

¶ Dauid cōmaundeth to slee the messenger/ that sayde he had kylled Saul. The Lamentacyon of Dauid for Saul and Ionathas.

¶ The fyrst Chapter.

AFter the deeth of Saul/ whē Dauid was returned frō the slaughter of the Amalekites & had bene two dayes in Ziklegh: Beholde / there cam a man the thyrde daye out of the hoste frō Saul w his clothes rent & erth vpō his heed. And whē he came to Dauid/ he fell to the erth & dyd obeysaunce. To whō Dauid sayde: whence comest thou? And he answered hym: Out of the hoste of Israel am I escaped. And Dauid sayde to hym agayne: How hath it chaunced? tell me. And he sayde: the people fleed frō the battell: & many of the people are ouerthrowen & deed: and Saul & Ionathas his sonne are deed therto.

B And Dauid sayde vnto the young mā that tolde him: how knowest thou that Saul and Ionathas his sonne be deed? and the younge man that tolde him/ sayde: I was by chaūce in mount Gelboe. And se / Saul leaned vpō hys speare / and the charettes and horsemen folowed hym at the heles. And Saul loked backe and called me. And I answered: here am I. And he sayde vnto me: what art thou? and I sayde vnto hym: I am an Amalekite. And he sayde vnto me: come on me & slee me: for anguysshe is come vpō me and my lyfe is yet all in me. And I went on him & slue hym: for I was sure that he coulde not lyue/ after that he was fallen. And I toke the crowne that was vpō his heed and the Bracelet that was on his arme and haue brought them vnto my Lorde hyther.

Then Dauid toke hys clothes and *rente thē, & so dyd all the men that were with him. And they mourned, wepte & fasted vntill euē for Saul and Ionathas hys sonne / and for the people of the Lorde / and for the house of Israel, because they were ouerthrowē wyth the swerde.

a. The rentyng of his clothes was a sygne of great sadnesse / & also of great anger for the zele of the Lorde / as in ¶ Matrrvij And tenethy. f. and. xiij. f

Then sayde Dauid vnto the yourg mā that brought hym tydyngs. Whēce art thou? And he sayde: I am the sonne of an alyaūt an Amalekite. And Dauid sayde vnto him: How is it that thou wast not afrayed to laye thyne hād on the Lordes anoynted/ to destroye him? And Dauid called one of his young men & sayde: Go to and runne vpō him. And he smote hym that he dyed. Then sayde Dauid vnto him: * thy bloude vpō thine awne heed. For thine awne

b. This is the maner of speakyng of the Hebrues

mouth

brues /for th
wor saye / thy
mãslaughter
shall cause the
to dye: as it is
sayd Psal vñ d
¶ Some thynke
that thys boke
remayneth not
other some vn-
derstande by it
the fyrst boke
of Moises.

mouth hath testyfyed agaynst the sayng: I haue slayne the Lordes anoynted.

And Dauid sang thys song of mournyng ouer Saul and ouer Jonathas hys sonne / & bad to teache the chyldren of Israel ẏ songe therof. And Beholde it is wrytten in the* boke of the ryghtwes. The glorye of Israell is slayne vpõ ẏ hye hilles: Oh how were ẏ mightye ouerthrowẽ? Tell it not in Geth: nor publysshe it in the streates of Askalon: lest the daughters of the Philistines reioise, & that ẏ daughters of ẏ vncircũcised triũphe therof.

E Ye mountaynes of Gelboe, vpon you be neyther dew nor rayne / nor feldes whence hesue offeringes come. For there the shilde of ẏ myghtie were cast from them: the shilde of Saul / as though he had not bene anoynted wyth oyle. The boowe of Jonathas and the swerde of Saul turned neuer backe agayne emptie / from the bloud of the wounded and from the fatte of the mightie warryowres.

Saul and Jonathas louely and pleasaũt in their lyues / were in their deethes not deuided / men swifter then Egles and stronger then Lyons. Ye daughters of Israel / wepe ouer Saul / wbych clothed you in purple & garmentes of pleasure, and* bordered youre rayment with ornamentes of golde. How were ẏ mightye slayne in battell? Jonathas on the hie hilles was wounded to deeth. Woo is me for the my brother Jonathas: delectable to me wast thou exceedyng. Thy loue to me was wonderfull / passing ẏ loue of wemẽ. How were thy myghtie ouerthrowen / & how were the wepons of warre forlorẽ.

* That is / bordered you wyth golden ornamẽtes &c.

¶ Dauid is anoynted in Hebron. The battell of the seruauntes of Dauid and Isboseth.

¶ The second Chapter.

A Fter thys Dauid asked the Lorde sayng: shall I go vp in to any of ẏ cities of Juda: And ẏ Lorde sayde: go. And Dauid answered whither shall I go? He answered / vnto Hebron. And so Dauid went thither with his two wyues also / Ahinoam the Jesrahelite and Abigail Nabals wyfe ẏ Carmelite. And the mẽ that were wt him / did Dauid carye vp also / euery man wyth hys house. And they dwelt in the townes of Hebron. And the men of Juda ca-

B me and there anoynted Dauid kyng ouer ẏ house of Juda. When it was tolde Dauid / how the men of Jabes in Galaad had buryed Saul, he sent messengers vnto them & sayde vnto them: blessed are ye vnto the Lorde / that ye haue shewed suche kyndnesse vnto youre Lorde Saul / and haue buryed hym. Wherfore the Lorde shew you mercye and truthe againe. And I will do you good also / because ye haue done this thyng. And now let youre handes stere thẽ & playe ye the men / though youre mayster Saul be deed. And finally ye vnderstãde ẏ the house of Juda haue anoynted me kyng ouer them. But Abner the sonne of Ner ẏ was captayne of Sauls host / toke Isboseth ẏ sonne of Saul and brought him to Mahanaim and made him kyng ouer Galaad and ouer the Assurites, & ouer Jesrahel: and ouer Ephraim and Beniamin and ouer all Israel. And Isboseth Sauls sonne was fourtye yere olde when he began to raygne ouer Israel / and raygned two yere. But the house of Juda only folowed Dauid.* And ẏ tyme which Dauid raygned in Hebron ouer the house of Juda / was.vij. yere & fyue monethes. And Abner the sonne of Ner and the seruauntes of Isboseth the sonne of Saul wẽt out of Mahanaim / to Gabaon. And Joab the sonne of Saruiah and the seruauntes of Dauid went out and mette them by the Pole of Gabaon. And they satt downe / the one parte on the one syde the Pole & the other on the other syde. And Abner sayde to Joab: let the young men arise and playe before vs. And Joab answered: be it. Then there arose D & went ouer: twelue of Beniamin by nõbre wbych pertayned to Isboseth the sonne of Saul / and twelue of the seruaũtes of Dauid. And they caught eche his felow that came agaynst hym / by the heed and thrust hys swerde in hys syde / and so felle downe all atonce. Wherfore the place was called* Helath Zurim wbych is in Gabaon. And there begainne an exceedyng cruel battel that same daye. But Abner and the men of Israel were put to the worse of the seruaũtes of Dauid.

* Ẏ. Reg. 5.a

* That is / the syde of the dreg or mighte.

And there was thre sonnes of Saruiah there: Joab / Abisai and Asahel: wbych Asahel was as swifte of fote as a wylde Roo / and folowed after Abner and* turned neither to to the ryght hand nor to the lefte from Abner. Then Abner looked behynde hym and sayde: art thou Asahel? And he sayde ye. Then sayde Abner: turne ẏ ether to the right hand or to the lefte & catche one of the yeung men and take the hys spoyle. But Asahel wolde not depart frõ hym. And Abner sayde agayne to Asahel: turne from me / for I were loth to smyte ẏ to the grounde. For then how shulde I holde vp my face before Joab thy brother? howbeit he wolde in no wise depart

* Gene. xxiiij.k

* Then Abner wyth the hynder ende of the speare smote him vnder ẏ short rybbes that the speare cam out behynde hym: that he fell downe in the same place & dyed there. And as many as cam to the place where Asahel fell downe and died / stode still. But Joab & Abisai folowed Abner tyll the sonne wẽt downe. And when they were come to the hill Amah that lyeth before Giah in ẏ waye that goeth thorow the wildernesse of Gabaõ, ẏ children

* Ẏ. Reg. xx.b

p.b. of Benia-

of Beniamin geathered thē selues to gether after Abner on a plumpe & stode still on the toppe of an hill. Then Abner called to Joab and sayde: shall the swerde deuoure without ende? knowest thou not ꝑ bitternesse is wont to come in the later ende? how long shall it be/ yer thou bydde the people returne frō folowing their brethren? And Joab answered: as truely as God lyueth / yf thou haddest so sayde/ then euen in the morning had ꝑ people departed/ eche from folowyng his brother.

1. Reg 11. c. And therwith* Joab blew a trompet/ and all the people stode styll & pursued after Israel no more nor fought no more. And Abner and his men walked all that nyght by the wylde feldes, and went ouer Jordan/ & past thorow all Bethhoron and cam to Mahanaim.

And Joab returned from after Abner and geathered all the people to gether. And there lacked of Dauids seruauntes nyntene persons & Asahel. But the seruaūtes of Dauid had slayne of Beniamin and of Abners men/ thre hundred & thre score men. And they toke vp Asahel and buryed him in the sepulchre of his father in Bethlehem. And Joab and hys men wēt all nyght/ and cam in the dawnyng to Hebron.

¶ Abner cōmeth to Dauid & bryngeth hym hys wyfe Michol. Joab sleeth Abner. Dauid bewepeth his death and curseth Joab.

¶ The. iij. Chapter.

THere was long stryfe betwene the howse of Saul and the howse of Dauid. But Dauid waxed stronger and stronger/ and the house of Saul waxed weaker & weaker.* And Dauid had childrē borne him in Hebrō: his eldest sonne was Amnon of Ahinoam the Jezrahelite: the seconde Cheleab of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalom the sonne of Maachah ꝑ daughter of Tholmai the kyng of Gessur: the fourth Adonias the sonne of Hagith: the fyfte Saphatiah ꝑ sonne of Abital: the syxte Jethraam by Egla Dauids wife. These were borne to Dauid in Hebron. And as long as there was battell betwene the house of Saul and the house of Dauid/ Abner helde vp the house of Saul.

1. Paral. iij. a.

Genes. xxv. a. And Saul had a* cōcubyne named Riphah the daughter of Aiah. And Jsboseth sayde to Abner. Wherfore lyest thou with my fathers concubyne? Then was Abner very wroth for the wordes of Jsboseth and sayde: Am I not a* dogges hed which Against Juda haue shewed mercye thys daye vnto ꝑ house of Saul thy father and to hys brethren & frendes/ & haue not delyuered them into the hand of Dauid: seyng thou fyndest a fault in me this daye for a womā? So do God to Abner and so therto: except that as the Lorde hath

2. Reg. xvij. c.

Ruth. i. c.

swore to Dauid/ I so do to him/ and bryng the kyngdom from the house of Saul, & sett vp the throne of Dauid ouer Israel and ouer Juda, euen from Dan to Bersabe. And he couide geue Abner neuer a worde to answer because he feared him. ¶

And Abner sent messengers to Dauid forthwith/ sayeng: whose is the lande? and he sayde therto: make a bonde wyth me/ and se/ my hand is with the/ to bryng all Israel vnto the. And Dauid answered well sayde/ I wyll make a bonde wyth the. But one thyng I requere of the/ that thou se not my face/ except thou fyrst bryng Michol Sauls daughter/ when thou comest to se me.

And Dauid sent messengers to Jsboseth Sauls sonne saying: delyuer me my wyfe Michol which I maryed wyth an hundred foreskynnes of the Philistines. And Jsboseth sent and toke her frō her husbande Phaltiel the sonne of Lais. And her husband went with her/ and cam weyng behinde her/ tyll they cā to Bahurim. Then sayde Abner vnto him go and returne. And he returned. And Abner had comunycacion with the elders of Israel saying: ye haue long gone about that Dauid shulde be kyng ouer you. Now then do it: for the Lorde hath sayde of Dauid/ by the hand of my seruaūt Dauid/ I will saue my people Israel/ out of the handes of the Philistines/ and out of the hand of al their enemyes. And like wordes had he with Beniamin/ & then went to tell in the eares of Dauid in Hebron all that Israel was content with & the whole house of Beniamin. And when Abner was come to Dauid to Hebron and twentye men with hym Dauid made him and the mē that were with him a feest. Then Abner sayde vnto Dauid: I will vp and go gather all Israel vnto my Lorde the kyng/ that they maye make an appoyntment wyth the/ that thou mayst be kyng ouer all that thyne hart desyreth. And so Dauid lett Abner depart/ and he went in peace. D

And se/ the seruauntes of Dauid & Joab came from chasyng robbers and brought a great pray with them. But Abner was not with Dauid in Hebron: for he had sent hym awaye to depart in peace. Wher Joab and all the host that was with him were come/ men tolde Joab saying: Abner the sonne of Ner came to the kyng/ & he hath sent hym awaye that he is gone in peace. Then Joab went to the kyng & sayde: what hast thou done? Se/ Abner came vnto ꝑ/ why hast thou sent hym awaye/ that he shulde skape quyte? Thou myghtest know Abner the sonne of Ner/ that he cā to flater wyth the/ and to know thy cōuersacyō and behauoure/ and to know all ꝑ thou doest. And when Joab was come out

from

from ꝑ kynge / he ſent meſſengers after Abner / which brought him agayne frō the well of Sirah vnwetyng to Dauid. And whē Abner was come agayne to Hebron / Joab toke him a ſyde in the gate / to ſpeake wyth hym gilefully / & there ſmote hym vnder the ſhort rybbes ꝑ he dyed / for the bloud of Aſahel his F brother. And when it afterwarde came to Dauids eare, he ſayde: I & my kyngdom are giltleſſe before the Lorde for euer / cōcerning the bloude of Abner the ſonne of Ner. Yt fall therfore on ꝑ heed of Joab & on al his fathers houſe: ꝑ the houſe of Joab be neuer without one or other ꝑ hath runnyng iſſues or wout lepers & goers on crouches / & that fall on ꝑ ſwerde and that lacke bred. And the cauſe why Joab & Abiſai ſlue Abner was / ꝑ Abner had ſlayne their brother Aſahel at Gabaō in battell. And Dauid ſayde to Joab & to all the people ꝑ were wyth him / rent youre clothes & * put on ſacke cloth & mourne before Abner. And kyng Dauid hym ſelfe folowed the bere. And whē they had buryed Abner in Hebron, the kyng lyfte vp his voyce and wepte ouer the ſepulchre of Abner, and ſo did all ꝑ people. And the kynge lamented ouer Abner and ſayde: Abner died not as a wretche dieth. Thy handes were not manacled nor thy feete brought into gyues: but as men falle before wycked children / ſo felleſt thou. And all the people wept yet moare ouer him.

* The puttyng on ſack cloth was a ſygne of great ſaonesse was alſo the rentyng of there clothes. Jonas.iij.b. and 3o.Eſa.xxij.b.

G And when all the people cā to eate meate with Dauid, whyle it was yet daye / Dauid ſware ſaying: ſo do God to me and ſo therto / yf I taſt bred or ought elles / tyll the ſonne be downe. And the people wiſt it, and it pleaſed them, as well as all other good thynges which the kyng did in the ſight of the people. And all the people and all Iſrael therto vnderſtode that daye how ꝑ it was not ꝑ kinges mynde / to ſlee Abner the ſonne of Ner. And ꝑ kyng ſayde vnto hys ſeruauntes: know ye not, how that there is a Lorde & that a great fallen thys daye in Iſrael? And I am thys daye tender, though I be anoynted kynge.

* Or to kepe And theſe men the ſonnes of Saruiah be * to good for me to rule? But the Lorde rewarde ꝑ doer of euell accordyng to his wickedneſſe.

¶ Baanah & Rechab ſley Iſboſeth the ſonne of Saul.

¶ The.iij. Chapter.

When Sauls ſonne heard that Abner was deed in Hebron, hys handes faynted & all Iſrael was troubled. Now this Sauls ſonne had two men that were become captaynes ouer the ſoudiars / the one called Baanah & ꝑ other Rechab / the ſonnes of Remon a Berothite / and of the chyldren of Beniamin: for Beroth was reken̄ed to pertayne to Beniamin. And theſe Berothites fled to Gethaim and ſoiourned there vntil the ſame tyme. And Jonathas Sauls ſonne had a ſonne that was lame on his feete: fyue yere olde was he whē the tydynges cam of Saul & Jonathas out of Jeſrahel. And his nource toke him vp and fled awaye. And as ſhe made haſt to flee and was amazed / ꝑ childe fell & becam halt & was called Miphiboſeth. And theſe ſonnes of Remon the Berothite, Rechab and Baanah went / & cam in the heat of the daye to ꝑ houſe of Iſboſeth / as he ſlept on a bed at none. And behalde they cam into the houſe as though they wold haue bought wheate, & ſmote hym vnder the ſhort rybbes and fled. For they cam into the houſe as he ſlept on his bed in his reſtyng chamber / and ſmote him and ſlue hym and beheded hym and toke hys heed & gat thē awaye thorow the wylde feldes all nyght. And they brought the heed of Iſboſeth vnto Dauid / to Hebron and ſayde to the kyng: behold there the heed of Iſboſeth Sauls ſonne thine enemye / which ſought thy ſoule. But the Lorde hath auenged my Lorde the kynge this daye / of Saul and of his ſeede.

* Leſt they ſhuld haue bē knowē.

And Dauid anſwered Rechab and Baanah hys brother / the ſonnes of Remon the B Berothite and ſayde vnto thē: * as ſurely as 1.Re.xxix.b. the Lorde lyueth wyche hath delyuered my 9.Reg.iij.a. ſoule out of al aduerſites: him* that tolde me how that Saul was deed, thynkyng to haue brought me good tydynges / I caught & ſlew in Siceleg to geue him a rewarde for his tydinges bringing. And how moch more ought I ſo to deale with wicked men ꝑ haue ſlayne a ryghteouſe perſon in his awne houſe vpō his bed. Now therfore thynke ye that I wyll not require his bloud of youre handes & take you from the erth? And Dauid commaunded his young men / and they ſlue them and cut of theire handes and their fete & hanged thē vp by the pole in Hebron. And they toke the heed of Iſboſeth and buryed it in the ſepulchre of Abner in Hebron.

¶ Dauid is yet a ſyne annoynted kyng: and taketh the Arche from Sion. He caſteth oute the blynde and the lame. He marieth mo wyues and getteth mo chyldren. He ſtriketh the Philiſtines.

¶ The.v. Chapter.

Then cam all the trybes of Iſrael I to Dauid to Hebrō and ſayde: ſe / we 1.Para.xi.a. are thy bones and thy fleſhe. And therto in tyme paſt when Saul was kyng ouer vs / thou leddeſt Iſrael in and oute. And the Lorde hath ſayd to the: thou ſhalt fede my people Iſrael / and thou ſhalt be a captayne ouer Iſrael. And ſo all the elders of Iſrael came to the king to Hebron. And kyng Dauid made a couenaunt wyth them in Hebron before the Lorde. And they annoynted Dauid kyng ouer Iſrael.

Dauid

Dauid was thyrtye yere olde when he begā to raygne/and he raygned fourtye yere. In Hebron he raygned ouer Juda seuen yere & syxe monethes. And in Jerusalē he raygned thirtie & thre yeres ouer all Israel & Juda.

Then went the kyng and hys men to Jerusalem/vnto the Jebusites the enhabiters
23 of the land. And they sayd vnto Dauid: except thou take awaye the blynde & the lame thou shalt not come in hyther/meanyng therby ꝑ Dauid shuld not haue come in thyther. Neuertheles Dauid toke the holde of Sion/ whych is in the cyte of Dauid. Then sayde Dauid the same daye. Whosoeuer wynneth the walles and the lame and the blynd hated of Dauids soule*. Wherfore the blynd & the lame shal not come into the house. And Dauid dwelt in the towre and called it the citie of Dauid. And Dauid bylt round about it frō Mello vnwarde. And Dauid waxed great and the Lorde God of hostes was with him. And Hiram kyng of Tire sent messengers to Dauid with Cedar trees and carpenters & Masons to bylde Dauid an house Wherby
¶ Dauid perceaued that the Lorde had stablished him kynge ouer Israel and had exalted his kingdō for his people Israels sake. And Dauid toke him mo concubynes and wyues out of Jerusalem/after he was come from Hebron, and mo sonnes and daughters were yet borne to Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua/Sobab/Nathan/Salamō Jebahar, Elisua Nepheg/Japhia/ Eliasama Eliada/and Eliphalet.

But when the Philistines heard that they had anoynted Dauid kyng ouer Israel/they cā all vp to seke Dauid. And as sone as Dauid heard of it/he gat him to an holde. And ꝑ Philistines cam and layd them a long in the valeye of Raphaim. And Dauid asked of the Lord saying: shall I go to the Philistines? & wilt thou deliuer them into my handes? And
D the Lord sayde vnto Dauid: go for I wyll deliuer the Philistines into thy handes. And Dauid cam to* Baal Pharazim & smote thē there & said: the Lord hath deuided myne enemyes a sonder before me/as a man wold deuide water. And therfore he called ꝑ name of the sayd place/Baal Pharazim. And there they left their Images and Dauid & his men toke them vp. And the Philistines cam yet agayne & layd them in the valeye Raphaim. And Dauid asked the Lord, & he sayd go not But compasse them on the backsyde & come vpō them frō the Peretrees. And when thou heareſt the noyse of a thing going in the toppes of the Peretrees/then moue. For then the Lord is gone out before the/to smyte ꝑ host of the Philistines. And Dauid did as ꝑ Lord commaunded him and smote the Philistines from Gabaah to Gezer.

¶ The arcke is brought forth of the house of Abinadab. Ozah is stryckē & dyeth because he touched the arcke. The arcke is brought into the house of Obed Edom & frō thence in to Jerusalem. Dauid daunceth before it & is therfore despysed of hys wyfe Michol.

¶ The.vi. Chapter.

After that, Dauid chose out all the
¶ chefe young men in Israel to the

soume of thyrtye thousand, & arose & went & all the folke that were
with him of the mē of Juda, to fett awaye ꝑ Arck of God vpon which is called the name of the Lord of hostes that dwellyth betwene ꝑ cherubyns. And they put the Arck of God vpō a new cart and brought it out of the house of Abinadab ꝑ dwelt at Gabaah. And Ozah and Ahio the sonnes of Abinadab drawe the new carte. And when they brought it out of ꝑ house of Abinadab that dwelt at Gabaah with the Arck of God, Ahio went before the arck. And Dauid and all the house of Israel playde before the Lorde wyth all maner instrumentes of fyne woode/ w harpes, psalteries timberelles sedyles and cymbals.

And when they cā to Nachons threshyng
23 floure, Ozah put his hand to the arck of God and held it for the oxen stōbled. And the Lord was wrath wyth Ozah and God smote hym in the same place for his fault/and there he dyed by the arcke of God. And Dauid was displeased because the Lord had rent Ozah. And the name of the place was called Perez Ozah vntil this daye. And Dauid was then afraied of the Lord and sayde: how shuld the Arck of the Lord come to my house? And so Dauid wolde not bryng the Arck of the Lord with him into the citie of Dauid. But caried it into the house of Obed Edom a Gethite. And the Arcke of the Lorde contynued in the house of Obed Edom the Gethite/thre monethes and the Lord blessed Obed Edom and all hys housholde. And when it was tolde kynge Dauid how that the Lord had blessed the house of Obed Edom and all ꝑ pertayned vnto him, because of the Arck of God, he wēt ¶
and brought the Arck of God from the house of Obed Edom vnto the cyte of Dauid with gladnes. And euer whē they ꝑ bare ꝑ Arcke of the Lorde had gone syxe paces he offered an ore and a fatt shepe. And Dauid daunced before the Lord with all his myght in a lynē Ephod gyrde vnto him. And Dauid and all the house of Israel brought the arcke of the Lorde with showtyng and trōpet blowyng.

And as the arcke of the Lorde cam into ꝑ cite of Dauid Michol Sauls daughter looked thorow a wyndow and saw kyng Dauid spryng & daunce before the Lord, & therfore dyspysed hym in her hert. And when they had brought

Vnder stande, Saul be chefe captayne: as it is read. 1. Paralip. xi. a. b.

Some reade. to the playne of Pherazim.

brought in the Arcke of the Lord/and had set it euen in hys place / euen in the tabernacle that Dauid had prepared for it: Dauid offered burntofferynges and peaceofferynges before the Lorde, and as sone as Dauid had made an ende of offeryng burntofferynges and peaceofferynges he blessed the people in the name of ỹ Lord of Hostes/& gaue amõge all the folke / euen amonge the hole multitude of Israel, as well to the wemen as men euerye one a Cake of breed & a pece of flesshe and a flacket of wyne. And so the people departed euery man to his house.

Then Dauid returned to salute his housholde. And Michol the daughter of Saul came out against him and sayd: Oh how glorious was the kyng of Israel to daye, which stripte him self to daye before the eyes of the maydens of his seruauntes/as a lyght brayned felow is wont to stripe him self. But Dauid sayd againe to Michol/I wil make sporte before the Lord which chose me before thy father & before all his kynne / cõmaundyng me to be ruler ouer al his people Israel. And I wilbe yet more vyle then so/& wilbe meke in myne awne syght: and shall for all that of ỹ very same maydeseruauntes wiych thou speakest of, be had in honoure. But the sayd Michol daughter to Saul had no childe vnto the daye of her deeth.

¶ Dauid of a good entent/entendyng to bylde an house vnto the Lorde/is forbydden of God. He prayeth that the promeses of God maye be fulfylled.

¶ The.vij. Chapter.

AND in processe as the kyng dwelt in his house after that the Lorde had geuen him rest rounde about from all his enemyes / he sayd vnto Nathan the prophet: behold, I dwell in an house of Cedar trees/but the Arck of God dwelleth in the myddes of *curtaynes. Then sayd Nathan vnto the kyng: go and do all that is in thyne hert for the Lord is wyth the.

* That is / of clothes & hangynges that were set vp at the makyng of the tabernacle. Exod. xxvi. a.

But that same nyght the woord of ỹ Lord came vnto Nathã saying: go and tell my seruaũt Dauid thus sayth the Lord: shalt thou go bylde me an house to dwelle in? For I haue not dwelt in any house sence the tyme I brought the children of Israel out of Egipt/ vnto thys daye: but haue walked in a tent & in a tabernacle. In any waye where I went amonge all ỹ children of Israel, spake I one worde with any of the tribes of Israel which I cõmaũded to fede my people Israel saying: why bylde ye not me an house of Cedar tree?

Now therfore so saye vnto my seruaunt Dauid/thus sayth the Lorde of Hostes I toke ỹ out of a sheperdes cote from folowyng sheepe to be a ruler ouer my people Israel. And I was with the in all that thou wentest to/and haue destroyed all thyne enemyes out of thy syght/and haue made the a great name/like vnto the name of the great men of the worlde And I wyll appoynt a place for my people Israel/and wyll plant it and they shall continew in one place and shall moue no moare/ nether shall wycked people trouble thẽ any more as they did at the beginnyng/and sence the tyme I commaunded Iudges to be ouer my people Israel, & I wyll geue the rest frõ all thyne enemyes. And the Lorde telleth the that he wyll bylde the an houshold.

And when thy dayes be fulfilled and thou laye to* rest wyth thy fathers then I will set vp thy seede after ỹ which shall proceade out of thy bodye / & wyll stablysshe his kyngdome. And he shall bylde an house for my name & I wyll stablysshe the seate of his kyngdom for euer: I wylbe his father & he shalbe my sonne: in so moche ỹ yf he synne / I wyll but rebuke him wyth soche a rodde as nẽ be rebuked wi and with soche plages as ỹ chyldren of men be plaged with. But my mercye will I not take awaye from him/as I toke it from Saul / whom I put downe before the. And thyne house and thy kingdome shall endure without ende after ỹ / & thy seate shalbe stablysshed for euer. And when Nathan had tolde Dauid all these woordes and all this vision. Then wẽt kyng Dauid & sate him downe before the Lorde and sayde: what am I Lord Iehouah/and what is my kynne / that thou shuldest haue brought me thys farre forth? And is this a small thyng in thy syght Lorde Iehouah, but ỹ thou shuldest speake also of thy seruaũts house for a great while to come? is this a lawe amõg mẽ Lord Iehouah? And what can Dauid saye moare vnto the/ seeing *thou knowest thy seruaunt Lord Iehouah? Cuẽ for thy woordes sake & according to thine awne hert hast thou done all these great thyngs to make thẽ knowẽ vnto thy seruaũt.

* That is/thou cast thy seruaunt away, & other. b Hert for wyll as in the Actes. iij. & xxj. a

Wherfore thou art great O Lorde God & there is none like ỹ, nether is there any God saue thou according to all ỹ we haue heard with oure eares. And what one people in the erth is like thy people Israel which God wẽt & deliuered to be his people/& to make him a name/ & to shewe thẽ great & terrible thyngs in ỹ erthe/before thy people which thou redemedst to the out of Egipt cuẽ* frõ ỹ people & frõ their Gods. And thou hast ordeyned thy people Israel to be thy people for euer. And thou Lord art their God. And now Lord God ỹ thing thou hast sayd of thy seruaũt & of his house make it good for euer & do as thou hast sayde. And let thy name be great for euer/ that men maye saye/ ỹ Lord of Hostes is the God of Israel: and let the house of thy seruaunt Dauid be stablysshed before the.

* Or: from the people wyth their Idols.

For thou

for thou Lorde of Hostes God of Israel hast tolde in the eare of thy seruaunt saying: I wyll bylde the an house. And therfore hath thy seruaũt found in his harte to praye thys prayer vnto ỹ. And now Lord Iehouah thou art the God / and thy woordes muste be true: for thou hast tolde thys goodnesse vnto thy seruaunt. And now go to and blesse the housholde of thy seruaunt / that it maye contynewe for euer before the. For thou Lord Iehouah hast sayde ỹ of thy blessyng the house of thy seruaunt shalbe blessed for euer.

¶ Dauid ouercometh the Philistines and maketh them to become tributaries. He ordeyneth & appoynteth hys officers.

The.viij.Chapter.

AFter that / Dauid bette the Philistines and subdued them and toke the bridell of bondage out of their handes. And he bette ỹ Moabites and a measured them wyth a lyne b makyng them lye a long on the erth & then meating the length of two lynes to slay / & the length of one lyne to saue a lyne. And so became the Moabites Dauids seruauntes & payd tribute. Dauid smote also Adadezer the sonne of Rehob kynge of Zobah as he wẽt to make the ende of his coostes at the ryuer Euphrates. And Dauid toke a thousand and seuen hundred horsemen of hys, and twentye thousand foote men and destroyed all his charettes reseruyng one hundred of them. Then came the Syrians of Damascon to succourre Adadezer kyng of Zobah. And Dauid slue of thẽ two and twentye thousand men & put soudyours in Syra Damascon. And the Syriẽs became seruauntes to Dauid payẽg tribute And thus the Lorde saued Dauid in all that he wẽt to. And Dauid toke ỹ shildes of gold ỹ were vpõ ỹ seruaũtes of Adadezer & brought thẽ to Ierusalẽ. And therto out of Betah and Berathai cyties of Adadezer he brought exceedyng great aboundance of brasse.

a. To measure wyth a lyne sygnifieth / after the maner of a prouerbe / to bring to perfect subiectiõ as it is sayde. 4. Reg. xiij. c.

b. makyng the lyne. that is / declaryng the olde to the grounde.

c. The meatyng of ij. lynes to slay signifyeth the kyllyng of ij. partes of the. And of one to saue a lyne / signifyeth that Dauid left but one parte of them lyuyng / whiche shulde paye hym tribute. They be maners of speakyng of the Hebrues.

¶ When Thoi kyng of Hemath had heard how Dauid had discomforted all the hoste of Adadezer / he sent Joram his sonne vnto kyng Dauid to salute him with peace and to blesse him because he had fought against Adadezer and beaten hym: for Thoi kept warre wyth Adadezer / whych sonne brought vesselles of syluer / golde & of brasse wyth him. And them also kyng Dauid dyd dedicat vnto the Lorde with the syluer and golde that he consecrated of all nacions whych he subdued: of the Syriens / the Moabites / the chyldren of Ammon / the Philistines / the Amalekites / and of the spoyle of Adadezer sonne of Rehob kyng of Zobah. And Dauid made him a name after he returned from the slaughter of the Syriens in ỹ valeye of Salt where he slew. xviij. thousand men. And he put kepers in Edom / euẽ thorow out all Edom put he soudyoures and all Edom becam hys seruauntes. And ỹ Lorde kept Dauid whatsoeuer he toke in hand. And Dauid raygned ouer all Israel and executed ryght and Justice vnto all hys people. And * Joab ỹ sonne of Saruiah was ouer the host / and Iehosaphat the sonne of Ahilud was * recorder. And Sadoch ỹ sonne of Ahitob and Ahimelech the sonne of Abiathar were the preastes, and Saraiah was ỹ Scrybe. And Banaiah ỹ sonne of Iehoiada was ouer the Cerethites and the Phelethites and Dauids sonnes were chefe rulares.

ij. Reg. xx. b.

* Some reade / Cronacker. Some / Chaunceler. The Hebrue woorde doth properly signifye a monysher & putter in remembrance one that had in kepyng / the thynges that were done and that were to do / & as it were the keper of a boke.

¶ Dauid restoreth all the fyldes of Saul vnto Miphiboseth the sonne of Jonathas.

The.ix.Chapter.

THen sayd Dauid: is there yet any man left of the house of Saul / ỹ I maye shewe hym mercye for Jonathas sake? And there was of the household of Saul a seruaunt named Zibah which was called vnto Dauid. And the kyng sayd vnto hym: art thou Zibah. And he sayde: thy seruaunt is the man. Then sayd the kyng remayneth ther yet any man of the kynred of Saul / whom I maye shewe the mercye of God vpon? And Zibah sayd vnto the kynge: Jonathas hath yet a sonne which is lame on both feete. And the kyng sayd vnto him. where is he? And Zibah sayd vnto the kynge: behold he is in the house of Machir: the sonne of Amiel in Lodaber. Then kyng Dauid sent & fett him out of ỹ house of Machir the sonne of Amiel / out of Lodaber Now whẽ Miphiboseth the sonne of Jonathas the sonne of Saul was come vnto Dauid / he bowed hym selfe and fell on his face. Then sayd Dauid: Miphiboseth? And he answered. Behold thy seruaũt. And Dauid said: feare not, for I wil surely shewe the kindnesse for Jonathas sake and will restore the all ỹ feldes of Saul thy father / and thou shalt eate meate on myne awne table all waye. And the other bowed him selfe and sayd: what is thy seruaunt that thou shuldest voucheſafe to loke vpon soche a deed dogg as I am.

Then the kynge called vnto Zibah Sauls young mã saying vnto hym: I geue vnto thy masters sonne all that pertayned to Saul & to all hys kynne. Se therfore that thou and thy sonnes and thy seruauntes tyll the lande for him, and bring in / that thy masters sonne maye haue fode to eate. For Miphiboseth thy masters sonne shall eate meate all waye vpon my table. For thys Zibah had fiftene sonnes and twentye seruauntes. Then sayd Zibah vnto ỹ kynge: all that my Lorde hathe sayde

sayde vnto his seruaunt / thy seruaunt shall do. For (sayd the kynge) Miphiboseth must eate vpon my table, as one of ỹ kynges sonnes. Thys Miphiboseth had a sonne ỹ was younge named Micha and all that dwelled in the house of Siba wer seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem for he ate euer at the kynges table / and was therto hault on bothe legges.

¶ The messengers of Dauid are spitefully & vyllanously entreated of the kyng of Moab: wherby thyng Dauid auengeth.

¶ The.x. Chapter.

3 It happened after this that ỹ kyng of ỹ childrē of Ammon died / & Hanō his sonne raygned in his steade. Then said Dauid: I wil shew kyndnesse vnto Hanon ỹ sonne of Nahas, as hys father shewed kyndnesse vnto me. And ther vpō Dauid sent to cōfort hym by the hand of his seruaūtes ouer ỹ deeth of his father. Now when Dauids seruauntes were come in to ỹ land of the chyldren of Ammon / the Lordes of the chyldren of Ammon sayd vnto Hanon their Lord: thynkest thou that Dauid dothe honoure thy father, because he hathe sent to comfort the? Naye / he hath rather sent hys seruauntes vnto the / to searche the cytie and to spye it out euen to ouerthrow it.

Wherfore Hanon toke Dauids seruauntes and shaued of ỹ one halfe of euery mannes berd & cut of their garmētes euen in the myddle euē harde by ỹ buttockes of thē and sent thē awaye. When it was tolde Dauid he sent against thē, for they were mē exceedingly ashamed: & sayd: tarye at Jericho vntill your berdes be growē, & then returne. And when B ỹ childrē of Ammon saw ỹ they stanche vnto Dauid they sent & hired ỹ sōnes of Beth rehob & of ỹ Syriēs of Zobah .xx. thousand fote mē & of king Maacah a thousand mē, & of Istob twelue thousand mē. And whē Dauid hearde of it he sent Joab & all ỹ host of strong men. And ỹ childrē of Ammon came out & waged battell before the gate & the Siriens of Zobah, of Rehob / Istob and Maacah were by them selues in the feldes.

When Joab saw that the front of the battell was before and after / he chose of all the best of Israel & put thē in araye against the Siriens. And ỹ rest of ỹ people he deliuered into ỹ hand of Abisai his brother which put thē in araye against ỹ childrē of Ammō. And C he sayd: yf ỹ Syriēs ouercome me, then succourre me. But yf ỹ chyldren of Ammon be to good for ỹ, I will come & succourre ỹ, quyte ỹ like a mā, & let vs fyght lustely for oure people & for ỹ cities of oure God. And ỹ Lord do what semyth best in his eyes. And forthwyth Joab proceded & ỹ people ỹ was wt him in to battell against ỹ Syriēs / which fled before him. And whē ỹ childrē of Ammon saw ỹ the Siriens were fled / then fled they also before Abisai / & entred into ỹ citie. And so Joab returned frō ỹ childrē of Ammon & came to Jerusalē. And whē ỹ Siriens saw ỹ they were put to ỹ worse before Israel / they gathered thē to gether. And Hadadezer sent & brought out ỹ Syriēs ỹ were beyōde ỹ ryuer. And ỹ host of them came / and Sobah the captayne of the host of Hadadezer before them.

And when it was shewed Dauid / he gathered all Israel and passed ouer Jordan and D cam to Helam: where the Syrians put them selues in araye against Dauid and fought wyth hym: how be it the Syriens fled before Israel. And Dauid destroyed seuen hundred charettes of thē and fourtye thousand horsemen / and smote Sobah the captayne of hys host / that he there dyed. And when all the kynges that were seruauntes to Hadadezer saw that they were put to the worse before Israel / they made peace wt thē & serued them. And so the Syriens feared to helpe the chyldren of Ammon any moare.

¶ The aduoutrye of Dauid with Bethsabe the wyfe of Urias. Urias is gylefully slayne. After that Dauid taketh Bethsabe to wyfe.

¶ The.xi. Chapter.

1. Parali.xx.a

And it came to passe in ỹ beginning of a new yere in ỹ tymes whē kynges are wōt to go forth to battell / that Dauid sent Joab & his seruaūtes with hym & all Israel. And they destroyed the childrē of Ammō, & besieged Rabah. But Dauid taryed styll at Jerusalē. And it chaunced in an euentyng ỹ Dauid arose frō his cowche & walked vpō the rouffe of ỹ kynges palace / & frō the rouffe saw a very bewtyfull woman washyng her selfe. And he sent to enquyre what womā it shuld be. And it was answered agayne / ỹ she was Bethsabe ỹ daughter of Eliam & wife to Urias ỹ Hethite. And Dauid sent messengers & fett her and she came vnto him and he laye wt her. And she was streyght waye purified frō her vnclēnesse, & returned vnto her house. And when the woman had perceaued that she had conceaued / she sent & tolde Dauid / and sayde: I am wyth chyld.

That is / her flowres or monethes diseace ceassed ỹ which is a token that wemen haue cōceaued.

Then

WHen Dauid sent to Joab to sende vnto hym Vrias the hethite. And Joab sent Vrias to Dauid. And whē Vrias was come vnto hym he demaunded how Joab dyd / and how the people fared / and how the warre prospered. And Dauid said moze ouer to Vrias: go downe to thyne house and washe thy fete. And Vrias departed out of the kynges palace / & there folowed hym a seruyce frō the kynges table. But Vrias slept at the doze of the kynges palace with all ꝑ seruaūtes of his Lozd / and went not downe to his house.

Then they tolde Dauid saying: Vrias descēdid not into his house. Then sayd Dauid vnto Vrias: Seyng that thou art come frō toz-neying / why dooste thou not go downe vnto thyne house? And Vrias sayd vnto Dauid: ꝑ arcke and Israel & Juda dwell in pauylyōs: and my Lozde Joab and the seruauntes of my Lozde lye in tentes vpon the flatt erthe: & shuld I then go into myne house / to eate and
ꝑ. Reg. xiij. to drynke & to lye with my wife? * By thy life and as sure as thy soule lyueth I will not do that thyng. Then sayd Dauid vnto Vrias:
Judic. xix. *tarye here this daye also / & to mozow I will lett the depart. And so Vrias abode in Jerusalem that daye and on the mozow. And Dauid called hym / and he ate & dranke befoze him / and he made hym droncke. And at euen he went out to lye on his couche with the seruauntes of the Lozde / and went not downe to hys house. Wherfoze on ꝑ mozow Dauid wrote a letter to Joab and sent it by Vrias. And he wrote in the letter saying: put Vrias in the fozefront of ꝑ battell where it is moost strong / and come back from him that he may be smytten to deeth. And as Joab besieged ꝑ citie he assigned Vrias vnto a place where he wist that strong men were. And the men of ꝑ citie cam out & fought wyth Joab. And there were certen ouer throwen of the people and of the seruauntes of Dauid, and Vrias the hethite dyed also.

Then Joab sent and tolde Dauid all the processe of the warre and charged the messengers saying: when thou hast made an ende of tellyng the storye of the warre vnto the kyng yf he begynne to fume and saye vnto the: wherfoze approched ye so nye vnto the citie to fyght? wyst ye not that men wolde hourle
D and shote from the walles? who smote Abimelech sonne of * Jerobeseth? did not a wo-
* That is Gedeon / otherwise called Jerobaal. man cast a pece of a mylstone vpon hym frō of the walls that he dyed in Thebes? why then went ye nye the walles? then saye thou: thy seruaunt Vrias the hethite is deed also.

And the messengers went and came & shewed Dauid all that Joab had sent hym with / and said vnto Dauid: ꝑ men preuayle agaīst vs, and cam out vnto vs vnto the felde / & we stacke vnto them, euen vnto the enteryng of the gate. And the shothers shotte from the walles / and some of the seruaūtes of ꝑ kyng be deed. And thy seruaunt Vrias the hethite is deed also. Then sayd Dauid vnto the messenger / thus wyle saye vnto Joab / let not ꝑ thyng trouble the. For the swerde deuoureth one as well as another: make thy battell moze stroge agaynst the citie and destroye it / and se that thou courage Joab. And when ꝑ wyfe of Vrias heard that her husband was deed, she mourned for hym / & as sone as the mournyng was ended / Dauid sent and fett her to his house / and she was his wife & bare him a sonne. But the deade that Dauid had comitted / displeased the Lozde.

¶ Dauid is reproued for the slaughter of Vrias / & then repenteth. The chylde conceaued in aduoutrye dyeth. After it / is Salomon borne.

¶ The xij. Chapter.

ANd ꝑ Lozde sent Nathan vnto Dauid. And he cam vnto hym and sayd vnto hym: there were two men in one citie / a ryche and a pooze. And the ryche had exceedyng great aboundaunce of shepe and oxē. But the pooze had nothyng saue one lytle lambe whych he bought & norysshed vp. And it grew vp with hym and hys childzen, and did eate of his awne meate and dranke of his awne cuppe / & slept in his bosome / & was as dere vnto hym as his daughter. And there cam a straūger vnto the ryche man. And he couldе not fynde in hys heart to take of his awne shepe noz of hys beestes to dresse for ꝑ straunger ꝑ was come vnto hym. But toke the poozes mānes lambe & dressed it for the mā that was come to hym. And Dauid was exceedyng wroth wt the man, and sayd to Nathan: as surely as ꝑ Lozde lyueth ꝑ felow ꝑ hathe done this thyng. * is ꝑ chylde of deeth and shall restoze the lambe foure folde / because he dyd thys thyng and because he had no pytye. Then Nathan sayd to Dauid: thou art the man. Thys sayth the Lozde God of Israel: I annoynted the kynge ouer Israel & rydde the out of the handes of Saul. And I gaue ꝑ thy maysters house and thy masters wyues into thy bosome, & gaue the the house of Israel and of Juda and wolde yf that had bene to lytle haue geuen the twyse so moche moare. Wherfoze hast thou despysed the cōmaundement of the Lozde, to do wickednesse in his syght? thou hast slayne Vrias ꝑ hethite wyth the swerde and hast taken his wyfe to thy wyfe / & hast slayne hym wyth the swerde of the childzen of Ammon.

* That is: to wozthye to dye

Now therfoze the swerde shall neuer de-
¶ part from thyne house / because (sayth the Lozde) thou hast despysed me and taken the wyfe of Vrias the hethite, to be thy wyfe.

Thus

Thus sayth the Lorde: beholde I wyll stere vp euell agaynst ye euen of thyne awne house & will take thy wiues before thine eyes, and geue them vnto thy neyboure / whych shall * That is in lyght dayes / openlye. slepe with the* in the syght of the sonne. And thou dedest it secretly yet will I do this thing before all Israel and in the open sonne lyght.

Then sayd Dauid vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayd agayne to Dauid: the Lorde hath put awaye thy synne / thou shalt not dye. How be it because in doyng this deade thou hast geuen ye enemyes of the Lord a cause to rayle / ye child ye is borne the shall dye surelye. And Nathan departed vnto his house. And ye Lorde stroke ye childe that Vrias wife bare Dauid & it sickened. And Dauid besought God for ye boye & fasted & went & laye all nyght vpō the erthe. And the elders of his house arose and wēt to him to take him vp frō the erth. But he wold not / neither yet eate meat with them.

And it hapened the seuenth daye that the childe dyed. But ye seruaūtes of Dauid durst not tell him that the child was deed. For they sayd: se / while the chylde was yet alyue / we spake vnto him / and he wolde no herkē vnto oure voyce. How moche moare then wyll he vexe him self ye we tell hym that the chyld is deed? But Dauid sawe his seruauntes whysperyng and therby perceaued that the chyld was deed / and sayd vnto his seruauntes: is ye child deed. And they sayd ye. Then Dauid arose from the erth and washed & anoynted him self and chaunged hys apparell / & went into the house of the Lorde & prayed / & after cam to hys awne house & bade ye they shulde set meat before hym / and he dyd eate. Then sayd hys seruauntes vnto hym: what is thys that thou hast done? Thou fastedest & wepest for thy childe while it was a liue / and as sone as it was deed thou dyddest ryse vp and dyddest eate meate. And he answered: whyle the child was a lyue / I fasted and wepte. For I this thought: who cā tell whether God will haue mercye on me that the child maye liue. But now seyng it is deed / wherfore shuld I fast? can I bryng hym agayne any moare? I shall go to him: but he shall not come agayne to me. And Dauid comforted Bethsabe hys wyfe / & wēt in vnto her & laye with her / & she bare a sonne whose name was called * Salomon / & the Lorde loued him. And he sent by the hand of Nathan the prophete and called his name * Ieddiah, of the Lordes behalfe.

* Hebr. Salomoh.

* That is beloued of ye Lord.

And as Joab fought agaynst Rabab the citie of the chyldren of Ammon he toke the kynges Toure / and sent messengers to Dauid saying: I haue made assawt to Rabah / and also haue taken* the castell from whēce they had their water. Now therfore gather

* Which was ye chefe defence of the cyte.

the rest of the people to gether / & come & besege ye citie & take it: lest yt I take it / ye victorye be ascribed to me. And Dauid gathered all the people to gether / & wēt to Rabah and assawted it & gatt it.* And he toke ye kynges 1. Paralyp. 20. croune frō of his heed whych waied an hundred waight of golde / & was sett w precious stones. And Dauid ware it on his heed. And he brought out the spoyle of the citie in exceadyng great aboundance. And he brought out ye people that was therin & sawed thē & drew harowes of yron vpon thē / and shred some of them with shredyng knyues of yron / & thrust some into fornaces. And so he serued all the cities of the chyldrē of Ammō. And then Dauid & all the people returned vnto Jerusalē.

¶ Amnon Dauids sonne defyleth his syster Thamar. Absalom therfore kylleth Amnon and after fleyth a waye for feare of hys father.

¶ The .xiij. Chapter.

And it chaunced that Absalom Dauids sonne had a fayre syster named Thamar / whō afterwarde Amnon a nother sonne of Dauid loued. And this Amnō was so vexed ye he fell sycke for ye loue of his syster Thamar: for it thoughe hym harde to come by hys purpose of her / seyng she was yet a virgyn. But Amnō had a cōpanyan called Jonadab ye sonne of Samah the brother of Dauid: whych Jonadab was a very wyse man. And he sayd vnto hym how commeth it that thou beyng the kynges sonne art thus consumed euery mornyng: mayst thou not tell it me? And Amnon answered him: I loue Thamar my brother Absalōs syster. Then sayde Jonadab vnto him: lye on thy bedde and fayne thy self sycke. And when thy father is come to se the / saye vnto him: let my syster Thamar come & geue me meate and dresse it in my syght / that I maye se it and eate it of her hande.

And Amnon laye downe & made him self sicke. And when ye kynge was come to se him Amnō sayd vnto him: let Thamar my syster come & make me a couple of frytters in my syght, ye I maye eate of her hand. And Dauid sent home to Thamar saying: go to thy brother Amnōs house & dresse hym meate. Whē Thamar came to her brother Amnōs house he laye. And she toke floure & made paste & made frytters in hys syght & did bake thē, & toke a platter & powred thē out before hym. And Amnō wolde not eate / but cōmaunded to haue out all men from him. And they wēt all out from hym. Then sayd Amnon vnto Thamar: bryng ye meate into the chambre ye I maye eate of thyne hand. And Thamar toke ye frytters which she had made & brought thē into ye chābre to Amnon her brother & set thē before hym to eate. And he toke her and

sayd vnto her: come lye wt me my syster. And
she answered hym: nay / my brother do not
1. Reg. xxij. force me / for it ought not to be so in Israel / do
not this folly. * For whyther shall I go wyth
my shame? And thou shalt be as one of the
foles in Israel. But speake vnto the kynge for
he shall not denye me vnto the.

How be it he wolde not herke vnto her voy-
Gene. xxxviij. ce but was to strōge for her & * forced her &
Leuit. xviij. a. laye wt her. And then Amnon hated her exce-
dingly: so that the hate wherwith he hated her
was greater then the loue wt which he before
Wloued her. And he sayd vnto her: vp & awaye.
Then she sayde vnto hym / thys great cruel-
nesse that thou putte st me awaye passyth the
other that thou dydest vnto me. Neuerthe-
lesse he wolde not heare her / but called hys
lad that wayted vpon him & sayd: put her out
at the dores frō me & bolt the doze after her.
And she had a kirtell of diuerse coloures vpō
her: for wt suche were the kynges daughters
were virgines appareled / made strayte vnto
thē. Then his seruaūt brought her oute at the
Edores & locked the dores after her. And Tha-
mar put asshes on her heed and rent her gaye
kyrtell that was on her and put her hand on her
heed & so went / & as she wēt cryed. Then Ab-
salom her brother sayd vnto her: hath Amnō
thy brother bene with the? Now then be still
my syster: for he is thy brother. And let not
this thyng greue thine hert. And so Thamar
remayned discōforted in her brother Absalōs
house. And kyng Dauid heard of all these
thynges and was very wroth. And Absalom
sayd vnto hys brother Amnon nether good
ner badd. How be it Absalom hated Amnon
because he had forced hys syster Thamar.

And it happened two yere after that Absalō
had a shepesherynge in Baal Hazor beside the
tribe of Ephraim / & bad all the kynges sonnes
ahe cam to the kyng & sayde: behold thy
seruaūt hathe a shepesherynge / let the kynge
& his seruaūtes come wt thy seruaunte. And the
kyng sayd vnto Absalom: Oh naye my sonne
let vs not go euerye one of vs that we be not
chargeable vnto the. And Absalom laye sore
vpō him: how be it he wolde not go but bles-
sed him. Then sayd Absalom: then let my bro-
ther Amnon go wyth vs. And the kynge an-
swered what nedeth it that he go with the. But
Absalom made soche instance that he let Am-
non go with hym / & all the kynges chyldren.

Then Absalō cōmaunded his young men
saying: marke when Amnons hert is mery
with wyne & when I byd you smyte Amnon
then slill him: feare not / for it is I that bid you /
be bolde therfore & playe the lusty blondes.
F And the young men of Absalom serued Am-
non euen as Absalom cōmaunded thē. And
all the kynges sonnes arose & toke eche man
his Mule and fled. And whyle they were yet
in the waye / tidinges cam to Dauid that Ab-
salom had slayne all the kynges sonnes / so
that none was left a lyue. Then the kyng arose
and tare his garmentes and laye along on the
erth: & all his seruauntes stode by with their
clothes rēt. Then Jonadab the sonne of Sa-
mah Dauids brother answered and sayd: let
not my Lord suppose that they haue slayne
all the young men the kynges sonnes / saue
Amnon only is deed. For that hath bene euer
in Absaloms mouth sence he forced his sister
Thamar. Now therfore let not my Lorde the G
kynge take that thing so greuously to thynche
that all the kynges sonnes were deed, when
Amnon only is deed.

But Absalom fled. And the young man that
kept the watche lyfte vp hys eyes and loked
aboute. And beholde, ther cam moche people
by awaye that was behynde hys backe a
longe by an hylles syde. Then sayd Jonadab
vnto the kynge: behold, the kynges sonnes are
come / and as thy seruaunt sayd / so it is.
And as sone as he had lefte speakyng: be-
holde, the kynges sonnes came and lifte vp
their voyces and wepte. And therto the kyng
and all hys seruauntes wept excedyngly.
But Absalom escaped and went to Tholmai
the sonne of Amihud kynge of Gesur. And
the kynge mourned for hys sonne contynual-
ly. And so Absalom escaped and went to
Gesur / & was there thre yeres. And by that
tyme the kynge turned hys mynde from pur-
suyng Absalom. For he had left mournyng
for the deeth of Amnon.

¶ By the wysdome of the woman of Thekoa Absa-
lom is called the remembrer & Moyses of Absalō.
Absalom fyzeth Joabs corne. His father kysseth him.

¶ The .xiiij. Chapter.

When Joab the sonne of Zaruiah per-
ceaued that the kynges hert
was turned agayne to Absalom /
he sent to Thekoa / and fett thence
a wyse woman / and sayd vnto her: feyne thy
selfe to be a mourner / and put on mournyng
apparell. And anoynt not thy selfe wt oyle.
But be as a womā that had lōge tyme mourned
for the deeth of some bodye. And go to the kyng
and speake of this maner vnto hym. And so
Joab taught her what she shuld saye.

And when the wyfe of Thekoa was come
to speake with the kynge, she fell on her face
to the grounde & dyd obeysaūce & sayd: helpe
me O kynge. And the kynge sayd vnto her
what ayleth the? & she answered. I am a we-
dow / and myne husbande is deed. And thy
handmayde had two sonnes which fought to
gether in the feldes where was no man to go
betwene thē / & the one slewe the other. And
beholde, the whole kinred arose agaynst thy
handmayde

handmayde & sayd: deliuer vs him that smote his brother: ꝑ we maye kyll him for ꝑ *soule of his brother whome he slue for we wyll destroye ꝑ heyre also. And so they shall quenche my sparkle which is left that he shall stere vp nether name or slue vpō ꝑ erth vnto my husbande. And the kynge sayd vnto the wyfe: go home to thyne house/ and I wyll geue a charge for the. And ꝑ womā of Thekoa sayd vnto the kynge. My Lorde kynge/ the trespace be on me and on my fathers house/ and ꝑ kyng and hys seate be giltlesse. And then sayd the kynge: yf any man saye ought vnto ꝑ/ bring him to me/ & he shall no moare trouble the. Then sayd she: lett the kynge remember hys Lorde God/ that the next of the blonde gether not on heappes to gether to destroye/ & that they slaye not my sonne. And he sayd: as sure as the Lorde lyueth/ there shall not one heare of thy sonnes heed fall to the erthe.

*That is/ for the deeth.

D Then ꝑ woman sayd: let thyne handmayde speake one woorde moare vnto my Lorde ꝑ kynge & he sayd: saye on. And ꝑ woman saide wherfore then hast thou determyned on thys same maner agaynst the people of God: that the kyng shulde speake this thyng & be sauye therin/ so that the kynge shulde not fett home agayne hys banesshed. For we must nedes dye and perysh as water spylt on the grounde which cānot be geathered vp agayne & God will not take awaye ꝑ lyfe but fynde the meanes that the banysshed be not vtterly expelled frō him. And now cōcernyng that I am come to speake of this thyng vnto ꝑ king my Lorde in the presence of the people: thy hādmayde thought: suerly I will speake vnto the kynge/ paraduenture the kyng will here E the requeste of his handmayde. And the kyng shall heare his handmayde & delyuer her out of the hand of the mā ꝑ wolde haue destroyed me & my sonne also out of the enheritaunce of God. Then thyne handmayde sayd: I pray God that the woorde of my Lorde the kynge may be *immutable. For my Lorde ꝑ kynge is as an Angel of God in hearyng of good or bad: & therfore the Lorde thy God be wt the.

*Some reade/ confortable. Some. As a scripture.

Then the kyng answered and sayde vnto ꝑ woman: hide not frō me I praye the: the thing that I shall aske the. And the womā saide: let my Lord the kyng saye on. Then sayd ꝑ king Is not ꝑ *hande of Joab with the in all this matter? And the woman answered and sayd: as sure as thy soule lyueth my Lorde kynge/ it is* nether on the ryght hande nor on ꝑ leafte that my Lorde the kyng hathe spoken. For thy seruaunt Joab he bad me/ and he put all these woordes euen in the mouthe of thyne handmayde. And the turnyng of my tale a nother waye that made thy seruaunt Joab. And so I se that my Lorde is wyse euē as an

*That is/ the councell.

*That is my Lorde the kyng hathe swarued on no syde but spoken euē the verye thyng as it is. Deut. v. b.

Angell of God/ to vnderstand all thyngs that are in the erthe. Then sayd the kyng to Joab beholde, I am content to do this thyng. Go therfore fett home the ladd Absalom. And Joab fell to ꝑ groūd on his face & bowed him selfe and *blessed the kynge and sayd: now thy seruaunt knoweth that I haue founde grace in the syght of my Lorde the kynge in that he hathe fulfylled the requeste of hys seruaunt. And so Joab arose & wēt to Gesur & brought Absalom to Jerusalem. Then sayd ꝑ kynge: let hym turne to his awne house/ but se that he come not in my presence. And so Absalom went to his awne house/ but came not in the kynges presence.

*That is/ prayed the kyng as in Gene. xlvij. d

Moreouer in all Israel there was not so goodlye a mā as Absalō/ or so greatly prayesed/ frō the soole of his fote to the toppe of his heed there was no blemeshe in him. And whē he shaued his heed (for at euery yeres ende he shaued it because it was heuye on hym/ and therfore he shaued it) the heare therof waied two hundred sycles weyght of the kynges weyght. And this Absalom had thre sonnes borne him & one daughter named Thamar/ G whiche was a fayre woman to loke vpon.

When Absalom had dwelt two yere in Jerusalē without comyng into ꝑ kynges presence he sent for Joab/ to haue sent hym to the kinge. But he wolde not come to him. And he sent agayne/ & for all that he wold not come. Then he sayde vnto his seruauntes: behold/ Joab hath a parcell of lande fast by myne/ & hath barlye therin. Go and set it on fire. And Absaloms seruauntes went & sett it on fyre.

Then Joab arose & came to Absalō vnto his house & sayde vnto hym: wherfore haue thy seruaūtes burnt my felde with fyre? And Absalom sayd to Joab: behold/ I sent for the desyring the to come/ because I wolde haue sent the to the kynge/ for to saye: wherfore am I come from Gesur. It had bene as good for me to haue bidde̅ there still. Now therfore let me come to the kinges presence/ or elles yf there be any trespace in me/ kill me. And Joab went to the kyng & tolde him. And he sent for Absalom: whych whan he was come/ fell to the grounde on his face before the kynge. And the kynge kissed hym.

¶ Absalom maketh insurrection agaynst his father. David is fayne to flee for feare of him.

¶ The. xv. Chapter.

After thys Absalom gatt hym charettes & horses & fyfte men to rūne before him. And ther to he vsed to ryse by erlye in the mornynges & to stand by ꝑ wayes side & led to ꝑ gate of ꝑ citie. And all the men of Israel ꝑ had cōplayntes & came to the kynge for Judgement he called vnto hym and sayd: of what citye art thou?

And when the other answered thy seruaunt is of suche a tribe of Israel. Then sayd Absalom vnto hym: se/thy matter is good & rygh-teous/& yet no man is deputed of the kynge to heare the. Then Absalom sayd moreouer: Oh, that I were a iudge in ỹ lande/& that al men which haue pleyes & matter in the law/ shuld come to me. For I wolde do thē iustice. And also when any mā came nye to him to do him obeysance/he put forth hys hand & toke him to him & kissed him. And on thys maner dyd Absalom to all Israel that came to the kynge for Iudgement & therwith * stale the B hertes of the men of Israel. And at fourtye yeres end Absalom sayd vnto the kynge: let me go I praye the to Hebron, & paye my vo-we which I haue vowed vnto the Lorde: for thy seruaunt vowed a vowe when I was in Gesur in ỹ lande of Syria saying: yf ỹ Lorde shall bringe me agayne to Ierusalē I wyll serue the Lorde. And the kynge sayd go in peace. And so he arose and went to Hebron.

* That is vnder pretence of iustice toke away their hertes/ & wane the they wist not how: and so deceaued them that they consented to him & drue on his spot.

Then Absalom sent spies thorow out all ỹ tribes of Israel saying: as sone as ye heare ỹ voyce of the trōpet blowe/saye: Absalō raig-neth kynge in Hebron. And wt Absalom wet two hundred men out of Ierusalem ỹ were called. And they went with pure hertes and wist nothing of the matter. And Absalō sent also for Ahithophel the Gilonite Dauids co-unseller/and fett hym out of his citie Giloh/ when he sacrified sacrifyces. And there was wrought strōge treason. And the people drue to Absalō in great multitude. And there cam a messenger to Dauid & sayd: the hertes of ỹ men of Israel are to folow Absalom. Then sayd Dauid vnto all his seruaūts that were with hym at Ierusalē: vp & let vs flee, for we shall not elles escape from Absalom. Make spede to depart: lest he come sodēlye & cathe vs & bringe some myscheue vpon vs/& smyte the citie with the edge of the swerde. And the kynges seruauntes sayd to him: beholde thy seruaūtes are redye to what so euer my Lord the kynge shall apoynte.

And the kīng & all his houshold departed a fote. And he left behinde hym ten wiues ỹ were his * concubynes, to kepe ỹ house. And so the kynge & all the people went out a fote & taryed farre from ỹ house And all hys ser-uaūtes wēt by hys syde. And all the Cerethi-tes & all the Pelethites and all ỹ Gethites cuen. vi. hundred men which were come a fo-te from Geth, went before the kynge. Then sayd ỹ kyng to Ethai the Gethite wherfore shuldest thou go with vs also? Returne and abide with the kynge, for thou art a straūger & art remoued from thine awne place. Thou camest but yesterdaye, and shuld I vnquyet the to daye to go with vs? I wyll go whether I go. But returne thou & carye agayne thy bre-thrē. Mercie & truthe be wt the. And Ethai answered the kynge & sayde: as surelye as ỹ Lorde lyueth, & as surelye as my Lorde the kyng lyueth in what place my Lorde ỹ kyng shalbe, whether in deeth or life, euē there will thy seruaūt be. Then sayd ỹ kynge to Ethai: come & go forwarde. And Ethai the Gethite wēt forth & all his men / & all the chyldren ỹ were with him. And all the countrye wepte with a loude voyce. And all the people went forwarde ỹ strayght waye to the wildernesse. And beholde / Sadock & all ỹ Leuites were with him & bare the arcke of ỹ appoyntmēt of God. And whē they had set downe ỹ Arcke of God/Abiathar came vp/vntill the people were all come ouer/out of ỹ citie. Then sayd the kynge vnto Sadock. Carye the Arcke of God agayne vnto ỹ citie. If I shall fynde fa-uoure in the eyes of the Lord, he will bringe me agayne/and shewe me both it and the ta-bernacle therof also. But and yf the Lorde thus saye: I haue no lust vnto the. Beholde/ here am I / let him do wyth me what semeth best in hys eyes.

The kynge sayde also vnto Sadock the F preast thou art a Sear. Returne therfore into the citie in peace. And take youre two sonnes with you: Ahimaaz thy sonne / & Jo-nathas the sonne of Abiathar. And se I will tarye in the feldes of the wyldernesse vntyll there come some woorde from you to be tolde me. And so Sadock and Abiathar caryed the Arcke of God agayne to Ierusalem / & they taryed there. And Dauid went vp on mount olyuet & wepte as he went, & had hys heed co-uered & wēt therto barefote. And all ỹ people that was wyth him, had euery man hys heed couered / and as they went wepte also. And one tolde Dauid saying: Ahithophel is one of them that haue conspired wyth Absalom. Then sayde Dauid: O Lorde / turne the co-uncell of Ahithophel into foolishenes.

When Dauid was come to ỹ toppe of the mount & had bowed him selfe vnto God: be-holde, Husai ỹ Arachite came agaynst him wt his coote torne and erth vpon his heed. Unto whome Dauid sayd: yf thou go with me thou shalt be a burthen vnto me. And yf thou re-turne to ỹ citie: then shalt thou saye vnto Ab-salō I will be thy seruaūt O kyng: thus lōge haue I bene thy fathers seruaunt / & now I am thyne. And destroye me the councell of Ahithophell. And thou hast there with ỹ Sa-dock & Abiathar ỹ preestes/vnto whych thou shalt shew all ỹ thou canst heare out of ỹ kin-ges house. And beholde/ye haue there wt you theire two sonnes: Ahimaaz Sadocks sonne/& Jonathas Abiathars sonne / by whych ye shall sende me all that ye can heare.

And

a Betwene wyues & concubi-nes in the olde testament / is this difference: wyues had the honoure (as they call it) of ỹ maistrie of ỹ house. Concu-bynes were as vnderlynges & hyrelears. Their children were also le-gytimate & lea

full childe but myght not enherete / onely had they ỹ bre-quarte of their father / the pa-trymonye pre-tayned properly vnto the children of the wyues. Gene xxv. a.

And so Husai Dauids frende gat hym to the cite. And Absalō also entered into Ierusalē.

¶ Ziba bryngyng presentes to Dauid / doth falsly accuse Miphiboseth. Semei curseth Dauid & hourleth stones at hym. Absalom by ꝑ councell of Ahithophell lyeth with his fathers Concubines.

¶ The.xvi. Chapter.

I AND when Dauid was a lytle past the toppe of the hyll: beholde Ziba ꝑ seruaunt of Miphiboseth came agaynst him with a couple of Asses sadelled / & vpon thē two hundred loues & one hundred bonches of Resynges / & an hundred frayes of dryed frygges / & a bottell of wyne. Then sayd the kynge to Ziba: what hast thou there? And Ziba sayde: Asses for the kynges houshold to ryde on / and bryed & frute for the younge men to eate / and wyne to dryncke / yf anye man faynt in ꝑ wildernesse. Then sayde the kynge: where is thy masters sonne? and Ziba sayd vnto the kyng: beholde he tarryeth still at Ierusalē. For he sayde: this daye shall the house of Israel restore me the kyngdome of my father. Then sayd ꝑ kynge to Ziba: beholde / thyne are all ꝑ pertayned vnto Miphiboseth. And Ziba answered: I beseche the ꝑ I maye fynde grace in thy sight my Lord king.

B And when kynge Dauid came to Bahurim: beholde / thence cam out a man of ꝑ kinrede of the house of Saul named Semei ꝑ sonne of Gera, and he cam out cursyng. And therto he cast stones at Dauid and at all the seruauntes of kyng Dauid, all the people & all the men of warre goyng part on his right hand / & part on his lefte. And thus sayde this Semei as he cursed: come forthe / come forth thou bloudesheder and thou vnthryftie man. The Lord hath brought vpon the all ꝑ bloude of the house of Saul / in whose steade thou hast raygned / and he hathe delyuered the kyngdom into the hand of Absalō thy sonne And thou art wrapped about ꝑ thyne awne mysscheue / because thou art a bloudeshed er.

Then sayd Abisai the sonne of Zaruiah vnto ꝑ kynge: why dothe this deed dogg curse my Lorde the kynge? let me go and take of ꝑ heed of hym. And the king sayde: what haue I to do with you ye sonnes of Zaruiah: let hym curse: for ꝑ Lord hathe bydde hym curse Dauid. And who dare presume to saye wherfore dothe he so? And Dauid sayde to Abisai / & to all his seruauntes: behold / my sonne which cā out of myne awne bowelles seketh my lyfe. How moche more then maye thys sonne of Iemini do it? Suffre hym therfore to curse / for ꝑ Lord hath bidde hym: hapiye ꝑ Lord wil loke on my wretchednesse / & do me good for his cursyng thys daye And thus as Dauid & his mē wēt by ꝑ waye / Semei wēt alōge on ꝑ hilles syde ouer agaynst hym / & cursed as he went / & chrew stones at him / & cast dust. And ꝑ kynge & all that were with hym cam wery / and refreshed them selues there.

And Absalō and all the people of the men of Israel came to Ierusalem & Ahithophel with hym. And as sone as he was come: Husai the Arachite went vnto Absalom & sayde vnto hym: God saue the kynge / God saue the kyng. And Absalom sayde agayne to Husai: is this the kyndnesse thou owest to thy frēde? Why wentest thou not with hym? And Husai sayd vnto Absalom: naye not so / but whom ꝑ Lorde and this people and all the men of Israel chose / his wyll I be / and with him will I dwell. And forthermore vnto whome shall I do seruyce but euen to hys sonne? And as I was seruaunt before wyth thy father / euen so shall I be with the. Then spake Absalō to Ahithophell geue councell what is best for vs to do. And Ahithophel said vnto Absalom: get the in vnto thy fathers* cōcubines which he hath left to kepe the house. For when all Israel shall heare that thou hast made thy father to stincke / then shall the handes of all that are with the / be stronge. And so they pitched Absalō a tent vpon the *toppe of the house. And he went in vnto his fathers concubynes in the syght of all Israel.

* About in the xv. d.

* The houses were there flatte.

And the councell of Ahithophel whiche he counceled in those dayes / was as a man had asked coūcell of God: euen so was all the councell of Ahithophel / both vnto Dauid and also vnto Absalom.

¶ Ahithophel / seyng his councell disalowed of Husai and forsaken / hangeth hym selfe.

¶ The.xvii. Chapter.

MOreouer Ahithophel sayde vnto Absalom: let me chose out I praye the twelue thousand men. And I wyll vp & folow after Dauid by nyght. And I will come vpon him while he is werye and weake handed / and wyll feare hym / that all the people that are wyth hym shall flee. And so wyll I smyte the kynge onlye / & will bryng agayne all the people vnto the. And when all these men whych thou seketh are turned to the / all the people shall haue rest. And the saying pleased Absalom well and all the elders of Israel. Then sayde Absalō: call also Husai the Arachite and let vs heare hys sentēce. When Husai was come to Absalom Absalō spake vnto hym saying: Ahithophel hathe geuen soche coūcell: whether it be best we do after his saying or not / tell thou.

Then sayd Husai to Absalom: the coūcell that Ahithophel hathe geuen is not good at this tyme. For / sayd Husai / thou knowest thy father & the men ꝑ are with him / how ꝑ they be strōg mē. And they be chafed in their myndes / euē as a* Beare robbed of her whelpes. B * Prouer. xvij.

And thy father is a man practised in warre/ & will not lye a nyghtes among the cōmē people. Beholde he lurketh now in some caue or in some other place. And therto though some of his men be ouerthrowē at the fyrst brunt/ yet they that heare it will thynck the people that foloweth Abſalom be put to the worſſe. By the reaſon wherof the beſt men thou haſt whoſe herttes are as the hertes of Lyons/ ſhall thrynke therat. For all Iſrael knoweth that thy father is a man, and that they which be with hym be chyldren of actiuite.

But my coūcell is/ that all Iſrael be gathered vnto the/ from Dan to Berſabe/ as ꝑ ſande of the ſee in nombre / & that thou go to batayle in thyne awne perſon. And we wyll come vpon hym in one place or other/ where we ſhall fynde him/ & we will pitche a felde agaynſt him/ euē as thicke as ꝑ dew falleth on the grounde. And there ſhall not one of them be lefte / nether he ner any of all that are wt him. Moreouer yf he take a towne then ſhal all the men of Iſrael* bryng ropes to that cytie/ and we will drawe it into the ryuer/ vntyll there be not one ſtone found vpon a nother.

*Or/ſend.

And Abſalō and all the men of Iſrael ſayd: that the counceil of Huſai the Arachite was better then the coūcell of Ahithophell. For it was euē ꝑ Lord' determinacyon to deſtroye ꝑ *counceil of Ahithophel: which was good/ that ꝑ Lorde might bryng euell vpō Abſalō.

*Vlſ.c. and xvi.c.

*Reg.xv.g.

Then ſayd* Huſai vnto Sadock & Abiathar ꝑ preaſtes: of this & that maner dyd Ahithophel & the elders of Iſrael coūceli Abſalom. And thus & thus haue I coūceled Now therfore ſend quyckly & ſhew Dauid ſaying: tarye not all nyght in ꝑ feldes of ꝑ wildernesſe/ but gett the ouer, leſt the kynge be deuoured and all the people ꝑ are with hym. Now Jonathas & Ahimaaz abode by the well rogell: for they myght not be ſene to come into ꝑ cytye. And a wenche went and tolde them. And they to go and ſhewed kynge Dauid.

Neuertheleſſe there was a lad ſaw them whiche tolde it to Abſalom. But they went bothe of thē awaye quyckly & cam to a mānes houſe in Bahurim/ wherin had a well in his yarde/ into whiche they wēt downe. And the wife toke & ſpred a couerlet on the topp of the well & ſtrawed theron ſteaped barleye to dryge. And ꝑ thyng was not eſpyed. And whē Abſaloms ſeruauntes came to the wife to ꝑ houſe & aſked where one Ahimaaz & Jonathas were/ ꝑ wife ſayd vnto thē: they be gone ouer ꝑ lyttell brooke of water. And whē they had ſought them & couldē not finde thē/ then they returned to Jeruſalem. And as ſone as they were departed / the other came out of ꝑ well/ and went and tolde kyng Dauid & ſayd vnto him: vp & get you quyckly ouer ꝑ water for ſoche counceil hath Ahithophel geuen. Then Dauid aroſe and all the people ꝑ were with him/ & they were come ouer Jordan be that it was daye/ that there lacked not one of them ꝑ was not come ouer Jordan. And whē Ahithophel ſaw that his coūcell was not folowed / he ſadelled hys aſſe & aroſe and gate him home to his awne houſe and to his awne cytye/ and put hys houſholde in order and hanged hym ſelf and died, and was buryed in the ſepulchre of hys father.

Then Dauid came to Mahanaim. And Abſalom paſſed ouer Jordan, both he and all the mē of Iſrael wt him. And Abſalom made Amaſa captayne of the hoſte in ſtede of Joab wh̄ych Amaſa was a mannes ſonne named Jethra a Iſrahelite that went into Abigail the daughter of Naah ſyſter to Saruiah Joabs mother. And Iſrael & Abſalom pytched in the lande of Galaad. And whē Dauid was come to Mahanaim/ Sobi the ſonne of Naah out of Rabath the cytye of the children of Ammon, and Machir ꝑ ſonne of Ammiel out of Lodaber & Berzelai the Galaadite out of Rogelim/ brought beddes/ baſens / & erthen veſſelles: and alſo corne/ barly/ floure & parched corne/ beanes & rice hony/ butter / ſheepe and cheſe of kyne/ for Dauid & all the people that were wyth him to eate. For they ſuppoſed that the people ſhulde be hongrye / faynte/ and thurſtye in the wyldernesſe.

¶ Abſalom is ouercome in battell. He hangeth by the heare on an Oke. He is kylled & put in a dyche. Dauid is ſo ſorowfull for ꝑ death of Abſalō ꝑ he wepeth.

¶ The.xviij. Chapter.

And the kynge nombred the people that were wyth him / and ſett captaynes of thouſandes and of hundredes ouer them. And he ſent one parte of them wyth Joab, and a nother parte wyth Abiſai the ſonne of Saruiah Joabs brother, and the thirde parte wyth Ethai the Gethite. And the kyng ſayd vnto the people: Shall I go wyth you? And the people anſwered: nay, for yf we fle oure aduerſaries will not care for vs: nether though halfe of vs were ſlayne ſhall they regarde vs. But thou were worth ten thouſand of vs. And therto it is better ꝑ thou be readye to ſuccoure vs out of the cytie. Then ſayd the kynge: what ſemeth you beſt, that will I do.

And the kyng ſtode by the Gates ſyde, and all the people came out by hundredes and by thouſandes. And the kyng cōmaunded Joab Abiſai, and Ethai ſaying: intreate me gently my ſonne Abſalom. And all the people heard when the kynge gaue all ꝑ captaynes charge ouer Abſalom. And the people went out into the felde agaynſt Iſrael / and the batteil was in the woode of Ephraim. Where the people

people of Israel were putto ꝑ worse before the seruaũtes of Dauid/& there was a great slaughter ꝑ daye/euen of twentye thousand men. And ꝑ felde was fought in dyuerse places/all abroade vpõ ꝑ erthe. And the woodes deuoured moo people that daye than dyd the swerde. And it chaũced Absalom to come before the seruauntes of Dauid ryding vpon a Mule whych caryed him vnder ꝑ thycke bowes of a great Oke. And his heed caught in ꝑ Oke/& he was lefte betwene heuẽ & erthe/ & ꝑ Mule ꝑ was vnder hym went his waye. And one ꝑ saw it tolde Joab saying: beholde/ I saw Absalom hange in an Oke: & Joab sayd vnto him that tolde him: lo/ sawest thou hym? And why dydest not thou there smyte him to the ground that I should haue geuẽ ꝑ ten sicles of syluer and a soudyoures gyrdle.

And ꝑ man answered Joab: though I had a thousand sicles of syluer tolde in my hande yet wolde I not stretche out myne hande agaynst the kynges sonne. For we herde vr oure eares whẽ the kyng charged the/ Abisai and Ethai, saying: spare me the lad Absalom. Moreouer though I had ieoparded my life & done falsite therto/ yet coulde nought of all ꝑ matter haue bene hid frõ ꝑ kynge: ye & thou thy selfe woldest be agaynst me. Then sayd Joab* I may not stand tarying with the

* That is/ it is not best ꝑ I tarye with the/ & loke that thou shuldest go slay hym

And therwyth he toke thre speares in hys hand & thrust thẽ into the hart of Absalom/ whyle he was yet a lyue on ꝑ bodye of ꝑ tree. And ten seruauntes that bare Joabs wepõs/ turned & smote Absalom and slue him. Then Joab blew a trompet/ & the people returned frõ folowyng Israel: for Joab spared ꝑ people. And they toke Absalom & cast him into a great pitt that was in the wood/ and cast a mygthye great heape of stones vpõ him. And all Israel fled euerye mã to his tent. And this Absalom yet in hys lyfe tyme/ toke & reared vp a pyller/ whiche is yet in kynges dale. For he sayde: I haue no male childe. And therfore to kepe my name in remẽbrance do I rere. And he called the piller after his awne name. And it is called vnto this daye/ Absaloms piller.

Then sayd Ahimaaz ꝑ sonne of Sadock: let me runne I pray the, & beare the kynge tydinges/ how that ꝑ Lorde hath iudged him quyte of the handes of all hys enemyes. And Joab sayd vnto him: thou art no mã to beare tydynges to daye: thou shalt beare tydynges a nother tyme: but to daye thou shalt beare none/ because ꝑ kynges sonne is dede. Then sayd Joab to Chusi: go & tell the kynge what thou hast sene. And Chusi bowed him self vnto Joab & ranne. Then sayd Ahimaaz ꝑ sonne of Sadock agayne to Joab: come what come will, let me runne I pray the after Chusi. And Joab sayd: wherfore wouldest thou runne my sonne? for and thou runne thou gettyst no rewarde: well come what will let me runne. And he sayd vnto him: runne. Then Ahimaaz ranne by the playne and ouer ranne Chusi.

And Dauid sat betwene the two gates. ¶ And the watcheman wẽt vp to ꝑ rouffe ouer the gate vnto the walle/ and lyfte vp his eyes and saw: and beholde/ there cam a man runnyng alone. And the watchmã called & tolde the kynge. And the kynge sayde: yf he come alone/ there is tydynges in his mouthe. And he cam and drew nye. And the watchmã saw a nother man runnyng/ and called vnto the porter & sayd: beholde/ there cometh a nother runnyng alone. And the kynge answered: he is also a tydynges bringer. And ꝑ watchmã sayd: me thinketh the running of the formost is lyke the runnyng of Ahimaaz the sonne of Sadock. And the kyng sayd: he is a good mã & cometh with good tydinges. And Ahimaaz called and sayd to the kynge: good tydynges/ and bowed him self to the erthe vpõ hys face before the kyng and sayd: blessed be ꝑ Lorde thy God which hath* shut vp all ꝑ men that lifte vp their handes agaynst my Lorde the kynge. And ꝑ kynge sayd: is the lad Absalom safe? And Ahimaaz answered I saw a great a do, when the kinges seruaũt Joab sent me thy seruaunt. But I wotte not what it was. And the kyng sayd: turne and stande here. And he turned and stode.

* That is/ shut vp

And beholde Chusi came and sayd: tydinges my Lorde the kynge, ꝑ Lorde hath quyte the thys daye out of the handes of all that rose agaynst the. And ꝑ kyng sayde to Chusi: is ꝑ lad Absalom safe? And Chusi answered the enemyes of my Lorde the kynge and all that ryse agaynst the/ to haue ꝑ, be as thy lad is. And the kynge was moued & went vp to a chambre ouer ꝑ gate & wept. And as he went thus he sayde: my sonne Absalom, my sonne/ my sonne my sonne Absalom, wold to God I had dyed for ꝑ Absalom, my sonne, my sonne.

¶ Dauid is restored to hys kyngdome and bringht agayne to Jerusalem.

¶ The.xix. Chapter.

And it was tolde Joab/ how that the kynge wepte and mourned for Absalom. And the victorye was turned that daye into mournyng vnto all the people. For the people heard saye that daye how the kynge sorowed for hys sonne/ and the people went stealyng into the cytye/ as people cõfounded stele awaye when they flee in battell. And the kyng hyd his face and cryed wyth a loude voice: my sonne Absalom Absalom my sonne my sonne.

And Joab went into the house to the kyng and sayd: thou hast shamed thys daye the faces of all thy seruauntes/ whych thys daye

haue saued thy lyfe/& the liues of thy sonnes & daughters/& ꝑ lyues of thy wyues & cōcubynes/in ꝑ thou loueſt thyne enemyes & hateſt thy frēdȝ. Thou haſt declared this daye ꝑ thou cameſt nether for thy Lordȝ nor seruaūtes. For this daye I do perceaue/ꝑt Absalom had lyued/& all we dyed thys daye/ ꝑ then it
B had pleased ꝑ well. Now therfore vp & come out/& speake kyndely vnto thy seruaūtes/I swere by ꝑ Lord except thou come out/there will not tarye one mā wꝺ ꝑ thys nyght. And ꝑ wilbe worſſe vnto the/then all ꝑ euell ꝑ fell on the from thyne youthe vnto thys houre.
Then the kynge arose and satt downe in the Gate. And it was tolde vnto all the people/ how the kynge satt in the Gate. And then all the people cam before the kynge. But Israel fled euery man to his tent.

And all the people were at stryfe thorow out all the trybes of Israel saying: the kyng deliuered vs out of ꝑ hand of oure enemyes. And he deliuered vs out of the hand of ꝑ Philistines. And now he is fled out of ꝑ land for Absalom. But Absalom whom we anoynted ouer vs is deed in battell. Now therfore why are ye so styll/ that ye bryng not the kynge
C agayne. And kyng Dauid sent to Sadock & Abiathar the preastes saying: speake vnto ꝑ elders of Iuda & saye: why shulde ye be the laſt ꝑ shulde bryngе agayne ꝑ kynge to hys house/seeing ꝑ soche tidinges is come frō all Israel vnto ꝑ kynge euē to hys house? ye are my brethren/my bones & my fleshe: wherfore then shulde ye be the laſt that shulde come to bryng the kynge home agayne? And saye to Amasa: art thou not my bone and my fleshe? And God do so to me & so therto: except thou be captaine of ꝑ Host to me for euer in ꝑ rowme of Joab. And he bowed ꝑ herttes of all ꝑ men of Iuda/as a man wolde bow ꝑ hert* of
Iudic xxj. a. ij. Reg. ij. b. one man. so ꝑ they sent woorde to ꝑ kynge, ꝑ he shuld returne wꝺ all hys seruauntes. And the kyng returned & came to Iordā. And Iuda came to Galgal for to go agaynſt ꝑ kynge to conueye him ouer Iordā. And Semei ꝑ
*ij. Reg. xvj. c. sonne of Gera the sonne of Iemini wheche was of Bahurim/hasted & came wꝺ the mē of Iuda agaynſt kynge Dauid & a thousande
ij. Reg. xvj. a. men of Beniamin wꝺ him, and Siba the seruaunt of the house of Saul & his .xv. sonnes and twenty seruauntes with him. And they whypte ouer Iordan before the Kynge. And there wēt ouer a Botte to carye ouer ꝑ kynges housholde and to do hym pleasure.
D And Semei the sonne of Gera fell before the kynge/as he was come ouer Iordan and sayde vnto him: let not my Lord impute wickednesse vnto me/ner let him not remēber the wickednesse that thy seruaunt did/ when my Lorde the kynge departed out of Jerusalem that the kynge shuld take it to herte. For thy seruaunt dothe knowe how that I haue done amysse. And therfore beholde/I am the fyrſt this daye of all ꝑ house of Joseph ꝑ am come to mete my Lorde the kynge. But Abisai the sonne of Saruiah answered & sayd: shall Semei not dye for that cause: whych cursed the Lordes anoynted. And the kynge sayd: what matter is betwene you & me ye sōnes of Saruiah/ ꝑ ye shuld this daye be aduersaryes vnto me? There shall no man dye this daye in Israel: for I know that I am this daye kyng ouer Israel. And the kyng sayde vnto Semei: thou shalt not dye/ & sware vnto hym.

And Miphiboseth the sonne of Saul ca- E
me also to mete ꝑ kynge, & had nether dressed his fete ner shauē his beerde ner washed his clothes frō the tyme ꝑ kynge departed/ vntill he came agayne in peace. And when he was come to Jerusalē towarde ꝑ kynge/ the kyng sayd vnto him: wherfore wentest not thou wꝺ me Miphiboseth? And he sayd: my Lorde kynge/ my seruaūt deceaued me. For thy seruaūt sayd: ꝑ I wolde haue mine Asse sadled to ryde theron/ for to go to ꝑ kynge/ because thy seruaunt is lame. And he hath therto cōplayned on thy seruaūt vnto my Lord ꝑ king. But my Lord ꝑ kynge is as an Angel of God: do therfore what semeth best in thyne eyes. For all my fathers house were but deedmen vnto my Lord the kynge: & yet dydeſt thou put me amōge thē ꝑ eate at thyne awne table. What right therfore haue I yet/ to crye any more vnto ꝑ kinge? And ꝑ kyng sayd: it needeth the not to speake any moare. for I haue sayd: ꝑ thou & Siba shall deuide ꝑ land betwene you. And Miphiboseth sayd vnto ꝑ kinge: yee let him take all: for so moche as my Lord ꝑ king is come in peace vnto hys awne house.

And Berselai the Galaadite came frō Ro- F
gelim & wēt ouer Iordā wꝺ ꝑ kynge/ to accōpanie him ouer Iordā: whiche Berselai was a very aged mā/ euē foure skore yeres olde/ & had prouyded ꝑ kyng of sustenaūce while he laye at Mahanaim: for he was a mā of verye great substaunce. And ꝑ king sayd vnto Berselai: come thou wꝺ me, ꝑ I may fede ꝑ wꝺ me in Jerusalē. But Berselai sayd vnto ꝑ kynge of what age am I of ꝑ I shulde go wꝺ ꝑ kyng vnto Jerusalē. I am this daye foure skore yere olde: & therfore cānot decerne sauery frō vnsauery nether hath thy seruaūt pleasure in ꝑ he eateth or drinketh: ner yet delectatiō in ꝑ songes of mē or womē. It is no nede ꝑ thy seruaūt be a burthen vnto my Lord ꝑ kinge: let thy seruaūt go a lytle waye ouer Iordā wꝺ the kynge: for why shulde ꝑ kynge render me soche a rewarde? But let thy seruaunt turne back agayne/ ꝑ I maye dye in mine awne cytye/ by the graue of my father and mother.

But

But lo here is thy seruaunt Chamaã: let him go with my Lorde the Kyng / and do to hym / what shall please the.

G And the kyng answered: Chamaam shall go with me. And I wyll do to hym that thou shalt be cõtent with. And therto whatsoeuer thou shalt require of me / that same wyll I do for the. And all the people went ouer Iordan. And whẽ the kyng was come ouer Iordan / he kyssed Berselai & toke hys leaue of him / & he went backe agayne vnto his awne place. And then the kyng wẽt to Galgal / and Chamaam went with him. Now all the men of Iuda were at the bryngynge ouer of the kyng / & but halfe the men of Israel.

Wherfore all the men of Israel came to ỹ kyng & sayde vnto him: why haue oure brethren the men of Iuda stolen the awaye / and haue brought the kyng & his housholde & all Dauids men with him ouer Iordan? And all the men of Iuda answered ỹ men of Israel: for the kyng is nere of kynne to vs: wherfore be ye angrye for that matter? thynke ye that we eate of the kynges cost / or that the kyng geueth vs any gyftes? And ỹ men of Israel answered the men of Iuda & sayde: we haue ten partes in the kyng / & haue therto more ryght to Dauid then ye. Why then dyd ye despyse vs / that owre aduyse had not ben fyrst had in restorynge owre kynge agayne? And ỹ wordes of the men of Iuda were fearcer then the wordes of the men of Israel.

Seba the sonne of Bochri reaseth Israel agaynst Dauid. Joab kylleth Amasa traterously. The heed of Seba is delyuered to Joab. Dauids receauers are nombred.

The.xx. Chapter.

A Nd there happened to be an vnthryfte felow named Seba the sonne of Bochri a mã of Semini whych blew a trompet and sayd: we haue ne parte in Dauid / nor enheritaunce in the sonne of Isai / O Israel, lett vs depart therfore euery mã to his tent. And all Israel wẽt from Dauid & folowed Seba the sonne of Bochri. But the men of Iuda claue fast vnto the kyng / frõ Iordan to Ierusalem.

And when Dauid was come to his house to Ierusalem / he toke the ten wyues hys cõcubynes ỹ he had left behynde him to kepe ỹ house / & put thẽ in warde and mynistred all thynges vnto them: but laye no moare with them. And so they were enclosed vnto ỹ daye of the deeth of thẽ / & lyued a wydowes lyfe.

Then sayde the kyng to Amasa: call me ỹ men of Iuda together with in thre dayes & present thy selfe here. And Amasa went to gather the men of Iuda together: but tarried longer then ỹ time which was apoynted him. Wherfore ỹ kynge sayde to Abisai: now shall Seba ỹ sonne of Bochri be worse to vs thẽ Absalom. Take thou therfore thy* Lords seruaũtes & folow after him: lest he get him walled cyties & escape vs. And there wẽt out after him Joabs men and the Cerethites & ỹ Phelethites & the men of myght. And they departed out of Ierusalem to folow after Seba the sonne of Bochri. And when they were come to the great stone in Gabaon / Amasa met thẽ. And Joab had his garment that he had about him / gyrde vnto him / & had gyrde ther on a knyfe toyned fast to his loynes / in soche a shethe ỹ as he wẽt it fell some tymes out. And Joab sayde to Amasa: are all thynges in rest and peace my brother? And Joab toke Amasa by the chynne with the ryght hande / as though he wolde haue * kyssed hym. And Amasa toke no hede to the knyfe that was in Joabs hand / with which Joab smote hym in the short rybbes & shed out hys bowelles to ỹ ground and smote him but one stroke / and he dyed.

* That is / Joabs.

* Prouerbij.

And then Joab and Abisai his brother folowed after Seba the sonne of Bochri. And one of Joabs men ỹ stode by him sayd: what is he that he wolde be as Joab / & what is he ỹ wold be vnto Dauid in stede of Joab? And Amasa laye walowyng in bloude in ỹ middes of the waye. And there was a man ỹ saw all the people stande styll. And whẽ he saw that *all ỹ came by him stode still he rowled Amasa out of the waye into the feld & cast a cloth vpon hym. And as sone as he was tombled out of ỹ waye / all ỹ people wẽt after Joab / to folow after Seba ỹ sonne of Bochri.

*ij.k. .ij.f.

And he went thorow all the trybes of Israel vnto Abel Bethmaacah & all Barim. And ỹ people geathered vnto him & wẽt also after him. And they cam and beseged hym in Abel Bethmaacah. And they cast vp a bãcke agaynst the cytie. And it was beseged. All ỹ people ỹ was with Joab labored busely to ouerthrowe the walle. Then cryed a wyse woman out of the cytie / heare heare / byd I praye you Joab that he come hyther / that I maye speake w̃ him. When Joab was come / the woman sayd: art thou Joab? And Joab answered ỹ am I. And he sayd to him: heare ỹ wordes of thy hãdmayde? And he sayd: I am readye to heare. And she sayde: it hath bene a comen sayinge in the olde tyme / men * must aske of Abel and then go to and fynyshe the worcke. Abel is one of the quyetest & faythfullest cyties ỹ are in Israel. And thou goest about to destroye a cytie that is as a mother in Israel. Why deuourest thou the enheritaunce of the Lorde.

* Vnderstand whether it will receaue peace: accordyng to ỹ lawe of Moses. Deute.xx.c.

And Joab answered and sayd: God forbid / God forbid it me / that I shuld ether deuowre or destroye it. The matter is not so: But

there is a man of mount Ephraim / Seba ꝑ
sonne of Bochri by name / which hath* lyfte
vp his hand agaynst kyng Dauid. Delyuer
vs him only, and I wyll depart frō the cytye.
And the woman sayde vnto Joab: Beholde /
his heed shalbe throwen thorow the walle to
the. And then the woman went vnto all the
people* in her wysdome. And they smote of
the heed of Seba the sonne of Bochri, & cast
it to Joab. And he blew a trompet / and they
skattered from the cytie euery mā to his tent.
And Joab returned to Jerusalē vnto ꝑ king.

And Joab was ouer all ꝑ hoste of Israel
And Banaiah the sonne of Jehoiada was
ouer the Cerethites & the Phelethites. And
Aduram was ouer the tribute. And Jehosa-
phat ꝑ sonne of Ahilud was* Recorder. Se-
ua was scribe. And Sadock and Abiathar
were the preastes. And Ira the Jairite was
lykewyse Dauids* preast.

* That is / is become aduersaries ennemye.

* That is / counselyng the wyselye.

* Aboue in this booke the. viij. Chap. d.

* Chald. Interpre. readeth was preste to him ꝑ is / was great & chefe of counsell to Dauid: & as it were his director & secretary.

C Thre beare perels. The vengeaunce of the synnes of Saul lyghteth on hys .vii. sonnes / which are hanged. Foure great batelles / which Dauid had agaynst the Philistines.

C The .xxi. Chapter.

Then there fell an hōgre in ꝑ dayes
of Dauid thre yeres / yere by yere.
And Dauid enquyred of the Lord.
And the Lorde answered: it is for
Sauls sake & the house of bloude / because
he slue the Gabaonites. And the kyng called
the Gabaonites & sayde vnto thē. Now these
Gabaonites are not of the chyldrē of Israel /
but a remnaūt of the Amorites / & the chil-
dren of Israel sware vnto thē. And yet Saul
sought to slay thē, for a zele that he had to the
chyldren of Israel & of Juda. Wherfore Da-
uid sayd vnto them: what shall I do for you?
and wherwith shall I content you ꝑ ye maye
* bleſſe the enheritaūce of ꝑ Lord.

* That is / fauoure and gyft by. As in Gal. iij. d.

And the Gabaonites sayde vnto hym: we
haue no matter of syluer or of golde w Saul
or with his house: nether haue we any mā ꝑ
we wolde kyll in Israel. Then he sayd: what
B saye ye that I shall do for you? And they sayd
vnto the kynge: the man that consumed and
imagened to bynge vs to nought / hym we
ought to destroye, that nought of him conti-
new in any of the coostes of Israel / let seuen
men of his sonnes be deliuered vnto vs, that
we maye hang thē vp vnto the Lord / in Ga-
baah of Saul ꝑ lordes electe. And Dauid
sayde: I wyll geue them you.

But the kyng had compaſſion on Miphi-
boseth the sonne of Jonathas / the sonne of
Saul / because of the Lordes othe that was
betwene thē. that is to saye betwene Dauid
and Jonathas ꝑ sonne of Saul. But he toke
the two sonnes of Rezphah the daughter of
Aiah which she bare vnto Saul / Armoni
and Miphiboseth / & the fyue sonnes of Mi-
chol the daughter of Saul which she bare to
Adriel the sonne of Berselai the Molathite /
and delyuered thē vnto the handes of the Ga-
beonites / which hanged thē in the hill before
the Lorde. And they fell all seuen to gether
in the fyrst dayes of heruest: euē in ꝑ begyn-
nyng of Barley heruest.

And Rezphah the daughter of Aiah toke
Sackclothe & spred it vnder her vpon the
Rocke / euē frō ꝑ begynnyng of harueſt vn-
tyll rayne dropped vpō thē out of heuen and
suffered nether ꝑ birdes of the Ayre to fall
on them by daye nor beastes of the felde by
nyght. And when it was tolde Dauid what C
Rezphah ꝑ daughter of Aiah the cōcubyne
of Saul had done, he wēt & toke ꝑ bones of
Saul & of Jonathas his sonne / of ꝑ men of
Jabes in Galaad / which they had stolen frō
the strete of Bethsan / where the Philistines
had hāged thē in ꝑ dayes whē ꝑ Philistines
had slayne Saul in Gelboe. And he brought
thence the bones of Saul & the bones of Jo
nathas his sonne / & they fett awaye ꝑ bones
of thē that were hanged, & buryed them with
the bones of Saul and Jonathas his sonne
in the contrey of Benianun in Zela in ꝑ se-
pulchre of Cis his father. And whē they had
perfourmed all ꝑ the kyng cōmaunded / God
was then at one with the lande.

And ꝑ Philistines had yet agayne warre
with Israel. And Dauid went downe and his
seruauntes whim / & fought with the Phili-
stines. And Dauid waxed fayntie, and Iesbi
of * Nob one of the sonnes of * Haraphah
whose speare heed wayed thre hūdred sycles
of Braſſe / & was gyrde wyth a new sworde
thought to haue slayne Dauid. But Abisai
the sonne of Zaruiah succoured him & smote
ꝑ Philistine & killed him. Then the seruauntes
of Dauid sware vnto him sayeng. Thou shalt
go no moare out with vs to battell / that the
lyght of Israel be not put out. And there was
yet after this, battell with the Philistines at
* Nob / in which Sobochai the Husathite
slew Saph of the sonnes of Haraphah.

* After the Grec. Some reade Bnob.

* Grec. Gesauites.

And there was yet ꝑ thirde battell in Gob /
w the Philistines / where Elhanan the sonne
of ꝑ Jaere Orgim / a Bethlehemite slue one
Goliath a Gethite: the staffe of whose speare
was as great as a weuers cloth beame.

And there was yet battell in Geth / where
was a mā of a syze and had on euery hand .vi.
fyngers and on euery fote .vi. toes. xxiiij in
all. And was also of ꝑ kynred of Haraphah /
and defyed Israel. And Jonathas the sonne
of Samach the brother of Dauid slue hym.
These fowre were of ꝑ sonnes of Haraphah
in Geth / and were ouer throwen by the hand
of Dauid and by the hādes of his seruaūtes.

C The

¶ The Canticle or song of Dauid for ye delyuerance from his enemyes.

¶ The .xxij. Chapter.

AND Dauid spake the wordes of this songe vnto the Lord/what tyme ye Lord had delyuered him out of the hãdes of all his enemyes / and out of the handes of Saul.

And he sayde: the Lorde is my a rocke/ my castell and my delyuerer. God is my strẽght/ & in hym will I trust: my shylde & the horne that defendeth me: myne hye holde & refuge: O my Sauer/ saue me from wronge.

a. Godly men haue called the Lord by diuers names accordynge to their faith: that is/ as they thought of God with in the selues / as they also had proued. As Dauid here called him hys Rocke/ his castell/ hys delyuerer hys strength hys shylde his horne of defence &c. ¶ Psalm. xviij. a.

I will prayse and calle on the Lorde and so shall be saued from myne enemyes. For ye waues of deeth haue closed me aboute / and ye flodes of Belial haue feared me. The cordes of hell haue cõpased me about / & the snares of deeth haue ouertake me. In my trybulacyõ I called to the Lord, & cryed to my God. And he heard my voyce out of his tẽple / and my crye entered into his eares. And the erth trembled and quoke, and the foundacions of heuẽ moued & shoke, because he was angrie.

Smoke went vp out of his nostrelles / & cõsumyng fyre out of his mouth / that coles were kendled of him. And he bowed heuẽ and came downe/ and darcknesse vnder nethe his B fete. And he rode vpon Cherub and flew: and appered vpon the wynges of the wynde. And he made darcknesse a tabernacle roũde about him / wt water geathered to geather in thicke cloudes. Of the brightnesse / that was before him / coles were sett on fyre.

The Lorde thundred from heuen / and the most hye put out hys voyce. And he shotte arowes and shatered them / and hurled lyghtenyng and turmoyled them. And ye botome of the see appered / and the foundacions of ye worlde were sene / by the reason of the rebukyng of the Lorde / and through the blastyng of the breeth of hys nostrelles. He sent from an hye & fett me / & plucked me out of myghtye waters.

He delyuered me frõ my mightie enemye / & from thẽ that hated me and were to strong for me. When they had compased me in the daye of my trybulacion / the Lorde stayed me vp. And he brought me out into rowmeth / & delyuered me / because he delyted in me.

C The Lorde rewarded me accordyng to my ryghtwyshesse / & accordyng to the pureneſſe of my handes he dealt wyth me. For I kept the wayes of the Lorde / and dyd no wyckednesse forsakyng my God. But I had all hys lawes in my syght / & turned my face from none of his ordinaunces. But was pure vnto him ward / & kept my self frõ wickednesse.

And the Lorde dyd to me agayne / accordyng to my ryghtewesnes, and after my pureneſſe that I had in his syght. With the holy thou shalt be holy / and wyth the man that is vncorrupt / thou shalt be vncorrupt. With ye pure thou shalt be pure / & wyth the froward thou shalt be froward also. And the people that are in aduersyte / thou shalt helpe. And on ye proude shalt thou cast thine eyes. Thou art my syght O Lorde / and the Lorde shall lyght my darcknesse.

With thy helpe I wyll runne thorow an hoste of men, and by ye ayde of my God wyll I sprynge ouer a walle. The * waye of God is vndefyled and the worde of the Lorde fyned as golde / & he a shilde to all that trust in him.

* That is / the deades of God are pure & vncorrupt.

Who is a God saue the Lorde / and who myghte saue oure God? God is my strength in warre / and ryddyth the waye cleare before me. And maketh my fete as swyfte as an hyndes and setteth me fast vpon my hye hold.

And teacheth my handes to fyght / that a bowe of brasse is to weake for myne armes.

And thou hast saued me wyth thy shylde / and keppest me euer in meaknes. And thou D madest me space to walke in / that my fete shuld not stõble. I folowed myne enemyes & destroyed thẽ / and turned not agayne vntyll I had consumed them.

I wasted them and so clouted thẽ / that they could not aryse: but fell vnder my fete.

And thou compasedest me about wt might to battell / & madest them that roase agaynst me to stoupe vnder me.

* That is / to runne away fer from me.

And thou madest myne enemyes to* turne their backes to me, and them that hated me, and I destroyed them. They loked for helpe: But none came to saue them vnto the Lorde they cryed / but he heard them not.

And I wyll beate them as smalle as the dust of the erth / and wyll stampe them as the dyrte of ye strete / & wyll spreade thẽ abroade.

And thou delyueredst me from the dyssencyon of my people / & kepest me to be an heed ouer nacyõs / for ye people which I knew not became my seruauntes.

And the alyentes crouched vnto me, and obeyed me at a worde.

And the alyentes ye shrynke awaye shall tremble for feare in their * defenced places.

* That is euen there where they lurke and bide them selues: although in strõg holde.

The Lorde lyue, and blessed be he ye is my strength: and exalted be God ye strength that saueth me. It is God that auengeth me / & bryngeth downe the people vnder me. And delyuereth me from myne enemies, thou lyftest me vp on hye from thẽ that ryse agaynst me, and delyueredst me from ye wicked men.

And therfore I wyll prayse the O Lorde amonge the hethen and b will synge vnto thy name. For thy great & manyfolde sauyng of thy kynge and shewyng mercye vnto thyne anointed euẽ to Dauid, & his seede for euer.

b Or syng vnto the name of God is a cõmẽ maner of speakyng to ye psalmist for to geue thankes & to shewe ye veritie & glorie of God as in the Psalm. xxix. c

¶ The

¶ The last communicacyon of Dauid / and the description of the myghty men to hym belongyng.

¶ The .xxiij. Capter.

THese be the last sayinges of Dauid. Dauid the sonne of Jsai sayde. And the mā is lyfte vp on hye / ꝑ anoynted of the God of Jacob ꝑ pleasant Psalmist of Jsrael sayd: the spyrete of ꝑ Lorde spake in me / ꝑ his wordes were on my tong. The God of Jsrael spake vnto me / and the stregth of Jsrael sayde: he that beareth rule ouer men, he that ruleth iustlye* in the feare of God. And he shalbe as the morynng light / when the sonne shyneth in a morynge in whych are no cloudes to lett the bryghtnesse / and as the grasse of the erth is by the vertue of the rayne. And is not myne house so with God: in that he hath made with me an euerlastyng couenaunt perfecte in all poyntes: ꝑ in that he shall fulfyll all ꝑ is healthesome vnto me, ꝑ all my desyres therto. When the vnthryfte men are all of thē as thornes taken out of their places / which cannot be taken w̄ handes: But the man that shall touche thē / must be armed wyth yron or a longe helue. And then shall they be burnt with fyre to cyt therby.

* Vnderstand / sayde / that he shalbe ruler ouer men / that shall be of one feare and loue / that is / that shall rule in the feare of God / that is / in the true worshyppyng of the one true God. For the kyngdome of Christ is the kyngdome of them that beleue and worshyp God in spyrite ꝑ trueth / that haue his commaundementes / and specially ꝑ touch all their true fraunce to that that pitaseth them.

B These be the names of the myghtye men ꝑ were about Dauid: * Joseb of Sebeth the Thachmonite, first of thre, otherwyse called Adino the Asonite which slue viij hūdred at one tyme. And nexte to him Eleazar ꝑ sonne of Dodi ꝑ sonne of Ahohi, one of ꝑ thre principall ꝑ were wyth Dauid / which whē they defyed the Philistines ꝑ were there gathered to gather in battell / and the men of Jsrael were gone vp arose & layed on the Philistines vntyll his hande ached and claue vnto the swerde. And the Lord made a great victorye the same daye. And ꝑ people returned & wēt after him only to spoyle. After hym was Sema ꝑ sonne of Agee the Hararite which when the Philistines were gathered together in Lahata where was a parcell of lande full of ryce / and ꝑ people were fled for feare of the Philistines, stode in the myddes of the fayde grounde, & defended it & slue the Philistines. And the Lord gaue him a great victorie.

And these thre of the thirtie of the Lordes went downe & came to Dauid in the harueste tyme vnto ꝑ caue Odolam. And the Host of the Philistines had pytched in the valeye of Geauntes. And Dauid was then in an holde And ꝑ Souldiours of the Philistines were then in Bethlehē. And Dauid longed & sayde: Oh / that I had of the water that is in ꝑ well in the gate of Bethlehem for to drynke. And anone the thre myghtie brake thorow ꝑ Host of the Philistines and fett water out of the well of Bethlehem ꝑ was in the gate, & toke and brought it to Dauid: Neuertheles he wolde not drynke therof / but offered it vnto the Lord & sayde: the Lorde forbyd ꝑ I shuld do so / shuld I drynke ꝑ bloud of men ꝑ were in ieopardye of their lyues? and so he wolde not drynke it. These thynges dyd these thre myghtye men. Then Abisai the brother of Joab, the sonne of Saruiah: he was o captayne ouer the thre / & he lyfte vp his speare agaynst thre hundred & slue them, & was named w̄ the thre. For he was nobler man then the thre & was their captayne. How be it he attayned not vnto *those thre in actes.

b. Not ouer ꝑ thre but ouer the thre ꝑ were inferiour & vnder them / that is / ouer the that were of ꝑ second degre of Dauids myghtye men or worthies.

* Vnderstande the fyrst thre.

Then Banaiah the sonne of Jehoiada ꝑ sonne of a lustye mā valyāt in actes of Kabzeel / he slue two lyons of Moab. He went downe & slue a lyō in a pyt in time of Snow. And he slue an Egyptian a goodly mā, which had a speare in his hand. And Banaiah went downe to hym w̄ a staffe & pluckt ꝑ speare out of the Egyptians hand & slue him w̄ hys awne speare: Soche thynges dyd Banaiah D the sonne of Jehoiada & was the noblest of thyrtye: But not lyke to anye of the thre in factes of warre. And Dauid made him of his councell. Asahel ꝑ brother of Joab was one of the thyrtye. Then Elchanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anathoth: Mebonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the sonne of Baanah an Netophathite: Ithai ꝑ sonne of Ribai of Gabaah a cyte of ꝑ chyldrē of Beniamin: Banaiah the Pharathonite: Hedai: of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Eliahba a Salabonite: * Of ꝑ sonnes of Jasen Jonathas: Semah the Hararite: Ahiam the sonne of Sarar an Ararite: Eliphelet the sonne of Ahasbai the sonne of a Maachathite: Eliam the sonne of Ahithophel the Gilonite: Hezrai the Carmelite: Pharai the Arbite: Igaal the sonne of Nathan of Zobah: Bani the Gadite: Zelec an Amonite: Naharai a Berothite the Harnesbearer of Joab the sonne of Saruiah: Ira the Jethrite: Gareb ꝑ Jethrite: Urias the Hethite: in all thyrtie and seuen.

* Some reade Ahiam Jasen & Jonathas / the sonne of Hagrij the Hararite. 1. Paral. xi.

¶ Because Dauid caused the people to be nombred / as Jsrael plaged with pestilence: so that in thre dayes there dyed lxx. thousand.

¶ The .xxiij. Chapter.

AND the Lorde was wrath agayne ℣ agaynst Jsrael / & stered vp Dauid agaynst thē saying: go and nombre both Jsrael and Juda. And forthwith the kyng sayd to Joab the captayne of his Host: go abroade I praye the thorow out all the tribes of Jsrael, euē frō Dan to Berſab-

sabe & nombre the people that I maye know the nombre of them. And Joab sayde vnto ỳ kynge: I beseche ỳ the Lorde thy God make the people as many moo as they be: ye & an hundred tymes so many mo/ and that ỳ eyes of my Lorde the kynge maye se them. But how is it that my Lorde the kyng hath a lust in this thyng? Notwithstandyng the kynges wordes preuayled agaynst Joab & agaynst all the captaynes of the Hoste.

Then Joab and ỳ captaynes of the Host went out from the kyng, to bewe the people of Israel. And they passed ouer Jordan & pitched in Aroer on the ryght syde of the cyte ỳ lyeth in the myddes of the valeye of Gad and so forth to Jazer. And then they went to Galaad and to the nether land of Hodesi/ & from thence to Dan Jaan/ and about to Sidon/ and came to the stronge towne of Tyre/ and to all the cyties of the Heuites and of the Cananites, and then went out to the South of Juda/ euen to Berlabe. And so whē they had bene abroade thorow out all the lande they returned to Jerusalem agayne at the ende of nyne monethes and twētye dayes. And then
B Joab delyuered vp the rekenyng of the nombre of the people vnto the kynge. And there were found in Israel nyne hūdred thousand men of myght ỳ drew swerdes. And the men of Juda were fyue hundred thousand men.

And Dauids heart smote hym after that he had nombred the people. And he sayde vnto the Lorde: I haue synned exceadyngly in ỳ I haue done, And now Lorde take awaye the trespace of thy seruaunt: for I haue done foolyshely. And when Dauid was vp in a mornyng/ the worde of the Lorde came vnto the prophete Gad Dauids sear sayinge: go and saye vnto Dauid/ this sayth the Lorde. I offer the thre thynges / chose which of them I shall do to the.

And Gad came to Dauid and shewed him/ and sayde vnto him: whether wylt thou haue vii. yeres hunger in thy lāde/ or that thou flee thre monethes before thyne enemyes & they folowyng the/ or that there be thre dayes pestilence in thy lande. Now vnderstande and se/ what worde I shall bryng agayne to him that sent me. Then sayd Dauid vnto Gad: I
C am in a maruelous straite. But let me falle I praye the/ into the hādes of the Lorde / for moche is his mercye / and lett me not falle into the handes of men.

And the Lorde sent a pestilence in Israel from the morninge vnto the ende of the tyme appoynted. And there dyed of the people betwene Dan & Berlabe. lxx. thousande men. And when the Angell stretched out his hand vnto Jerusalē to haue destroyed it/ the Lorde had compassyon to do that euell, and sayde to the Angell that destroyed ỳ people: it is sufficient: let thyne hande ceasse. And the Angell was at the threshynge place of Areunah the Jebusite. Then spake Dauid vnto the Lorde whē he saw the Angell that smote ỳ people/ and sayde: loo/ it is I that haue synned / and I that haue done wyckedly. But these sheepe what haue they done? lett I praye the thyne hand be on me and on my fathers house.

And Gad came the same daye to Dauid & sayde vnto him: go vp & reare an aultare vnto the Lorde in the threshyng flowre of Areunah the Jebusite. And Dauid accordynge to the saying of Gad went vp as the Lorde commaunded. And when Areunah loked and saw D
the kyng & his seruauntes comyng towarde him, he went out: and bowed hym selfe to the kyng flat on his face to the ground / & sayde: wherfore is my Lorde the kyng come to hys seruaunt? And Dauid sayd: to bye the threshynge flowre of the / for to make an aultare vnto the Lorde that the plage maye ceasse frō the people.

And Areunah sayde vnto the kyng: let my Lorde the kyng take and offer what semyth him good in his eyes: Beholde oxen for sacrefyce/ and sleades and the other instrumentes of the oxē for wood. And Areunah the kyngs frende gaue all to the kynge / and sayde moreouer vnto the kynge: the Lorde: the Lorde thy God accept the. But the kyng sayde vnto Areunah: not so / but I wyll bye it of the at a pryce/ and wyll not offer sacrefyce vnto the Lorde my God that shall cost me nought And so Dauid bought the threshyng flowre/ and the oxen for fyftye sycles of syluer. And Dauid bylt there an aultare vnto the Lorde and offered burnt sacrefyces and peace offeryngs. And so the Lorde was agreed with the lande. And the plage ceased from Israel.

¶ The ende of the second boke of Samuel: which they comenly call the second of the kynges.

The thirde boke of the Kynges after the rekenynge of the Latemistes: whych after the Hebzues is called, the fyrst of the Kynges.

¶ The young virgin Abisag kepeth Dauid in his extreme Age. Adonias occupieth the reaulme bewptyng to his father. Salomon is annopted Kynge and then Adonias fleeth.

¶ The fyrst Chapter.

I When Kyng Dauid was waxen olde & stryke in yeres/ though they couered hym w clothes yet he caught no heate. Wherfore hys seruautes sayd vnto hym: let there be sought for my Lorde the kynge a young mayden to wayte vpō him and to cherysshe hym. And let her lye in thy bosome / that my Lorde the kyng maye get heate. And so they sought for a fayre Damosell thorow out all the coostes of Israel & founde one Abisag a Sunamite & brought her to ꝧ kyng. And the Damosell was exceedyng fayre & cherysshed the kyng & ministred to him: But ꝧ kyng knewe her not.

Dauid

Kynges

Adonias

Crist and to haue dominyon or iurisdiction / as in many places here after and Matth. xix.d.

But Adoniah the sonne of Haggith exalted himself sayng: I wylbe kynge. And he gatt him a charet and horsmen and fyfte men to runne before hym. And hys father rebuked hym not at anye tyme nor sayde so moche to him as why doest thou so. And he was therto a goodlye man & hys mother bare hym next after Absalom. And he comuned wyth Joab ꝧ sonne of Saruiah & w Abiathar ꝧ preest. And they holpe Adoniah. But Sadock the preest / Banaiah the sonne of Jehoiada / Nathan the prophet / Semei and Rei & the men of myght which were wyth Dauid fauered not Adoniah And Adoniah sacrificed shepe & oxen and fatlynges at the stone of Zoheleth which is fast* by the well of Rogell & bad all his brethren the kynges sonnes & all the men of Juda the kynges seruauntes. But Nathā the prophet & Banaiah and the mightie men and Salomon his brother he bad not.

B

* Some reade. by Enrogell.

Wherupon Nathan spake vnto Bethsabe the mother of Salomon sayng: hast thou not heard how that Adoniah the sonne of Haggith doth raigne vnwetting vnto ouremaster Dauid? Now therfore come ꝧ I maye geue the councell, how to saue thyne awne lyfe & the lyfe of thy sonne Salomon. Hence & get the vnto kynge Dauid & saye vnto him: dyddest not thou my Lorde kyng swere vnto thy hādmadye sayinge? Salomō thy sonne shall raygne after me and he shall sitt vpon my seate why is then Adoniah made kyng? And se / whyle thou yet talkest there with ꝧ kyng / I will come after ꝧ & will ende thy wordes.

a Here ensureth that to be sett vpon the seate / signifyeth to here

And Bethsabe went in vnto the kyng into the chambre. And the kynge was verye olde & Abisag the Sunamite ministred vnto hym. And Bethsabe stouped & made obeysaunce vnto the kyng. And the kynge sayde: what is thy matter? And she answered & sayde: My Lorde thou swarest by the Lorde thy God vnto thyne hādmayde: Salomō thy sonne shall raygne after me & he shall sytt vpō my seate. But now se / Adoniah is kynge and thou my Lord kyng wottest it not. And he hath offered oxen fatlynges & shepe aboundantly / & hath called all the sonnes of the kynge / and Abiathar the preest / and Joab the captayne of the Hoste. But Salomon thy seruaunt hath he not bydde. And now my Lorde kyng ꝧ eyes of all Israel wayte on the / to tell them who shall sytte on the seate of my Lorde the kyng after him. For elles when my Lorde ꝧ kyng is layde to rest wyth hys fathers / I and my sonne Salomon shalbe* synners.

* That is / shall seame to haue offended & synned against the / whē we be deprived frō the kyngdome.

And beholde whyle she yet talked wyth ꝧ kynge Nathan the prophet was come. And they tolde the kyng sayeng: here cometh Nathan the prophete. And when he was come before the kyng, he made obeysaunce vnto ꝧ kyng vpō his face vnto ꝧ grounde / & sayde: My Lorde kyng / hast thou sayde / Adoniah shall raygne after me / & he shall sytt vpō my seate? For he is gone downe this daye & hath offered oxen / fatlynges & shepe aboundantlye / and hath called all the kynges sonnes & the captaynes of the Hoste / and Abiathar the preest. And se, they eate and drynke before him and saye. God saue kyng Adoniah. But me thy seruaunt and Sadock the preest and Banaiah ꝧ sonne of Jehoiada / & thy seruaūt Salomon he hath not called. Is this thynge done of my Lorde the kyng & yet woldest not shewe me thy seruaunt, who shulde sytt on ꝧ seate of my Lorde the kyng after him?

D

Then kyng Dauid answered & sayde: call me Bethsabe. And she cam in & stode before him. And ꝧ kyng sware saying. As sure as ꝧ Lorde (that hath ryddo my soule out of all aduersyte) lyueth: euen as I sware vnto the by the Lorde God of Israel sayinge: Salomon shall raygne after me / and he shall sytt vpon my seate for me / so wyll I do this daye. And Bethsabe bowed on her face to the erth and dyd obeysaunce vnto the kynge and sayde: I praye God my Lord kyng Dauid maye lyue euer. Then sayde kyng Dauid call me Sadock the preest and Nathan the prophet and Banaiah ꝧ sonne of Jehoiada. And whē they cam before the kynge. The kynge sayde vnto them: take with you the seruauntes of youre Lorde & sett Salomon my sonne vpō myne awne Mule and carye him downe to Gihon. And let Sadock ꝧ preest and Nathā ꝧ prophet

phet anoynte hym there/ to be kyng ouer Israel. And then blowe ye with a trōpet & saye: God saue kyng Salomō. And then come vp after hym/ & let him come and sytte vpon my seate. For he shalbe kyng in my stede. And him I haue cōmaunded to be captayne ouer Israel and Juda. And Banaiah the sonne of Jehoiada answered the kyng & sayde/ Amē/ & so I praye God that the Lorde God of my Lorde the kyng saye so to. And as the Lorde hath bene w̄ my Lorde the kyng/ euen so/ I praye God he maye be/ with Salomon and & he make his seate gloryouser then & seate of my Lorde kyng Dauid.

And Sadock the preast and Nathan the prophet and Banaiah & sonne of Jehoiada & the Cerethites and Pheletites wēt downe, & sett Salomon vpon kyng Dauids Mule & ledd him to Gihon. And Sadock the Preast toke an horne of oyle out of the tabernacle & anointed Salomō. And they blewe a trōpet/ and all they sayd: God saue kyng Salomon. And all the people cam vp after him pypyng with pypes and reioysyng greatlye/ so & the erth range with the sounde of them.

And Adoniah and all the gestes that were with him/ heard it euen as they had made an ende of eatynge. And when Joab hearde the sounde of the trompet, he sayde: how happeneth it that there is soche a noyse in & cytie? And as he yet spake/ se/ Jonathas the sonne of Abiathar the preast came. And Adoniah sayde: come for thou art a lustye blonde and bryngest good tydynges. And Jonathas answered & sayd to Adoniah: Verely oure Lord kyng Dauid hath made Salomō kyng. And & kyng sent with him/ Sadock & preast and Nathan the prophet: and Banaiah the sonne of Jehoiada & the Cerethites & the Pheletites/ & they haue set him vpō & kyngs Mule. And Sadock the preast and Nathan & Prophet haue anoynted him kyng in Gihon. And as they came vp agayne they reioysed that the cyte dyd sounde agayne. And that is the noyse that ye haue heard. And therto Salomon sytteth on the seate of the kyngdome. And moreouer the kynges seruauntes went in to blesse oure Lorde kyng Dauid saying: thy God make the name of Salomō moare fauoure then thyne/ and his seate more glorioure then thyne. And the kyng bowed hym selfe vpon the beed. And last of all thus sayde the kyng: blessed be the Lorde God of Israel which hath made one to sytt on my seate this daye euen myne eyes seying it.

And all the gestes that were w̄ Adoniah were afrayed & rose vp & went euery mā hys waye. And Adoniah fearyng Salomō arose & went & caught holde on the hornes of the aultare. And it was tolde Salomon, how & Adoniah for feare of kyng Salomon hathe *caught handfast by the hornes of the aultare saying: let kyng Salomon swere vnto me this daye, that he wyll not sley his seruaunt with the swerde. And Salomon sayde: yf he wylbe a chylde of vertue/ there shall not an hearre of him fall to & erth. But & yf wickednesse shalbe found in hym, he shall dye for it. And thervpon kyng Salomō sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayde to him: get the to thyne house.

* Of this in the next. Chapter.

¶ Dauid dyeth. Adoniah requireth to haue Abisag to his concubyne/ and therfore Salamō cōmaundeth to sley hym. Abiathar is put from his Preesthode. Semei and Joab are slayne.

¶ The seconde Chapter.

When & dayes of Dauid were drawne nye/ that he shulde dye/ he charged Salomon his sonne saying: I must walke by the waye of all the worlde, neuerthelater *be thou strōg & quyte thy self manfully. And se that thou kepe the appoyntment of the Lorde thy God & thou walke in his wayes & kepe his commaundemētes/ ordinaūces/ lawes and testymonies/ euen as it is wryten in the lawe of Moses: & thou mayst vnderstand all that thou oughtest to do/ and all that thou shuldest medyll with. That the Lorde maye make good hys promesse which he hath promysed me sayīg: yf thy chyldrē shall take hede to their wayes/ that they walke before me in truthe/ with all their hertes & with all their soules, *then thou shalt neuer be with out one sytting on the seate of Israel.

Iosue i. b. and xxiij. d Deut. xxxi. b.

iij. Reg. ix. b

* Moreouer thou wottest how Joab the sonne of Saruiah hath serued me/ and what he hath done to & two captaynes of the Hostes of Israel: vnto Abner the sonne of Ner and vnto Amasa the sonne of Jether: how he slue them & shed the blonde of warre in tyme of peace/ and put the blonde of warre vpon his gyrdle that was about his loynes and in his shoes that were on his fete. Deale wyth him therfore accordyng to thy wysdome and se & thou bryng not his horre heed downe to & graue in peace. *And shew kyndnesse vnto the sonnes of Berselai the Galaadite/ & lett them be amōg them that eate at thyne awne table/ because they so clave to me when I fled fom Absalom thy brother.

ii. Reg. ii. c. and xix. c.

iij. Reg. xxi. b

*And se thou hast with & Semei & sonne of Gera the sonne of Gemini of Bahurim/ which cursed me wyth a bytter curse what tyme I wēt to Mahanaim. But he came agaynst me to Jordan/ and I swere to him by the Lorde/ sayinge. I wyll not sley the wyth the swerde. But pardon thou him not. Thou art

art a mā of wisdome and shalt knowe what to do to him/se therfore that thou bringe his horre heed to the graue with bloude.

Act.ij.c And so Dauid rested with hys fathers & was buried in the cyte of Dauid. And the dayes which Dauid raygned vpon Israel / ℂ were fourtye yeres. seuen yeres in Hebron, & thirtie and thre yere in Jerusalē.* And Salomō sate vpon ꝧ seate of Dauid his father & his kyngdome was stablyshed myghtely.

*1. Paral. xxix.f

After that Adoniah the sonne of Hagith came to Bethsabe the mother of Salomon

1.Reg.xxvi.a And she sayd: Betokeneth thy comig peace? And he sayde: it betokeneth peace. Then sayd he/I haue a matter to shewe the. And she sayd: saye on. And he sayde: thou knowest that the kyngdome was myne / & that all Israel put their eyes on me/ ꝧ I shulde raygne/ howbeit the kyngdom was turned away & geuē to my brother/ for it was appoynted him of the Lord: & now I aske a petitiō of ꝧ/ wherof deny me not. And she sayd vnto him: tell what it is. Then he sayde: speake I pray the / vnto Salomon the kyng (for he will not saye the naye) that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well/ I will ℘ speake for the vnto the kyng.

And therupon Bethsabe went vnto kyng Salomon to speake vnto him for Adoniah. And ꝧ kyng rose vp agaynst her and bowed hym selfe vnto her / and satt hym downe on hys seate. And there was a seate sett for the kynges mother/ &* she sat on his right syde.

*Mar.x.c Then she sayde: I must desyre a lyttell peticyon of the: saye me not naye. And the kynge sayd vnto her: Aske on my mother: for I will not saye ꝧ naye. And she sayde: let Abisag ꝧ Sunamite be geuen to Adoniah thy brother to wyfe. And king Salomō answered & sayd vnto his mother: why dost thou aske Abisag the Sunamite for Adoniah? but rather aske for him ꝧ kyngdome/ seing he is myne elder brother: euen for hym aske it & for Abiathar the preast/ & for Joab the sonne of Zaruiah.

a. God do so & so it was a customable othe of the Hebrues, as it is sayde. Ruth.i.c. Then kynge Salomon sware by the Lorde saying:* God do so to me & so therto ꝧ Adoniah haue not spokē this worde agaynst his selfe. Now therfore as surely as the Lorde lyueth which hath stablyshed me and set me on ℂ the seate of Dauid my father, & which hath made me an house as he promysed me/ Adoniah shall dye this daye. And kyng Salomō sent by the hand of Banaiah the sonne of Iehoiada/ and smote him that he dyed.

And vnto Abiathar ꝧ preast sayde ꝧ kyng: get the to Anatoth vnto thyne awne feldes/ for thou art worthy of deeth: but I will not at this tyme kyll the/ because thou bareste ꝧ Arcke of the Lorde Iehouah before Dauid my father and because thou sufferedst wyth my father in all his afflictions. And so Salomō put awaye Abiathar frō being preast vnto the Lorde: to fulfyll the wordes of the Lorde which he spake ouer the house of Eli in Siloh. Then tydinges came to Joab: for Joab had turned after Adoniah but not after Salomon. Wherupon he fled vnto the tabernacle of the Lorde and caught * handfast on the hornes of the aultare. And it was tolde kyng Salomon how that Joab was fled vnto the tabernacle of the Lorde and stode by ꝧ aultare. Then Salomon sent Banaiah the sonne of Iehoiada saying: go and smyte him. And when Banaiah was come to the tabernacle of the Lorde he sayde vnto hym: thus sayth the kyng, come out. And he sayd naye: But I will dye euen here. And Banaiah brought the kyng worde sayinge: thus sayde Joab and thus he answered me.

* Thinckynge therby to haue saued him self: & to haue dyed of hys deeth for a tyme: in the maner dyd Adoniah/ as in the.i. Chap. of this boke.g.

And the kynge sayde: do euen as he hath sayde: smyte hym & burie him, & take awaye the bloude (which Joab shed causeleslye) from me and from the house of my father. And the Lorde bryng his bloude vpō his awne heed/ for he smote two men righteweyser and better then he/ & slue them with the swerde / my father vnwetyng: euē Abner the sonne of Ner captayne of the Host of Israel/ and Amasa ꝧ the sonne of Jether captayne of the Host of Juda. And their bloud returne vpon the heed of Joab and on the heed of his seede for euer. And prosperyte be vnto Dauid and vnto his seede/ and vnto his house/ and vnto his seate/ of the Lorde for euer.

And Banaiah the sonne of Iehoiada wēt vp and smote him and slue him & buried hym in his awne house in the wildernesse. And the kyng put Banaiah the sonne of Iehoiada in his rowme ouer the Host and put Sadock ꝧ preast in the rowme of Abiathar.

Then the kynge sent and called Semei/ and sayde to him: buylde the an house in Jerusalem & dwell there & se that thou go not once thēce any whether. For be thou sure of it/ the daye thou goest out and passest ouer ꝧ ryuer of Cedron / thou shalt dye for it/ & thy bloud shalbe on thyne awne heed. And Semei sayde vnto ꝧ kyng: it is wel sayde: as my Lorde ꝧ kyng hath sayd so will his seruaūt do. And Semei dwelt in Jerusalem many a daye. And it chaunced at the ende of thre yere that two of the seruauntes of Semei ranne awaye vnto Achis sonne of Maacah kynge of Geth. And one tolde Semei saying: se thy seruauntes be in Geth. And Semei rode vp and sadled his Asse and gat him to Geth to Achis/ to seke his seruauntes/ and came and brought them agayne from Geth.

But it was tolde Salomon how that Semei had gone from Jerusalem to Geth and & was

was come agayne. And ꝑ kyng sent & called Semei & sayde vnto him: Dyd I not adiure the by the Lord/ & testifyed vnto the saying: be sure whē so euer thou goest out & walkest abroade any whether / thou shalt dye for it? And thou answeredst me/it is good tydinges that I haue heard. Why then hast thou not kept the othe of the Lorde/and the cōmaundement that I commaunded the?

ꝑ. Reg. xviii. And then the kyng sayde to Semei: *thou remembrest all the wickednesse which thyne hert knoweth ꝑ thou dydest to Dauid my father. The Lorde therfore render agayne thy wyckednesse vpon thyne awne heed: & kyng Salomon be blessed/ & the seate of Dauid be stablyshed before the Lorde for euer. And ꝑ kyng cōmaunded Banaiah the sonne of Iehoiada: which went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

Salomon taketh Pharaos daughter to wyfe. The Lorde apereth to him and geueth him wysdome. The pleadyng of the .ij. harlottes who shulde owne the lyuyng chylde: and Salomons sentence therin.

The thirde Chapter.

And Salomon dyd make affinite with
ꝑ. Para. i. Pharao kyng of Egypte/ and toke Pharaos daughter & brought her into the cytye of Dauid vntyll he had made an ende of byldyng his awne house & the house of the Lorde & the walles of Ierusalem rounde aboute. Only the people sacrificed in aultares made on hylles/ because there was no house bylt vnto the name of ꝑ Lord vntill those dayes. And Salomō loued the Lorde and walked in the ordinaunces of Dauid his father/ saue only e that he sacrificed & offered incense vpō aultares in hylles.

And ꝑ kyng wēt to Gabaon to offer there: for ꝑ was a great offeryng place. And there Salomō offered a thousand burntofferyngs vpon that aultare. And in Gabaon the Lord apered to Salomon in a dreame by nyght. And God sayde: Aske what I shall geue the. And Salomon sayde: thou hast shewed vnto thy seruaūt Dauid my father great mercye/ accordynge as he walked before ꝑ in truthe & in ryghtewelnes & playnesse of herte wyth the. And thou hast kept for hym this great mercye/ ꝑ thou hast geuē him a sonne to sytt on his seate: as it is come to passe thys daye.
ꝑ. Para. i. b *And now Lord my God it is thou that hast made thy seruaunt kyng in steade of Dauid my father. Sapien. ix. a * And I am a yōg lad & wott not how to order my selfe. And thy seruaunt is in the myddes of thy people which thou hast chosen/ a people ꝑ are so many ꝑ they cānot be Sapien. ix. c. tolde nor nōbred for multytude. * Geue therfore vnto thy seruaunt an vnderstandynge hert to iudge thy people & to discerne betwene good/ and badd. For who is able to iudge this thy so waighty a people?

And it pleased the Lord well/ ꝑ Salomon had desyred this thyng. Wherfore God sayde vnto him: because thou hast asked this thing & hast not asked long lyfe / neyther hast asked ryches/ nor ꝑ lyues of thine enemyes, but hast asked the discrecion to vnderstande equyte. Se/ I haue done accordyng to thy petycion: and beholde/ I haue geuen the a wyse and an vnderstandyng hert/ so that there was none lyke the before / nether after the shall anye aryse lyke vnto the. And therto I haue geuen the ꝑ thou askedst not / bothe ryches & honoure: so that there shalbe no kynge lyke the all thy dayes. And yf thou wylt walke in my wayes/ to kepe myne ordinaūces & commaūdemēts as Dauid thy father dyd walke/ I wyll lengthen thy dayes also. When Salomon awoke/ this was his dreame. And he came to Ierusalem & presented him selfe before the Arcke of the testament of the Lord/ & offered burntofferynges & peaceofferings/ and made a feast to all his seruauntes.

Then came there two women ꝑ were harlottes vnto the kyng & stode before him. And ꝑ one of thē sayde: Oh my Lord I & this woman dwell in one house. And I was delyuered of a chylde wherin the sayde house. And the thyrde daye after ꝑ I was delyuered/ she was delyuered also: we two beyinge to gether & no straūger wt vs in ꝑ house saue we two alone. And this wyues chylde dyed in a nyght, for: she had *ouerlayde it And then she arose at mydnyght & toke my sonne from my syde/ whyle thyne handmayde slept & layde it in her bosome/ and put her dead chylde in my bosome. And when I rose vp in the morynge to geue my chylde sucke: se/ it was dead. But when I had loked moare dylygentlye vpon it in ꝑ morynge: Beholde/ it was not my sonne which I dyd beare. And ꝑ other womā sayde: it is not so: But the lyuyng is my sonne/ and the deed thyne. And she sayde agayne: thou sayest vntrue/ for the deed is thy sonne/ & the lyuyng myne. And thus they pleated before ꝑ kyng. Then sayde ꝑ kyng: the one sayeth/ this that is a lyue is my sonne/ and the deed is thyne. And the other sayth naye: But thy sonne is the deed and ꝑ lyue chylde is myne. Then sayde ꝑ kyng: bryng me a swerde. And they brought a swerde before the kyng. And then the kynge sayde: Deuyde the lyuynge chylde in two/ and geue the one halfe to the one/ and the other to the other.

* Or: smotherd.

Then spake the woman whose the lyuyng chylde was vnto ꝑ kyng for her * bowelles yerned vpon her sonne) and sayde: I beseche the my Lorde / geue her the lyuynge chylde and in no wyse slay it. And the other sayde: it

a. Wyther bowelles are vnderstand the mouynge and chaūgyng of her hert. Luc. 1.g.

r shalbe

shalbe nether myne nor thyne/but deuyde it.
Luce.bij.c. Then ỹ kyng answered and sayde: *geue her the lyuyng chylde and sley it not/for she is ỹ mother therof. And all Israel hearde of the iudgement which the kynge had iudged and feared the kynge: for they sawe that the wisdom of God was in him to do iustice.

¶ The ỹnces and rulers vnder Salomon. The puruyaunce for his vitayles. The nombre of his horses and of his parables.

¶ The.iiij. Chapter.

ANd so kyng Salomon was kynge ouer all Israel. And these were his Lordes: Azariah the sonne of Sadock the preaste: Elihoreph and Ahiah the sonnes of Sisa/ scribes. Iosaphath the sonne of Ahilud the recorder. And Banaiah the sonne of Iehoiada was ouer ỹ Hoste. And Sadock and Abiathar were the preastes. And Azariah the sonne of Nathan was ouer ỹ generall receauers. And Zabud the sonne of Nathan was a wayter and the kynges companion. And Ahisar steward of housholde: And Adoniram sonne of Abda ouer the trybute.

And Salomon had twelue generall receauers ouer all Israel which sustayned the kyng & his housholde: eche man hys moneth in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Dekarin Maker in Salem in Bethsames, in Elon & in Bethhanan: the sonne of Hesed in Aruboth/ & to him pertayned Socoh and all
B the lande of Hepher: the sonne of Abinadab/ which had all the regions of Dor/ and Taphath ỹ daughter of Salomō was his wife: Baanah the sonne of Ahilud had Thanach Magedo and all Bethsan which is by Zarthanah beneth Jezrahel/ & from Bethsan to Abel Mehulah & vnto beyound Jecmaam. the sonne of Gaber had Ramoth Galaad/ & his were the townes of Jair ỹ sonne of Manasse which lye in Galaad/ and hys was the costes of Argob in Basan/ thre skore great cytyes with walles and Barres of Brasse.

Ahinadab the sonne of Ado had Mahanaim: Ahimaaz had Nephthalim/ & he had taken Basemath the daughter of Salomon to wyfe: Baanah the sonne of Husai had Aser and Aloth: Iehosaphat ỹ sonne of Pharuah had Issachar * Semei the sonne of Elah had Beniamin: Gaber the sonne of Ury had the contreye of Galaad and the lande of Sehon kyng of the Amorites & of Og kyng of Basan, and was alone receauer in the land. And Juda and Israel were manye euē as ỹ sand of the see in nombre, eatyng/ drynkyng and makyng merye. And Salomō raygned ouer all kyngdomes from the ryuer thorou out all the lande of the Philistines vnto the borders of Egypt/ and they brought presentes & serued Salomon all dayes of his lyfe.

And Salomōs fode was in one daye thirtie quarters of manchet floure & thre skore quarters of meleten stalled oxen/ & twentie out of the pastures & an hundred shepe and gootes/ besydes, hertes/ buckes & bubalies & fatt pultrye. For he ruled in all the regions on the other syde Euphrates/ frō Thaphsah to Gaza/ & also ouer all ỹ kynges on ỹ other syde the sayde Euphrates. And he had peace with all his seruauntes on euery syde. And Juda and Israel dwelt without feare/ euery man vnder his vyne & vnder his tygg tre frō Dan to Berfabe/ all ỹ dayes of Salomon.

And Salomō had fourtie thousand stalles
D of horses for charettes/ & twelue thousand horsmen. And ỹ forsayde generall receauers made puruyaunce for kyng Salomon and for all that came to kyng Salomons table/ euery man his moneth/ so that there lacked nothyng. And as for barlye and straw for the horses & beastes/ they brought vnto ỹ places where ỹ officers were, euery mā in his office.

*And God gaue Salomō wisdome & vnderstandyng exceedyng moche & a large hert/ euē as ỹ sande a long by the see bancke: so ỹ Salomons wysdome exceaded the wysdome of all thē of the East contreye & all the wysdome of the Egyptians. And he excelled all men in wysdome, both Ethan the Ezrahite/ & Hemā, Chalcol and Dorda ỹ sonnes of Mahol. And his name spred abroade among all nacyōs on euery syde. And Salomon wrote thre thousand prouerbes And his songes were a thousand & fyue. And he disputed of trees/ euē frō the Cedar tre ỹ groweth in Libanon vnto the Isope ỹ syngeth out of the walle. And he disputed of beastes, foules/ wormes and fysshes. And there came of all nations to heare ỹ wysdom of Salomō/ & frō all kynges of the erth which had hearde of his wysdome.

Ecclisi.xlvij.c

¶ Kyng Hiram sendeth Cedar tymber to the byldyng of the temple. The description of the workes.

¶ The.v. Chapter.

AND Hiram kynge of Tire sent hys seruauntes vnto Salomon/ for he had hearde that they had anoynted him kynge in the rowme of his father. And therto Hiram was euer a louer of Dauids. * And Salomō sent agayne to Hiram sayinge: thou knowest of Dauid my father/ how he coulde not bylde an house vnto ỹ name of the Lord his God for warre which he had on euery syde/ vntyll the Lorde had put thē vnder his fote. But now the Lord my God hath geuē me rest on euery syde/ so ỹ ther is nether aduersarye nor anye euell plage. And therfore I am disposed to bylde an house vnto

ỹ. Para.ij.a.

* Ther was also another Semei which Salomō caused to be kylled: of whom aboue in the fyrst Chapter of this boke: but he was the sonne of Geras of Bahurim.

vnto the name of the Lorde my God / as he
B promesed Dauid my father sayig: thy sonne
which I wyll put vpon thy seate for the / he
shall bylde an house vnto my name. Now
then cõmaunde ꝑ they hewe me Cedar trees
in Libanon. And let my seruauntes be with
thine / & I wyll geue ꝑ hire of thy seruaũts in
all soche thyngs as thou shalt appoynte / for
thou knowest ꝑ there are not amõg vs ꝑ can
skyll to hewe tymber lyke vnto ꝑ Sidones.

When Hiram hearde the wordes of Sa-
lomon, he reioysed greatlye & sayde: Blessed
be the Lorde this daye which hath set Dauid
a wyse sonne ouer this myghtie people. And
Hiram sent agayne to Salomon sayinge: I
haue accept the request which thou sentest
to me for / & wyll satisfye all thy lust / concer-
nyng tymbre of Cedar trees & fyrre. My ser
uauntes shall bryng thẽ frõ Libanon to the
see. And I wyll conueye thẽ by shippe vnto ꝑ
place that thou shalt sende me worde / & wyll
cause them to be discharged there / that thou
mayst receaue thẽ. And thou shalt do me this
pleasure agayne / to minister fode for myne
house. And so Hiram gaue Salomon Cedar
trees & fyrre trees / as moche as he desyred.
And Salomõ gaue Hiram twẽtie thousand
quarters of wheate to fede his household w
all / & twẽtye buttes of pure oyle. And so moche
gaue Salomon to Hiram yere by yere.

D And the Lorde gaue Salomon wisdome
as he promesed hym. And there was peace
betwene Hiram and Salomon & they were
confedered to geather. And kyng Salomon
areysed a tribute thoroughout all Israel. And
ꝑ tribute was thirtie thousand men / which
he sent to Libanon / ten thousand a monethe
by course / so that they were one moneth in
Libanon and two monethes at home.

And Adoniram was ouer the tribute. And
Salomon had three score & ten thousande ꝑ
bare burdens, & three score and ten thousand
that hewed in the mountaynes besydes the
Lordes he had / to ouersee ꝑ worcke / in nombre
thre thousand & thre hundred / which ruled ꝑ
people that wrought in ꝑ worcke. And at ꝑ
commaundement of the kyng / they brought
great stones and that fre stones / and hewed
therto / to laye in ꝑ foundacion of the house.
And Salomons masons and the masons of
Hiram dyd hew them / with them of the bor-
ders. And so they prepared both tymbre and
stone to bylde the house.

¶ The frame and forme of the Temple porche and Aultare &c.

¶ The.vi. Chapter.

A Nd it came to passe the foure hun-
dred and foure score yere after the
chyldrẽ of Israel were come out of
the lande of Egypt / & ꝑ fourth yere
of the raygne of Salomon vpon Israel and
the seconde moneth called* Zif ꝑ he begãne
to bylde the temple vnto the Lorde. And the
house which Salomon bylt for the Lorde
was three score cubytes longe and twentye
broade & thirtie cubites hye. And the porche
that was before ꝑ body of the temple / was
twentie cubytes longe after the measure of
the bredeth of the house / and ten broade / euẽ
at the verye ende of the house. And he made
vnto the house windowes to open and shutt.

And vnder ꝑ walles of the house he made
galaryes rounde about / bothe roũde aboute
the temple and also the quere. And so made
sydes rounde aboute. And the nethermost
galery was .v. cubytes broade & the myddle
galery .vi. And the third .vij. cubytes broade.
For he made the walles without wheron the
beames laye / euer thynner and thynner / so
that they were not fastened in the walles of
the house. And the house was bylt of stone
made perfecte all readye yer it was brought
thither / so that there was nether hammer or
axe ether any tole of yron heard in ꝑ house /
whyle it was in bylding.

And the doore of the myddle galary was in
the ende of the house on the ryghte syde. And B
men went vp with winding steares into ꝑ
myddle galarye / and out of the myddle into ꝑ
thirde. And so he bylt the house and fynished
it, and rouffte it with beames of Cedar tym-
ber made holow and ioyned to geather. And
then he bylt chambres ouer all the temple of
fyue cubytes height / and coupled the house
to geather with beames of Cedar.

And the worde of the Lorde came to Sa
lomon saying: concernynge the house which
thou art in bylding / yf thou wylt walcke in
myne ordinaunces and execute my lawes &
kepe all my cõmaundementes / to walcke in
them: then wyll I make good vnto the / my
promes* which I promesed Dauid thy fa- * ij Regum.vij.b
ther. * And I wyll dwelle amõge the chyldrẽ Ezo.xxv.b.
of Israel and will not forsake my people Is-
rael. And so therfore Salomon bylt ꝑ house
and fynyshed it and syled the walles of the
house within / with rybbes of Cedar tre: euẽ
from the pauemẽt vnto the rouffe dyd he syle
it within / and borded the floore of the house
with planckes of fyrre.

And he syled twentie cubytes in the ende
of the temple bothe floore & walles with Ce-
dar / and dressed it within to be the quere and
place most holye. And ꝑ fyrst house / that is
to saye / the bodye of ꝑ temple / was fourtye C
cubytes longe. And the Cedar of the house
within was kerued with knoppes & grauen
w flowres / & all was Cedar tymber / so that
no stone was sene. And the quere that was
within the tẽple, he prepared to set there the

r.ij. Arcke

* That is / April or there aboute. Some wyll that it be May.

Arcke of the appoyntment of the Lorde. And the quere was twentye cubytes longe / and twentye in bredth & twentye in heyght. And he fyled it with pure golde / & bozded the aultare with Cedar.

And Salomon fyled the house within also with pure golde. And he made golden barres tumne a longe the quere / whych he had couered with goulde. And the whole house he oner layde with gould'ontyll he had ended it. And the aultare that was in ỹ quere he ouer layde with goulde also.

Exod.xxv.b And within ỹ quere he made two* Cherubyns of olyue tree / ten cubytes hye a pece / and euery wynge fyue cubytes longe: so that from the vttermoll parte of one wynge vnto the vttermoll parte of the other were ten cubytes.

And the other Cherub was ten cubytes hye also: so that bothe the Cherubes were of one measure and one fyse. The heyght of the one Cherub was ten cubytes / & so was it of
D ỹ other. And he put the Cherubes in ỹ middle of ỹ vnner house.* And ỹ Cherubes stretched their wynges / so that the one wynge
Exod.xxv.b. of the one touched the one wall / and the one wynge of the other touched the other walle. And the other two wynges of them touched one another in the myddes of the house. And he ouerlayde the Cherubes with goulde.

And all the walles of the house rounde aboute / he garnelhed with wozcke of Cherubes & paulme trees and grauen flowzes / bothe within in the quere and without in the temple. And the flooze of the house he couered with goulde bothe within in the quere & also without in the temple. And in the entetyng of ỹ quere he made two dozes of olyue tree / with the vpper and two fyde postes fyue square. And the two dozes of olyue tree / he graued with grauyng of Cherubȳ and Paulme trees and grauen flowzes / & couered thē with goulde / and layde goulde ouer the Cherubes and also the Paulme trees. And in lyke maner vnto the dooze of the tẽple he made postes of olyue tre. iiij. square / & two dozes of fyzre tree / & ether doze with two foldynge leues and grauen theron Cherubes Paulme trees and flowzes / and couered thē with goulde made playne by a ruler.

And then he bylte the vnner courte with thze rowes of hewed stone and one rowe of Cedar wodd.

* Luke in the begynnyng of this chap. * That is October (as some wyll) parte of October & parte of Nouember.

In the fourth yere of hys raygne was the foundacion of the house of the Lorde layde / euē in ỹ moneth* Zif / & in ỹ .xi. yere in ỹ moneth* Bul which is the .viij. moneth / it was full fynyshed in all that pertayned therto / & facioned as it shuld be in all poyntes: And so was he .vij. yere in byldyng of it.

¶ The byldyng of the house of Salamon. The house of Pharaos daughter. The forme of the pylers of Brasse / of the Brasen Sea. &c.

¶ The .vii. Chapter.

And Salomō bylte his awne house in .xiij. yeres pace and full fynyshed it. And he bylte the house of ỹ wood of Libanon / an hundred cubytes long and fyfty brcade / & thzrtye hye / foure square with rowes of Cedar pillars / and Cedar beames a longe vpon the pylers. And ỹ rouffe was Cedar aboue an hye vpon ỹ beames that laye an hye on the pylers / which pylers were fourtie & fyue in nombre / fyftene on a rowe / and the spaces betwene the pylers were one agaynst another thzee folde. And all the dozes with the fyde postes were foure square one agaynst another thze fold.

And he made a pozche of pylers fyftie cubytes longe and thyrtie cubytes broade: and yet a pozche before that with pylers / and a thycke pyller before that. Then he made a pozche to fytt and iudge in / fyled with Cedar thozou out all the pauemētes. And his awne house where he kept refydence in a nother courte without that pozche was of the same wozcke. And then Salomon made an house B
for Pharos daughter * which he had take to 1.Reg.iij.a
wyfe / lyke vnto that pozche.

And all these thynges were of ryche stones hewed after a measure & sawed with sawes within & without / euen frō the foundacyon vnto that wheron the beames were layed / & on ỹ out syde therto towarde ỹ great court. And the foundacion was of ryche stones and ỹ myghtie great stones of ten cubytes & of eyght. And aboue were ryche stones hewed accozdyng to ỹ same fyse / & also with Cedar. And the great court round about was wyth thze rowes of hewed stone and one rowe of of Cedar planckes. And lykewyse was it in the vnner courte of the house of the Lorde & of the pozche of ỹ temple.* And kyng Salo 3.Paral.ij.c.
mon sent & fet one Hiram out of Tire a wedowes sonne of the trybe of Nephtalim / hys father beynge of Tire. Which Hiram was a craftes mā in brasse / & full of wysdome / vnderstanding & connyng to wozcke all maner of wozcke in brasse. And he came to kynge Salomon and wzought all hys wozcke. He cast two pylers of brasse of .xviij. cubytes a pece hye / and a stryng of .xij. cubytes myght compase ether of them aboute. And he made two heed peces of molten brasse to set on the toppes of the pylers / of fyue cubytes longe a pece / wt garlandes of brayded wozcke & whopes of chayne wozcke foz the heed peces that were on the pylers. viij. foz ỹ one and .viij. foz the other. And he made ỹ pylers / & foz ether ¶
of the heed peces a garlande wt two rowes of po-

of pomegranetes to couer the with all. And the heed peces that were on the toppes of ỹ pilliers were wrought w lylyes in ỹ porche the space of foure cubites of them. And ỹ pomegranetes aboue & benethe on the wrethen chaynes that compased the myddle of the heed peeces were in nombre two hundred on ether heed pece. And he sett vp the pyllers in the porche of the temple/and when he had set vp the ryght pyller, he called ỹ name therof Jachin, & when he had set vp the lefte pyller he called the name therof Boaz. And ỹ toppes of the pyllers were thus wrought w lylies, & so was their workmanshyp fynished.

D

Then he cast a see of brasse, ten cubytes wyde frō brym to brym and rownde in compase, & fyue cubites hye. And a lyne of .xxx. cubites myght compase it about, and vnder the brym of it as it were apples compased and embraced the see of ten cubytes wyde in two rowes cast with it whē it was cast. And it stode on twelue oxen: of which thre loked North, thre West, thre South & thre East/ & the see on hye vpon them / and all their hynderpartes were inward. And it was an hand breadeth thycke / and the brym wrought lyke the brym of a cup with flowres of lylies. And it contayned * two thousand ª Bathes.

* Or/ thre. ª Bath is ỹ name of a certe vessell that cōtayned lyquore vsed among the Hebrues at that tyme of what quātyte it was is now vncertein.

And he made ten botomes of brasse, foure cubytes long & foure cubytes brode a pece/ & thre hye. And the worckes of the botomes was on this maner that the sydes were as it were flat bordes betwene the ledges. And on the flatt bordes betwene the ledges were lyons oxen & Cherubes. And vpō the ledges that were aboue & beneth the lyons & oxen/ was ioyned pendant worcke. And euery bottom had foure brasen wheles / whose axeltrees were also of brasse. And in ỹ foure corners were vnderletters vnder the lauatorye cast eche ouer agaynst his felow.

And ỹ staicke of the lauatorye was in the middle of ỹ bottome one cubit hye/ and a cubyte & an half rounde/ & it had knoppes there on in ỹ bare places which were foure square not rounde. And vnder the sydes were foure wheles and their axeltrees ioyned fast to the bottome. And the height of euery whele was a cubyte and an halfe. And the workmanshipe of the wheles was lyke ỹ worcke of a charet whele. And the axeltrees/ ỹ nauelles/ spokes and shaftes were all moulten. And ỹ foure vnderletters in the foure corners were of the verye bottomes.

And vnder the staicke of the lauatorye in ỹ myddes of ỹ bottome was there a rounde fote of halfe a cubyt hye. And theron playne places and ledges of the selfe. And he graued in the playne & also on ỹ ledges/ Cherubes/ lyons & paulmetrees / euery where rounde about. And on this maner he made ỹ ten bottoms cast worcke: all of one measure & one fyle. Then he made ten lauers of brasse containynge fourtye Bathes a pece / and they were of foure cubyts a pece/ for euery one of ỹ bottomes a lauer. And he put fyue of those bottomes on the ryght corner of the temple/ and other fyue on ỹ lefte: And put the see on the ryght corner of the temple Eastwarde & towarde the South.

And Hiram made pottes/ shouelles & basons/ and so fynished all the worcke that he made kynge Salomon for the house of the Lord: that is to saye/ two pyllers & two knalpes of ỹ heeds ỹ were on ỹ toppes of ỹ two pyllers/ & foure hundred pomegranetes vpō two wrethes, two rowes on ether wrethe/ to couer the two knalpes of ỹ heedes that were on the toppes of the two pyllers: And the ten bottomes of brasse with ten lauers vpō thē: & a see with twelue oxen vnder it: & pottes/ shouelles & basens. And all these vesselles which Hiram made to kyng Salomon for ỹ house of the Lord were of bryght brasse. And in the playne of Jordā dyd the kyng cast thē: euē in the claye of the erth betwene Socoh and Zarthan. And Salomon left all the vesselles vnwayed/ for the exceedyng abundance of brasse that was in them.

And Salomon made all the vesselles that pertayned vnto ỹ house of the Lorde: ỹ Aultare of gouldē / and the table of gouldē wher on ỹ shew breed was put: And fyue candelsticks/ for the ryght syde / and as many for the left, before the quere/ of pure gouldē: w flowres/ lampes/ and snoffers of gouldē: and Bolles, Plaiteries/ basons/ spones and fyre pannes of pure gouldē: and hynges of gouldē both for ỹ doores of the quere/ the place most holye/ and for the doores of the temple also.

And so was ended all the worcke ỹ kynge Salomon made for the house of the Lorde. And then* Salomō brought in the thynges which Dauid his father had dedicated in syluer/ gouldē and other vessells / & put thē to the treasure of the house of the Lorde. *v. Para. v.a.

¶ The Arcke is borne in to ỹ temple. A Cloude fylleth the temple. The Temple is dedied.

¶ The viij Chapter.

Then Salomon gathered the elders of Israel, all the heedes of the trybes and auncient Lordes of the chyldren of Israel vnto him to Jerusalem/ to bryng vp the Arcke of the appoyntment of the Lorde oute of the cytie of Dauid which is Sion. And all ỹ men of Israel assembled vnto kynge Salomon to the feast ỹ falleth in ỹ moneth * Ethanim which is the seuenth moneth. And when all ỹ elders of Israel were come/ the preastes toke vp the Arcke *That is/ September.

Arcke of ꝑ Lord/ & brought it & also ꝑ tabernacle of witnesse & all ꝑ holye vessell ꝑ were therin. And ꝑ prestes & the Leuites brought them vp. And kynge Salomon and all the cõgregacion of Israel that were assembled/ and were with him before the Arcke/ dyd offer shepe and oxen that coulde not be tolde nor nombred for multitude.

And so the prestes brought the Arcke of ꝑ apoyntment of the Lorde vnto his place: euẽ into the quere of the temple and place most holy/ vnder the wynges of the Cherubes. For the Cherubes stretched oute their wynges ouer the Arcke / and couered bothe it & also the staues therof a hye vpõ it. How be it the staues were so longe that the endes of them appered out of ꝑ holy place before ꝑ quere/ but were not sene without. And there they be vnto this daye. And there was a nothynge in the Arcke saue the two tables of stone which Moses put there at Horeb when the Lorde made an appoyntment with the chyldren of Israel after they were come out of Egypt.

a. The text might be amõg the thynges where the boke of ꝑ lawe was founde. 2. Para. xxxiiij. Deu. x.

And when the preastes were come out of the Holy place then a cloude fylled the house of the Lorde/ that the preastes coulde not endure to mynister because of the cloude: for ꝑ glorie of the Lorde had fylled the house of ꝑ Lord. Then spake Salomõ: the Lord sayde/ ꝑ he wolde dwelle in darcknesse. I haue bylt ꝑ an house to dwelle in/ & an habitacõ for ꝑ to abide in for euer. And the kyng turned his face & blessed all the congregacion of Israel/ all the cõgregacion standyng. And he sayde.

Blessed be ꝑ Lorde God of Israel/ which hath fulfylled with his *hand/ that he spake vi his mouthe vnto Dauid my father sayig: frõ the daye I brought my people Israel out of Egypt/ I chose no cytye amõge any of the trybes of Israel/ to buylde an house/ that my name myghte be there: But I haue chosen Dauid to be ruler ouer my people Israel.

* That is with his power.

And it was in the hert of Dauid my father / to bylde an house for the name of the Lorde God of Israel. But the Lorde God sayde vnto Dauid my father: in ꝑ it was in thyne hert to bylde an house for my name/ thou dydest well, that thou wast so mynded. Neuertheles thou shalt not bylde the house/ but thy sonne that shall come out of thy loynes / he shall bylde an house for my name.

C And the Lorde hath made good his worde ꝑ he spake. For I stode vp in ꝑ rowme of Dauid my father, & sate on the seate of Israel/ as the Lorde promesed/ & haue bylt an house for the name of the Lord God of Israel. And I haue prepared therin a place for the Arcke wherin ꝑ couenaũt of the Lorde is / which he made wt oure fathers / after he had brought thẽ out of the land of Egypte. And Salomon stode before ꝑ aultare of the Lorde in ꝑ sight of all the congregacion of Israel & stretched out his hãdes to heuẽ & sayde: Lorde God of Israel, there is no God like ꝑ in heuẽ aboue or in the erthe benethe/ ꝑ kepest appoyntmẽt & mercye wt thy seruaũtes ꝑ walcke before the wt all their hertes: which also hast kepte wt thy seruauntes Dauid my father/ ꝑ thou promesedst him. Thou spakest wt thy mouthe & hast fulfylled wt thyne hand, as it is come to passe this daye. And now Lorde God of Israel, kepe wt thy seruaũt Dauid my father/ ꝑ thou promesedest him sayng: thou shalt not be without one or other before me / sytting on the seate of Israel: How be it yt thy chyldren shall take hede to their wayes that they walcke before me/ as thou hast walcked before me. Now then O Lorde God of Israel/ let thy worde be stable which thou spakest vnto thy seruaunt Dauid my father.

But in deade can God dwelle on ꝑ erthe? Beholde nether heuẽ/ nor heuẽ aboue all heuens are able to contayne the: how moche lesse then this house that I haue bylt? but loke to the prayer of thy seruaunt & his supplicacion O Lorde my God/ to geue an eare vnto the voyce & prayer which thy seruaunt prayeth before the this daye that thyne eyes maye be open vpõ this house night & daye/ & vpon the place/ of which thou hast sayde/ my name shalbe there: that thou herken vnto the prayer which thy seruaũt shall praye in this place. And herkẽ vnto ꝑ supplicacion of thy seruaũt and of thy people Israel which they shall praye in this place: And heare thou vp vnto heuẽ thy dwellyng place / & when thou hearest haue mercye. And yf any mã trespace agaynst his neyboure, & his neyboure* take an adiuracion to adiure him wt all, & ꝑ adiuracio come before thine aultare at this house then herkẽ thou vp to heuẽ/ & worke & iudge thy seruaũts/ ꝑ thou cõdempne the wycked to bryg his waye vpõ his heed/ & iustefie ꝑ righteous to geue him according to his rightwelnesse. Whẽ thy people Israel be put to ꝑ worse before their enemyes, because they haue sinned against ꝑ & afterwarde turne agayne to ꝑ & prayse thy name, & praye & make supplicacõ vnto ꝑ in this b house: then heare thou vp to heuẽ & be mercifull vnto ꝑ synne of thy people Israel / & bring thẽ agayne vnto the lande which thou gauest vnto their fathers.

D * That is / If his neyghboure cause hym to sweare.

b. The house of ꝑ Lorde was ꝑ place where he wolde at ꝑ time be worshipped and serued accordyng as he had commaũded & was a figure of the true temple of God which is the hertes of ꝑ faythfull: in which by faythe he wylbe honoured to be ꝑ Lorde God. Lor. 19. c

If heauen be shutt vp, that there be no rayne because they haue synned against ꝑ: yet yf they praye in this place and prayse thy name and turne from their synnes, thorow thy chastenyng of them: then heare thou vp to heuẽ / and be mercifull vnto the synne of thy seruaũtes & of thy people Israel, ꝑ thou shewe them a good waye to walke in, & geue

rayne

rayne vpon thy lande that thou hast geuen vnto thy people to enherete.

If there chaunce darth in the land / pestilence/blastyng/or wytheryng of corne / or ꝑ frutes be deuoured of Grashoppers or Caterpyllers/or yf their enemyes belege thē in the lād ꝑ in their awne cyties/or whatsoeuer plage or sycknesse chaunce: then heare thou vp to heauē thy dwelling place/all ꝑ prayers and supplicacians ꝑ shalbe made of all men thorow out all they people Israel / which shall knowledge euery man the plage of his awne hert/ꝑ stretche forth his hādes vnto this house/ꝑ be mercyfull/and worcke/and giue euery mā accordīg to his wayes(euē as thou onely knowest euery mannes hert/for thou knowest the hertes of all the chyldrē of Adā) ꝑ they maye feare the as longe as they lyue vpō ꝑ erth which thou gauest vnto their fathers. And lykewyse yt a straunger ꝑ is not ℭ of thy people Israel come out of a farre contrey for thy names sake(for they shall heare of thy great name ꝑ of thy myghtie hand and stretched out Arme) and therfore yf he come ꝑ praye at this place, heare thou vp to heauē thy dwellyng place and do accordynge to all that the straunger calleth to the for: that all nacyons of the erth maye knowe thy name/ to feare the as do thy people Israel/ and that it maye be knowen that this house which I haue bylt is called after thy name.

And when they go out to battell agaynst their enemies whether soeuer thou shalt send them/ꝑ shall praye vnto the Lorde towarde the cytie which thou hast chosen and toward the house that I haue buylt for thy name: heare thou their prayers and supplications/ vp to heauen/and iudge their cause.

☞ And finally when they shall haue synned agaynst the(for there is no man that synneth not)ꝑ thou art angrye with them and hast deliuered thē to their enemyes, that they be caryed awaye prysoners vnto the land of their enemyes/whether ferre or neare/ yet yf they turne agayne vnto their hertes in the lande where they be in captiuite / and returne and praye vnto the in the lande of thē that holde thē captiue/sayinge: we haue synned ꝑ haue done wyckedlye ꝑ haue trespaced/ꝑ so turne agayne vnto the with all their hertes and all their soules in ꝑ lād of their enemyes which holde them captyue/and praye vnto the / towarde the land which thou gauest vnto their fathers/ꝑ towarde the cytie which thou hast chosen/and house which I haue bylt for thy name: then here thou their prayer ꝑ supplicacion vp to heauen thy dwellyng place/ꝑ iudge their cause / and be mercyfull vnto thy people that haue synned agaynst the/ and vnto all their trespace ꝑ they haue trespaced agaynst the and get the fauoure in the syght of them ꝑ holde thē captyue that they maye haue compassyon on them. For they be thy people and thyne enheritaunce which thou ꝑ broughtest out of Egypt, frō ꝑ * fornace of yron. And lett thyne eyes be open vnto the prayer of thy seruaunt ꝑ vnto the prayer of thy people Israel, to herkē vnto them / in all that they calle vnto the for. For thou dydest seperat thē/to be thyne enheritaunce/aboue all the nacyōs of the erth/as thou sayedest by the hande of Moses thy seruaunt/ whē thou broughtest oure fathers oute of Egypte O Lorde Iehouah. F Deut.xxx.c.

And when Salomon had made an ende of prayng all this prayer ꝑ supplicacion vnto the Lorde/he arose from before ꝑ aultare of the Lorde ꝑ from kneelyng on his knees and stretchyng of his handes vp to heauē ꝑ stode ꝑ blessed all the congregacyon of Israel with a loude voyce sayng: Blessed be the Lorde ꝑ hath geuen reste vnto hys people Israel accordynge to all that he promysed: * so ꝑ there is not one worde escaped of all the good promeses which he promysed by the hād of Moses his seruaunt. And the Lorde oure God be with vs, as he was with oure fathers/ ꝑ forsake vs not nether leue vs/ but that he bowe oure hertes vnto hym / to walcke in all hys wayes/ꝑ to kepe his cōmaundemētes/ ordinaūces and customes which he cōmaunded oure fathers. And these my wordes which I haue prayed before the Lorde/ be nye vnto ꝑ Lorde oure God daye and nyght / that he defende the cause of hys seruaunt and of hys people Israel euermore/that all nacyons of the erth maye knowe that the Lorde/he is God and none but he. And I praye God that youre hertes maye be sounde with the Lorde oure God / to walke in his ordynaunces and to kepe his lawes as we do this daye. * Mrg.ty.d. G

And the kyng and all Israel with him/ offered offerynges before the Lorde. * And the peaceofferynges ꝑ Salomon offered vnto ꝑ Lorde/were.xxij.thousand oxen ꝑ an hūdred ꝑ twenty thousand shepe: And so the kyng ꝑ all the chyldren of Israel dedicated the house of the Lorde. And the same daye ꝑ kyng halowed the myddle of the courte ꝑ is before ꝑ house of the Lorde: for there he offered burntofferynges ꝑ meateofferynges ꝑ the fat of ꝑ peaceofferynges / because ꝑ brasen aultare that was before the Lord/ was to lytle to receaue the burntofferynges ꝑ meateofferynges and the fatt of the peaceofferynges. ¶ 9. Para.vij.c

And Salomon helde that same tyme an hye feast ꝑ all Israel with him/ a mightie cōgregacion/euen from the coostes of Hemath vnto the ryuer of Egypte / before the Lorde oure God/seuē dayes ꝑ yet seuen dayes ꝑ is

xiiij. dayes. And ye .viij. daye he sent ye people awaye. And they blessed the kyng & went vnto their tentes ioyouse & glad in herte for all the goodnesse that the Lord had shewed vnto Dauid his seruaunt & to Israel his people.

The Lorde apeareth the second tyme to Salomon. Salomon geueth Townes to Hiram. The Cananites become tributaryes. He sendeth Shippes for gould. He bylded many cytes.

¶ The .ix. Chapter.

3. Para. vij. c

AND when Salomon had fynished the bylding of the house of ye Lord and of the kynges palace / & of all that his delyre & lust was to make: the Lorde appered vnto hym agayne / as he appered to hym at Gabaon. And the Lorde sayd vnto hym: I haue hearde thy prayer and intercession ye thou madest before me. & haue halowed this house which thou haste bylt / to put my name there for euer & myne eyes and myne hert shalbe there perpetualiye. And ye thou wylt walcke before me / as Dauid thy father walcked / in puretnesse of hert & playnesse / to do all ye I haue cõmaunded the / and shalt kepe myne ordynaunces & customes: then I wyll stablishe ye seate of thy kyngdom vpõ Israel for euer / as I promesed to Dauid

2. Reg. 9. a

B thy father sayig: * Thou shalt not be without one or other vpon the seate of Israel.

But & ye ye and youre childrẽ shall turne awaye from after me / & shall not kepe myne ordinaũces which I haue set before you, but shall go & serue other Goddes & bowe youre selues vnto thẽ: then I wyll weede Israel out of the lãde which I haue geuen them. And this house which I haue halowed for my name / I wyll put out of my syght. And Israel shalbe a prouerbe & a fable vnto all naciõs. And

Deut. xxix. e. Jerem. xxij. c 3. Para vij. b. 4

hys house which is so hye / * all ye passe by it shalbe astonied & shall hysse & say: why hath the Lord dealt on this maner w this lande & with this house? And it shalbe answered thẽ / because they forsoke the Lorde their God which brought their fathers out of the lãd of Egypt / & haue takẽ holde vpon other Goddes & haue stouped vnto hym & serued them: therfore hath the Lorde brought vpõ thẽ all this euell. * Then at the ende of twentye yeres in

4. Para. vij.

which Salomon had bylt the two houses, & is to wete / the house of the Lord & the kyngs palace: because Hiram the kyng of Tire had supported hym w Cedar / fyre & goulde / as moche as he desyred: therfore Salomõ gaue Hiram .xx. cytes in the lande of Galile. And whẽ Hiram was come frõ Tire to se ye cittes which Salomon had geuẽ hym, they pleased him not wherfore he sayde: what cytes are these which thou hast geuẽ me, my brother? & he called them the land of Cabull vnto this daye. This Hiram had sent ye kyng .vl. skore hũdred wayght of gould. And this is ye summe of ye trybute / which kyng Salomon raysed / to bylde the house of the Lorde and his awne house / and Melo & the walles of Jerusalem / and Hezer / and Magedo / and Gazer.

For Pharao kyng of Egypt went vp and toke Gazer & burnt it with fyre / and slue the Cananites ye dwelt in the cytie / & gaue it for a present vnto his daughter that was Salomons wyfe. And Salomon bylt Gazer and Beth Horon the nether: and Baalath & Thamar in the wyldernesse ye is in the lande: & all the store cities ye Salomõ had / & cytes for his charettes / & cittes for his horsemen & all ye his lust was to bylde in Jerusalẽ and Libanon and in all the land of his kyngdome.

And all the people that were lefte of the Amorites / Hethites / Pherezites / Heuites & Jebusites / which were not of the childrẽ of Israel, the childrẽ of the sayde nacyons that were lefte in the lande / because the childrẽ of Israel were not able to destroye them / dyd Salomõ make trybutaryes vnto this daye. And of the childrẽ of Israel dyd Salomon make no bondemen. But they were men of warre & his seruauntes and his lordes and Captaynes & rulars of his charetes & of hys horsemẽ. And these many lordes & ouerlawe the worcke had Salomon / fyue hundred and fyftye, which ruled the people that wrought in the worcke.

And Pharaos daughter came vp out of ye cytie of Dauid vnto the house which Salomõ had bylt for her. And after that he bylt Melo. And thryse a yere dyd Salomon offer burntofferynges and peaceofferynges vpon the aultare which he had bylt vnto the Lord / to burne the fatt theron: which aultare is before the Lorde.

And when kyng Salomon had made the house perfecte / he made shippes in Asion Gaber which is beside Eloth / on the brynke of the redsee, in the lande of Edom. And Hiram sent by shippe also of hys seruauntes / that were shipmen and expert in the see / with ye seruauntes of Salomon. And they went to Ophir & fet from thence gould / to ye summe of .iiij. hundred and .xxij. talentes / & brought it to Salomon.

¶ The Quene of Saba cometh from the vttermost Costes of the land to heare and se the wysdom of Salomon. The yerly reuenues and rentes of Salomon. his throne / pelletes of gould / Charettes. Horsemen / and aboundance of syluer.

¶ The .x. Chapter.

AND the quene of Saba heard of the wysdome of Salomon cõcernyng the name of the Lorde / and came to proue him with ryddelles. And she came to Jerusalem w a mighty great multitude of Camelles that bare swete odoures & goulde

goulde exceadyng moch/& p;eciouſe ſtones. And when ſhe was come to Salomon / ſhe comuned with hym of all ꝑ was in her hert. And Salomō expoūded her all her queſtiōs/ that there was not one thyng hydd from the kynge whych he expounded her not.

And when the quene of Saba had ſene all Salomons wiſdome & the houſe that he had bylt, & the meate of his table & the ſyttynge of his ſeruauntes, & the ſtandyng of his ſeruytoures & theire apparell, & his buttelers/ and his ſacrifyce that he offered in the houſe of ꝑ Lo;de, ſhe was aſtonyed. Then ſhe ſayd to the kynge: ꝑ wo;de I harde in myne awne lande of thy dedes and wiſdome, is true. How be it I beleued it not / tyll I came & ſaw it with myne eyes. And ſe the one halfe was not tolde me: ſo; thy wiſdome and goodneſſe exceadeth the fame which I hearde. Happy are thy men: and happye are theſe thy ſeruauntes, whych ſtande euer be fo;e the and heare thy wiſdome. And bleſſed be the Lo;de thy God whych had a luſt to the / to ſett the on the ſeate of Iſrael, becauſe the Lo;de loued Iſrael fo; euer, and therfo;e made the kynge, to do equite and ryghtwiſneſſe.

And ſhe gaue the kynge an hundꝛed and xx. talentes of goulde, and of ſwete odoures exceadyng moche & p;eciouſe ſtones. There came neuer after ſoche aboundaūce of ſwete odoures as ꝑ Quene of Saba gaue to kyng Salomon. And therto the ſhippes of Hyram that b;ought goulde from Ophir / b;ought from Ophir great plentye of *Almuge tre & p;eciouſe ſtones. And kynge Salomō made of the Almuge trees pilers in the houſe of ꝑ Lo;de & in the kynges palace / & made harpes & ſalteries fo; ſyngers. There came no moare Almuge tre ſo / no; was anye moare ſene vnto this daye. And kynge Salomon gaue vnto ꝑ Quene of Saba all her deſy;e that ſhe aſked of hym: beſydes ꝑ he gaue her ꝑ hys awne hand. And ſo ſhe returned vnto ¶ her awne countrey wyth her ſeruauntes.

* Some rede Tarnel Some Bdellū

The weyght of gould that came to Salomō in one yere, was. vi. hundꝛed thꝛe ſhoꝛe and. vi. talētes of goulde beſydes that he had of chapmen and of merchauntes of Potycaryes & of all the kyngꝭ of Arabie & of ꝑ Lo;des of ꝑ coūtreye. And kynge Salomō made two hūdꝛed boukelers of beatē goulde vi. hūdꝛed ſiclꝭ of goulde wēt to a boukeler. And he made thꝛe hundꝛed ſhyldes of beatē goulde/ thꝛe pound of goulde goyng to a pece, & put them in the houſe of the wood of Libanon.

And ꝑ kyng made a great ſeate of Iuo;ye and couered it with p;ecyous golde. And the ſeate had ſyx ſteppes. And ꝑ toppe of ꝑ ſeate was rounde behynde his backe wyth pomeiles on ether ſyde on the place where he ſatte/ and two Lyons ſtandyng beſyde ꝑ pomelles. And there ſtode. xii. Lyons on the ſtepp;s/ vi. on a ſyde. Ther was none lyke ſene in any kyngdome. And all kynge Salomons dꝛinckyng veſſelles were of gould, & all the veſſeles of the houſe of the wood of Libanon were of pure goulde. And as fo; ſyluer it was nothyng wo;the in the dayes of Salomon. For the ſee ſhyppes wbych the kynge had in the ſee, with the ſhippes of Hyram, came euerye thꝛyd yere laden wyth gould ſyluer/ Iuo;y/ apes and peocokes. * And ſo kynge Salomō exceaded all the kynges of ꝑ erthe in richeſſe & wiſdome. And all ꝑ wo;ld reſo;ted to Salomon to heare his wiſdome which God had put in his hert. And b;ought him euery man his p;eſent, veſſelles of ſyluer and of goulde/ and of rayment, harneſſe / ſwete odoures/ ho;ſes and Mules yere by yere. And Salomon geathered to gether charettes and ho;ſemē: ſo that he had a thouſand and. iii. hundꝛed charettes / and xii. thouſand ho;ſemen/ wbych he beſtowed in the charett cytyes and wyth the kynge at Ieruſalem.

D

* And the kynge made ſyluer in Ieruſalem as plenteous as ſtones / and Cedar as plenteouſe as the mulbery trees that grow in the valeys. And Salomons ho;ſes came out of Egipte from Keua: The marchaūtes fett thē from Keua at a p;yce. A charet came out of Egipte fo;. vi. hundꝛed ſicles of ſyluer / & an ho;ſe fo; an hundꝛed and fifte. And euen ſo by the handes of the ſayde marchaūtes ho;ſes were b;ought out fo; all the kynges of ꝑ Hethites and fo; the kynges of Syria.

* 1. Paralyp 9 and. a.

* 2. paral. 1. d.

¶ Salomon hath ſeuē hundꝛed Quenes and thꝛe hundꝛed Concubyns, which dꝛyng him to Idolatrye his aduerſaryes rebell agaynſt hym he dyeth / & Jeroboā hys ſonne raygneth in hys Reade.

¶ The. xi. Chapter.

But kyng Salomō loued many outlandiſhe wemen: the daughter of Pharao: & of ꝑ Moabites Ammonites, Edomites, Sidonites & Hethites euē of naciōs of which ꝑ Lo;de ſayde vnto ꝑ childꝛē of Iſrael, ſe ye come not at thē no; let them come to you: fo; ſurely they will turne youre hertes after their Goddes. Neuertheleſſe to ſoche Salomon claue & fell in loue wt thē. * And he had ſeuē hundꝛed *very Quenes & thꝛe hundꝛed cōcubinꝭ which turned awaye his hert. For whē Salomō was olde/ his wiues turned his herte after other Gods: ſo ꝑ hys hert was not perfecte wt the Lo;de his God as was ꝑ hert of Dauid his father.

Cant. vi. c. * After the Chalde.

And Salomō folowed Aſtaroth the God of the Sidons & Miſcō the abhominaciō of the Ammonites. And Salomon wꝛought wyckednelle in the ſyght of the Lo;de & cōmuned not after the Lo;de as did Dauid his father. After ꝑ Salomon bylt an alter fo; Chamos

B

the abhominacion of the Moabites in ỳ hill that standeth before Jerusalem: & vnto Moloch the abhommacion of the childrē of Ammon. And lykewise dyd he for all his outlandysshe wiues which burnt cense and offered vnto their Gods. Then was the Lorde angrye with Salomon because hys hert turned frō the Lorde God of Israel which appered vnto him twise/ & gaue him a charge of this thyng that he shulde not folowe other Gods.
But he kept not that whiche the Lorde commaunded him: wherupon the Lorde sayde to Salomon: for as moche as this is done of ỳ/ and thou hast not kepte myne appoyntment and myne ordynaunces which I haue cōmaunded the/ therfore I will rent the kingdome from the/ & will geue it to thy seruaunt. Not ¶ wythstandyng in thy dayes I wyll not do it/ because of Dauid thy father: but wyll take it from thy sonne. Yow be it I wyll not take away all: But wyll geue one tribe to thy sonne/ because of Dauid my seruaunt & because of Jerusalem whyche I haue chosen.

And ỳ Lorde stered vp an aduersarye vnto
1. Reg. xiij. b. Salomon / one Hadad an Edomite & of the kinges lygnage of Edō. For whē Dauid was in Edō. & Joab ỳ capitayne of the hoste was gone vp to burye thē ỳ were slayne: & had slayne all ỳ mē childrē in Edom. For .vi. monethes dyd Joab remayne there & all Israel / tyll he had destroyed all ỳ men childrē in Edom. And this Hadad fled & certē other Edomites of his fathers seruauntes with him/ to go to Egipt Hadad beyng yet a lytle lad. And they arose out of Madian and went to Pharan/ & toke men wyth them out of Pharan and came to Egypte vnto Pharao kynge therof / whych
D gaue him an house and apoynted him vitailes and gaue him landes.

And Hadad gat great fauoure in ỳ syght of Pharao, so that he gaue hym to wyfe the syster of his awne wife, the syster of Thahaphynes the Quene. And ỳ syster of Thahaphynes bare hym Genubath hys sonne. And Thahaphnus wened him in Pharaos house. And he was in Pharaos house amonge the sonnes of Pharao. And when Hadad heard saye in Egipte ỳ Dauid was layde to slepe with his fathers and that Joab the captayne of the host was deed also, he sayde to Pharao let me departe / ỳ I maye go to myne awne coūtreye. Then sayd Pharao vnto him: what lackest thou here wyth me, ỳ thou woldest go to thyne awne countreye? And he sayde/ nothing: how be it let me go. And God stered vp an other aduersary, one Rezon the sonne of Eliada whych fled from Hadadezer kyng of Zobah his master. Which Rezon geathered men vnto him & became captayne ouer the companye, when Dauid slue them. And they went to Damasco and dwelt therin/ & raygned in Damasco. And he was an aduersary to Israel all the dayes of Salomon, & the euell ỳ Hadad did/ whych abhorred Israel and raygned in Syria.

And Jeroboam the sonne of Nabat an E Ephrathite of Zaredah (whose mother was called Zeruah & was a wydowe & he Salomons seruaunt) * lifte vp his hand agayn̄st the kynge. And herof cam it, that he lifte vp his hand agayn̄st the kynge. Salomon bylt Melo & mended broken places in the citie of Dauid hys father. And this felowe Jeroboā was an actiue man. And whē Salomon sawe thē younge man/ that he wrought so lustely in the worke/ he made hym ruler ouer all the charges of the house of Joseph. And it chaūced at ỳ season/ as Jeroboam was gone out of Jerusalem/ that the prophet Ahiah ỳ Silonite mett him by the waye/ hauyng a newe mantell on him/ & they two alone in ỳ felde. And Ahiah caught the new mātell that was on him & rent it in twelue peces, & sayde to Jeroboā. take the ten peces. For this sayth the Lorde God of Israel: behold I wyll rent the kyngdome out of the handes of Salomō and wyll geue ten tribes to the / and he shall haue one, for my seruaunte Dauids sake & for Jerusalem the citie which I haue chosen out of all the tribes of Israel: because they haue forsaken me and haue bowed them selues vnto Asharoth the God of the Zidons, & to Camos the God of the Moabites, and to Milcom the God of the childrē of Ammon/ & haue not walked in my wayes / to do that pleaseth me/ and myne ordynaunces and customes/ as dyd Dauid hys father.

* That is rebelled because the aduersary.

a. The prophetes do often prophesye mar uelously use thynges not onely by wordes but also by synges: as here & Esa. xxj. a. Jeremi xix. a. and xxvij. a. Ezech. xij. b.

How be it I wyll take none of the kyngdome out of his hād: but wyll make him chefe all his lyfe longe, for Dauid my seruaūtes sake/ which I chose: because he kept my cōmaundementes & ordinaūces. But I will take the kyngdome out of his sonnes hand & will geue vnto the ten tribes of it: and wyll geue his sonne one/ that Dauid my seruaunt maye haue a lyght allwaye before me in Jerusalem, the citie whych I haue chosen me/ to put my name there. And I will take the/ & thou shalt raygne vpon all that thy soule desyreth/ & shalt be kynge ouer Israel. And yf thou shalt herken vnto all that I cōmaunde the/ & shalt walke in my wayes and do that is ryght in my syght / that thou kepe myne ordinaunces & commaundementes as Dauid my seruaunt did: then wyll I be with the and byld the an house that shall contynew / as I bylt for my seruaunt Dauid/ & will geue Israel vnto the. And therwith wyll I vexe the seede of Dauid/ but not for euer.

And Salomon sought to kyll Jeroboam wherfore

wherfore Jeroboã arose & fled in to Egipte vnto Sesak kynge of Egipte and continued there vntyll the deeth of Salomon. And the rest of the Actes of Salomon and all that he did & his wysdome are wrytten in the *boke of the Actes of Salomon. And the tyme that Salomon raygned in Jerusalẽ vpon all Jsrael, was fourtie yere. And then he layd hym to rest with his fathers/and was buryed in ỹ citie of Dauid hys father / and Reboboã his sonne raygned in hys steade.

* This boke remayneth not.

¶ The kyngdome is devyded: and Reboboham raygneth xvij. tryues and Jeroboam xj. Aduram is stoned. Jeroboam maketh goulden calues.

¶ The xij. Chapter.

AND Reboboam wẽt to Sichem: for all Jsrael were come to Sichem to make him kynge. And when Jeroboam the sonne of Nabat heard of it beyng yet in Egipte: for he fled to Egipte for feare of Salomon/& dwelt in Egipte. And they sent & called hym: and so Jeroboam & all the congregaciõ of Jsrael came & spake vnto Reboboã saying: thy father made oure youcke greuouse / but now make thou the greuouse seruyce of thy father and hys sore youcke whych he put vpon vs / lyghter & so we will serue the. And he sayde vnto thẽ: depart yet for the space of thre dayes/& then come agayne to me. And the people departed.

And kynge Reboboam toke councell with the olde men that stode before Salomon his father, while he yet lyued & sayde: what coũsell geue ye to answere this people with all? And they sayd vnto hym: If thou shalt be a seruaũt vnto this people this daye and serue them & answer thẽ & speke kynde wordes to thẽ: they will be thy seruaũtes for euer. But he lefte the councell ỹ the olde men had geuẽ him & coũceled with the young men ỹ were noury shed vp with him & had wayted on hym

And he sayde vnto them: what councell geue ye/ to answere this people wh all whych haue cõmuned wyth me sayinge: make the youcke whych thy father dyd put vpon vs/ lyghter? And the younge men that were brought vp with hym/ answered him saying this people that haue sayde vnto the: thy father made oure youcke heuye / make thou it vs lyghter: thus answere them. My lyttle fynger shalbe waygbtier then my fathers loynes. And now where my father put a greuouse youcke vpon you / I wyll make it heuyer. For where my father corrected you wyth scourges, I wyll chastyse you wh scorpions. And when Jeroboam: and all ỹ people were come to Reboboam the thyrde daye/ as the kynge apoynted them/ saying/ come to me agayne this daye thre dayes: the kynge answered the people churlysbly and lefte the aduise that olde men gaue him: and spake to them after the councell of the younge men saying. My father made youre youcke greuouse, but I wyll make it greuouser. For where my father chastysed you wh whippes/ I will chastise you with scorpiõs. And so the kynge herkened not vnto the people: for the turnyng away was of ỹ Lord *to perfourme his saying wbych the Lorde sayde by Ahiah ỹ Silonite vnto Jeroboã ỹ sonne of Nabat. iij. Reg. xij.

And when all Jsrael saw that the kynge regarded them not, the people answered the kynge a gayne saying: we haue no parte in Dauid/ nor enheritaunce in ỹ sonne of Jsai. * To youre tẽtes therfore Jsrael & now se to thine awne house Dauid. And so Jsrael departed vnto their tentes. How be it ouer the chyldren of Jsrael which dwelt in the citie of Juda/ did Reboboã raygne styll. Then kyng Reboboam sent Aduram the receauer of the tribute. And all Jsrael stoned hym to deeth wh stones. But kynge Reboboam made spede & gatt hym vp to his charet & fled to Jerusalẽ. And so Jsrael departed frõ the house of Dauid vnto this daye. And whẽ all Jsrael heard that Jeroboam was come agayne/ they sent and called hym vnto the congregacyon and made hym kynge ouer Jsrael: so there folowed the house of Dauid / but the trybe of Juda only. * And when Reboboam was come to Jerusalem, he geathered all the house of Juda and the trybe of Beniamin an hundred and foure skore thousandes of chosen meh and good warryoures/ to fyght agaynst the house of Jsrael/ and to bryng the kyngedome agayne to Reboboam the sonne of Salomon. ij Paral. x. d. ij Paral. xi. a.

Then came the worde of the Lorde vnto Semeiah the man of God saying: speake vnto Reboboam ỹ sonne of Salomon kynge of Juda/ and vnto all the house of Juda and Beniamin/ and the remnaũt of the people & saye. Thus sayth the Lorde: go not nor yet fyght agaynst youre brethren the chyldren of Jsrael/ but returne euery man to hys house/ for this doinge is of ỹ Lord. And they obeyed the worde of the Lorde and returned and departed accordynge to the worde of the Lorde. Then Jeroboam bylt Sichem in moune Ephraim/ and dwelt therin. And went from thence and bylt Phanuel.

And Jeroboam thought in hys hert: now might the kyngdome returne to the house of Dauid agayne. For yf thys people shall go vp & do sacrifice in the house of the Lorde at Jerusalẽ/ then shal their hertes turne againe vnto their Lorde Reboboam kynge of Juda. And so shall they kyll me and go agayne to Reboboã kyng of Juda.* Wherupõ ỹ kynge toke councell and made two calues of golde and

Thob. i. a. Eccle. xlvũ d. Exod. xxxij d.

and layde vnto the people: ye shall not neade to go any moare to Jerusalē. Beholde youre Gods Israel whych brought you out of the lande of Egipte. And he put the one in Bethel
C and the other in Dan. And that doynge was a cause of synne. And the people went before the one as farre as Dan. And he made houses of hillaultares / & made of the lowest of the people preastes which were not of ỳ sonnes of Leui. And Jeroboam made a feast the. xv daye of the. viij. moneth / lyke vnto the feast that was in Juda / and offered on the aultare. And so did he in Bethel / to offer vnto the calues that he had made. And he put in Bethel ỳ preastes of the hyllaultares / whych he had made. And he offered vpon the alter whyche he had made in Bethel / the. xv. daye of the viij. moneth / which he had imagened of hys awne hert: and made a solempne feast vnto the childrē of Israel / and went vp to the aultare to burne sacrifyce.

C Jeroboam sacrifying vnto Calues is reprehended of the Prophete. His hand dryeth vp while he putteth it oute agaynst the Prophete. The Prophet is kylled and buryed.

C The. xiij. Chapter.

And beholde / there came a man of God out of Juda wyth the woorde of God, to Bethel / as Jeroboam stode by the aulter to offer, & cryed agaynst the aultare at the cōmaundemēt of the Lorde and sayde: aultare / aultare / thus sayth the Lord. Beholde a chylde shall be borne of ỳ house of Dauid / Josiah by name / which vpon the shall offer the preastes of the hillaultares that sacrifyce vpon the / & shall burne mennes bones vpon the. And he gaue them the same tyme a sygne sayinge: thys is the sygne of that the Lorde hath promesed. Behold the aulter shall rent and the asshes
B that are in it shall falle out.

And when the kynge hearde the saying of the man of God whych he cryed agaynst the aulter in Bethel / he stretched out his hande from the aultare sayinge: hold him. And hys hand whych he put forth toward him / dryed vp / ỳ he coulde not pull it in agayne to hym & the aulter claue and the asshes rāne out of the aulter accordynge to the token whych ỳ man of God had geuen at the cōmaundemēt of the Lorde. And the kyng answered & sayde vnto the man of God: Oh praye vnto ỳ Lord thy God & make intercession for me / that my hand maye be restored me agayne. And the man of God besought the Lorde / & his hande came to him agayne as well as before.

Then sayde the kynge vnto ỳ man of God: come home wyth me and refre she thy selfe / & I wyll geue the a rewarde. But the man of God answered ỳ kynge / yf thou woldest geue me halfe thyne houfe / I wold not go with ỳ nether would I eate meate or dryncke water in this place. For so was it charged me / thorow the worde of God & sayd to me: eate no bred nor drynck water nor turne agayne by the same waye thou wentest. And so he went a nother waye and returned not by the waye he came to Bethel. And there dwelt an olde prophet in Bethel / whose sonnes came and tolde him all ỳ workes that the man of God had done that daye in Bethel / and the wordes which he spake vnto ỳ kynge they tolde their father also. And their father sayde to them: what waye went he? for hys sonnes had sene what waye the man of God went whiche came from Juda. Then sayde he to his sonnes: sadle mine Asse. And they sadled him an Asse. And he gatt him vp theron and went after ỳ man of God / and founde him syttynge vnder an Oke & sayde vnto hym: art thou the man of God ỳ camest frō Juda? And he sayde, ye.
D Then he sayde to him: come home with me and eate breade. And the other sayde agayne I maye not returne with the / to go wyth the / nether maye I eate breade or drynck water with the in this place. For it was sayde to me by the cōmaundement of the Lorde / eate no bred nor drynck water in thys place / nor turne agayne by the waye thou wētest. And the olde prophet sayde vnto him: I am a prophet as well as thou / & an Angel spake vnto me with ỳ worde of the Lorde saying: bringe him agayne with the to thyne house / and lett him eate bred and drincke water / & pretyed vnto him. And so the other went agayne with him & ate bred in his house & dranck water.

And as they sate at the table / the worde of the Lorde came vnto the prophete ỳ brought him agayne. And he cryed vnto the man of
E God that came frō Juda / sayinge: thus sayth the Lorde: because thou hast dysobeyed the the mouth of ỳ Lorde / & hast not kept the cōmaundement which ỳ Lorde thy God cōmaunded the / but camest backe agayne & hast eatē breed and dronck water in the place in whiche he bade ỳ thou shuldest eate no bred nor drincke water: therfore thy carkasse shal not come vnto the sepulchre of thy fathers.

And when he had eaten bred & dronck / he sadled an Asse for the prophete whiche he had brought agayne. And as he iourneyed a lyō mett him by the waye and slue him / & his carkasse lay a longe in ỳ waye & the Asse stode therby / & the Lyon stode by the coorse also. And men that passed by / sawe ỳ carkasse cast
F a longe in the waye and the lyon standynge therby / and went and tolde it in the towne where the olde prophet dwelt. And when the prophete ỳ brought hym backe agayne frō the waye, hearde therof, he sayde: it is the mā
of God

of God whiche dysobeyed ỹ mouth of ỹ Lord. And therfore the Lorde hath delyuered hym vnto the Lyon whiche hath rent him & slayne hym / accordynge to the worde of the Lorde / which he sayde to hym. And he sayde to hys sonnes: sadle me an Asse: & so they did. And he wēt & founde the bodye cast alonge in ỹ waye and the Asse and the lyon standynge therbye. And the Lyon had not eaten the carkasse nor ❡ hurt the Asse. And he toke vp the bodye of the man of God & put it vpon the Asse & brought it agayne / & came to the cytye of the old prophete to lament hym / and to burye him. And he layde his bodye in hys awne graue / & la-
* Understand mēted ouer him / Oh my brother.* And when saying. he had buryed hym / he spake to hys sonnes saying: when I am deed / se that ye burye me in the sepulchre wherin ỹ man of God is buryed / and laye my bones by his. For ỹ saying which he cryed at the byddyng of the Lorde agaynst the aultare in Bethel / and agaynst all the houses of hillaultares which are in ỹ cities of Samarie / shall come to passe.

How be it for all that / Jeroboam turned not frō hys wycked waye: but turned awaye & made of the lowest of the people prestes of the hillaultares. Whosoeuer wolde / he filled their handes / & they became prestes of ỹ hillaultares. And this doyng was synne vnto the house of Jeroboam / euē to destroye it and to put it awaye from of the face of the erthe.

¶ Jeroboams wyfe asketh counsell of Ahiah the Prophete / which prophesieth vnto her ỹ deeth of her childe & the destruccō of all the Kemulme. Jeroboam dyeth. Sezak kyng of Egypt robbeth the house of the Lorde. Rehoboam dyeth and Abiam succedeth him.

¶ The .xiiij. Chapter.

IN that tyme Abiah ỹ sonne of Jeroboam fell sicke. And Jeroboam sayde vnto his wife: vp a felowshipe & chaūge thyne apparell ỹ thou be not knowen to be the wyfe of Jeroboam / and get the to Silo. For there is Ahiah the Prophete whych tolde me* that I shulde be kynge ouer this people.* And take wyth the ten loues and crackenelles and a cruse of honye / and go to him: for he wyll tell the what shall come of the lad. And Jeroboams wyfe did so: she arose and went to Silo and came to the house of Ahiah. But Ahiah coulde not see / for his eyes were waxen dymme for age.

And the Lorde sayde vnto Ahiah: beholde / the wyfe of Jeroboam cometh / to question wyth the about her sonne whych is sycke. ❡ This wyse and thys wyfe answere her. And when she came / she feyned her selfe to be a nother woman. But when Ahiah hearde the sounde of her fete as she came to the doore / he sayde: come in thou wyfe of Jeroboam / why feynest thou thy selfe to be a nother? I am sent to the a cruel messenger.

Go and tell Jeroboam / thus sayth the Lorde God of Israel: for as moche as I exalted the from amonge the comen people and made the prince ouer my people Israel / and dyd rēt the kyngdome awaye from the house of Dauid and gaue it the: and thou hast not bene as was my seruaunt Dauid / whyche kept my commaundemētes and folowed me wyth all hys herte / to do that onlye whyche semeth ryght in myne eyes: but hast done euell aboue all that were before the / and hast gone and made the other Gods and images of metall / to prouoke me / and hast cast me behynde thy backe: therfore beholde I wyll brynge euell vpon the house of Jeroboam ❡ and wyll stryke from Jeroboam all that* pisseth agaynst the wall / and what soeuer is 3. Reg. xvi. d. in preson or forsaken in Israel / and wyll take awaye the remnaunt of the house of Jeroboam / as men take awaye a dong hyll' 14. Reg. xvi. a. tyll it be consumed.* And whosoeuer of Je- and. xi. roboams house dye in the towne / hym shall the dogges eate / and hym that dyeth in the felde / shall the fowles of the ayre eate: for the Lorde hathe sayde it / vp and gett the to ❡ thyne house / and as sone as thy fote entereth the cytye / the lad shall dye. How be it all Israell shall mourne hym and burye hym / for thys only of all Jeroboam shall come to the sepulchre / because in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam.

Moreouer the Lorde shall stere hym vp a kynge ouer Israel whych shall destroye the house of Jeroboam in that daye. And what is that that is now in hande? And the Lorde shall smyte Israel / as a reede that groweth in the water is shaken / and wyll wede Israel out of this good lande which he gaue to their fathers / and wyll shatter thē beyonde Euphrates / because they haue made them groues to angre the Lorde. And he wyll geue Israell vp / because of the synne of Jeroboam wherwyth he dyd synne and made Israel synne therto.

And Jeroboams wyfe arose and departed ❡ and went to Therzah / and be that she was come to the tresholde of the doore / ỹ lad was deed. And all Israel buryed hym and lamented hym / according to the woorde of ỹ Lorde whyche he spake by the hand of his seruaunt Ahiah the Prophete. And the rest of the deades of Jeroboam / how he warred and how he raygned / are wrytten in the boke of the stories of the kynges of Israel. And the dayes whych Jeroboam raygned / were .xxij. yere. And then he rested wyth his fathers / and Nadab hys sonne raygned in hys steade.

And

And Rehoboam the sonne of Salomon
F raygned in Juda and was .xli. yere olde whē
he beganne to raygne and raigned .xvii. yere
in Jerusalem the cite whych the Lorde had
chosen out of all the trybes of Israel, to put
his name there. His mothers name was Naa
mah an Ammonite. * And Juda wrought wic
kednesse in the syght of the Lorde and angred
him aboue all ỹ their fathers dyd, with their
synne which they synned. For they also made
thē hill auiters & Images & groues on euery
hye hyll & vnder euery grene tre. And therto
Mah Maa. red. there was a stues of* male childrē in ỹ lande/
deth/whores. & they did accordynge to all ỹ abhominaciōs
of ỹ nacions which ỹ Lorde cast out before ỹ
G childrē of Israel. And the fyfte yere of kynge
Rehoboam came Sesack kynge of Egipte
vp to Jerusalem/& toke awaye the treasure
of the house of the Lorde/and the treasure of
the kynges house and all that was to be had.
And he toke awaye ỹ shyldes of goulde* which
16. Reg. x. b. Salomon made. In whose steade kynge Re-
hoboam made brasen shildes & put them in ỹ
kepynge of the captaynes of the garde which
wayted at the dore of the kynges house. And
as ofte as the kynge went into the house of
the Lorde, they of his garde bare thē / & euer
brought them agayne into the garde chābre.

The rest of the Actes of kynge Rehobo-
am and all he did are wrytten in the boke of
the Actes of the kynges of Juda. And there
was warre betwene Rehoboam & Jeroboā
all their lyues. And Rehoboam layde him to
rest with hys fathers, and was buryed wyth
his fathers in ỹ cite of Dauid. And his mo-
thers name was Naamah an Ammonite.
And Abiam his sonne raygned in his Rome.

¶ Wicked Abiam raygneth ouer Juda/and righteous
Asa succedeth in his rowme. The battell betwene Asa
and Baasa. Jehosaphat succedeth Asa. Nadab succe-
deth Jeroboam. Baasa slayeth Nadab.

¶ The .xv. Chapter.

I
n. Paral. xiij. a. In the .xviii. yere of kynge Jeroboam
the sonne of Nabat, raygned kinge
Abiā ouer Juda / & ruled thre yere
in Jerusalem. Hys mothers name
was Maacah ỹ daughter of Abesalom. And
he walked in all ỹ synnes of his father which
he did before him/and his hert was not whole
with the Lorde his God/as the hert of Dauid
his father. Neuertheles for Dauids sake
did ỹ Lorde his God geue him a lyght in Je-
rusalem/that he sett vp his sonne after hym/
to continewe Jerusalem. Because that Da-
uid did that which pleased ỹ Lorde & turned
from nothyng that he cōmaunded him all the
dayes of his lyfe. * saue only in the matter of
§ Reg. xv. a. B Vrias the Hethite. And there was warre be-
twene Rehoboam & Jeroboam as longe as
he lyued. And the rest of ỹ deades of Abiam &
all that he dyd, are wrytten in the boke of the
dedes that were done in the dayes of ỹ kinges
of Juda. And ther was warre betwene Abiā
and Jeroboam. And Abiam rested wyth hys
fathers/& they buryed him in ỹ cytie of Da-
uid. And Asa his sonne raygned in his steade.

The .xx. yere of Jeroboam kyng of Israel
beganne Asa to raygne ouer Juda/and ruled
in Jerusalē .xli. yere. And his mothers name
was Maacah the daughter of Abesalom.
And Asa did that semed right in the eyes of ỹ
Lorde/like Dauid his father. And he made
the stues of males departe the lande/and put
awaye all the Idoles ỹ his fathers had made.
And therto he put downe Maacah hys * mo-
ther frō beynge rule, because she had made
an Idole in a groue. And Asa destroyed her
Idole and burnt it by the broke Cedron. But
he put not downe the hillaulters. Neuertheles Asas herte was whole with ỹ Lorde all
his dayes. And he brought in that his father
had dedicat and the thynges dedicat vnto the
house of the Lord syluer golde & Jewelles.
And there was warre betwene Asa & Baasa
kynge of Israel all theire dayes.

And Baasa kyng of Israel wēt vp against
Juda & built Ramah/because that he wolde
let none of Asas people kynge of Juda, go
in or out. Then Asa toke all ỹ syluer & goulde
that was lefte in the treasure of the house of
the Lorde/and all the treasure of the kynges
house and delyuered it vnto his seruauntes/
and sent them to Benhadad the sonne of Ta-
bremon the sonne of Hezion kynge of Syria
that dwelt at Damasco / sayinge: there is a
bonde betwene the and me as was betwene
thy father and myne. Therfore I sende the
bothe golde and syluer for a gyfte, that thou
go and breake the appoyntment betwene ỹ
and Baasa kynge of Israel/that he maye de-
parte frō me. And Benhadad herkened vnto
kynge Asa and sent ỹ captaynes of ỹ hostes
whych he had agaynst the cytyes of Israel/&
smote Ahion/Dan/ Abel called Beth Maa-
cah and all Ceneroth wyth all the lande of
Nephthali. And when Baasa heard that, he
lefte buyldinge of Ramah & dwelt in Ther-
zah. Then kynge Asa made a proclamacyon
thorowout all Juda / that none shuld be ex-
cused. And they toke the stones of Ramah &
the tymber wherwith Baasa had buylt/and
kynge Asa bylt therwith Gabaah in Benia-
min and Mazphah.

And the remnaūt of all the deades of Asa
and of all his might and of all that he did and
the cities whiche he bylt / are wrytten in the
chronicles of the actes done in the dayes of ỹ
kynges of Juda. Neuertheles in his olde
F age he was diseased in his fete. And Asa lay-
de him to rest wt hys fathers / & was buryed
wyth

with his fathers in the citie of Dauid his father. And Iehosophat hys sonne raygned in his rowme. And Nadab the sonne of Jeroboā beganne to raygne vpon Israel the seconde yere of Asa kynge of Juda/and raygned vpō Israel two yere. And he did euell in the syght of the Lorde and walked in the waye of hys father & in his synne wherwyth he made Israel synne. But Baasa the sonne of Ahiah of the house of Issacar conspired against him/& slue him at Gebethon a citie of ỹ Philistines for Nadab & all Israel laye at seage before Gebethon. And it was the thirde yere of Asa kynge of Juda/when Baasa slue him/and raygned in his steade. And as sone as he was kynge, he slue all the house of Jeroboam and lefte him naught that brethed/vntyll he had put him cleane out/agreyng vnto the saying of the Lorde which he spake by his seruaunt Ahiah ỹ Silonite/for the sinne of Jeroboam wherwith he synned and made Israel synne/ and for hys angeryng wherwyth he angred the Lorde God of Israel.

The rest of the deades of Nadab/and all he did/are written in ỹ chronicles of the kinges of Israel. And there was warre betwene Asa and Baasa kynge of Israel all their dayes.

In the thirde yere of Asa kynge of Juda/ Baasa the sonne of Ahiah begāne to raygne ouer all Israel in Therzah/and continewed xxiiij. yere. And he dyd that whych displeased the Lorde/for he walked in the waye of Jeroboam and in hys synne wherwith he made Israel synne.

¶ Iehu prophesyeth agaynst Baasa/ of whom he is slayne. Elah succedeth Baasa. Zameri sylleth his master Elah and destroyeth the house of Baasa. he is rebelle and Amri chosen. Zameri burneth hym selfe and hys house. Wycked Ahab succedeth Amri and taketh to wyfe wycked Jezabel.

¶ The. xvi. Chapter.

Then came the woorde of ỹ Lorde to Iehu the sonne of Hanani against Baasa saying: for as moche as I exalted the out of the dust & made ỹ capitayne ouer my people Israel/ and thou hast walked in the waye of Jeroboam & hast made my people Israel synne/to angre me wt their synne: therfore I wyll make cleane riddance of Baasa & of all his house/ and wyll make his house like the house of Jeroboam ỹ sonne of Nabat.* And he ỹ dyeth of Baasa in the citie/him shall dogges eate: and him ỹ dieth in the feldes/ shall the fowles of the ayre eate.

*iij. Reg. xvij. c. and. xxij.

The rest of the deades of Baasa/ & what he dyd and his power, are writtē in the boke of the hystories of the kynges of Israel. And Baasa fell on slepe wyth hys fathers & was buried in Therzah. And Elah his sonne raygned in hys steade. And therto thorow the Prophete Iehu the sonne of Hanani/ the woorde of the Lorde came agaynst Baasa and agaynst hys house/ because of all the wyckednesse that he dyd in the syght of the Lorde/ in angeryng hym wyth the workes of his handes/that he shulde be lyke ỹ house of Jeroboam/because he had kylled Nabat.

¶ The. xvi. yere of Asa kynge of Juda begāne Elah ỹ sonne of Baasa to raygne ouer Israel in Therzah, and continued two yere. And hys seruaunt Zamri capitayne of halfe hys charettes/conspired agaynst hym/as he was in Therzah drynckynge of stronge dryncke/in the house of Arza stuard of hys house in Therzah. And Zamri came and smote hym and kylled hym the. xxvij. yere of Asa kynge of Juda and raygned in his steade. And as sone as he was kynge and* satt on hys seate/ he slue all the house of Baasa and lefte not a piser agaynst a wall. *iij. Reg. v. b.

And therto he slue all hys kynne and frendes/ and so Zamri destroyed all the house of Baasa/ accordynge to the woorde of the Lorde whyche he spake to Baasa thorow Iehu the Prophet, for all the sinnes of Baasa and synnes of Elah hys sonne/ wherwyth they synned & made Israel synne/to angre ỹ Lorde of Israel wt their vanities. The rest of the deades of Elah & all he did/are written in the chronycles of the kynges of Israel.

¶ The. xxvij. yere of Asa kynge of Juda/ Zamri raygned. vij. dayes in Therzah/ the people beīgyng Gebethō a citie of the Philistines. And when the people that laye in the seage/hearde saye how Zamri had cōspired/ and how he had slayne the kyng also: then all Israell made Amri the captayne of the men of warre kynge that same daye ouer Israel euen in the hoste. And Amri departed from Gebethon and all Israel wyth hym/ and beseaged Therzah. And when Zamri saw that the citie must nedes be takē/ he went into the palayse of the kynges house/ and set the kinges house a fyre vpon hym selfe and there dyed/ for hys synnes whych he synned in doynge wyckednesse in the syght of the Lorde/ and for walkynge in the waye of Jeroboam and in hys synnes whych he dyd and made Israel synne.

The rest of the Actes of Zamri and the treason that he wrought/ are wrytten in the boke of the chronicles of the kynges of Israel. Moreouer that same season was Israel deuyded in twayne/ for halfe the people folowed Thebni the sonne of Gineth/to make hym kynge. And the other halfe folowed Amri. But the people that folowed Amri/ preuayled agaynst thē that folowed Thebni the sonne of Gineth. And so Thebni dyed and Amri raygned.

The. xxvi

The.xxxi yere of Asa kynge of Juda/ beganne Amri to raygne ouer Israel.xij.yere & he ruled.vi yere in Therzah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer/& bylt in the hill/ and called the name of the citie whych he had built Samaria after the name of Semar ỳ Lorde of ỳ hill. And this Amri wrought wickednesse in the eyes of the Lorde worse then all that were before him/and walked in all ỳ wayes of Jeroboam the sonne of Nabat/and in his synne wherwith he made Israel sinne/ to angre the Lorde God of Israel wyth their vanyties. The rest of the actes of Amri which he did, and his power that he shed are wrytten in the chronicles of ỳ kynges of Israel. And Amri layde him to rest wyth his fathers/and was buryed in Samaria/and Ahab his sonne raygned in his stede.

The.xxxviij. yere of Asa kynge of Juda/ beganne Ahab the sonne of Amri to raygne ouer Israel/ and raygned in Samaria.xxij. yere. And he displeased the Lorde aboue all ỳ were before him. For it semed him a lyght thynge to walke in the synne of Jeroboam. But toke Jezabel the daughter of Ethbaal kynge of the Sidonites to wyfe, and * wēt & serued Baal and bowed vnto him. And he rered an aultare to Baal in the house of Baal whych he had made in Samaria. And Ahab made a groue/and proceded ferther in angering the Lorde God of Israel/ then all the kynges of Israel that were before hym.

3 Kyng.Reg.xvi.d.

In his dayes Hiel of Bethel bylt Jericho. And it * coste him Anrā his eldest sonne whē he layde the foundacyon/ and hys yongest sonne when he sett vp ỳ gates/agreinge vnto the woorde of the Lorde whych he spake by Josua the sonne of Nun.

a Of this Josue.vi.d.

¶ Eliah is nourysshed and fedde of Rauens/and after is sent to the woman of Sarephtha; whose childe he rayseth to lyfe.

¶ The.xvij.Chapter.

AND Eliah the Thesbite which was of the enhabiters of Galaad, saide vnto Ahab: * as truly as the Lorde God of Israel lyueth, before whome I stande/there shalbe neither dewe nor rayne these yeres/saue as I appoynt it.

1 Kyng.Reg.xvij.c. Jacob.v.d.

And the woorde of God came to him saying: gett the hence and turne the estwarde/& hyde thy selfe in the brooke Karith that lyeth before Jordan: dryncke of the ryuer for I haue cōmaunded the rauens to fede the there. And he went and dyd accordynge vnto the woorde of the Lorde: he went & dwelt by the brooke Karith that lyeth before Jordan. And the rauens brought hym bred and flesh euery morning and euery euenyng / and he dranke of the brooke. And it chaūced after a while that ỳ brooke dried vp/because ther fell no rayne vpon the erth. Then came the woorde of the Lorde vnto him sayinge: * vp and gett the to Sarephtha a citie of Sidon / & dwell there. Beholde I haue cōmaunded a wydowe there to sustayne the. And he arose & went to Sarephtha. And whē he came to the gate of the citie / there was a wedow there geatherynge stickes. And he called to her & sayde: * fet me I praye the / a lytle water in a dyshe that I maye drynke. And as she went to fett it/ he cryed to her and sayde: bringe me I praye the/a morsell of breed in thyne hande. And she answered: as surely as the Lorde thy God liueth/I haue no breed/ but euen an handfull of Mele in a pitcher / and a lyttle Oyle in a cruse. And se, I haue geathered a few stickes for to go and bake it for me and my sonne/& we maye eate it and then die.

Luc.iiij.c.

Judic.xij.c.

And Eliah sayde vnto her: feare not / but go and do as thou hast sayde: but make me therof a lyttle cake fyrst of all / and bryng it out to me: and afterwarde make for the and thy sonne. For thus sayth the Lorde God of Israel: ỳ pitcher of Mele shall not be wasted nether shall thy oyle cruse be wyth out oyle/ vntyll the Lorde haue sent rayne vpon the erthe. And she wēt and dyd as Eliah bad. And she and he & her house dyd eate a good space/ & the pitcher of mele wasted not nether was the oyle cruse without oyle accordynge to ỳ woorde of the Lorde whych he spake thorow Eliah.

And after these thynges/it happened that the sonne of the wyfe of the house fell sicke. And his sickenesse was so sore, that there was no breath left in him. Then saide she vnto Eliah what haue I to do with the / O thou man of God: art thou come vnto me/that my synne shulde be thought on & my sonne slayne? And Eliah sayde vnto her: geue me thy sonne. And he toke him out of her lappe and carved him vp into a lofte where he laye/& layde him vpon hys awne bed / and called vnto the Lorde and sayde: O Lorde my God/hast thou bene so euell vnto the wedowe wyth whome I soiourne/that thou hast slayne her sonne? * And he stretched hym selfe vpō the lad thre tymes and called vnto the Lorde and sayde: O Lorde my God / let the ladds soule come into hym agayne. And the Lorde heard the voyce of Eliah/and the soule of the lad came into hym agayne and he reuyued. And Eliah toke the boye and brought hym downe out of the chambre into the house and delyuered hym vnto his mother and sayde: se, thy sonne lyueth. Then the wyfe sayde to Eliah: now I know that thou art Gods man / and that the woorde of the Lorde in thy mouth, is truthe.

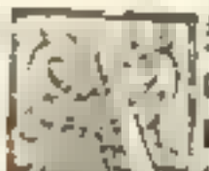
3 Kyng.Reg.xvij.c. Actes.xx.c.

¶ The

Abdiah
Jezabel

¶ Eliah is sent to Ahab. Abdiah hydeth an hundred Prophetes and feedeth them. Baal can not brenge all thorowe the people crye they crye loude. Eliah sleeth all Baals Prophetes; and after obtayneth rayne.

¶ The.xviij. Chapter.



And at the last the woorde of the Lorde came to Eliah the thyrde yere sayenge: go shewe thy selfe vnto Ahab/ that I may sende rayne vpon the erthe And Eliah went to shewe himselfe vnto Ahab/ for there was a great famyne hemet in Samaria. Wherfore Ahab called Abdiah the gouerner of his house: why the Abdiah feared God greatlye: in so moche that when Jezabell destroyed the Prophetes of the Lorde he toke an hundred of the Prophetes & hid them fiftie in one caue & fyftye in a nother, & prouyded bred & water for them. And Ahab sayde vnto Abdiah: walke thorowe the lande / vnto all fountaynes of water and vnto all brokes, to se whether any grasse maye be founde, that we maye saue the horses and the Mules, that we destroye not the beastes. And they deuyded the lande betwene them to walke thorowe it. Ahab went one waye by hym selfe, and Abdiah went a nother by hym selfe.

B And it chaunced as Abdiah went in the waye that Eliah mett him. And Abdiah knewe hym & fell on his face and sayde: art not thou my Lorde Eliah. And he sayd vnto him: I am he. Go and tell Ahab that Eliah is here. And the other answered: what haue I synned that thou woldest deliuer me into the hand of Ahab, to slee me? As surelye as the Lorde thy God liueth there is no nacyon or kyngdome, whether my Lorde hath not sent to seke the. And when they sayde thou wast not there, he tooke an othe of the kyngdome & nacyon / because he found the not. And now thou sayest: goo tell thy Lorde/ Eliah is here. And as sone as I am gone fro the/ the spyrite of the Lorde shall carye the awaye whether I shal not knowe: & then when I haue gone & tolde Ahab/ & then he can not fynde the, he shall slee me. And yet I thy seruaunt haue feared the Lorde fro my youthe age. Was it not tolde my lorde/ what I dyd/ when Jezabell slue the Prophetes of the Lord how I hydde an hundred of the Lordes Prophetes/ fyftie in one caue & as many in another/ & prouyded them of bred & water? And yet now thou sayest/ goo shewe thy Lorde/ the Eliah is here/ that he shulde slee me.

Then Eliah sayde: as truly as the Lorde of Hostes liueth before whome I stande: I will shewe my selfe vnto hym this daye. And ther vpon Abdiah went to Ahab & tolde hym. And Ahab went agaynst Eliah. And when Ahab sawe Eliah/ he sayd vnto him: art thou he that troubleth Israel? And he sayde: it is not I that trouble Israel, but thou & thy fathers howse, in that ye haue forsaken the commaundementes of the Lorde, & hast folowed Baal. But now sende and gather to me all Israel vnto mount Carmel & the Prophetes of Baal foure hundred and fiftie/ & the Prophetes of the groues foure hundred / whiche eate of Jezabels table. And Ahab sent for all the chyldren of Israel and gathered the Prophetes vnto mount Carmel.

To forsake the commaundementes of God. is to trouble the people of God.

And Eliah came vnto all the people and sayde: why halte ye betwene two opynyons? If the Lorde be very God/ folowe hym: or if Baal be he then folowe hym. And the people answered hym not one woorde. Then sayde Eliah vnto the people: I only remayne of the Lordes Prophetes & Baals Prophetes are foure hundred and fyftie. Let two oxen be geuen vs/ and let them chose the one & cut hym in peces and laye hym on wood / and put no fyre vnder/ And I wyll dresse the other & put him on wood / & wyll put no fyre vnder. And call ye on the name of youre God/ & I wyll call on the name of the Lorde. And then the God that answereth by fyre he is the very God.

E And all the people sayde: it is well spoken. 1. Reg. xviij. e.

Then sayd Eliah vnto the Prophetes of Baal/ chose you an oxe and dresse hym fyrst (for ye are many) and call on the name of youre God/ but put no fyre vnder. And they toke the oxe that was geuen them & dressed it/ & called on the name of Baal from morning to none saying: O Baal heare vs. But there was no voyce nor answere. And they lepte aboute the aulter they had made. And at none Eliah mocked them and sayde: call lowde (for he is a God: but he is talkynge or occupyed/ or in the waye/ or happely he sleepeth) that he may awake. And they cryed lowde/ and cut them selues/ as their maner was/ with knyues & launcers/ tyll the bloude folowed on them. And when mydday was passed they prophesyed vntyll it was tyme to offer. But there was nether voyce ner answere ner any that regarded them.

F Then Eliah sayde to all the folke: come to me. And all the people came to hym. And he mended the aulter of the Lorde that was broke. *And he toke .xij. stones accordynge to the nombre of the .xij. trybes of the sonnes of Jacob/ vnto whom the woorde of the Lord came sayenge: *Israel shalbe thy name. And with the stones he made an aultare in the name of the Lorde. And he made a gutter rounde about the aulter/ able to receaue two peckes of corne. And he put the wood in order/ and hewed the oxe in peces / and put hym on the wood/ & sayde: fyll foure pitchers with water and powre it on the sacrifyce and on the wood. And he sayde: do so agayne. And they dyd so agayne. Then he sayde: do it the thyrde

Josu. iiij. a.

Gene. xxxij. f.

Jezabell.
Azahell.
Jehu.

tyme. And they did so ꝑ thirde tyme. And the water ranne rounde about the aulter / & the gutter was full of water also.

And whē offeryng tyme was come / Eliah the prophete went to & sayde: Lorde God of Abraham / Isaac & of Israel / let it be knowē this daye, that thou art the God in Israel, & ꝑ I am thy seruaūt / & ꝑ I do all these things at thy cōmaundement. Heare me O Lorde / heare me / that this people maye knowe / that thou Lorde / art ꝑ God / & that thou hast turned their hertes backwarde. And there fell fire frō the Lorde & consumed the sacrifyce & the wood & the stones & the dust / & licked vp ꝑ water that was in the gutter. And whē all ꝑ people saw ꝑ, they fell on their faces & sayde ꝑ Lorde he is God ꝑ Lorde he is God. Then sayde Eliah vnto thē, laye handes on ꝑ Prophets of Baal, let not one of thē escape. And when they had taken thē, Eliah brought thē downe vnto ꝑ brooke Kison & slue thē there.

Then Eliah sayde vnto Ahab / gett the vp and eate and drynke / for ther is a sounde of moche rayne. And when Ahab wēt vp to eate and to drynke / Eliah went vp to the toppe of moūt Carmel. * And bowed him selfe to ꝑ erthe, and put his face betwene hys knees, & sayde to his seruaunt: go vp & looke towarde the see. And he went vp and loked / and saide: here is nothing. And he sayde go agayne. vij tymes. And the seuenth tyme he sayde: beholde / there ariseth a lyttle cloude out of the see / lyke the palme of a mannes hande. Then he sayde: go and saye to Ahab / put the hozses in the charet, and gett the downe that the rayne stoppe ꝑ not. And within a lytle while / heuē was blacke with cloudes and winde / & there was a great rayne. And Ahab rode & went to Jezrahel. And the hand of the Lorde was on Eliah / & he gyrded vp his lopnes & rāne before Ahab / tyll they came to Jezrahel.

* 3. Reg. xviij. & Jaco. v. d.

¶ Eliah fleing from Jezabel is nourished of the Angell of God. He complayneth that he is left a lone and that they seke his life too. He is cōmaunded to annoynte Azahel / Jehu and Eliseus.

¶ The. xix. Chapter.

AND Ahab tolde Jezabel all ꝑ Eliah had done, and all to gether how he had slayne the Prophetes with the swerde. Then Jezabel sent a messenger vnto Eliah sayinge: * so do God to me & so therto / except I make thy soule like one of theirs, by to morow this tyme: whē he saw ꝑ / he arose & wēt for his life / & came to Bersabe in Juda / & left his lad there. And he wēt a dayes Journey into the wyldernesse / & whē he was come sate downe vnder a Ginaper tree / & desired for his soule / ꝑ he might die / & sayde, * it is now ynough O Lorde / take my soule, for I am not better then my fathers.

* 3. Reg. xix. b.

Jon. iij. c.

And as he laye and slepte vnder the Ginaper tree: beholde / there came an Angell & touched hym / & sayde vnto him: vp and eate. And he looked aboute hym: and se / there was a lofte of bryyled breade and a cruse of water at his heed. And he ate and dranke and layde hym downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme and touched hym / & sayde: vp & eate / for thou hast a longe Journeye to go. And he arose & dyd eate & dryncke and went in the strenght of that meate fourtye dayes & fourtye nyghtes / vnto Horeb the mount of God / & entred there vnto a caue & lodged there all nyght.

And then ꝑ woorde of ꝑ Lord came to him & sayde what doest thou here, Eliah? And he answered: I haue bene * thorow angrye for ꝑ Lorde God of Hostes sake. For the chyldren of Israel haue forsake thy couenant, & haue broke downe thine aulters & slayne the Prophetes with the swerde & I only am lefte & they seke my soule to haue it too. And he sayd come out & stande before the Lorde. And beholde, the Lorde went by & a mightie strōge wynde that rent the mountaynes & brake ꝑ rockes before him. But ꝑ Lorde was not in the wynde. And after the winde came an erthquake. But the Lorde was not in the erthequake. And after the erthequake came fire: but the Lorde was not in the fyre. And after the fyre, came a small still voyce. And when Eliah herde it, he couered his face with hys mantle, & went out & stode in the mouth of ꝑ caue. And se, there came a voyce vnto hym & sayde: what doest thou here Eliah? And he answered: I was gelouse for the Lorde God of Hostes sake: because ꝑ children of Israel haue forsaken thyne appoyntment and haue cast downe thyne aulters & slayne thy prophetes with ꝑ swerde / & I only am lefte / & they seke my soule to haue it. Then ꝑ Lorde sayde vnto him: go and turne thy waye to the wildernesse of Damasco / & go and annoynte Hazael to be kynge of Syria. And Jehu the sonne of Namsi / annoynte to be kynge ouer Israel. And Eliseus the sonne of Saphat of Abel Mehulah annoynte to be Prophete in thy rowme. And who so escapeth ꝑ swerde of Hazael / him shall Jehu slaye: & yf any mā scape the swerde of Jehu, hym shall Eliseus slaye. And therto I haue lefte me seuē thousande in Israel of which neuer man bowed his knees vnto * Baal nor kissed him with his mouthe.

* Anger is not here take for sinne as is betwene enemies but for the ꝓcess & deth of feruent loue as when ꝑ father wrangle with ꝑ sonne not because he wolde him euell: but therwith shewed that he loueth hym better for in correctyng him he ꝓuydeth that he fal not to do worse. So the anger Iehu had for Jezabel his mother had plucked also Ahab from the worshippyng of Baal.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yocke of oxen before him, & he with the twelue. And Eliah wēt to him & cast his mātell vpon hym. And he lefte the oxen & ranne after Eliah & sayde: let me I praye the / kysse my father & mother / & then I will folow the.

* Baal was (as some thynck) a cōmen name of all straunge goddes / because it cōmenly signifieth Lorde or master: & therof take ꝑ Gododre of ꝑ gentyles their names

And

as Baal Phe-
gor or phogor
or Baal peor /
is / the Lorde or
master or phe-
gor etc. Pſal.
cvi. Romaſt.

And he sayde to hym: go backe agayne / for what haue I done to the? And he went backe agayne from after hym / and toke a yocke of oxē and slue them and dressed the flesshe wyth the instrumentes of the oxen and gaue it the people, and they dyd eate. And then he arose and went after Eliah & ministred vnto hym.

¶ The fyrst and seconde tyme that Samaria was besieged of Benhadad kyng of Syria.

¶ The.xx. Chapter.

AND Benhadad kyng of Syria gathered all hys hoste to gether / and xxxij. kynges with hym / with horse and charet: and went vp & besieged Samaria & warred agaynst it. And he sent messengers to Ahab kynge of Israel into the cytye / and sayde vnto hym: thus sayth Benhadad. Thy syluer and thy goulde is myne / & the best of thy wiues / and the best of thy children be myne. And ỳ kynge of Israel answered and sayde: my Lorde kynge accordyng to thy sayyng / I am thyne with all I haue.

And the messengers came agayne to Ahab and sayde: thus sayth Benhadad. I haue therfore sent vnto the / sayinge: delyuer me then thy syluer and thy goulde / and thy wiues / & thy children. Or else I wyll sende my seruauntes vnto the by to morow this tyme: & they shall serche thyne house, & the houses of thy seruauntes / which shall take all that is gloryous in thyne eyes / and bryng it awaye with them. Then the kinge of Israel sent for the elders of the lande and sayed: take hede I praye you & se / how thys felow goeth about mischeue. For he sent vnto me / for my wyues and my children / and my syluer and my goulde: and I denyed hym nothyng of it. And all the elders of Israel & all the people sayde: herken not to him nor consent.

Wherupon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge / all that he sent for the fyrst tyme / that I will do: but this request I maye not do. And the messengers departed and brought hym woorde.

Then Benhadad sent vnto hym and sayde: thus do the Gods to me and so therto / yf the dust of Samaria be ynoughe for all ỳ people that folow me / that euery man maye haue an handfull. And the kynge of Israel answered and sayde: tell hym / let not hym that putteth on his harneſſe boste hym selfe / as he ỳ putteth it of *. And when Benhadad harde that tydynges / as he and the kynges were drynckyng in the pauilyons / he sayde vnto his seruauntes: put ye in araye. And they put them selues in araye agaynst the cytye.

* Understande after the victorye obtayned.

¶ And beholde there came a Prophet vnto Ahab kynge of Israel, and sayde to him: thus sayth the Lorde. Seyst thou all this great multitude: beholde / I wyll delyuer them into thyne hande this daye / that thou mayst knowe that I am the Lorde. And Ahab sayde / by whome? And he sayde thus sayth the Lorde: euen by the men of the gouernoures of the shires. And Ahab sayde: who shall ioyne batayle? And he sayde / thou. Then he nombred the men of the gouerners of the shires: and they were two hundred and.xxxij. And after them he nombred all the people / and all the chyldren of Israel were seuen thousande. And they went out at none when Benhadad was a drynckyng stronge dryncke in the pauylyons wyth the.xxxij. kynges that holpe hym. And the men of the shyres of the shires went out fyrst.

And Benhadad sent out / and they shewed him saying: there came mē out of Samaria. And he sayde: yf they come out for peace / take thē a lyue. And also yf they come for warre, take them yet a lyue. And when those mē of the shyres of the shires were come out of the cytie and ỳ Host after thē / they slue euery one of them hys man. And the Syriens fled / and Israel folowed after them. And Benhadad the kynge of Syria scaped on a horse wt his horsemen. And the kynge of Israel went out and smote horse and charett / and slue a great slaughter of the Syrians.

Then there came a Prophete to the kinge of Israel / and sayde to him: go forthe & make the man / be wyse and take hede what thou doest: for when the yere is about / the kynge of Syria will come agaynst ỳ agayne. Then sayde the seruauntes of the kynges of Syria to him: the Gods of ỳ hilles are theire Gods / and therfore they had the better of vs. But let vs fyght wyth them in the playne, and for what ye will / we shall haue the better of thē. And this do: take ỳ kynges awaye euery mā out of his place & put dukes in their rowme. And do thou nōbre ỳ an hoste / like ỳ host that thou hast loste, & horse for horse & charet for charet / & let vs fyght wt thē in ỳ playne / & for a wager / we gett ỳ better of thē. And ỳ kinge herkened vnto their voyce and dyd euen so.

And as sone as the yere was aboute / Benhadad nōbred ỳ Syriens & went vp to Aphek to warre with Israel. And the children of Israel were nombred & prouyded of vitayle / & went agaynst them / and pitched before them lyke two lytle flockes of kydes: but the Syrians fylled the countreye. Then there came a man of God & sayde vnto ỳ kynge of Israel thus sayth the Lorde. Because the Syriens saye / ỳ the Lorde is but a God of the hilles & not God of the valeys therfore will I deliuer all this great multitude into thine hande that ye maye knowe ỳ I am the Lorde. And they pitched one ouer agaynst the other.vij. dayes / and the seuenth daye ioyned batayle.

Benhadad. And the children of Israel slue of the Syrias an hundred thousand fote men in one daye. And the rest fled to Aphek into the cytie. And there fell a walle vpō .xxvij. thousande of the that were lefte. And Benhadad fled and went into the cytie/from chambre to chambre.

Then sayde his seruauntes vnto hym: beholde/we haue hearde saye/that the kynges of the house of Israel are mercifull kynges. Let vs put sacke cloth about oure Loynes & ropes about oure heedes/& go out to ỹ kynge of Israel: happlye he wyll saue thy lyfe. And they guirded sacke clothe aboute their loyns & put ropes aboute theire heedes/& wēt out to the kynge of Israel & sayde: thy seruaunt Benhadad sayth/I praye ỹ let me lyue. And he sayde: is he yet a lyue? what he is my brother. And they toke ỹ woorde for good lucke & hastely caught it out of his mouth & sayde: yee thy brother Benhadad. Then he sayde: go and bringe him. And Benhadad came out to hym/and the other toke him vp into the charett. And Benhadad sayde: the cytyes whych my father toke frō thy father/I wyll restore agayne. And thou shalt make streates for the in Damasco/as my father dyd in Samaria. And I wyll make an apoyntment wyth the and sent the awaye. And so made an appoyntment wyth hym and sent hym awaye.

Then a certen man of the chyldren of the Prophetes sayde vnto his felow with ỹ worde of the Lorde smyte me I praye the. And ỹ man wold not smyte him. And he sayde/because thou hast not obeyed ỹ voyce of ỹ Lord: beholde/as sone as thou art departed frō me
3. Reg. xx. a. a lyō shall slaye ỹ. And as sone as he was departed frō him/*a Lyō foūd him & slue him. Then he founde a nother man & saide to him: smyte me I praye ỹ. And the mā gaue him a good stripe & wounded him. And ỹ Prophete wēt forthe & waited for ỹ kynge by ỹ waye & put asshes vpō his eyes/and put hym selfe out of knowledge. And whē ỹ king came by/ he cryed vnto him & sayde: thy seruaunt went out in ỹ middes of ỹ battell. And se/there was one beganne to flee. And there cam a man to me & sayde: kepe this mā. And yf he be missed thy lyfe shall go for hys/or else thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do/he was gone. And the kyng of Israel sayde vnto hī: euē so shall thy iudgemēt be as thou hast demed it thy selfe

And he hasted & toke the asshes awaye frō his eyes: & the kynge of Israel knew him/ ỹ he was of the Prophetes. And he sayde vnto ỹ kinge/thus sayth ỹ Lorde: because thou hast lett go a mā that ought to haue dyed thy lyfe shall go for his lyfe & thy people for his. And ỹ kyng of Israel wēt to his house wayward and heuye/and entred into Samaria.

Jezabel comaundeth to kyll Naboth/for ỹ vyneyard that he refused to sell Ahab. Helias reproueth Ahab and he repenteth.

The .xxi. Chapter.

After these thynges were done/it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel harde by ỹ palace of Ahab kynge of Samaria. And Ahab spake vnto Naboth sayinge: let me haue thy vyneyarde/to make me a gardē of herbes therof/because it lyeth so nye my house: and I wyll geue the a better vyneyarde for it: or yf it playse the I will geue the/the worthe of it in syluer. But Naboth sayde to Ahab: the Lorde forbyde that from me/that I shulde geue the enheritaūce of my fathers vnto the.

Then went Ahab vnto hys house wayward and euell apayde/because of the wordes whych Naboth the Jezrahelite had spoken to hym saying: I wyll not geue to the/ the enheritaunce of my fathers. And he layde hym downe vpon hys beed and turned awaye hys face/and wolde eate no meate. And then Jezabell hys wyfe came to hym/ and sayde vnto hym: why art thou so frowarde/that thou eatest no meate? And he sayde vnto her/I spake vnto Naboth the Jezrahelite/and sayde vnto him: geue me thy vyneyarde for syluer/or elle yf thou wylt/I wyll geue the a nother vyneyarde for it. And he sayde: I wyll not geue the my vyneyarde.

Then sayde Jezabell hys wyfe vnto hym: what a goodlye kyngedome were thou able to make in Israel: vp & eate meate & set thyne hert at rest for I will geue ỹ the vyneyarde of Naboth the Jezrahelite. And she wrote a letter in Ahabs name & sealed it wt his seale/ & sent it vnto the elders & chefe men of his cytie that dwelt where Naboth dwelt. And she wrote in ỹ letter sayinge: proclayme fastyng and sett Naboth on hye amonge the people/ and sett two vnthryftes before hym/& let thē testifye agaynst hym sayinge: thou dydest curse both God and the kynge. And vpō that carye hym out and stone hym to deeth.

And ỹ elders & nobles of his cytie/whyche dwelt in his cytie did as Jezabel had sent vnto thē/& as it was writtē in ỹ letter which she had sent vnto them. They proclamed fastynge, & sett Naboth an hie amōge the people/& there came in two vnthryfftie persones & sate before him. And ỹ two vnthryftie persons witnessed agaynst Naboth before ỹ people sayīg Naboth did curse God & ỹ kinge. *And vpō ỹ they caried him out of ỹ cytie & stoned him wt stones to deeth. And then they sent to Jezabel sayinge: Naboth is stoned to dethe. And whē Jezabel hearde that Naboth was stoned to deeth: she sayde to Ahab: vp & take possessyon of the
Act. vij. a.

of the vyneyarde of Naboth the Jezrahelite/ whyche he demed to geue the forsyuer / for Naboth is not a liue/but deed. And whē Ahab hearde that Naboth was deed. He rode vp to go downe to ỹ vyneyarde of Naboth the Jezrahelite/to take possessyon of it.

And ỹ worde of ỹ Lorde came vnto Eliah the Thesbite sayinge: vp & go downe to mete Ahab kynge of Israel which is in Samaria Beholde/he is in the vyneyarde of Naboth: for he is gone downe thyther/to take possessyon of it. And saye vnto hym: thus sayth the Lorde; thou hast killed & therto gottē possessyō. And saye moreouer vnto him/thus sayth the Lorde: in ỹ place where dogges lapped ỹ bloude of Naboth/ shall dogges lappe euen thy bloude also. And Ahab sayd to Eliah: hast thou founde me thyne enemye at any tyme? And he sayde yee / because thou art vtterly geuen to worcke wickednesse in the syght of the Lorde. Beholde/I will bringe euel vpon the/and will make cleane riddance of the / & will destroye vnto Ahab all ỹ pysseth against the walle/and yf ought be preserued or forsaken in Israel: & will make thine house / lyke the house of Jeroboam the sonne of Nabat/ & lyke the house of Baasa ỹ sonne of Ahiah/ for the angeryng wherwyth thou hast angered, and made Israel synne.

And therto against Jezabel came ỹ worde of the Lorde saying: dogges shall eate Jezabell vnder the* walles of Jezrahel. And he ỹ dyeth of Ahab in the towne/him shall dogges eate: and he that dyeth in the feldes him shall ỹ foules of the ayre eate. For there was none at all like Ahab/that was so vtterly geuē to worcke wickednesse in the syght of ỹ Lorde and that because Jezabel hys wyfe pricked hym forwarde. And therfore he dyd exceedyng abhominably re/in folowyng Idoles / in all thynges like as dyd the Ammorites which ỹ Lorde cast out before the children of Israel.

Gene. xxxv. f. When Ahab hearde those wordes/*he rent his clothes & put sackecloth about his flesshe and fasted/and laye in sack and went cōfortlesse. And ỹ worde of the Lorde came to Eliah the Thesbite sayinge: seyst thou how Ahab humbleth him selfe before me? because he so submytteth hym selfe before me/I wyll not bringe ỹ euell in his dayes: but in his sonnes dayes/I will bringe euell vpon his house.

* Some reade. possessyon. Some. battayle.

¶ Foure hundreth false Prophetes do counceil Ahab and Jehosaphat to warre against Ramoth: onely Michaah Prophesyeth the truthe/for which he is smytten and put in prison.

¶ The xxij Chapter.

And they continued thre yere without warre betwene Syria and Israel.* And ỹ third yere Jehosaphat kynge of Juda/came to the kynge of Israel. Then sayde ỹ kynge of Israel vnto hys seruauntes/ knowe ye not that Ramoth in Galaad is ours/and we sytt stille & take it not out of the handes of the kynge of Syria? And he sayde vnto Jehosaphat: wilt thou go with me to batayle/ to Ramoth in Galaad? And Jehosaphat sayde vnto the kynge of Israel: * I will be as thou art, & my people shall be as thyne/and my horses as thyne. iij. Reg. xij. a.

And Jehosaphat sayde vnto the kynge of Israel: aske counceil I praye the of the Lorde to daye. And then the kynge of Israel gathered of ỹ Prophetes together/vpō a foure hundred men/and sayde vnto them: shall I go to Ramoth in Galaad to batayle/or be still? And they sayde/go: for ỹ Lorde shall delyuer it into the handes of the kynge. And Jehosa- B phat sayde: is there neuer a Prophet of the Lordes here moare/that we myght enquyre of him? And ỹ kynge of Israel sayde to Jehosaphat: there is yet one / by whome we maye aske counceil of the Lorde/one Michaah the sonne of Jemlah. But I hate hym: for he neuer prophesyeth good vnto me/but euel. And Jehosaphat sayde: let not the kynge saye so. Then the kynge of Israel called vnto one of his chamberlayns and sayde: fett Michaah ỹ sonne of Jemlah hyther atonce.

And the kynge of Israel and Jehosaphat the kynge of Juda satt ether in hys seat and their apparell on them / in a voyde place besyde the entrynge of the gate of Samaria/& all the Prophetes prophesyenge before thē. And Zedekiah the sonne of Canaanah made hornes of yron & sayde/thus sayth ỹ Lorde: with these hornes thou shalt wynowe ỹ Syrians vntyll thou haue made an ende of thē. And all the Prophetes prophesyed euen so C sayinge. go to Ramoth in Galaad and prosper/for the Lorde shall delyuer it into the hādes of the kynge.

And the messenger that was gone to call Michaah/sayde vnto him: se / the wordes of the Prophetes speake good vnto the kynge with one voyce: let thy wordes I pray the/be like the wordes of one of them / and speake that is good. And Michaah sayde: as surely as the Lorde lyueth/what the Lorde putteth in my mouthe/that will I speake. And when he was come to the kynge / the kynge sayde to him: Michaah/shall we go to Ramoth in Galaad to batayle/or shall we be styll? And he sayde vnto him: * go and prosper/ ỹ Lorde delyuer it into the handes of the kynge. And the kynge sayde vnto him / how often shall I adiure ỹ/that thou tell me nothyng but truthe/in the name of the Lorde? ỹ Para. xviij. b

Then he sayde I saw all Israel scattered vpon the hilles / as shepe that haue no shepardes. And the Lorde sayde: those haue no

I. para. xviij. a

master/let them returne / euery man to hys house in peace. Then sayde the kynge of Israel to Iehosaphat: dyd I not tell the/that he wolde prophesye no good vnto me/but euel? And Michaah sayde: here therfore the worde of the Lorde. I saw ꝑ Lorde sytt on his seate and all the companye of heauen standynge about him/on his ryght hand & on hys lefte. And ꝑ Lorde sayde: * who shall deceaue Ahab that he maye go and be slayne at Ramoth in Galaad? and one sayde on thys maner and a nother on that. Then came forth a spryte and stode before the Lorde and sayde: I wyll deceaue hym. And the Lorde sayde/wherwyth? And he sayde: I will go out & be a false spryte in the mouthes of all his Prophetes. And the Lord sayde, thou shalt deceaue hym and also preuayle/go forth and do euen so. Now therfore beholde / the Lorde hath put a lynge spryte in the mouth of all these thy Prophetes: when in very dede the Lorde hath spoken euell towarde the.

* Marg. Ahab a

Then Sedechiah the sonne of Canaanah went to and smote Michaah on the cheke/& sayde: how is the spryte of the Lorde gonne from me/to speake in the? And Michaah sayde: beholde, thou shalt se in that daye/whē thou shalt go from chambre to chambre to hyde the. And the kynge of Israel sayde: take Michaah and carye hym backe agayne vnto Amon the gouerner of the citie/& vnto Joab the kynges sonne / and saye: thus sayth the kynge. Put ye this felow in the preson house and fede him with breed and water straytlie/ vntyll I returne in peace. Then Michaah sayde/yf thou come safe agayne / the Lorde hath not spoken in me. And he sayde moreouer, herken to ye people euery one of you.

And so the kynge of Israel & Iehosaphat ꝑ kynge of Juda went vp to Ramoth in Galaad. And the kynge of Israel sayde to Iehosaphat * chaunge the and gett the to warre: but put on thyne awne apparell. And the kynge of Israel chaunged hym selfe / & went to battell also. But the kynge of Syria had commaunded the capitaynes of hys charetes of whych he had .xxxij. sayinge: fyght nether with small nor greate, saue wyth the kynge of Israel onlye. And when the capitaynes of the charettes sawe Iehosaphat/they thought he had bene the kynge of Israel, and therfore turned to him to fight. But Iehosaphat cried out. And when the captaynes of the charettes saw that he was not the kynge of Israel/ they turned backe from hym.

* That is/ disgyse the.

And a certen man drew a bowe * ignorantlye and smote ꝑ kinge of Israel betwene the ribbes of his harnesse. Wherfore ꝑ kynge sayde vnto ꝑ dryuer of his charett turne thy hande and carye me out of the host, for I am hurte. And the battell encreased that daye/ and the kynge continued in his charet before the Syrians/and died at euē. And the bloude ranne out of the wounde into the botome of the charett. And there went a proclamacyon thorow out the hoste after the sonne was downe sayinge: euery man to his citie and to hys awne countrey. And when the kynge of Israel was deed/they came to Samaria and buryed hym there. And whyle they washed the charet in the pole of Samaria / the dogges licked vp hys bloude/and harlottes washed hym accordynge vnto the worde of the Lorde whych he spake.

* That is/ adulteres or at all aduētures: entendyng no thyng lesse then to haue kylled the kyng.

The rest of the dedes of Ahab / and all he dyd/and the Ioorye house whych he made/ & the cytyes that he buylt / are wrytten in the boke of the chronicles of the kynges of Israel. And when Ahab was layde to rest wyth his fathers/ Ochoziah hys sonne raygned in hys stede.

Iehosaphat the sonne of Asa beganne to raygne vpon Juda/the fourth yere of Ahab kynge of Israel/& was .xxv. yere olde when he beganne to raygne and raygned .xxv. yere in Jerusalem. And hys mothers name was Azubah ꝑ daughter of Salahi. And he walked in all ꝑ wayes of Asa his father & bowed not therfrom. But dyd that was ryght in the eyes of the Lorde. Only he dyd not put the hyllaulters out of the waye: for the people offered and burnt their sacrifyces yet/in the hyllaultares. And he had peace wyth the kynge of Israel. 65

And the rest of the deades of Iehosaphat/ and the myght that he shed/and how he warred/are written in the boke of the chronicles of the kynges of Juda. And the remnaunt of the slues of the males / whych remayned in the dayes of hys father, he put cleane out of the lande. There was then no kynge in Edō/ the kynge was but a debite. And Iehosaphat made shyppes in the se / to go to Ophir for gould, but they went not: for ꝑ shippes brake at Azion Gaber. Then sayde Ochoziah the sonne of Ahab vnto Iehosaphat: let my seruauntes go with thyne in the shyppes. But Iehosaphat wolde not. And Iehosaphat layde him to slepe wyth his fathers/ & was buryed wyth hys fathers in the cytye of Dauid hys father: And Iehoram hys sonne raygned in hys rowme.

The ende of the thyrd boke of the kynges/ as the Latenystes reken/the Hebrues call it the fyrst of the kynges.

The

The fourth boke of the Kynges as the Latenistes recken: which the Hebrues call the seconde of the kynges.

Ohoziah falleth and is hurte and asketh counceil of Beelzebub which waye he may come by healeth. The captaynes ouer fyftye with their soudiares are burnt with fyre from heauen/by the prayer of Heliah. Ohoziah is reproued of Heliah and dyeth and Iehoram his brother succedeth hym.

The fyrst Chapter.

IOhoziah the sonne of Ahab begaune to raygne vpon Israel in Samaria/the.xvij.yere of Iehosaphat kynge of Iuda/& was kynge ouer Israel two yere/and dyd euell in the sight of the Lorde/and walked in the waye of hys father and in the waye of hys mother/and in the waye of Ieroboam the sonne of Nabat whyche made Israel synne. And he serued Baal and bowed hym selfe to hym/& angred the Lorde God of Israel/in all thynge/as did his father. And ỹ Moabites rebelled agaynst Israel after the deeth of Ahab.

And Ohoziah fell thorow a lattese window out of an vpper chãbre ỹ he had in Samaria/and fell sycke. Then he sent messengers sayinge vnto them: go and enquyre of a Beelzebub the God of Akaron whether I shall recouer of this disease. But the Angell of the Lord spake to Eliah the Thesbite, vp and go agaynst the messengers of the kynge of Samaria & saye vnto them: Is it because there is no God in Israel that ye go to aske thorow Beelzebub the God of Akaron. Therfore thus sayth ỹ Lorde: thou shalt not come downe frõ the bedde on whych thou art gone vp, but shalt die. And Eliah departed.

a. The scripture of custome nameth the Goddes of the gentyles by in famous names as in the .Psal. xcv.e. Beelzebub signifyeth ỹ God of a flye. Luc.xi.c.

And the messengers turned backe agayne vnto him. And he sayde vnto thẽ: why are ye thus come agayne? And they sayde vnto him there came a man agaynst vs and sayde vnto vs: go and turne agayne vnto the kinge that sent you, & saye vnto him. Thus sayth ỹ Lord Is it because there is no God in Israel / that thou sendest to enquire thorow Beelzebub ỹ God of Akaron? Therfore thou shalt not come downe from the bedde on which thou art gone vp, but shalt surelye die. And he sayd to thẽ: what maner a man was that which mett you & tolde you these wordes? And they saide vnto him: it was an hearry man and gyrde wt a gyrdle of a skynne aboute his loynes. And he sayd vnto them: it is Eliah the Thesbite.

B Then the kyng sent vnto him a captayne ouer fiftie wt his fiftie. And when ỹ captayne was come to him/beholde: he satt on ỹ toppe of an hyll. And the captayne sayde vnto hym: man of God/the kinge biddeth ỹ come downe. And Eliah answered & sayde to the captayne ouer the fiftie: yf I be a man of God, fyre come downe frõ heauen & consume the and thy fiftie. C *And there came fire downe frõ heauẽ & deuoured him & his fiftie. And ỹ kynge wẽt agayne & sent to him a nother captayne ouer fyfte with his fiftie, which answered & sayde vnto him: O man of God/thus sayth ỹ kinge make hast & come downe. And Eliah answered & sayd vnto thẽ: yf I be a mã of God, then let fyre come downe frõ heauen & consume the and thy fiftie. And there came fire downe from heauen and consumed him & his fyftie. *Luc.ix.c.

And the kynge sent agayne the thirde captayne ouer fiftie. And when ỹ thyrd captayne ouer fiftie was comeby to him/he fell on his knees before Eliah and besought him & saide vnto him: Oh man of God/let my life and the life of these fiftie thy seruaũtes be precious in thy syght. Beholde there came fire downe D from heauẽ & brunt vp the two fore captaynes ouer fyftie wyth their fifties. But let my life now be precious in thy syght. Then sayde the Angell of the Lorde vnto Eliah: go downe with him/and be not afrayde of hym. And he wẽt downe with him vnto the kynge.

And he sayde vnto the kynge/thus sayth ỹ Lorde: for as moche as thou sentest messengers to aske thorow Beelzebub the God of Akaron/as though there had bene no God in Israel to aske thorow his woorde: therfore thou shalt not come of ỹ bedde on which thou art ascended, but shalt surely die. And so he died according to ỹ worde of ỹ Lorde whych Eliah spake/& Iehoram was made kinge in his stede/ỹ seconde yere of Iehoram sonne of Iehosaphat kynge of Iuda / because he had no sonne. The rest of the deades of Ohoziah which he did, are written in the chronicles of the kynges of Israel.

Eliah deuideth the waters with his mãtell. He is taken vp in to heuẽ. The bytter and venemouse waters are healed by the salt that Eliseus put into them. The chyldren that mocke Eliseus are rent in peces.

The.ij. Chapter.

IAnd it chaũced why ỹ Lorde wold take vp Eliah to heauẽ in a whyrlewynde ỹ Eliah & Eliseus were goinge frõ Galgal. And Eliah sayd to Eliseus, tary here I pray the for the Lord hath sent me to Bethel. But Eliseus sayde: *as surely as the Lorde liueth & as thy soule liueth I will not leaue ỹ. And whẽ they came to Bethel ỹ childrẽ of ỹ Prophetes ỹ were at Bethel came out to Eliseus and sayde to him: knowest thou not how ỹ the Lorde will take awaye thy master frõ ỹ this daye? And he sayde, I know it too holde youre peace. *1 Reg xxviij.b

Then sayde Eliah to Eliseus: tary heare a B

felowshyp/for the Lorde hath sent me to Jericho. And he sayde: as surely as the Lorde liueth/and as surely as thy soule lyueth/I will not leaue the/& so they went to Jericho. And the chyldren of the Prophetes ꝑ were at Jericho came to Eliseus & sayde vnto hym: art thou not ware ꝑ the Lorde wyll take awaye thy master frō ꝑ this daye? And he answered: I know it allo, holde youre peace. And Eliah sayde to him: tarye I pray ꝑhere, for ꝑ Lorde hath sent me to Jordan. But he sayde: as surely as the Lorde lyueth/and as thy soule lyueth/I will not leaue the. And so they went bothe of thē to geather. And fyftye mē of the sonnes of the Prophetes wēt & stode in syght a farre of, as they two stode by Jordan.

And then Eliah toke hys mātell & wrapte it to gether and smote the water/and it deuided it selfe/parte the one waye and parte the other/& they two wēt ouer on the drye lande. And as sone as they were ouer/Eliah sayde to Eliseus aske what I shall do for the ere I be takē awaye from the. And Eliseus sayde: let me I pray the haue thy spyrite* dowble in me. And he sayde: thou hast asked an harde thynge. Neuertheleſſe yf thou se me when I am taken awaye from the, thou shalt haue it for: yf thou do not, it shall not be. And as they went walkynge and talkynge: beholde, there came a charet of fyre and horſes of fyre and put them a sonder. And Eliah went vp in the whorlewynde to heauen. And Eliseus sawe and cried: O my father/O my father/ ꝑ charet of Israel and the horſemen therof, & saw hym no moare: and therfore toke hys awne clothes and rent them in two peces.

And then he toke vp the mantell of Eliah that fell from hym/and went backe agayne and stode by Jordans syde/and toke the mātell of Eliah that fell from him/and smote the water and sayde: where is the Lorde God of Eliah where is he? And when he had smytē the water it deuided parte this waye & parte that waye/and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych sawe him frō a farre/sayde: ꝑ spyryte of Eliah doth rest on Eliseus/and went agaynſt hym & bowed to ꝑ erthe vnto him. And they sayde vnto him: se/there be amōge thy seruauntes fyftie luſtie men: let thē go and seke thy master: happlye the spyrite of the Lorde hath taken him vp & cast him vpon some mountayne or in some valeye. And he sayde: sende not. Neuertheleſſe yet they laye vpon him/tyll he was a shamed/& sayde: sende/and they sent fiftie men which sought him thre dayes and thre nyghtes/but founde him not. And they came agayne to hym/for he taryed at Jericho. And he sayde to them/did I not saye vnto you that ye shulde not go.

Then the men of Jericho sayde to Eliseus: beholde the cytie standeth pleaſantly as my Lorde seyth/but the water is naught and the grounde baren. And he sayde: bryng me a new cruſe & put salt therin. And they brought it to him. And he went vnto the sprynge of ꝑ water & cast the salt in thyther/& sayde thus sayth ꝑ Lorde: I heale this water, ther shall not come hēceforth ether deethe or barēneſſe. And ꝑ water was helthsome euer after accordyng to the saying of Eliseus which he spake.

And he went from thence vp to Bethel. And as he was goynge vp in the waye/there came lytle laddes out of the cytye and mocked hym/and sayd to hym: go vp thou bald hed go vp thou balde hed. And he turned backe and looked on them and cursed them in the name of ꝑ Lorde. And there came two Beares out of ꝑ wood & tare .xlij. of ꝑ boyes. And he went frō thence to mount Carmel, & from thence went agayne to Samaria.

* The contempt of godly men/ chefely preachers/ is an offence moſt greuous: whose authorite ought to be moſt holy & reuerent to all the people. Who he that receyueth or agayne sayth/receyueth or reiecteth God. Fathers whyle the correct not the wantonneſſe of their chyldren/whyle they holde them not vnder noure rour/whyle they ſuffer them to lerne & vſe with euery man/& let the attempt euery thyng vnpunyſhed/the Lord punyſheth the with the chyldrech many wayes.

¶ That is that the same spryte maye do moare by my preachyng than it hathe done by thyne: or that I maye haue it. v. partes moare than the other Prophetes ꝑ shall succeade the same spryte. ¶

¶ The kynges of Israel Juda and Edom lacke water when they wulde feyght agaynſt Moab: whych they obtayne throughe the prayer of Eliseus. The kyng of Moab leseth the fylde and after sacrefyseth his sonne.

¶ The .iij. Chapter.

Jehoram the sonne of Ahab began= ne to raygne vpō Israel in Samaria the .xviij. yere of Jehosaphat kynge of Juda & cōtynued twelue yere. And he wrought that was euell in the syght of the Lorde, but not lyke hys father or hys mother, for he put awaye the ymage of Baal that hys father had made: Neuertheleſſe he contynued in the synne of Jeroboam the sonne of Nabat which made Israel synne and shronke not therfrom.

And Mesa kynge of Moab whych was riche of shepe, and was wont to render vnto the kynge of Israel an hundred thousand lābes & as many rāmes wt the wolle, rebelled agaynſt the kynge of Israel after the deeth of Ahab. And kynge Jehoram went out of Samaria the same ceason & nōbred all Israel. And then wēt & sent to Jehosaphat kyng of Juda sayinge: the kynge of Moab hath rebelled against me/wilt thou go wyme against the Moabites to battell? And he sayde: I wil go/& wylbe as thou/& my people shalbe as thine/and my horſes as thine. And he sayde: what waye shall we go? And ꝑ other answered: ꝑ waye thorow the wildernelle of Edom.

And the kynge of Israel toke his iourneye wyth the kynge of Juda & the kynge of Edō. And when they had cōpaſed the waye seuen dayes/there was no water for ꝑ host nor for the cattell that they had wyth them. Then sayde the kynge of Israel: Alaſſe/the Lorde hath called to geether these thre kynges to deliuer thē into the handes of the Moabites.

But

But Jehosaphat sayde: is there heare no prophet of the Lorde, that we maye enquire of the Lorde by him? And one of the kyng of Israels seruaūtes answered and sayde: here is Eliseus ꝑ sonne of Saphat which * powred water on the handes of Eliah. And Jehosaphat sayde: ꝑ worde of the Lord is with him. And so the kynge of Israel, and Jehosaphat and the kyng of Edom went downe to him.

* That is that serued hym and waited on him.

And Eliseus sayde to the kyng of Israel: what haue I to do wt the? Get the to the prophetes of thy father & of thy mother. And the kyng of Israel sayde vnto him: Oh naye, but hath the Lord called these thre kynges to deliuer thē into the handes of the Moabites? And Eliseus sayde, as sure as the Lorde of Hostes liueth in whose syght I stand, and it were not that I regarde ꝑ presence of Jehosaphat ꝑ kyng of Juda, I wolde not loke towarde the, nor yet se the. But now bryng me a mynstrel. And as the mynstrel played, the hand of the Lord was vpō him. And he sayde: thus byddeth the Lord, make this broke full of dyches. For thus sayth the Lorde: ye shall se neither wynde nor rayne, & yet this broke shalbe fylled wt water, that ye maye drincke, & youre beastes & youre catell also. And this is yet but a small thing in ꝑ syght of ꝑ Lord: But he will geue the Moabites in to youre handes also. And ye shall destroye all strong townes and all goodlye cytyes, & shall falle all pleasaunt trees & stoppe all the welles of water, & marre all good plattes of grounde with stones. And in the morning about offeryng tyme: there came suche a water ꝑ waye frō Edom ꝑ the contrey was fylled wt water.

And when all the Moabites hearde ꝑ the kynges were come to fight agaynst thē, they gathered to gether, frō ꝑ youngest ꝑ was able to put on harneise and so vpwarde, and wayted in the borders.

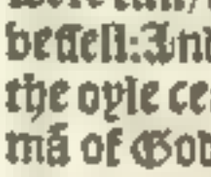
And they beyng vp erly in the morning, ꝑ sonne arose & shone vpō ꝑ water. And when the Moabites sawe ꝑ water a farre of, as red as bloude, they sayde: it is bloud, the kynges haue fought to gether & one slayne another Now therfore ye Moabites gett you to the spoyle. And whē they came to ꝑ Hoste of Israel, ꝑ Israelites stode vp & layde on ꝑ Moabites, ꝑ they fled before thē: And so they entred ꝑ lād & destroyed the Moabites. And they ouerthrew ꝑ cyties, & on euery good parcell of lande, cast euery man his stone & ouer couered it, and stopte all ꝑ welles of water, & felde all ꝑ good trees. And as long as ꝑ stones therof did remayne in ꝑ walles of * Byrre the slyngers went vpon it and bette it.

* Some rende of hare seth.

And whē the kyng of Moab saw that ꝑ battell was to strong for him he toke wt him seuē hūdred men ꝑ drew the swerde, to haue broke vp vnto the kynge of Edom. But they could not. And then he toke his eldest sonne ꝑ shuld haue raigned in his steade, & offered him for a burntoffering vpō the walles. And ther came so great wrath vpō Israel, ꝑ they departed frō him & returned to their awne lād

¶ God geueth a certen poor womā oyle and floure by Eliseus. Eliseus obtayneth of God a chylde for hys hostesse: which dyeth & is after raysed to lyfe thorow him. He maketh swete the porage: and multiplyeth the loues.

¶ The. iiij. Chapter.



Nd there cryed a certen woman of the wyues of the chyldrē of ꝑ prophetes vnto Eliseus sayīg: thy seruaunt my husbande is deed, & thou knowest that thy seruaūt dyd feare ꝑ Lorde. And the creditor is come to fett my two sonnes, to be his bondemē. And Eliseus sayd to her: What shall I do for ꝑ? Tell me, what hast thou in thyne house? And she sayde thine handmayde hath nothing at all in her house, saue a pytcher with oyle. And he sayde: Go & borow the in other places, of all thy neybores, emptie vesselles & that not a fewe. And then go and shutt the doore to the and to thy sonnes, & powre out into all those vesselles, and putt the full all waye a syde.

And she went from hym, & shutt the doore to her & to her sonnes. And they brought to her, & she powred out. And when the vesselles were full, she sayde to her sonne: bryng yet a vessell: And he sayde: there is no mo. And then the oyle ceased. Then she came and tolde the mā of God. And he sayde: go & sell the Oyle and paye thy creditor. And lyue thou & thy chyldren of the reste.

And it fell on a daye, that Eliseus came to Sunam, where was a ryche woman ꝑ toke him in for to eate breed. And as ofte as he came that waye, he turned in thyther to eate breed. And she sayde vnto her husbande: se, I perceaue that the man of God is perfecte, & cometh allwaye by vs. Lett vs make hym a chābre wt a lytle walle, & set vs set him there a bed, a table, a stole & a candelstycke ꝑ he maye turne in thither, whē he cometh to vs.

And it fortuned on a tyme ꝑ he came thyther & turned into the chambre & laye there. Then he sayde to Giezi his seruaūt: call this Sunamite. And he called her, and she came before him. And Eliseus sayde to him, saye to her: I praye the: se, thou hast made all thys prouision for vs, what shall we do for the? Wolde thou be spoken for to the kyng or to the captayne of the Hoste? And she sayde * I dwell amonge myne awne people. Then he sayde, what is to be done for her? And Giezi sayde: Verely she hath no childe and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the

* That is, I am cōtent with that I haue.

doze. Then he sayde: by loche a tyme / as sone as the frute can lyue / thou shalt embrace a sonne. and she sayde Oh naye my Lord thou mā of God / do not lye vnto thyne handmayd. And the wyfe conceaued and bare a sonne ꝯ same season that Eliseus had sayd vnto her / as sone as the frute coulde haue lyfe.

And when the ladd was greate / it fell on a daye / that he went out to his father / toꝯ harueſtmē. And there he cōplayned to his father / my heed / my heed. And his father sayde to a lad / carye him to his mother. And he toke him ꝯ brought him to his mother. And he satte on her knees till none / ꝯ then died. And she caried hym vp and layde him on the bedde of ꝯ man of God / and shut the doze to him / ꝯ went out / and came to her husbāde and sayde: sende me one of ꝯ younge men ꝯ an Asse that I maye runne to the man of God. And he sayde: wher foꝛe wylt thou go to him to daye / whyle it is nether new mone noꝛ Sabboth daye. And she sayde: be content. Then she sadelled an Asse ꝯ sayde to the lad: leade awaye and make me not cease rydyng / vntyll I byd the.

And so she went and came vnto the man of God / to mount Carmel. And when the mā of God sawe her a farre / he sayde to Giehezi hys seruaunt: se / where oure seruaunte cometh. Now runne agaynſt her / *ꝯ aske her / whether it be all well with her and with her husbande and with the ladd. And she sayde: all is well. Then she went to the man of God vpto the hyll and caught him by the fete. And Giehezi wēt to her / to thruſt her awaye. But the man of God sayde: let her alone / foꝛ her soule is vexed / and the Loꝛde hath hidd it from me and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my Loꝛd? dyd I not saye / that thou shuldeſt not bryng me in a foles Paradyse.

Then he sayde to Giehezi: gyrde vp thy loynes / and take my staffe in thyne hand and awaye. If anye man mete the / salute hym not. And yf any salute the / answere him not agayne. And put my staffe vpō the boye. Not withstandyng the mother of ꝯ chylde sayde: *as sure as the Loꝛde lyueth ꝯ as thy soule lyueth / I wyll not leaue ꝯ. And then he arose and folowed her. Giehezi went before them ꝯ put the staffe vpon the ladd. But there was nether voyce noꝛ attendyng. And then he wēt agayne agaynſt hys master and tolde hym saying: it hath not awaked the ladd.

When Eliseus was come to the house: Beholde / ꝯ ladd was deed ꝯ layde vpō hys bed. And he went in ꝯ shut the doze to the ladd ꝯ him / ꝯ prayed vnto the Loꝛd. *And he wēt vp ꝯ laye vpon the ladd / ꝯ put his mouth on hys mouth / and his eyes on his eyes / ꝯ the palme of his handes on the palme of his hādes / and

* In the next Capt. b

* 1. Reg. xvij. b

F

* iij. Reg. xvij. b. Actu. xx. c.

ſpreade him selfe vpon the ladd that the fleshe of the childe wared warme. And wēt agayne ꝯ walked once vp ꝯ downe in the house / and then went vp ꝯ spred him self vpon him. And then the ladd neesed seuē times and opened his eyes. And he called Giehezi ꝯ sayde: Calle foꝛ this Sunamite. And he called her. And when she was come to him / he said: *take thy sonne. Luc. vij. c.

Then she went ꝯ fell at his fete ꝯ bowed her selfe to the ground / ꝯ toke vp her sonne ꝯ wēt oute. When Eliseus was come to Galgal agayne / there was a darthe in the lande / and the chyldrē of the prophetes dwelt with hym. Then he sayde to his seruaūt / put on a great pot / ꝯ make pottage foꝛ the chyldrē of ꝯ prophetes. And one went oute into the felde / to geather herbes / ꝯ founde as it were a wylde vyne / and geathered therof Coloquintydaes his lapfull / ꝯ came ꝯ shred thē into the potte of potage / they vnwetyng. And they powred out foꝛ the men to eate. And when they had tasted of the pottage / they cryed out ꝯ sayde: there is deeth in the pot thou man of God / ꝯ coulde not eate therof. Then he sayde: bryng meale. And he cast it in to the pot and sayde: fyll foꝛ the people that they maye eate / and there was no harme in the pot.

G

There came a man from Baalsalisa and brought the mā of God bredde of fyrſt fruct / euen. xx. loues of barleye / and new cozne in a cloth he had. And Eliseus bade put it befoꝛe the people that they myght eate. Then hys mynister sayde: what shulde I set this befoꝛe an hundred men? And he sayde: sett it befoꝛe the people and lett them eate. For thus sayth the Loꝛde: they shall eate and leaue. And he sett it befoꝛe them / and they ate and lefte / accoꝛdynge to the woꝛde of the Loꝛde.

¶ Naamā the Syrie is healed of his lepꝛosye. Giehezi is stryken with a lepꝛosye because he tooke money and rayment of Naaman.

¶ The. v. Chapter.

NAaman capitayne of the Hoste to the kyng of Syria / was greate wᵗ his master ꝯ well taken: foꝛ thoꝛow him the Loꝛde saued Syria. And he was an actiue mā / ꝯ yet a leper. And there had gone a companye of Soudyoures oute of Syria a runnyng / and had brought oute of the contreye of Israel a lytle mayde / which was with Naamās wife. And the Damoſell sayd vnto her ladye: I wolde my master were with a prophet that is in Samaria: he wold delyuer him of his lepꝛosye. And she went ꝯ tolde her husbande saying: thus a thus sayth the mayde that is out of the lande of Israel. And the kyng of Syria sayde: go thy waye / and I wyll sende a letter vnto the kynge of Israel. And he went and toke with hym ten talentes of siluer and. vj. thousande peces of goulde

gouldе/and ten chaunge of raymentes. And he brought ꝑ letter to the kyng of Israel cõtaynyng this tenoure. Now when this letter is come vp to the: Beholde I haue sent Naaman my seruaunt to the / that thou shuldest rydde him of his leprosye. And whē the kyng of Israel had reade ꝑ letter/he rent his clothes & sayde:* am I God/to slee & to make a lyue/ that he shuld sende to me/for to delyuer a mã frõ his leprosye. But consyder I praye you & se how he pyketh quarelles vnto me. And whē Eliseus the man of God/had heard how that the kynge of Israel had rent hys clothes / he sent to the kyng saying: Wherfore hast thou rent thy clothes? let him come to me / that he maye knowe ꝑ there is a prophet in Israel.

Deut.xxxij.c.

And Naaman came with his horses & his charett, and stode at ꝑ dore of Eliseus. Then Eliseus sent a messenger saying: go & washe the in Iordan seuē tymes / and thy flesh shall come agayne to the as before, and thou shalt be cleane. And Naaman was wroth and wēt awaye/and sayde: Beholde/ I thought in my selfe/he wolde haue come out/& stand & call on the name of the Lorde his God/ & put his hande on the place of the disease/and so take awaye ꝑ leprosye. Are not Abanah & Pharphar/ryuers of Damasco/better then all the waters of Israel? Myght I not rather wash in thē & be cleane? And so he turned & departed in an angre. Then came his seruaũtes & comuned vnto him & sayd: Father yf ꝑ prophete had bydd ꝑ done some great thyng/ oughtest thou not to haue done it? How moche rather then shuldest thou do it/ while he sayth to the onlye/washe & be cleane.* Then he wēt doune & washed seuē tymes in Iordan/ as the man of God bade/ & his flesh he chaunged / lyke vnto the flesh of a lytle boye/and he was cleane.

Luce.iiij.e.

Then he turned agayne to the mã of God & all his companye with him and came and stode before hym & sayde. Beholde I knowe that there is no God in all the worlde/but in Israel. And now I praye the take a blessyng of thy seruaũt. But he sayde * as surely as ꝑ Lorde lyueth before whome I stande/I will receaue none. And the other wold haue constrayned him to receaue: but he wolde not do it. And Naaman sayde/yf thou wylt not: yet I praye the/ maye there not be geuen to thy seruaunt the burthē of two mules of erthe. For thy seruaunt will henceforth offer neither burntsacrefyce nor offerynge vnto any other God/then to the Lorde. But herin the Lord be mercyfull to thy seruaunt/ for whē my master goeth into the house of Remon to worshippe there/he* leaneth on myne hãd/ and I must worshippe in ꝑ house of Remon/ let the Lorde I praye the be mercyfull vnto thy seruaũt in this case. And he sayde to him: go in peace. And whē he was departed from him a furlonge of groũd/ Gihezi the seruaũt of Eliseus the mã of God/sayd: se/my master hath kepte of/this Syrien Naaman that he wolde not receaue of his hande ꝑ he offered. As surely as the Lorde lyueth I will runne after him and take some what. And so Gihezi went after Naaman. And whē Naamã sawe him come runnyng after him/he came downe of ꝑ charet agaynst him & sayd:* is all well? iij.Reg.iij.d.

* That is / he tarieth & waiteth for me.

And he sayde yee.

But my master hath sent me sayinge: se/ there be two younge men come to me out of Ephraim of the childrē of ꝑ prophetes: geue thē I praye the, one talēt of syluer & a couple of good garmētes. And Naamã sayde: aucture and take two talentes of syluer in two bagges, with two goodlye garmentes/ & delyuered them vnto two of his seruauntes/ to beare it before him. And he went in ꝑ darcke & toke it of their handes & bestowed it in the house and let the men go, and they departed.

Then he went & stode before hys master. And Eliseus sayde to hym: whence cometh Gihezi? And he sayde: thy seruaunt went no whether. And he sayde: wēt not myne hert vnto the/whē the mã turned fro his charet agaynst the? Is it a tyme to receaue syluer & to receaue garmentes/ olyuetrees/ vineyardes/ oxen/ shepe menseruauntes and maydeseruauntes? The leprosye therfore of Naaman cleaue vnto ꝑ/ & vnto thy seede for euer.* And he wēt out frō him a leper as white as snow. iij.Reg.xxvij.b

¶ Eliseus maketh yron to swymme aboue the water. The Syrians beseage Israel/ so that .ij. wemē agree to gether to eate their awne children.

¶ The.vi. Chapter.

THen sayde the children of the prophetes vnto Eliseus: se/the place where we dwelle vnto the / is to lytle for vs. Let vs there take euery mã a beame and bylde vs a place there, to dwell in. And he sayde: goo ye. And one sayde: begynne I praye the, & go with thy seruauntes. And he sayde: I will/and so went with them.

And when they came to Iordan / they cutt downe wood. And as one was hewynge of a beame, the axe heed fell into ꝑ water. And he cryed oute & sayde: Alasse master / for it was lent me. And the mã of God sayde: Where fell it? And he shewed him ꝑ place. And he cut an helue and cast it in thyther/and made the axe heed swimme. And he sayde: take it vp to the. And the other stretched his hãde & caught it.

And the kynge of Syria fought agaynst Israel, & toke councell with hys seruaũtes saying: In soche a place and in soche a place will I pytche. And the man of God sent vnto the kynge of Israel sayinge: Beware thou go not

go not by soche a place/for there are the Sirians gone downe. And the kynge of Israel sent to the place which the man of God tolde him and warned hym of/ and saued him selfe there moare then once or twyse.

And the hert of the kynge of Siria was troubled therwith/ þ he sent for his seruaũtes & sayde to them:* wyll ye not shewe me whych of vs telleth þ kyng of Israel. And one of his seruauntes sayde: nay re my Lorde kyng: Eliseus the prophet that is in Israel/ he telleth the kyng of Israel þ wordes that thou speakest in thy slepyng chambre. Then he sayde: ¶ go and spie where he is, that I maye sende & fett him. And one tolde the kyng sayinge: se/ he is in Dothan. And he sent thither horse & charett & a great Hoste. And they came thither by nyght & cõpased þ towne aboute.

And when the seruaũt of the men of God rose vp erly and was gone oute: Beholde/ there was an Host round about the towne wt horses and charettes. Then sayde hys ladd to him: Alasse master/ what shall we do? And he sayde: feare not/ there are mo with vs then wt them. And Eliseus prayed and sayde: Lorde open the eyes of the younge man/ & he sawe. And beholde/ þ mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the soudyars came downe to him, Eliseus prayed vnto the Lorde & sayde. Smyte this people with blyndnesse. And he smote thẽ with blyndnes accordyng to the desyre of Eliseus. Then Eliseus sayde vnto thẽ this is not the waye/ nor this is not þ towne: But folow me and I wyll bringe you to the man ye seke. And he ledd thẽ to Samaria.

¶ When they were come to Samaria/ Eliseus sayde: Lord/ open their eyes & let thẽ se. And the Lorde opened their eyes þ they sawe And beholde they were in the myddes of Samaria. And then sayde the kyng of Israel vnto Eliseus when he saw them:* shall I smyte them/ shall I smyte thẽ father: And he sayde: smyte them not. But smyte them thou takest with thyne awne swerde & with thyne awne bowe. But set bread and water before them/ and let them eate & drynke/ and go to their master. And he made great ordinaũce before them. And when they had eatẽ and dronke/ ¶ sent them awaye, and they went to their master. And so the Soudyoures of Siria came no moare into the lande of Israel.

After this Benhadad kyng of Siria gathered all the Hoste and wẽt & besieged Samaria. And there arose great darthe in Samaria: for they had besieged it vntill an Asses heed was worth foure score sycles of syluer/ and the fourth part of a* Cab of doues donge worth fyue sycles. And as the kyng of Israel walked vpon the walles there cryed a womã to him/ saying: helpe/ my Lord kyng. And he sayde: Naye/ the Lorde helpe the. But wherwith shulde I helpe the/ with corne or wyne? Then sayde the kyng to her: what ayleth the? And she answered: this woman here sayde to me/ bringe thy sonne and lett vs eate hym to daye, and we will eate myne to morow* And so we dressed my sonne and dyd eate him. And I sayde to her another daye, bring thy sonne that we maye eate him. But she hath hyd her sonne. When the kyng hearde the wordes of the womã/ he rent his clothes euẽ as he was walkynge on the walles. And when þ people loked vpõ him: se, he was clothed in sack vnder. Then he sayd: God do so and so to me/ yf þ heed of Eliseus the sonne of Saphat tarye on him this daye. And as Eliseus satte in his house and the elders with him/ the kyng sent one from him. But yer the messenger came at him, he sayde to the elders: se you not how þ sonne of this murtherar hath sent/ to take of myne heed? be circumspect therfore when the messenger cometh, and shut the dore and thrust him backe therwith: for the sounde of his masters fete foloweth him. And whyle he yet talked with them: Beholde the messenger was come vnto him. And he sayde: beholde this euell is of the Lorde/ what moare shall we loke for of the Lorde.

¶ Eliseus prophesyeth plenteousnes of vytailles and other thyngs to Samaria. The Sirians renne awaye and haue no man folowyng them. The Lorde þ wolde not beleue the worde of Eliseus is troden to deeth.

¶ The.vij. Chapter.

Then Eliseus sayde: heare þ worde of the Lord: for thus sayth þ Lord: to morow this tyme a bouschell of fyne floure shalbe solde for a sycle/ & two bouschelles of Barley for a nother in þ gates of Samaria. Then a great Lorde on whose hande þ kyng leaned, answered þ mã of God & sayd, though the Lorde wold make windowes in heuen / yet wolde not this be. And he sayde agayne: Beholde, thou shalt se it with thyne eyes and shalt not eate therof.

And there were foure lepers sett wt oute the Gate of Samaria. And they sayde eche to hys companion/ what sytt we here vntyll we dye? though we thought that we myght come into the cytie / yet is the darth so great in þ cytie/ that we shall there dye. And yf we tarye here/ we are but deed also. Now therfore come & lett vs flee to the Hoste of the Sirias: If they saue oure lyues, we shall lyue: And yf they kyll vs/ then are we deed. And so they arose in þ darcke to go to þ Hoste of þ Sirians. And when they were come to the syde of the Hoste of Siria: se/ there was no man there.

For the Lord had made the Host of the Sirians

1.Reg.xxij.b

1.Reg.xxij.a

* Cab was a certen vessell vsed at þ tyme as we now vse flaunteles of soche lyke.

Deut.xxviij.f Ezec.v.b.

G

B

trians heare a noyese of charettes & a noyese of hozsses/and the noyese of a great Host. In so moche ꝑ they sayde one to another: se / the kynge of Israel hath hyred agaynst vs / the kynges of the Hethites & the kynges of Egipte/to come vpon vs. And vpon ꝑ they arose & fled in the darcke/& lefte their tentes/ their hozsses/their Asses and the felde they had pitched euen as it was/ and fled for their lyues. And when these lepers came to the edge of the Host/they went into a tent and dyd eate & dzynche and caryed thence syluer, gould and rayment/ & went & hidd it: and came agayne and entred in to another / and caryed thence also/and went and hidd it.

Then they sayde one to another: it is not well ꝑ we do/for this daye is a daye to bzyng tydyngs. And yf we holde oure peace/& tarye till it be daye light/we shall finde a mischeue Now therfoze come / lett vs goo and tell the kynges housholde. And so they went & called to the pozter of the citie and tolde thē sayng: we came to the pauylions of the Sirians: & se, there was no man there/nether boyce of man/but hozsses and Asses tyed/ & the tentes euen as they were.

Then the pozters called & tolde the kyngs house within. And the kyng arose in ꝑ nyght and sayde to his seruaūtes: I wyll shew you/ how the Sirias haue serued vs. They know that we are oppzessed with hungre/ and therfoze are gone out of their pauylions to hyde thē selues in the felde saying: They will come out of the cytie/and then we shall catch them a lyue and get into the cytie. And one of hys seruauntes answered and sayde: Let men take fyue of the hozses that remayne and are lefte in the cytie. Beholde they are as good as all the multitude that are lefte in the cytie: and as good as all the multytude of the citie that are consumed/and lett vs send & se. And they toke two charettes of hozses/ and the kynge sent after the Hoste of the Siriens sayinge: go and se. And they folowed after them euen vnto Jozdan: and se/ al the waye was full of clothes and besselles which the Sirians had cast from them for haste.

And the messengers returned and tolde the kynge. And then the people went oute & robbed the tentes of the Sirians. And so a bussheł of flowze was solde for a sycle/ .ij. bussheles of of barley for a sycle / accozdyng to the wozde of the Lozde. And the kynge sett ꝑ Lozde on whose hande he leaned/to kepe the gate. And the people troade him in the gate/ that he dyed/ accozdyng to the sayinge of the man of God which he sayde/ when the kynge came downe to him. And it came to passe accozdynge to the wozde of the man of God to the kyng saying: two bussheles of barley for a sicle & a bussheł of barley for another shalbe to mozow this tyme in the gates of Samaria. And the Lozde answered the man of God and sayde: though the Lozde made wyndowes in heuen/yet wolde this not be. And ꝑ other sayde: Beholde/thou shalt se it wt thine eyes/& shalt not eate therof. And so it chaunced: for the people troade hym vnder fete in the gate/that he dyed.

¶ Eliseus prophesyeth vnto the Sunamite the darth of vij. yere. After the deth of Benhadad raygneth Hazaell in Siria. Jehoram the sonne of Jehosaphat raygneth in Juda. Edom falleth from Juda. Ohozias succedeth Jehoram.

¶ The viij. Chapter.

Then spake Eliseus vnto the woman whose sonne he had restozed to lyfe agayne/sayinge: vp & go both thou and thyne houshold/& sozourne where thou thinkest best / for the Lozde wyll call a darthe whych shall come on the lande seuen yere. And the woman arose and dyd after the saying of the man of God/and wēt bothe she and her housholde and sozourned in the lande of the Philistines seuen yere. And at the seuē yeres ende/whē ꝑ woman was come agayne oute of the lande of the Philistines she went oute to speake to the kynge for her house & for her lande. And the kynge was talkynge with Gyezi the seruaunt of the man of God sayīg: tell me I praye the/all ꝑ great deades which Eliseus dyd. And it chaūced as he was tellynge the kynge how he restozed a ded bodye to lyfe agayne that the woman whose sonne he reuyued/cryed to the kynge for her house and lande. Then sayde Gyezi: My Lozde kynge/this is the woman and this is her sonne whych Elizeus bzought to lyfe agayne. And the kyng asked the woman / and she tolde him. And so the kynge sent with her one of his chambzelaynes saying: restoze all that pertayneth to her/with all the frutes of the felde/ sence the daye she lefte the land/ vnto this tyme.

After that Eliseus went to Damasco / Benhadad the kyng of Siria bzynge sycke. And one tolde the kynge sayinge: The man of God is come hither. Then sayde the kynge to Hazael: * take a pzesent wyth the and goo agaynst the man of God and aske the Lozde by hym whether I shall recouer of this my disease oz no. And Hazael went to mete hym and toke pzesentes wyth hym / euen of all the good thynges of Damasco/ as moche as fourtye Cameles coulde beare / and came & pzesented hym selfe before hym and sayde: thy sonne Benhadad kynge of Siria hath sent me to the/sayinge: shall I recouer of this my dysease.

¶ 4. Reg. xviij. a.

And Eliseus sayde to hym: go and saye to hym

Ochoziah.

him, thou shalt recouer how be it the Lorde hath shewed me that he shall surely dye. And the man of God beganne * to loke ernestlye/ in somoche that he was ashamed: and the mā of God wepte. And Hazael sayde: why weepeth my Lord? And he answered: for I know that thou shalt do euell vnto the chyldren of Israel: their stronge cytics thou shalt sett on fyre/ & their younge men thou shalt slay with the swerde/ and shalt dasshe out the brayns of their suckynge chyldren/ and all to teare their wemen with chylde.

* Or/ to haue a sadde & sorowfull countenaunce.

And Hazael sayde: what is thy seruaunt which am but a dogge, that I shulde do thys great thyng? And Eliseus sayde: for ỹ Lorde hath shewed me/ that thou shalt be kynge of Syria. And so he departed from Eliseus and came to his master/ which sayd to him: what sayde Eliseus to the? And he sayde: he tolde me that thou shuldest recouer. And on ỹ morow he toke a rowgh * clothe and dypte it in the water and spred it on his face/ & he died/ and Hazael raygned in his steade.

* Hazael brought thys wrate clothe to hī as though he wold therwith haue coled him/ and caused hym of his feruent heate: but dyd in deade strangle him/ after Josephus. He had hearde of ỹ prophet that Benhadad shuld recouer/ and so shulde it haue bene longe or he had raigned: therfore dyd he rydde hym/ to thentent that he might be sonest come by ỹ kyngdome.

The fyfte yere of Iehoram sonne of Ahab kyng of Israel Iehosaphat beynge yet kyng of Juda Iehoram the sonne of Iehosaphat/ ¶ kyng of Juda, beganne to raygne. xxxij. yere olde was he when he beganne to raygne and he raygned. viij. yere in Jerusalem. And he walked in the waye of the kynges of Israel/ as dyd the house of Ahab for the daughter of Ahab was his wyfe, and he dyd that displeased the Lorde Neuertheles the Lord wolde not destroye Juda because of Dauid his seruaunt/ as he promesed hym to geue hym a lyght in his chyldren all waye.

And in his dayes Edom fell awaye frō vnder the hand of Juda/ and made them a kyng of their awne. And Iehoram went to Seir/ & all his charettes with him. And he rose by nyght & layde on the Edomites/ which compased him in, & the captaynes of his charet & the people fled into their tentes. And so the Edomites slypte awaye from vnder the hande of Juda vnto thys daye. And then Lobnah slypt awaye to/ euen that same tyme.

The rest of ỹ dedes of Iehoram and all he dyd/ are writtē in the chronicles of ỹ kynges of Juda. And Iehoram rested wt hys fathers & was buried with his fathers in the cytie of Dauid. And Ochoziah hys sonne raygned in his steade. The. xij. yere of Iehoram sonne of Ahab, kyng of Israel dyd Ochoziah ỹ sonne of Iehoram kyng of Juda beginne to raigne

¶ Two & twentie yere olde was Ochoziah whē he beganne to raygne/ & raygned one yere in Jerusalem/ his mothers name was Athaliah daughter of Amri kynge of Israel. And he walked in the waye of the house of Ahab: for he was a sonne in law to the house of Ahab.

And Iehoram the sonne of Ahab went to warre with Hazael kynge of Syria, at Ramoth in Galaad, and the Syrians wounded him. Wherfore kynge Iehoram went backe agayne, to be healed in Jesrahel of ỹ wouds which ỹ Syrias had geuē him at Ramoth/ whē he fought with Hazael kyng of Syria. And Ochoziah ỹ sonne of Iehoram kynge of Juda went downe to se Iehoram sonne of Ahab in Jezrahel because he was sycke.

¶ Jehu is made kyng of Israel/ and kylleth Iehoram the kyng therof/ and Ochoziah kyng of Juda also: and therto causeth Jezabell to be cast downe forth of a wyndowe/ whom dogges eate.

¶ The. ix. Chapter.

And Eliseus the prophete called vnto one of the chyldrē of the prophetes/ and sayde to him: gyrde vp thy loynes & take this boxe of oyle in thyne hād & get ỹ to Ramoth in Galaad. And when thou comest thyther/ thou shalt there se Jehu the sonne of Iehosaphat the sonne of Namsi, and go to him, & make him aryse vp from amonge his brethren/ and carye him to a secret chambre. And take the boxe of oyle and powre it on his heed & saye/ thus sayth the Lorde: I haue anoynted the to be kynge ouer Israel. And then open the doore & flee/ & tary not. And the seruaūt of the prophet get him to Ramoth in Galaad/ & when he came/ the captaynes of the Hoste were syttynge together. And he sayde: I haue an errande to the Sir captayne. And Jehu sayde/ vnto which of all vs? And he sayd: to ỹ O captayne. And he arose and went in to the house.

And the other powred the oyle on his heed and sayde to him/ thus sayth the Lorde God of Israel: I haue anoynted ỹ to be kyng ouer Israel ỹ people of the Lorde/ that thou slaye ỹ houshold of Ahab thy master. For I (sayth the Lorde) wyll auenge the bloude of my seruauntes the prophetes/ and the bloude of all ỹ seruauntes of the Lord/ of the hand of Jezabel (for ỹ whole house of Ahab shalbe destroyed) and I wyll destroye vnto Ahab what pisseth agaynst ỹ wall, and so moche as the preserued or that is forsaken in Israel/ & wyll make the house of Ahab lyke ỹ house of Jeroboam sonne of Nabat/ and lyke the house of Baasa the sonne of Ahiah. And as for Jezabel the dogges shall eate her in the feld of Jezrahel, & none shall burye her. And he opened the doore and fled.

And when Jehu was come out to the seruauntes of his Lord/ they sayde to him: is all peace? Wherfore came this mad felow to ỹ? And he sayde to him: ye know the person and his cōmunicacyon. And they sayde: it is not so. But tell vs a felowshype. And he sayde/ thus and thus spake he to me sayinge. Thus sayth

Jezabel.

sayth the Lorde: I haue anoynted the to be kynge ouer Israel. And they hasted and toke euery man his mantell & put vnder hym on an hye bēche at the toppe of steppes/ & blew a trompet and sayde: Jehu is kynge. And so Jehu the sonne of Jehosaphat the sonne of Namsi conspired agaynst Jehoram. And Jehorā had bene wayting at Ramoth Galaad/ and all Israel with him, for feare of Hazael kyng of Syria/ and was returned to be healed in Jezrahel, of ỹ woundes which the Syrians had geuen hym as he fought with Hazael kynge of Syria.

Then sayde Jehu: If it be youre myndes/ then let no man escape out of the citie/ to goo and tell in Jezrahel. And Jehu rode and wēt to Jezrahel: for Jehoram laye there, & Ochozias kynge of Juda was come to Jehoram. And the watchmā that stode on the towre in Jezrahel, spyed the company of Jehu as he came/ and sayde: I se a cōpanye. And Jehoram sayde: take an horsman & sende agaynst them and let him aske whether it be peace. And there went one on horsbacke agaynst him & sayde: thus sayth ỹ kyng: is it peace? And Jehu answered: what hast thou to do wt peace? turne & come after me. And ỹ watchman tolde saying: the messenger came to thē but he cometh not agayne.

Then he sent out another on horsbacke/ which came to them & sayde/ thus sayth the kyng: is it peace? And Jehu answered, what hast thou to do with peace? turne & come after me. And the watchman tolde sayinge: he came to thē/ but he cometh not agayne/ & ỹ dryuyng is lyke the dryuing of Jehu ỹ sonne of Namsi/ for he dryueth as he were mad.

Then sayde Jehoram/ make readye. And they made ready his charet. And Jehorā king of Israel/ & Ochozias kyng of Juda wēt out ether in hys charet agaynst Jehu / and mett hym in the furlonge of Naboth the Jezrahelite. And when Jehoram sawe Jehu he sayd: is it peace Jehu? And he sayde, what peace shulde there be/ so long as the whordomes of thy mother Jezabel & her witchcraftes are so great? And Jehoram turned his hand & fled, & sayde to Ochozias there is falshed Ochozias. And Jehu toke a bowe in hys hande & smote Jehoram betwene the shoulders/ ỹ the arow came out at his brest. And he fell downe thre folde in his charet. Then he sayde to Badakar a lorde of his/ take & cast hym in the plat of grounde of Naboth the Jezrahelite. For I remembre as I & thou roade together after Ahab his father, how the Lorde spake these wordes agaynst him: I haue sene yesterdaye the blonde of Naboth & of his sonnes/ sayth ỹ Lorde/ and I will quyte hym in this grond/ sayth the Lorde. Now therfore take and cast hym in the plat of grounde accordynge to the worde of the Lorde. And when* Ochozias the kynge of Juda sawe that he fled the waye to the *garden house. And Jehu folowed after him & sayde: smyte him also. And they smote him in his charet at the going vp to Sur by Jeblaam/ & he fled to Magedo & there dyed. And his seruaūtes caried him to Jerusalē/ & buryed him in his sepulchre wt his fathers in the citie of Dauid. And in ỹ .xj. yere of Jehorā sonne of Ahab/ beganne Ochozias to raygne ouer Juda. And whē Jehu was come to Jezrahel, Jezabel heard of it & starched her eyes & tyred her heed & looked out at a wyndow. And as Jehu entred at ỹ gate she sayde: had Zamri peace which slew his master? And he lyft vp hys eyes to the wyndow & sayde/ who is of my side who? And there loked out to him two or thre lordes that were chāberlaynes. And he sayde: Throw her downe. And they threw her downe. And he sprynkled of her blonde vpon the walles & on the horses / and troade her vnder fote.

* Some reade Bethhaan

And then when he was come in & had eatē & droncke, he sayde: goo & vyset I praye you/ yonder cursed creature/ & burye her/ for she is a kynges daughter. And whē they came to burye her/ they founde no moare of her/ then the skulle & the two fete & the two handes. And they came agayne & tolde hym. And he sayde: it is the worde of the Lorde which he spake by ỹ hand of his seruaūt Elias ỹ Thesbite sayig: * in ỹ feld of Jezrahel shal dogges eate ỹ flesh of Jezabel. & ỹ carkas of Jezabel shalbe donge vpō the erthe/ in ỹ felde of Jezrahel/ ỹ men shall not saye/ this is Jezabel.

3.Reg.xxi.f.

¶ Jehu causeth the lxx. sonnes of Ahab to be slayne/ & after that .xlij. of hys brethre he fyndeth a meane also to kyll all the Prestes of Baal. After hys death hys sonne raygneth in his stede.

¶ The.x. Chapter.

Ahab had .lxx. sonnes in Samaria. And Jehu wrote letters/ & sent to Samaria vnto the elders ỹ were lordes of Jezrahel / & to them that *nourced vp Ahabs children sayng: now at the coming of these letters to you, ye haue wt you youre masters sonnes & ye haue wt you charettes & horses, & a strōg citie & harnesse. Therfore chose the best/ & him ỹ most pleaseth you of youre masters sonnes, & put him on his fathers seate & fight for youre lordes howse. And they were exceedingly afrayde, & sayde: se two kinges were not able to stande before hym how shall we then stande? And ỹ gouerner of ỹ kynges howse & of the citie & of the elders and the nources sent to Jehu sayinge: we are thy seruaūtes & will do all ỹ thou shalt bydde vs: we will make no mā king: but do thou what semeth good in thyne eyes.

a. They be here called nources (as it were) ỹ were in stede counselars and rulers of the thiges pertayning to the comen wealth: because they also prouided for the children all soche thinges as were conuenient for them

Then

Then he wrote another letter to thē saying: If ye be myne & wyll obeye my voyce / then take the heedes of youre maisters sonnes and come to me to Jezrahel / by to morow this tyme. And the kynges sonnes were .lxx. personnes with the great men of the cytie which nourysshed thē. And when the letter came to them / they toke the kynges chyldrē and slue thē in nombre .lxx. personnes / and put their heedes in cophines and sent them to hym to Jezrahel. And there cam a messenger & tolde him saying: they haue brought the heedes of the kynges sonnes. And he sayde: lett thē put thē on two heapes in the entrynge of ꝑ gate / tyll it be daye.

And in the morynge he went out & stode & sayde to all the folke / ye be righteouse: for se / I conspired agaynst my master and slue him: But who slue these? *cōsyder now how there is nothyng of the Lordes worde fallē to the erthe / which he spake agaynst the house of Ahab: for the Lorde hath done that he spake to his seruaunt Eliah. And so Jehu slue all ꝑ remeynyed of the house of Ahab / in Jezrahel / & all that were great with him / & his companyons & his preastes / vntyll he had left hym naught remayne. And he arose and departed & went to Samaria. And as Jehu was come cuē to the house where the shepherdes* vnde their shepe by ꝑ hye waye syde / he met wyth the brethren of Ohoziah kyng of Juda / and sayde: what are ye? & they sayde, the brethren of Ohoziah are we / and go to salute the chyldren of the kynge and of the quene. And he sayde: take them a lyue. And they toke them a lyue / & slue thē at the well besyde ꝑ house where ꝑ shepard vnde their shepe, in nombre .xlij. personnes, that he left none of them.

And when he was departed thence he mett with Jehonadab the sonne of Rechab comyng agaynst hym. And Jehu saluted hym & sayde to him: is thyne hert ryght / as myne hert is with thyne. And Jehonadab sayd / yee that it is. If it be / then gyue me thyne hand. And he gaue his hād / & the other toke him vp to him into ꝑ charet & sayde: go with me & se the zeale I haue to the Lorde, & made him ryde with him in his charet. And whē he came to Samaria / he slue all ꝑ remayned vnto Ahab in Samaria / tyll he had wypte him out / accordyng to the sayng of ꝑ Lord which he spake to Eliah.

After that Jehu gatherred all the people to gether & sayde to thē: * Ahab serued Baal a litle: But Jehu shall serue him a good. Now therfore call vnto me all the Prophetes of Baal & all his seruaūtes & all his preastes / ꝑ none be lackyng. For I haue a great sacrefyce to do to Baal: & if any be missed he shall not lyue. But Jehu dyd it for a soteiltye / to destroye the seruaūtes of Baal. Wherfore Jehu sayde: I poynte a solempe feast for Baal / & they proclamed it. Then Jehu sent thorow out all Israel. And all the seruaūtes of Baal came, that there was not a man left behinde that came not. And when they were come in to the temple of Baal / the temple was full from one ende to another.

Then he sayde to the keper of the vestrye / bringe forth garmentes for the seruauntes of Baal. And he brought thē out garmentes. And Jehu went with Jehonadab sonne of Rechab into the house of Baal: and sayde to the seruauntes of Baal: searche and loke that there be none here with you of the seruauntes of the Lord / but ꝑ seruauntes of Baal onlye. And they went in / to offer sacrefyce & burntofferynges. But Jehu appoynted him foure score men without & sayde: If any of ꝑ men which I shall bryng vnto youre hōdes escape / he that letteth him go shall dye for hym.

And as sone as he had made an ende of offerynge of burntsacrefyce, he sayde to them of the garde & to the Lordes: go in & sley thē / let none come out. And they smote thē with ꝑ edge of the swerde. And ꝑ garde & the Lordes cast them out / & went vnto the cytie of the house of Baal / & fet out the Image out of ꝑ house of Baal & burnt it. And they brake ꝑ Image of Baal / & brake the house of Baal / & made a iesse of it euer after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nabat whych made Israel synne with the goulden calues in Bethel and Dan / Jehu departed not.

Then the Lorde sayde to Jehu / because thou hast iustely done that pleaseth me / and hast done to the house of Ahab all that was in myne hert, therfore shall *thy chyldren in the fourth generacion syt on the seate of Israel. But Jehu serued not to walcke in ꝑ law of the Lorde God of Israel with all his hert: for he departed not from the synnes of Jeroboam which made Israel synne.

In those dayes the Lorde began me to cut Israel shorte, for Hazael slue them in all the coostes of Israel / from Jordan Eastwarde: euen all the lande of Galaad the Gadites, & Rubenites and the Manasites / from Aroer vpon the ryuer of Arnon / with Galaad and Basan. The rest of the actes of Jehu / and all he dyd / & all his power / are wrytte in ꝑ chronicles of the kynges of Israel. And when Jehu was layde to rest with hys fathers / they buryed him in Samaria, & Joahaz his sonne raygned in his stead. And ꝑ tyme ꝑ Jehu raygned vpō Israel in Samaria / was .xxviij. yere

¶ Athaliah putteth to deth all the kynges sonnes except Joas the sonne of Ohoziah; which is hydden after her deth is made kyng.

¶ The .xi. Chapter.

And

Beg. 53.A

* That is / where they be are their shepe for euer: then do they also bynde them.

D

E

ij. Reg. xv. c.

ij. Reg. xv. c.

Jehoas. Amaziah. Jehoiada.

AND Athaliah the mother of Ohoziah/when she saw that her sonne was dead/she arose and slewe all ỹ seede of the kyngdome. But Jehoseba the daughter of kyng Jehoram & syster of Ohoziah, toke Jehoas the sonne of Ohoziah/ and stale him from among the kynges sonnes that were slayne/ & hys nource wyth him/out of a slepynge chambre/ & hydd hym frō Athaliah, that he was not slayne. And he was wyth her/hydd in the house of the Lorde vi. yere. And Athaliah dyd raygne ouer ỹ lād.

And the seuenth yere Jehoiada sent & fet the rulars ouer hundredes wt the captaynes & them of the garde/& toke thē into him into ỹ house of the Lorde/and made a bonde with them / and toke an othe of them in the house of the Lorde/& shewed thē the kynges sonne. And he cōmaunded them saying: this is that ye must do: one third parte of you shall come on the Saboth daye and kepe the watche of the kynges house: And another thirde parte shalbe at the gate Sur: and another thyrde parte shalbe at the gate behynde the garde chambre, and so shall ye kepe the watche of the house* of Melah, & two portions of you: that is, all that goo oute the Saboth daye/ shall kepe ỹ watche of the house of ỹ Lorde aboute the kyng, & shall compase the kynge round aboute/euery mā wt his wepen in hys hande. And whosoeuer cometh wyth in the rāges shall dye for it. And se that ye be with the kynge as he goeth out and in.

* After Gree. The Chald. that it be not de stroyed.

And the captaynes ouer the hundredes did all thyng, as Iehoiada ỹ preast cōmaunded: & toke euery mā his men, that is/thē ỹ came in the Saboth daye with them that wēt out the Saboth daye/and went to Jehoiada the preaste. And ỹ preaste gaue to ỹ captaynes ouer hundredes the speares & shyldes ỹ were kyng Dauids & had remayned in the tēple. And the garde stode euery man wt his wepon in his hand round aboute the kynge / frō the vyght corner of the tēple to the lefte a long by aultaer & the tēple. And he brought oute the sonne of the king & put the crowne vpō him/ and delyuered him the* witnesse, & made him kynge & anoynted him. And they clapte their hādes and sayde: God saue the kynge.

* That is / the lawe of God. Deut. xvij. d.

And when Athaliah heard the noyese of ỹ runnynge of the people, she came to ỹ people into the house of the Lord. And whē she sawe the kyng stāde by a pyler (as the maner was) & the syngers & the trompettes by the kyng/ & all the people of the lande reioysynge / and the blowynge of the trompettes she rent her clothes & cryed/treason treason. And Jehoiada the preaste cōmaunded the Captaynes of the hundredes ỹ had the rule of the hoste/and sayde to thē: haue her out without ỹ ranges/ & yf any folow her, let him dye wt the swerde: for ỹ preaste sayde, she may not be slayne in the house of the Lorde. And they layde hādes on her/& she wēt the waye that the horses of the kynges went out & was slayne there.

And Jehoiada made a bonde both betwene the Lorde & the kyng/& betwene the people and the Lorde, that they shuld be the Lordes people: & also betwene ỹ kyng & the people. Then all the people of the land wēt into the house of Baal/& destroied his aultares/ and brake downe his Images lustely/& slue Mathan ỹ preast of Baal before ỹ aulter. And ỹ preast set watche men in ỹ house of ỹ Lord/ & toke ỹ rulars ouer hundred, & ỹ captaynes & the gard & all ỹ people of ỹ land: And they brought the kyng from the house of ỹ Lorde & went the waye of the gate of the garde of ỹ kyng house. And he sat him downe on the seate of the kynges. And all the people of the Lorde reioysed/ and the cytye was in quiet. And they slue Athaliah with the swerde in ỹ house of the kynge.

¶ Jehoas maketh prouision for the repayrynge of the temple. he is killed by. ij. of his seruauntes/and Amaziah raygneth in his steade.

¶ The.xij. Chapter.

JEhoas was seuē yere olde when he was made kyng. And he begāne to raygne the seuenth yere of Jehu/ & raygned fourtye yere in Jerusalem. His mothers name was Zebiah Berlabe. And he dyd that pleased ỹ Lorde/ as long as Jehoiada the Preast enformed hym. But they toke not awaye the hyllaulters / for the people slue & offered styll in the hyllaulters.

And Jehoas sayde to the preast: all ỹ syluer ỹ is dedicat & brought to the house of the Lorde in curraūt money, that is to saye, the money that euery man* is set at, with all ỹ money that euery mānes hert geueth him to bryng into ỹ house of the Lord let ỹ preaste take it to thē, euery mā of his aquayntaūce, & let thē repayre the broke places of ỹ tēple in all places where ought is found decayed.

* That is halfe a ryele a peece after the vse of Mol. s. Exo. xxx. b.

Neuerthelater the preastes had not mēded vnto the. xxiij. yere of Jehoas, ỹ was decayed in the temple. Then kyng Jehoas called for Jehoiada the preast & for the other preastes also/& sayde to thē: why repayre ye not ỹ broken places of the tēple? Now therfore se ỹ ye receaue no moare money of youre aquayntaunce, but delyuer it to repayre the temple withall. And the preast consented to receaue no moare money of the people: But that it shulde go to the mendynge of the temple.

Then Jehoiada the preast toke a coffer & bored an hoale in the lyd of it/ & put it beside the aultare on the vyght syde as a mā cometh into the house of the Lorde. And into ỹ dyd ỹ

preastes ꝑ kepte ꝑ doores/put all ꝑ money ꝑ was brought into the house of the Lord. And
iij. Reg. xxij. a whē they sawe ꝑ there was moche money in the coffer * the Kyngs scribe & the hye preaste came/ & knyt vp the money ꝑ was found in ꝑ house of the Lorde/after they had tolde it.

And they gaue the money by sommes into the handes of the worcke men ꝑ had ꝑ ouersyght of the house of ꝑ Lord: & they brought it out to ꝑ carpenters & buylders ꝑ wrought vpon the house of the Lord/ & to masons and hewers of stone/to bye tymbre & hre stone/ to repaire the decay in ꝑ house of the Lord/ & all ꝑ that neaded repayrynge in the house: how be it there was not made in the house of the Lord/ booles of siluer/ snyrdyng knyues/ basens trōpetts or any other instrumētes of goulde or syluer/ of ꝑ money ꝑ was brought for the house of the Lord. For they gaue ꝑ to the worchemen/ to repayre therwith ꝑ house of the Lorde. Moreouer they reknedno not wt the men/ into whose handes they deliuered ꝑ money to be bestowed on worchemen: But they did it eue of fidelite. How be it trespace money & synne money might not be brought into ꝑ house of ꝑ Lord/ for it was ꝑ preasts.

Then came Hazael kynge of Syria / and fought agaynst Geth & toke it/ & appoynted him self to go vp to Jerusalem. But Jehoas
D kyng of Juda toke all the dedicat thynges ꝑ Jehosaphat Jehorā & Ohoziah his fathers kynges of Juda had dedicat, & ꝑ he him selfe had dedicated/ & all ꝑ gould ꝑ coulde be found in the treasure of the house of the Lorde & of the kynges house/ & sent it to Hazael kynge of Syria: & so he departed from Jerusalem.

The remnaunt of ꝑ actes of Jehoas & all he dyd/ are writtē in ꝑ chronicles of ꝑ kyngs of Juda. And his awne seruauntes arose and wrought treason/ & slue Jehoas in the house Meko/ in ꝑ waye downe to Sela. Jozabar ꝑ sonne of Semaath & Jehozabad ꝑ sonne of Somer hys seruāts/ smote him/ ꝑ he dyed. And they buried him with his fathers in the citie of Dauid. And Amaziah his sonne raigned in his steade.

¶ Jehoahaz the sonne of Jehu is delyuered into the handes of the Sirians and dyeth Joas his sonne raigneth in his steade. Eliseus dyeth.

¶ The. xiij. Chapter.

IN ꝑ .xxiij. yere of Jehoas sonne of Ohoziah king of Juda/ Jehoahaz ꝑ sonne of Jehu was made kynge ouer Israel in Samaria/ & continued. xvij. yere. And he wrought wickednesse in the syght of the Lorde: for he folowed the synne of Jeroboā the sonne of Nabat which made Israel synne/ & departed not ther frō. Wherfore the Lord was angry with Israel/ and delyuerd them into the hande of Hazael kyng of Syria/ and into the hand of Benhadad the sonne of Hazael all their dayes.

But Jehoahaz besought ꝑ Lord/ & ꝑ Lord heard him. For he had sene ꝑ oppressiō of Israel/ how the kyng of Syria oppressed them And therfore ꝑ Lord gaue Israel a delyuerer & they wēt out frō vnder ꝑ hādes of the Syrians. And ꝑ chyldrē of Israel dwelt in their tentes as before tyme. Neuertheles they de- B
parted not frō the synne of ꝑ house of Jeroboam which made Israel synne/ but walked therin. And there remayned a groue also in Samaria styll: But there were left of the people to Jehoahaz/ but fyftie horsemen and ten charettes/ & ten thousand fotemen for ꝑ kyng of Syria had destroyed thē & made thē lyke threshed chaffe. The rest of the actes of Jehoahaz/ & all he did & his powre are written in the chronicles of the kynges of Israel. And Jehoahaz rested with his fathers & they buryed him in Samaria/ & Joas his sonne raigned in hys steade. In the. xxxvij. yere of Jehoas kyng of Juda, begāne Joas ꝑ sonne of Jehoahaz to raigne ouer Israel in Samaria/ & cōtynued. xvi. yere/ & did vnhappely in ꝑ syght of the Lord & departed in nothing frō the synnes of Jeroboā ꝑ sonne of Nabat C
that made Israel synne/ but walked therin.

The remnaūt of the actes of Joas & all he dyd/ & his power, how he fought wt Amaziah kynge of Juda/ are written in the chronicle boke of the kynges of Israel. And whē Joas was layde to rest with his fathers / Jeroboā sat vpon his seate. And Joas was buryed in Samaria amonge the kynges of Israel.

When Eliseus was fallen sycke of ꝑ sycknesse wherof he dyed / Joas kynge of Israel came to him & wepte to him/ & sayd: O father father ꝑ charet of Israel & the horsemen of ꝑ same. And Eliseus sayde vnto hym/ bringe boow & arowes. And he brought to him bow & arowes. And he sayde to ꝑ kynge of Israel: put thine hand vpon ꝑ boowe, & when he had put his hande vpō the boow/ Eliseus put his hādes vpō ꝑ kyngs hāds. Then he sayde open a wyndowe eestwarde: & he opened. And Eli- D
seus sayde: shote/ & he shotte. And he sayd: the arowe of helpe of ꝑ Lord, & the arowe of helpe agaynst the Syrās, for thou shalt bete ꝑ Syriens in Aphek tyll thou haue cōsumed thē.

Then he sayde: take arowes: and he tooke. Then he sayde to the kynge of Israel/ smyte the grounde: & he smote thrise & ceased. And the mā of God was angrie with him & sayde: thou shuldest haue smytē fiue or syxe tymes/ and then thou haddest smytten the Syriens tyll thou haddest consumed them: where now thou shalt bete them but thrise.

When Eliseus was deed and buryed the soudiares of ꝑ Moabites came into ꝑ lande/ the yere

Joas.
Jehoas.
Amaziah.
Azariah.

the yere folowynge. And it chaunced as they were buryenge a man / that they spyed the Scudyares, & therfore cast the mā into the sepulchre of Eliseus. And as sone as the mā came and touched ꝑ bones of Eliseus / he reuiued and stode vp on his fete.

And Hazael oppressed Israel / al the dayes of Jehoahaz. But the Lorde had mercye on thē & pytied them & turned to thē / because of his appoyntmēt made with Abrahā / Isaac & Jacob / & wolde not destroye them, ether cast thē from him as yet. And when Hazael kyng of Syria was dede / Benhadad his sonne raygned in his stede. And then Joas the sonne of Jehoahaz wēt agayne & toke out of the hāde of Benhadad sonne of Hazael / the cytyes which he had taken awaye out of the handes of Jehoahaz his father / by warre. And thre tymes dyd Joas beate hym and brought the cytyes of Israel agayne.

¶ Amaziah the kyng of Juda putteth to deeth ꝑ manquellers of his father: and after smyteth Edom. Joas kyng of Israel taketh Amaziah and robbeth the temple of the Lorde. Jeroboam his sonne succeedeth in his rowme: and after him raygneth Zachariah. Amaziah is kylled in Lachis / and Azariah raygneth in his stede.

¶ The .xiiij. Chapter.

In the .ij. yere of Joas sonne of Jehoahaz kyng of Israel raygned Amaziah ꝑ sonne of Jehoas kyng of Juda: he was .xxv. yere olde whē he began / and raygned .xxix. yere in Jerusalem. His mothers name was Jehoadan / & was of Jerusalem. And he dyd that pleased the Lorde / yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Nether toke they awaye the hyllaulters: But ꝑ people slue and offered styll in ꝑ hyllaulters. And as sone as the kyngdom was setteled in his hande, he slue his seruauntes that kylled the kyng his father. But the chyldrē of those murtherars he slue not / as it is writtē in the boke of the lawe of Moses, where the Lorde cōmaunded sayīg: *the fathers shall not dye for the chyldrens cause / nor the chyldren for the deades of their fathers: But euery man shalbe slayne for his awne synne.

*And he slue of ꝑ Edomites in the saltvalleye ten thousand, and toke the towne Sela with strenght of battell / and called the name of it Jekthеel euer after.

After ꝑ Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kynge of Israel sayinge: come / let vs se eche other. But Joas kyng of Israel sent agayne to Amaziah kynge of Juda sayīg: A thistel in Libanō sent to a cyprese tree in Libanō sayīg: geue thy daughter to my sonne to wyfe. But ꝑ wylde beastes in Libanon wēt and troade downe the thistel. Bec ause thou hast beaten the Edomites / therfore thyne hert ryseth. Be glorious: but tarye at home. For what needest thou to prouoke to myschefe / that thou shuldest be ouerthrowen & Juda with the.

But Amaziah wolde not heare. And so Joas kyng of Israel went vp / & he and Amaziah kyng of Juda sawe ether other at Bethsames in Juda. And Juda was put to the worse before Israel, & they fled euery man to his tēte. And Joas kyng of Israel toke Amaziah kynge of Juda / sonne of Jehoas sonne of Ohoziah, at Bethsames. And then he wēt to Jerusalem / and brake downe of the walle of Jerusalem from the gate of Ephraim to ꝑ corner gate / foure hundred cubytes. And he toke all the gould & siluer & all the vesselles that were founde in the house of the Lorde / and in the treasure of the kynges house / and hostages therto: & then returned to Samaria agayne.

The rest of ꝑ actes of Joas which he dyd / and his powre / & how he fought with Amaziah kynge of Juda / are written in the chronicles of the kynges of Israel: & Joas layde him to rest with his fathers and was buryed at Samaria amonge the kynges of Israel: & Jeroboā his sonne raigned in his rowme.

Amaziah the sonne of Jehoas kynge of Juda, lyued after the deeth of Joas sonne of Jehoahaz kyng of Israel / fyftene yere. And the remnaunt of ꝑ deades of Amaziah / are written in the chronicles of ꝑ kynges of Juda. And they conspired great treason agaynst him in Jerusalem / & he fled to Lachis. And they wēt after hī to Lachis & slue him there. And they brought him on an horse & he was buried at Jerusalem wt his fathers in ꝑ cytie of Dauid. * And all the people of Juda tooke Azariah / which was .xvi. yere olde / & made him kynge for hys father Amaziah. And he ꝑ bylt Ailath and brought it agayne to Juda / after that the kynge was layde to rest with his fathers.

The .xv. yere of Amaziah sonne of Joas kynge of Juda / was Jeroboā sonne of Joas made kynge ouer Israel in Samaria / and raygned .xli. yere, and wrought wyckednesse in the syght of the Lorde: for he turned in nothyng frō the synne of Jeroboā ꝑ sonne of Nabat which made Israel synne. He restored ꝑ costes of Israel frō the enterynge of Hemath vnto the see / in the wylde feldes / according to the worde of the Lord God of Israel which he spake thorow his seruaūt Jonah the sonne of Amithai ꝑ prophete / which was of Geth Opher. For the Lorde had sene how that the affliccion of Israel was exceadyng bytter / in so moche ꝑ the presoned & the forsakē were at an ende. And there was no helper vnto Israel. And the Lorde had not yet

2. Para. xxv. a

Deut. xxiiij. c.
2. Para. xxv. a

2. Para. xxv. c

2. Para. xxvi. a

Jotham.
Selum.
Manahem.
Phaketah.
Phaketh.
Hosea.

sayde that men shulde put out ꝯ name of Israel frō vnder heauen. And therfore he holpe thē by the hād of Jeroboā ꝯ sonne of Joas.

The rest of the deedes of Jeroboam / & all he dyd, and his powre how he fought / & how he restored Damasco and Hemath to Juda in Israel are writtē in the boke of ꝯ chronicles of the kynges of Israel. And Jeroboā slepe him to rest with hys fathers and wyth the kynges of Israel / & Zachariah his sonne raygned in his steade.

¶ Azariah the kyng of Juda becometh Leprouse. And Jotham raygneth for him. Selum kylleth Jeroboam & succeadeth him in the kyngdom. After Selum raygneth Manahem / after Manahem Phaketah / after Phaketah Phaketh After Phaketh Hosea after Hosea Jotham and after Jotham Ahaz.

¶ The.xv. Chapter.

In ꝯ.xxvij. yere of Jeroboā kyng of Israel / Azariah sonne of Amaziah kyng of Juda beganne to raigne.

§. Para. ccb. a

Sixtene yere olde was he whē he was made kynge, & he raigned.lij. yere in Jerusalem / his mothers name was Jecheliah / & was of Jerusalem. And he dyd ꝯ pleased ꝯ Lorde in all thynges as did his father Amaziah: saue that they put not the hyllaulters awaye: for ꝯ people offered & burned fat still in the hyllaulters. And the Lorde smote the kyng / that he was a leper vnto ꝯ daye of his dethe and dwelt in an house at lybertye / and Jotham the kynges sonne gouerned ꝯ house & iudged the people of the lande. The rest of the deades of Azariah & all he did / are writtē in ꝯ chronicles of ꝯ kyngs of Juda. And Azariah layde him to slepe wt his fathers / & they buryed him wt his fathers in the cytie of Dauid / & Jothā his sonne raigned in his steade.

B

In ꝯ .xxxviij. yere of Azariah kyng of Juda / was Zachariah the sonne of Jeroboam made kyng vpō Israel in Samaria / & raigned syxe monethes, & *dyd ꝯ displeased the Lorde / as did his fathers / and turned not frō the synnes of Jeroboam the sonne of Nabat which made Israel synne. And Selum the sonne of Jabes conspired agaynst him / and

Gene.xxvij.a.

C

smote him before the people / & kylled him / and raygned in his steade.

The rest of the deades of Zachariah are writtē in the chronicles of the kyngs of Israel. This is the saying that the Lorde spake vnto Jehu saying: *thy sonns shall sytt on ꝯ seate of Israel in the fourth generacion. And it came so to passe.

4ti. Reg. x. c.

Selum the sonne of Jabes beganne to raygne the.xxxix. yere of Azariah kynge of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp from Therzah and wēt to Samaria and smote Selum the sonne of Jabes in Samaria / and slue him / and raygned in his steade. And the rest of the deades of Selum & the treason / which he conspired are writtē in ꝯ chronicles of the kyngs of Israel. The same tyme Manahem destroyed Thaphsah and all they were therin / and the coostes therof frō Therzah (because they opened not to him) he smote and rent all the wemen with chylde.

D

The.xxxix. yere of Azariah kynge of Juda / beganne Manahem the sonne of Gadi to raigne vpon Israel / & continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde / & turned not all his dayes frō the synne of Jeroboam ꝯ sonne of Nabat which made Israel synne. And Phul kynge of Assiria came vpō the land. And Manahem gaue Phul a thousand talentes of syluer / to helpe him to stablysshe his kyngdome. And Manahem raysed the money in Israel / vpō all men of substaunce / for to geue the kynge of Assiria fyftie sycles of syluer a pece. And ꝯ kyng of Assiria turned backe agayne & taried not there in the lande.

E

The rest of the deades of Manahem & all he dyd / are writtē in the chronicles of the kynges of Israel. And whē Manahem was layde to rest with his fathers Phaketah hys sonne raygned in his steade.

The fyftieth yere of Azariah kyng of Juda / beganne Phaketah the sonne of Manahem to raigne ouer Israel in Samaria / and cōtinued two yere / & wrought wyckedly in ꝯ syghte of the Lorde & lefte not of frō ꝯ synnes of Jeroboā sonne of Nabat which made Israel synne. And Phaketh the sonne of Romeliah a Lorde of his conspired agaynst hym and slue hym in the palayse of the Kynges house, with Argob and Iriah and fyftie men with him that were Galaadites: and whē he had kylled him / raigned in hys rowme. The rest of Phaketah and all he dyd are writtē in the chronicles of the kynges of Israel.

F

And the.lij. yere of Azariah kyng of Juda beganne Phaketh the sonne of Romeliah to raigne ouer Israel in Samaria and continued.xx. yere / and did euell in the syght of the Lorde / and turned not from the synnes of Jeroboā sonne of Nabat ꝯ made Israel synne. In the dayes of Phaketh kyng of Israel / cam Teglath Phalasar kyng of Assyria / and toke Ion, Abel. Beth Maacah, Janoah, Kadz / Hazor, Galaad, Galile / and all the lande of Nephthali / & caried them awaye to Assyria.

And Hosea the sonne of Elah conspyred treason agaynst Phaketh the sonne of Romeliah and smote him and slue him and raigned in hys steade / the.xx. yere of Jotham the sonne of *Oziah. The rest of ꝯ actes of Phaketh and all he dyd are writtē in the stories of the kynges of Israel.

* Otherwise Azarish as some wyll haue.

G

The

The seconde yere of Phakeh sonne of Romeliah kynge of Israel / beganne Iotham the sonne of Oziah kynge of Juda to raigne. Fyue & twētie yere olde was he when he beganne to raygne / and he raygned .xvj. yere in Jerusalem. Hys mothers name was Jerusa the daughter of Sadok. And he dyd that was ryght in ꝑ syght of ꝑ Lorde: euē in all thinge as did his father Oziah / did he. But they put not awaye the hyll aulters: for the people offered & burnt incense still in the hyll aulters / he bilt the highest doze in ꝑ howse of ꝑ Lord. The reast of the deades of Iotham and all he dyd / are writtē in ꝑ Cronycles of the kynges of Juda. In those dayes the Lorde begāne to sende agaynst Juda / Razin ꝑ kyng of Syria and Phakeh the sonne of Romeliah. And Iothā rested with his fathers & was buryed with his fathers in the citie of Dauid his father / & Ahaz his sonne raigned in his steade.

¶ Ahas kyng of Juda consecrateth his sonne in fyre: & hath many battelles agaynst the kynge of Israel. He causeth an aulter to be made lyke vnto it of Damasco. In the steade of Ahaz raygneth Hezekiah his sonne.

¶ The .xvj. Chapter.

A In the .xvij. yere of Phakeh sonne of Romeliah kynge of Israel / Ahaz sonne of Iotham kynge of Juda / beganne to raygne . xx . yere olde was he / when he was made kyng: & raygned xvj. yere in Jerusalem / and dyd not that was ryght in the eyes of the Lorde his God / lyke Dauid his father: But went in the waye of the kynges of Israel / & therto he offered hys sonne in fyre / after the abomynacyon of the hethen whych the Lorde cast out before the chyldren of Israel. And he offered & burnt the fat in the hylaulters & on the hylles & vnder euery grene tree. *Then Razin kyng of Syria & Phakeh sonne of Romeliah kynge of B Israel came vp to Jerusalē to fight. And they besieged Ahaz / but coulde not ouercome him. At the same tyme Razin kynge of Syria brought Ailath agayne to Syria / & ryd the Jewes thence. And the Syrians went to Ailath and dwelt therin vnto this daye.

Then Ahaz sent messengers to Teglath Phalasar kyng of Assyria, saying: I am thy seruaunt & thy sonne / come & deliuer me out of the hand of ꝑ kyng of Syria / & out of the hand of the kynge of Israel which are ryssen agaynst me. And Ahaz toke the syluer & the goulde that was founde in the howse of the Lord & in the treasure of the kynges howse / & sent it for a rewarde to ꝑ kynge of Assyria. And the kynge of Assyria herkened to hym / & went to Damasco / & toke it / and caried the people awaye to Kir / and slue Razin.

And kynge Ahaz went agaynst Teglath Phalasar kyng of Assyria to Damasco. And

A. Paralip. xxviij.

C Sede. vij. a.

when he sawe a certen aulter ꝑ was at Damasco / he sent to Uziah the Preast ꝑ patern of ꝑ aulter & ꝑ facyō of all the workmanship therof. And Uziah ꝑ Preast made an aulter C in all poynts lyke to ꝑ patern which kyng Ahaz had sent frō Damasco / & had fynished it by ꝑ kynges comyng frō Damasco. And whē the kynge was come frō Damasco & sawe ꝑ aulter / he went to it & offered theron. And he burnt his burntoffringe / and sprynckeled the bloud of hys peaceoffrynge / and powred hys drynkeofferyng & sprynkeled the bloud of his peaceoffringes vpō the sayde aulter. And the brasen aulter ꝑ was before the Lorde / *he sett frō before the howse, frō betwene ꝑ aulter & the howse of the Lorde, & put it on the northsyde of the sayde aulter.

* That is he remoued it out of the temple / that it shulde not stande betwene the aulter & the howse of the Lorde.

And the kyng cōmaunded Uziah ꝑ Preast sayīg: vpō the great aulter set on fyre, in the morynge burntoffringes & in the euē meate offerynges / & the kynges burntsacrifice and his meatoffringe / & the burntoffringes of all the people of the lande & their meateoffringes & their drynckeoffrynges / & powre theron all the bloud of all maner offringes. But ꝑ brasen aulter shalbe for me / to enquyre with. D And Uziah ꝑ preast dyd all thynges as kyng Ahaz cōmaūded hym. And kyng Ahaz brake ꝑ sydes of ꝑ botomes & toke ꝑ lauers frō of thē, & toke downe the see frō of ꝑ brasen oxē ꝑ were vnder it, & put it vpon a pauemēt of stone. And therto the pulpit for the Saboth that they had made in the howse / & ꝑ kynges entrie without turned he to the howse of the Lorde, for feare of the kynge of Assyria. The reste of the dedes of Ahaz whych he dyd are writtē in the Chronycles of the kynges of Juda. And Ahaz layde him to rest with his fathers, and was buryed with his fathers in ꝑ citie of Dauid: & Hezekiah hys sonne raygned in hys rowme.

¶ Hosea kynge of Israel is taken. And he and all hys realme wrought to the Assyrians.

¶ The .xvij. Chapter.

IN the .xij. yere of Ahaz king of Juda / Hosea sonne of Elah begāne to raygne in Samaria vpon Israel / & contynued .ix. yere / & dyd ꝑ displeased the Lorde / but not so euell as dyd ꝑ kynges of Israel that were before hym. And Salmanasar kynge of Assyria came vpon him / & Hosea became his seruaūt & gaue him presentes. And the kynge of Assyria founde treason in Hosea / because he had sent messengers to Sua kynge of Egypte / & sent no presentes vnto ꝑ kyng of Assyria / as he was yerely wont to doo. Therfore ꝑ kynge of Assyria beleged him & put him in prysō. * And then the kyng of Assyria came thorowout all the lande / & came to Samaria & beleged it

4. Reg xvij.b

t.iij. thre

thyze yere. And in the nynthe yere of Hosea/ ỹ kyng of Assyria toke Samaria & caryed Israel awaye vnto Assyria & put thẽ in Hala/ in Habor on ỹ ryuer of Gozan, & in ỹ cities of the Medes. For the chyldzẽ of Israel had synned agaynst the Lorde their God which brought thẽ out of the land of Egypt/ frõ vnder the hand of Pharao kyng of Egypt / and feared other Gods. And they walked in ỹ ordinaunce of the hethen which the Lorde cast out before ỹ chyldzẽ of Israel/ & in ỹ thinges which the kynges of Israel had made. And ỹ chyldzẽ of Israel wrapte thẽ selues in thinges that were not well towarde the Lorde their God. And they bylt them Hilaulters in all their cytes both in the *towres where they kept watch and also in the stronge townes. And they made them Images & groues on euery hye hyll & vnder euery grene tre. And there they sacrefyced in the Hilaulters / as did the hethen which the Lord caryed awaye at their cõmynge/ & wrought wicked dedes/ to angre the Lorde with all. And they serued Idoles, wherof the Lorde had sayde to them: ye shall not do so.

* In ỹ Towres where &c. that is in all places / both great and small

And the Lorde testified to Israel & to Juda/ by all the prophetes & by all the sears sayig: Turne frõ youre wycked wayes & kepe my cõmaundementes & myne ordynaunces accordyng to all the lawes which I cõmaũded youre fathers / & as I sent to you by my seruauntes ỹ prophetes. Notwithstãdyng they wolde not heare, but hardened their neckes/ lyke to the neckes of their fathers ỹ dyd not beleue the Lorde their God. And they refused his ordinaunces & his appoyntmẽt ỹ he had made wt their fathers & the wytnesse wherwith he had wytnessed to thẽ / & folowed vanyte & became vayne, lyke to the hethen that were round aboute them / of which the Lorde had charged thẽ, that they shuld not do lyke thẽ. But they lefte the cõmaundementes of the Lorde their God & made thẽ Images of metall, euen .ij. calues. & made groues & bowed them selues vnto all the* Hoste of heauen/ & serued Baal. And they sacrefyced their sonnes & their daughters in fyre/ & vsed wytchecraft & enchaũtemẽt & were solde to worcke wickednesse in ỹ syght of ỹ Lord, for to angre hi.

* That is/ Starres or planetes

Wherfore the Lord was exceadyng wroth with Israel & put thẽ oute of his syght, that there was left but ỹ tribe of Juda only and therto Juda kept not the cõmaundemẽtes of the Lorde their God but walked in the ordinaũces of Israel which they had made. Therfore the Lorde cast vp all the seed of Israel & vexed thẽ and delyuered them into the hãdes of spoylers vntyll he had cast thẽ oute of his syght. And Israel deuyded them selues from the house of Dauid, and made Jeroboam ỹ sonne of Nabat kyng. Which Jeroboã thrust Israel awaye from the Lorde and made thẽ synne a great synne. And so the chyldzẽ of Israel walcked in all the synne of Jeroboam which he had sett vp / and departed not therfrom/ vntyll the Lorde had put Israel awaye oute of hys syght/ as he sayde by all hys seruauntes the prophetes. And so he translated Israel out of their land to Assyria / euen vnto this daye.

And the kyng of Assyria brought frõ Babylon & frõ Cutha/ & frõ Aua & frõ Hemath and from Sepharuaim and put them in the cyties of Samaria in steade of the chyldzen of Israel. And they possessed Samaria and dwelt in the cytes therof. But at the begynnynge of their dwellyng they feared not the Lorde. Wherfore the Lorde sent lyons vpon thẽ which slue thẽ. Then men tolde the kyng of Assyria saying: The nacyons which thou hast translated & put in the cytes of Samaria, knowe not the maner of the God of the lande / and therfore he hath sent lyons vpon them/ which slaye them/ because they know not the maner of the God of the lande.

Then the kynge of Assyria commaunded sayig: carye thether one of ỹ preastes which ye brought thẽce/ & let him go & dwell there/ & teache thẽ the lacyon how to serue the God of the contreye. And then one of the preastes which they had caried thence/ wẽt & dwelt in Bethel / & taught thẽ how they shulde feare ỹ Lorde. Howbeit euery nacion made their awne Gods & put thẽ in ỹ houses of the Hilaulters which the Samaritans had made/ euery nacyõ in their cities where they dwelt. The men of Babilõ made Socoth, Benoth. The men of Cuth made Nergel. They of Hemath made Asima. The Euites made Nebahaz, and Charthak. And the Sepharuaites burnt their chyldzẽ in fyre vnto Adramelech and Anamelech the Gods of ỹ Sepharuaites. And though they feared the Lorde / yet they made them preastes of the lowest of the people, for the Hilaulters/ which sacrificed for them in ỹ houses of the Hilaulters. And so they feared the Lorde/ and yet serued their awne Gods after the maner of the people frõ whence they were brought.

Socoth. Benoth. Nergel. Asima. Nebahaz. Charthak. Anamelech.

Vnto this daye they do after the olde maner: they nether* feare the Lorde, nether do after their awne ordynaunces and customes, and after the lawe & cõmaundement which the Lorde commaunded the chyldzen of Jacob whose name he called Israel / and made an appoyntemẽt with them & charged them saying: feare not any other Goddes nor bowe your selues to thẽ nor serue them/ nor sacrifice to them: but to the Lorde which brought you out of the land of Egypt wt great powre and

* Not to feare the Lorde is/ to lyue carelesse & to serue their lustes and appetytes/ & not to set by God and his lawe as it is sayde. Esaiæ .xxix.

& a stretched out arme: hym feare & tohym bowe & to hī do sacrifice. And þ ordynaūces/ customes lawe & cōmaundement which I wrote for you/ se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntemēt þ I haue made with you/ se ye forget not/ and that you feare none other Goddes: but the Lorde youre God ye shall feare/ & he shall delyuer you out of þ handes of all youre enemyes. How be it they hearde not/ but dyd after the olde maner. And euē so dyd these nacīōs feare þ Lorde & serue their ymages therto: & so dyd their children & their childrens children to. Euen as dyd their fathers/ so do they vnto this daye.

¶ Hezekiah kynge of Juda putteth downe the brasen serpēt/ & destroyeth the Idolles. Salmanasar kingeth Israel to þ Assyrias. The blasphemy of Sennaherib.

¶ The. xviij. Chapter.

In þ thyrde yere of Hosea sonne of Ela, king of Israel raygned Hezekiah sonne of Achaz kynge of Juda. Twentye & fyue yere olde was he/ when he beganne to raygne/ and raygned xxix. yere in Jerusalem. Hys mothers name was Abi þ daughter of Zachariah/ & he dyd that pleased the Lorde in all thynge/ lyke to Dauid his father. He put awaye the hyaulters & brake the ymages & cut downe þ groues/ & all to brake the brasen serpent þ Moses made. For vnto those dayes the childrē of Israel dyd burne sacrifyce to it/ & called it *Nehustan. He trusted in the Lorde God of Israel, so that after him came none lyke him amōge all þ Kynges of Juda/ nether amōge them that went before him. He claue to the Lorde & departed not frō hym, but kept hys cōmaundemētes which the Lorde cōmaunded Moses. And the Lorde was with hym. And whatsoeuer he toke in hand he dyd it wisely. And he rebelled agaynst the kyng of Assyria & serued him not. He bett þ Philistines euen vnto Azah & the costes therof/ bothe in castels of garisons and stronge cities to.

A. 4. Reg. xviij. a

B. That is: a kyng of kealle.

¶ And the fourth yere of kynge Hezekiah/ which was the seuenth yere of Hosea sonne of Ela kynge of Israel/ came Salmanasar kyng of Assyria vpō Samaria & besieged it. And they toke it at þ ende of thre yere/ which was the sixte of Hezekiah: that is to saye the nynthe yere of Hosea kynge of Israel/ was Samaria wonne. And the kynge of Assyria dyd carie awaye Israel vnto Assyria/ & put thē in Halah & in Habor on the ryuer of Gozan/ & in the cyties of Medes: because they wolde not herkē vnto the voyce of the Lorde their God. But trāsgressed his appoyntmēt/ & all that Moses the seruaunt of the Lorde commaunded & wolde neither heare nor do.

C. 4. Reg. xviij. a
Esai. xxxvij. a
E. cl. p. xlvij. l.

*The. xviij. yere of kyng Hezekiah came Sennaherib kynge of Assyria agaynst all the stronge cities of Juda & toke them. Wherupon Hezekiah kyng of Juda sent to þ kyng of Assyria to Lachis saying: I haue offended. But depart frō me/ & what thou puttest on me that will I beare. And the kyng of Assyria appoynted vnto Hezekiah kyng of Juda thre hundred talentes of syluer & thirtye talētes of gould. *And Hezekiah gaue hym all the syluer that was founde in the howse of þ Lorde and also in the treasure of the kynges howse. And þ sayde season Hezekiah rent of the doores of the tēple of the Lorde & the pylers/ which þ sayd Hezekiah kyng of Juda couered ouer/ & gaue thē to þ kyng of Assyria.

D. 4. Reg. xix. b.

And the kynge of Assyria sent Tharthan & Rabsaris & Rabsakeh frō Lachis to kynge Hezekiah wt a great hoste to Jerusalē. And they went vp & came to Jerusalem/ & wēt & stode by the conduyte of the vppermost pole which is in the waye to the fullers felde/ and called to þ kynge. And there came out to thē/ Eliakim þ sonne of Helkiah stuarde of houshold & Sobnah þ scribe/ & Joah the sonne of Asaph/ the recorder. And then Rabsakeh sayde to thē. Tell ye Hezekiah I praye you: thus sayth the great kynge the kyng of Assyria. What confidence is this that thou hast? thou wilt haplye speake a syght worde/ that thou hast councell & powre to make warre. On whome then doest thou trust/ that thou rebellest agaynst me? dooste thou truste to the staffe of this broke rede Egypte/ on which if a man lene it will rēne into his hand & perce it. For euē so is Pharao kyng of Egypte vnto all that trust on him. *If ye saye vnto me, we trust in the Lorde oure God. Is not þ he whose hilaulters & other aulters to/ Hezekiah hath put downe/ & hath sayde to Juda & Jerusalem/ bowe youre selues before this aulter here in Jerusalem.

E. 4. Reg. xviij. c
4. para. xxij. c

And now ioyne thy selfe to my lorde þ kyng of Assyria/ & I will delyuer þ two thousand horses/ if thou be able to sett ryders vpō thē: (and if thou be not) how then art thou able to resist one of the leste Dukes of my masters seruauntes? or trustest thou to Egypte for charettes and horsmen? Moreouer thinkest thou that I am come without the byddynge of the Lord to this place to destroye it? naye: the Lorde sayde to me/ goo vp to this land & destroye it. Then sayde Eliakim the sonne of Helkiah & Sobnah & Joah/ to Rabsakeh: speake we praye the to thy seruaūtes in the Syrians language, for we vnderstande it: & talke not with vs in the Iewes tonge/ in the eares of the people þ are on the walles. And Rabsakeh sayde vnto them: hath my master sent me only to thy master & to the/ to speake these wordes, or rather to the men that kepe

F. Para. xxij. a
Esai. xxxvij. a
E. cl. p. xlvij. l.

the walles / that they shall eate their awne dyrte & dryncke their awne pisse wt you.

And so Rabsakeh stode and cryed wyth a lowde voice in the Jewes langage/and spake sayinge: heare the saying of the great kyng/ the kyng of Assiria. Thus sayth the kyng: let not Hezekiah begile you/ for he is not able to delyuer you out of myne hād: nether let Hezekiah make you trust to the Lorde sayinge: the Lorde shall surely rydd vs/ and this cytie shall not be delyuered into the handes of the
G kyng of Assiria. Herken not vnto Hezekiah/ for thus sayth the kyng of Assiria.

Deale kyndely with me/ & come out to me. And then eate euery man of his awne vyne/ & of his awne fygg tree/ & dryncke euery mā of the water of his awne welle / tyll I come and fett you to as good a lande as youres is: a lande of corne and wyne/ a lande of breade & vyneyardes/ a lande of olyue trees/ of oyle & of hony. And ye shall lyue and not dye. And herkē not vnto Hezekiah for he wyll begyle you/ sayeng: the Lorde shall delyuer vs. For haue the Gods of the nacyons delyuered any God his lande out of the hāde of the kyng of Assiria: where are the Gods of Hemath & of Arphad: where are ỳ Gods of Sepharuaim of Ana and Iuah: did they deliuer Samaria out of myne hād? what God of any lād hath deliuered his lād out of myne hād/ ỳ the Lord shulde delyuer Jerusalem out of myne hād?

But the people helde their peace and answered not him a worde: for the kyng had cōmaūded sayīg: answere hi not. Then Eliakim the stuard of housholde & Sobnah the scribe and Joah the sonne of Asaph the recorder/ came to Hezekiah with their clothes rent & tolde him the wordes of Rabsakeh.

¶ The Angell of the Lorde kylleth an hundred foure skore and fyue thousand men of the Assyrians. Sennacherib is kylled of his owne sonnes.

¶ The .xix. Chapter.

Esa.xxxvij.a

When kyng Hezekiah hearde ỳ / he rent his clothes & put on sacke & wēt to the house of the Lord. Furthermore he sent Eliakim stuard of housholde/ and Sobnah the scribe/ and the elders of the Preastes clothed in sacke / to Jsaiah the prophete the sonne of Amoz. And they sayde to hym thus sayth Hezekiah: this daye is a daye of tribulacion/ rebukyng and rayling. Euen as whē the chyldrē are readye to be borne/ and the mothers haue no power to be deliuered. Oh ỳ the Lord thy God wold heare all the wordes of Rabsakeh whom ỳ kyng of Assyria his master hath sent to rayle on the lyuynge God/ and to rebuke him with wordes which the Lord thy God hath hearde Wherfore lyfte vp thy prayer for ỳ remnaūt ỳ are lefte. When ỳ seruaūtes of kyng Hezekiah were come to Jsaiah: Jsaiah sayd to thē. B So shall ye saye to youre master. Thus sayth the Lorde. be not afrayde of the wordes thou D heardest/ wt which the younge men of ỳ kyng of Assyria haue rayled on me. For I will sende him a blast that he shall heare tydinges/ & so returne to his awne lande: And I wyll ouerthrow him wt ỳ swerde/ euē in hys awne lād.

And Rabsakeh went backe agayne and founde ỳ kyng of Assyria fyghting agaynst Lobnah: for he had hearde how ỳ he was departed frō Lachis. And he harde tydinges of Therhakah kyng of ỳ blacke Moores/ how ỳ he was come out to fyght agaynst hym. And there vpon he departed & sent messengers vnto Hezekiah saying. Thus saye to Hezekiah kyng of Juda/ let not thy God carye the out of the waye, in whō thou so trustest sayinge: Jerusalem shall not be delyuered into ỳ hād of the kynge of Assyria. Beholde / thou hast C heard what the kyngs of Assyria haue done to all landes, how they haue vtterly destroied them. And how then shuldest thou escape? hathe the Gods of the hethen delyuered them which myne auncetries haue destroyed: as Gozan, Haran, Rezeph/ and the chyldren of Eden which were in Thelasar? where is the kyng of Hemath/ the kynge of Arphad / the kyng of the cytie of Sepharuaim / and the kyng of Ana and the kyng of Iuah.

When Hezekiah had receaued ỳ letter of the hand of the messengers and had redd it: he went into the house of the Lorde and layde it abroade before ỳ Lord. And Hezekiah prayed before the Lorde & sayde: Lorde God of Israel which dwellest betwene the Cherubes/ thou art God alone ouer all ỳ kyngdomes of ỳ erth/ & thou hast made bothe heuē & erthe. Lorde/ bow thyne eares & heare: Open Lord thyne eyes & se: & heare ỳ wordes of Sennacherib which hath sent to rayle on the lyuyng God. But of a truthe Lorde/ ỳ kyngs of Assyria haue destroyed nacions & their landes/ & haue sett fyre on their Gods. For they were D no Gods/ but the worke of the handes of mā: euē wood & stone. And therfore they destroied thē. Now therfore Lord oure God saue thou vs out of his hād/ ỳ all the kyngdomes of ỳ erthe maye knowe/ that thou Lord art God alone. And Jsaiah the sonne of Amoz sent to Hezekiah sayeng: thus saith the Lord God of Israel/ that that thou hast prayed to me concernynge Sennacherib kynge of Assyria, I haue hearde it. E This is the thyng ỳ the Lord sayth of him: he hath despised the/ O virgine daughter of Sion: he hath shaked his heed at the/ thou daughter of Jerusalem: whome hast thou rayled on/ and whom hast thou reuyled? Agaynst whom hast thou exalted thy voyce/ and hast lyfte vp thyne eyes so hye?

Euen

Cuen agaynst ỹ holy of Israel. By the* hand of thy messengers thou hast rayled on ỹ Lord and sayde: with the multitude of my charetts I am come vp to the height of ỹ mountaynes Euen along by the sydes of Libanon, & haue cut of ỹ hie Cedar trees & ỹ lustie fyre trees therof euen to the wood of Carmel ỹ belongeth therto. I haue digged & droncke straūge waters/and haue dryed vp with the soules of my sole poles enclosed.

* By the hand of thy messengers/ is a maner of speaking of the Hebrues: for ỹ we saye/ by the mouthe of thy messengers.

But hast thou not heard how I haue ordeyned soch a thynge a great whyle a goo, & haue prepared it from the begynnynge? And now I bynge it forth & it shalbe to destroye and to bynge stronge cuties in to rude heapes of stones. And the enhabiters of them shalbe of litle power/and sayntt herted & cōfounded. They shalbe lyke the grasse of the felde and grene erbes/and as the heye on the toppes of the houses which wetherth or it come to any heyght. I wote where thou dwellest, and thy comynge out and going in know I to, & how thou settest vp thy bystelles agaynst me. And because thou settest vp thy bystelles agaynst me/ and that thy ragynge is come vp to myne eares: therfore I will put* a rynge in thy nose and a bytt in thy lyppes, and will bynge the backe agayne ỹ same waye thou camest.

* To put a rig in their noses/ was to pacifye or tame their furye/ or to let them to do ỹ they thynck. Job. xl.b

And this shalbe a sygne vnto the: eate this yere of the frutes of the seade that fell out, & the next yere that wareth of it selfe. And the thyrde yere sowe ye and reape/ plant vyneyardes & eate ỹ frutes therof. For the* daughter of Juda that is escaped and lefte/ shall yet agayne take rotynge downewarde & beare fruite vpwarde. For out of Jerusalē shall go a remnaunt and a nombre that shall escape out of mount Sion: the zele of the Lorde of Hostes shall bynge this thynge to passe.

* The Gree stande. house.

Wherfore thus sayth the Lorde, of ỹ kyng of Assyria: he shall not come to this citie nor shote arowe into it/nor come before yt shilde nor cast any banche agaynst it: but shall go backe agayne the waye he came/ & shall not come at his cytye sayth the Lorde. For I will defende this citie and saue it/for myne awne sake and for Dauid my seruauntes sake.

And the selfe same nyght the Angell of ỹ Lorde wēt out & smote in ỹ Hoste of the Assirās an hundred fourte skore & fyue thousand And when they were vp erlye in ỹ mornynge: beholde/ they were all deed corses. And so Sennaherib kynge of Assyria auoyded and departed & wēt agayne/ & dwelt at Niniuch. And as he was in his deuocyō knelynge in ỹ house of Nisroch hys God/ Adramelech and Sarasar smote him with ỹ swerde. And they escaped into the lande of Ararat/ & Asarhadon his sonne raygned in his steade.

¶ Hezekiah is sycke & receaueth ỹ sygne of hys health by the dyall of Ahaz. He receaueth rewardes of Berodach/ and is reprehēded of Isaiah because he sheweth hym the treasure. He dyeth and Manasseh hys sonne raygneth in hys steade.

¶ The .xx. Chapter.

Boute ỹ tyme Hezekiah was sicke vnto the deeth. And the Prophete Isaiah sonne of Amoz came to him and sayde to hym. Thus sayth the Lorde: put thyne household in an ordre/ for thou shalt die & not lyue. And Hezekiah turned his face to the walle & besought ỹ Lorde sayinge: Oh Lorde/ remēbre yet how I haue walked before the trulye and with a perfecte herte/ & haue done that whych is good in thy syght/ and wepte a great pace.

I. Par. xxxij. k Esai. xxxviij. a.

And Isaiah was skarce gone out into the middle of the citie/ but ỹ the worde of ỹ Lorde came to hym sayinge: turne agayne and tell Hezekiah the capitayne of my people. Thus sayth ỹ Lorde God of Dauid thy father. I haue herd thy prayer & sene thy teares. Beholde ☞ I will heale ỹ/ & this daye thre dayes thou shalt go vp into the house of the Lorde. And I will lengthe thy dayes yet fyftene yere/ and wyll delyuer both the and this citie out of ỹ hand of the kynge of Assyria/ & wyll defende this citie for mine awne sake/ and for Dauid my seruauntes sake. And Isaiah sayde: bynge a lumpe of fygges. And they brought & put it on the sore/ and he recouered.

15

Then sayde Hezekiah to Isaiah: what is ỹ signe/ ỹ the Lorde will heale me/ & ỹ I shall go vp into ỹ house of the Lorde ỹ thirde daye? And Isaiah sayde: this signe shalt thou haue of the Lorde/ that the Lorde will do ỹ he hath spoken: shall the shadow go forwarde ten degrees/ or go backe agayne ten degrees? And Hezekiah sayde: it is a lighe thinge for ỹ shadow to go downe tē degrees. Therfore I will not that: but let the shadow go backewarde ten degrees. And Isaiah the Prophete called to the Lorde, * & he brought the shadow ten degrees backwarde by whych it had gone downe in the dyall of Ahaz.

Eccli. xlviij. d

¶ *The same season Berodach Baladan the sonne of Baladan kynge of Babilō sent letters & presents vnto Hezekiah for he hearde how ỹ Hezekiah was sycke. And Hezekiah harkened vnto them and shewed them all that was in the spycery house/ and his syluer and gouide & odoures & precioule oyntmētes and his armoure & all that was founde in his treasure: there was nothinge in his houle or in all his realme/ that he shewed thē not.

¶ Esa. xxxix. a.

Then came Isaiah ỹ Prophete vnto kyng Hezekiah and sayde to him: What saye these men and from whence come they to the? And Hezekiah sayde: they be come frō a farre cōtree, euen from Babilon. And he sayde: what

haue they sene in thy house? And Hezekiah sayde: all that is in my house haue they sene: there is nothynge amonge my treasure that I haue not shewed them. And Isaiah sayde to Hezekiah: heare the worde of the Lorde. Beholde the daye shall come / that all that is in thyne house & that thy fathers haue layde vp in store vnto this daye / shalbe caryed to Babilon / & nothinge shalbe lefte sayth ỹ Lorde. And of thy sonne that proceaded out of the / whych thou begattest / shall there be caryed awaye / & shalbe made chamberlaynes in the palace of ỹ kyng of Babilon. And Hezekiah sayde to Isaiah: welcome be the worde of ỹ Lorde which thou hast spoken: so that peace and truthe be kept in my dayes.

The remnaũt of the deades of Hezekiah & all his power / and how he made a pole and a conduite and brought the water into the cytye / are written in the boke of the chronicles of the kynges of Juda. And Hezekiah layde hym to rest wyth hys fathers / & Manasseh hys sonne raygned in hys steade.

¶ Wycked Manasseh restoreth agayne the Idolles & after dyeth, in whose steade Amõ his sonne succedeth / which is kylled of his owne seruauntes: After hym raygneth faythfull Josiah.

¶ The xxi Chapter.

Manasseh was twelue yere olde when he beganne to raygne and raygned fyfty and fyue yere in Jerusalem: hys mothers name was Haphzibah. And he did ỹ dispicased ỹ Lorde / euen after the abhominacions of the Hethen which the Lorde cast out before the childrẽ of Israel. And he went and built the hillaulters agayne / whych Hezekiah hys father had destroyed. And he reered vp aulters to Baal and made groues as dyd Ahab kynge of Israel. And he bowed hym selfe vnto all the * Hoste of heuen & serued them. And he built aulters in the very house of the Lorde, of whych the Lorde had sayde: * in Jerusalẽ I wyll put my name. And he built aulters vnto all the Host of heuen / euen in two courtes of the house of the Lorde. And he offered his sonne in fyre / & obserued dismall dayes / & vsed witchcraft and mayntened workers with spyrites / & tellers of fortunes: & wrought moche wyckednesse in the syght of the Lorde to angre hym.

And he put an ymage of a graue that he had made, euen in the verye temple of wbych the Lorde had sayde to Dauid & to Salomõ his sonne, * in this house & in Jerusalẽ which I haue chosen out of all trybes of Israel, will I put my name for euer. Nether will I make the fete of Israel moue any moare out of the lande which I gaue their fathers: so that they will be diligent to do all I haue commaunded them, and all the law that my seruaunt Moses commaunded them. But they herkened not: for Manasseh had led them out of the waye / to do moare wickedlye then did the hethen people which the Lorde destroyed from before the chyldren of Israel.

And the Lorde spake by his seruaũtes the Prophets sayinge: because Manasseh kinge of Juda hath done soche abhominacions / and hath wrought wyckedlye aboue all that the Amorites which were before him did: & hath made Juda synne also wb his Idoles. Therfore thus sayth ỹ Lorde God of Israel. * Beholde, I will bringe soche euell vpõ Jerusalẽ & Juda / ỹ the eares of all that heare it, shall tyngle at it. And I will stretch ouer Jerusalẽ the squarynge lyne of Samaria & the plometh of the house of Ahab. And I wyll wype out Jerusalem / as a mã woide wipe a dishe / and when he hathe wyped it turneth it vpsedowne. And though I leue a remnaũt of myne enheritaunce yet I wyll delyuer thẽ into the handes of thẽ that hate thẽ / & they shalbe robbed and spoyled of all their enemyes: euẽ because they haue done wyckedlye and haue angred me / sence the tyme their fathers came out of Egipte vnto this daye.

And therto Manasseh shedd innocẽt bloud exceadyng aboundãtlye / in so moche that he replenyshed Jerusalem in all corners / beside his synne wherwyth he made Juda synne & to do euell in the syght of the Lorde.

The rest of the actes of Manasseh & all he did & his synne that he synned / are written in the boke of the chronicles of the kinges of Juda. And Manasseh layde hym to slepe wb his fathers / and was buryed in the gardẽ of his awne house / euen in the gardẽ of Oza: & Amon his sonne raygned in his steade.

Amon was .xxij. yere olde when he begãne to raygne / and he raygned two yere in Jerusalem. His mothers name was Mesalemeth the daughter of Haru of Jathbah. And he did that displeased the Lorde as his father Manasseh dyd. And he walked in all the waye ỹ hys father walked in / and serued the Idoles that hys father serued / & bowed hym selfe to them. And he forsoke the Lorde God of hys fathers & walked not in the waye of ỹ Lorde.

And the seruauntes of Amon conspired agaynst hym / & slue him in hys awne house. But the people of the lande slue all that cõspired agaynst kynge Amon / & made Josiah his sonne kyng in his rowme. The rest of ỹ actes of Amon which he did are writtẽ in the Chronicle of ỹ kinges of Juda. And they buried hi in his sepulchre in ỹ garden of Oza / & Josiah his sonne raygned in his steade.

¶ After Josiah heard of the boke of the lawe that was founde in the temple / he sendeth to Olbah the Prophetisse for counsell.

¶ The .xxij. Chapter

Josiah

Josiah was.viij.yere olde when he beganne to raygne / & he raygned xxxi.yere in Jerusalem. Hys mothers name was Jedidah ỹ daughter of Adaiah of Bezecath. And he did ỹ lewed right in the syght of the Lorde / & walked in all the wayes of Dauid hys father / & bowed nether to the right hande or to the lefte.

And the.xviij.yere of hys raygne kynge Josiah sent Saphan the sonne of Azaliah the sonne of Mesulam the scribe to the house of the Lorde, sayinge: go to Helkiah the hye preaste / & let hym summe the syluer that is brought into the house of the Lorde / wheych the kepers of the dores haue gathered of the people / and let them deliuer it into the handes of the workmen that haue the ouersyght of the house of the Lorde / wheych shall geue it to them that worke vpon the house of the Lorde / to repayre the decayed places therof / euen vnto carpenters and masons / and for to bye tymbre and hewe stone to repayre the house. Howbeit let no rekenynge be made wyth them of the monye that is deliuered into their handes / but let them do it of their conscyence.

And Helkiah the hye preste sayde to Saphan the scribe. I haue founde the boke of the lawe in the temple of the Lorde, and Helkiah gaue the boke to Saphan / and he redde it. And then Saphan the scribe went to the kynge and brought him woorde agayne / and sayde: thy seruauntes powred out the syluer that was founde in the temple / and haue deliuered it vnto the workemen that haue the ouersyght of the house of the Lorde. Furthermore Saphan the scribe shewed ỹ kinge sayinge: Helkiah the preast hathe deliuered me here a boke. And Saphan red it before the kynge.

And the kynge as sone as he had heard ỹ wordes of the boke of the lawe / he rent hys clothes and commaunded Helkiah the preast and Ahikam the sonne of Saphan & Achobor the sonne of Michaiah / and Saphan ỹ scribe, and Asahiah a seruaunt of the kynges / sayinge: go ye and seke of the Lorde for me and the people and for all Juda / concernynge ỹ wordes of this boke that is founde. For it is a great wrath of the Lorde that is kendled vpon vs that oure fathers haue not hearkened vnto the wordes of this boke, to do in all poyntes as it is written therin.

And Helkiah the hye preste and Ahikam / Achobor, Saphan, Asahiah went vnto Oldah ỹ Prophetisse wyfe of Selum the sonne of Tekuah the sonne of Harahas keper of the robes / wheyche Prophetisse dwelt in Jerusalem in the seconde warde / and communed with her. And she sayde to thē: thus sayth the Lorde God of Israel. Tell the man that sent you to me: thus sayth the Lorde: beholde I will brynge euell vpon this place and on ỹ dwellers therin: euen all the wordes of the boke wheych the kynge of Juda hath red / because they haue forsake me and haue burnt offerynges vnto other Gods / to angre me wt all the *workes of their handes. Therfore is my wrath kendled agaynst thys place / and shall not be quenched. *That is wyth their Images.

But to the kynge of Juda which sent you to enquire of the Lorde / so shall ye saye: thus sayth the Lorde God of Israel / as touchynge the wordes wheych thou hearde. Because thyne hert dyd melt and thou mekedest thy selfe before me the Lorde / whē thou hearde what I spake agaynst thys place and the enhabiters of the same / how that it shuld be destroyed and made a curse: and tarest thy clothes and weptest before me: of that also I haue hearde sayth the Lorde. And therfore se / I wyll *receaue the vnto thy fathers & thou shalt be put vnto thy graue in peace / thyne eyes shall se none of the euell which I wyll bringe vpon thys place. And they brought the kynge woorde agayne. *Receaue the vnto thy fathers / that to vnto the same sayth a ryghtwesnes that thy fathers are receaued too: wheych may be called the bosome of Abraham Luc.xvi.f.

¶ Josiah readeth Deuteronomye before the people. He putteth downe the Idolles / after he had kylled the preastes therof. He kepeth passouer. He was kylled in Megiddo / and hys sonne Jehoaz raygneth in hys stede: after he was taken hys sonne Jehoakim was made kyng.

¶ The.xxiij.Chapter.

And then the kynge sent and gathered vnto hym all the elders of Juda and of Jerusalem. And the kynge went vp into the house of the Lorde / and all the men of Juda and all the enhabitoures of Jerusalem wyth hym / & the preastes and the Prophetes and all the people bothe small and greate. And he red in the eares of thē all the wordes of the boke of the couenaunt / wheych was found in the house of the Lorde. And the kynge stode by a piller & made a couenaunt before ỹ Lorde that they shuld walke after the Lorde / and kepe hys commaundementes and hys wytnesses and hys ordynaunces wyth all theire hertes and all theire soules / and make good the wordes of the sayde apoyntment ỹ were writtē in the forsayde boke. And all ỹ people consented to the apoyntment.

And the kynge commaunded Helkiah the hye preaste and the inferioure preastes & the kepers of the dore / to bynge out of the tēple of the Lorde, all the vesselles that were made for Baal & for the groue & for all the *hoste of heauen. And he burnt them without Jerusalem in the feldes of Cedron & caried the ashes of them in to Bethel. And he put downe ỹ *Camarites which ỹ kynges of Juda had set to

*aboue.xxiij.c.

*That is the mynysters of Baal so called / because they were clabbe wyth

blacke clothes or lykshape: Camarim sygnyfyeth smoked or burnt / or blark monckes of Baal: and so do the Jewes call them.

set to burne offerynges in the hilaulters in the cytyes of Juda round about Jerusalem and also thē that burne sacrifices vnto Baal to the sonne & to the mone & to the planetes / & to all the Hoste of heauen. And he brought out the groue from the temple of the Lorde without Jerusalem vnto the broke Cedron / & burnt it at the broke Cedrō & stampte it to poulder & *cast the duste therof vpō the graues of the people of the countreye. And he brake downe the celles of ỹ malehores that were in the house of the Lorde, where ỹ wemen woue lytle houses for the groue.

* This dyd he to reproue them of the that had worshipped the in their vnfruytfulnesse.

And he brought all the prestes out of the cities of Juda / & defiled the hilaulters where the prestes did burne sacrifyce / euen frō Gabaa to Berlabe. And he brake downe the hilaulters of the Gates / that were in the entrynge of the gate of Josua ỹ gouernoure of the citie / whiche were on the lefte hande of ỹ gate of the citie. Neuertheleſſe the prestes of the hilaultares myght not come at ỹ aulter of the Lorde in Jerusalē / saue onlye they did eate of ỹ swete breade amonge their brethrē.

And he defyled *Tophet also / which is in ỹ valeye of the children of Hemmom, because no man shulde offer hys sonne or hys daughter in fyre to Moloch. he put downe ỹ horses that the kinges of Israel had geuē to ỹ sonne at the entrynge of the house of the Lorde, in the chambre of Nathanmelech the chamberlayne which was* of Parnasim & burnt the charettes of the sonne with fyre. And ỹ aulters that were on the toppe of the parloure of Ahaz which the kinges of Juda had made / and the aulters whych Manasseh had made in the two courtes of the house of the Lorde / the kynge brake downe / & ranne thence and cast the duſt of thē in to the broke Cedron.

* Other rede ỹ hyll of offence. Some of corrupcyō or perdicyō ensuyng therby the byldyng whych they had there vpited to worshyp Idoles in.

* That is of ỹ Suburbes.

And the hilaulters that were before Jerusalem on the right hand of the moūte * Mashith / which Salomō kynge of Israel built to Astharoth the abhominaciō of the Zidons and to Chamos the abhominacion of ỹ Moabites, & to Milchom the abhominacyō of ỹ children of Ammon, ỹ kynge defiled: & brake the ymages & cut downe the groues and fylled the places with the bones of men.

* Some rede mounte of mischefe.

Moreouer the aulter that was at Bethel / the hilaulter made by Jeroboam ỹ sonne of Nabat whych made Israel synne: bothe the aulter and also the hyll he brake downe and burnt the hill and stampte it to powder / and burnt the groue. And as Josiah turned hym selfe he spied the graues ỹ were in the moūt and sent & fett the bones out of the graues & burnt them vpon the aulter & polluted it accordynge to the worde of the Lorde that the man of God had proclaymed / which openlye had denounced the same thynges.

Then ỹ kynge sayde: what meaneth yonder graue stone that I se. And the men of the cytie tolde him / it is the sepulchre of the man of God, which came from Juda and openlye denounced the selfe same thynges that thou hast done to ỹ aulter of Bethel. And he sayde let hym be: se that no man moue hys bones. And so his bones scaped with the bones of a Prophete that came out of Samaria.

And therto all the houses of the hilaulters of the cities of Samaria whych the kynges of Israel had made / to angre with all: Josiah put out of the waye & dyd to thē in all poyntes as he did in Bethel. And he sacrifyced all the preastes of ỹ hilaulters that were there euen vpon the aulters / & burnt mennes bones vpon thē / and returned to Jerusalem.

And the kynge cōmaunded all the people & sayng: * kepe ỹ feast of passouer vnto ỹ Lorde youre God / as it is written in ỹ boke of this couenant. For there was no passouer holden lyke that / from the dayes of the iudges that iudged Israel / and thorow out all the dayes of the kynges of Israel and of Juda. And in the .xviij. yere of kynge Josiah was this passouer holden to the Lorde in Jerusalem.

* n. Par. xxxv.a. g. E. v. i. a.

And therto workers wt spyrites / sothsayers Images of witchcrafte / ydoles and all other abhominacions that were spyed in the lande of Juda and in Jerusalem / Josiah put out of the waye / to make good the woordes of the lawe / whych were wrytten in the boke that Helkiah the preaste founde in the house of ỹ Lorde: like vnto him was there no kynge before hym / that turned to the Lorde wyth all his herte / with all his soule & all hys myght / accordynge to all the lawe of Moses / nether after him arose there any lyke.

Not withstandynge the Lorde turned not from his fearce and great wrath wherwyth he was angrie agaynst Juda vpon all ỹ prouocacions that Manasseh prouoked hym. But ỹ Lorde sayde: I will put Juda too / out of my syght / as I haue done Israel / & will cast of thys cytye Jerusalem whych I haue chosen, and the house of which I haue sayde / my name shalbe there.

The rest of the deades of Josiah and all he did are wrytten in the boke of the Storyes of the kynges of Juda.

*In his dayes Pharao Necoh king of Egipt went agaynst the kynge of Assyria to the ryuer of Euphrates. And kynge Josiah went agaynst him, and was slayne of him at Magedo when he had sene hym. And his seruaūtes caryed him deed from Magedo and brought him to Jerusalē & buried him in his awne sepulchre. And the people of ỹ lande toke * Ioahaz the sonne of Josiah & anoynted him & made him kynge in hys fathers rowme.

g. para. xxxv.d.

* Otherwyse / Jechonias.

And

And Jehoahaz was.xxiij.yere olde when he beganne to raygne and raygned thre monethes in Jerusalē. Hys mothers name was Hamital the daughter of Jeremiah of Lobnah. And he dyd that displeased the Lorde/in all thyng as his fathers had done. And Pharao Necoh put him in bondes at Reblah in ỳ lande of Hemath* in ỳ tyme of hys raygne in Jerusalem, and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharao Necoh made Eliakim ỳ sonne of Josiah/kynge in the rowme of Josiah his father/and turned hys name to Jehoakim / and toke Jehoahaz awaye whyche when he came to Egipte dyed there.

* The Greke reade / that he shuld not raygne.

And Jehoakim gaue the syluer & the golde to Pharao: how be it he taxed ỳ lande/to geue the money at the cōmaundement of Pharao and as euery man was set at / so he required the syluer and the goulde of the people of the lāde/to geue Pharao Necoh. Jehoakim was xxv.yere olde when he beganne to raygne/& he raygned a.xi.yere in Jerusalem. Hys mother was named Zebdah ỳ daughter of Phadaiah of Ramah. And he dyd that was euell fauoured in the syght of the Lorde/like in all thynges as did his fathers.

¶ Jehoakim dyeth/and after him succedeth Jehoacin Jerusalem is besieged of the Babylonians. Jehoacin yeldeth him selfe to the kyng of Babilon. And in hys rowme cam Mathaniah/which was called Zedekiah.

¶ The.xxiiij.Chapter.

1 IN his dayes came Nabuchodonozor kinge of Babilon/& Jehoakim became his seruaūt thre yere / and then turned and rebelled agaynst him. And ỳ Lorde sent vpō him men of warre out of Caldey/out of Syria/out of the Moabites/and frō the chyldren of Ammon: & sent them into Juda/to destroye it / accordynge to the sayinge of ỳ Lorde which he spake by his seruauntes the Prophetes. Only at the bydynge of the Lorde happened it so to Juda/to put thē out of his syght/for ỳ synne of Manasseh accordynge to all he dyd: and for the 3 innocent bloude that he shedde and fylled Jerusalē with innocent bloude/which ỳ Lorde wolde not forgeue.

2 The rest of the dedes of Jehoakim and all he dyd / are wrytten in the chronicles of the kynges of Juda. And Jehoakim laye hym to slepe with his fathers & Jehoacin his sonne raygned in his steade. But ỳ kinge of Egipte came now no moare out of hys lande: for the kynge of Babilon had taken from the ryuer of Euphrates all that pertayned to ỳ kynge of Egipte. Jehoacin was.xviij.yere olde whē he begāne to raygne/& raygned in Jerusalē thre monethes. His mothers name was Nehustha ỳ daughter of Elnathan of Jerusalē.

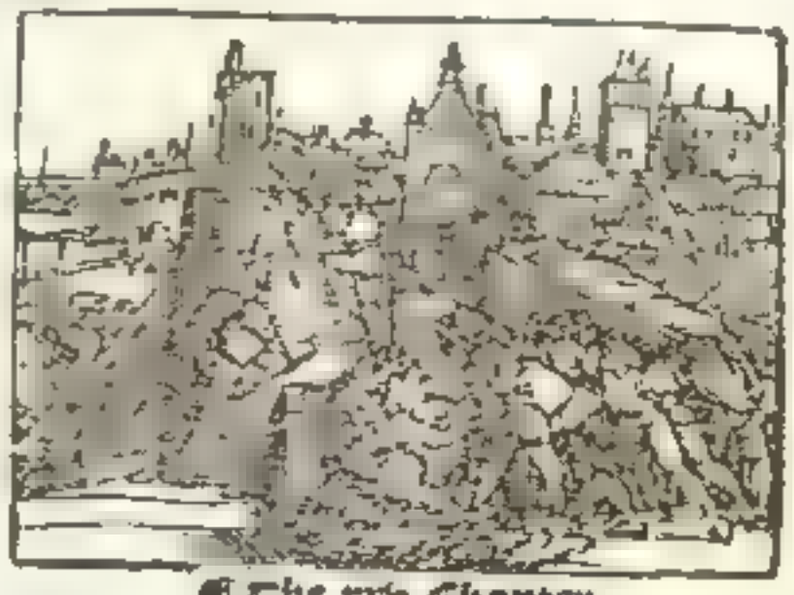
And he did that displeased the eyes of ỳ Lorde in all poyntes as his father did.

*In his tyme came the seruaūtes of Nabuchodonozor kynge of Babilon / to Jerusalem and the cytye was beseged. And Nabuchodonozor came to the cytye as hys seruaūtes were yet a besegynge of it. *And Jehoacin the kynge of Juda came out to the kynge of Babilon/with hys mother/his seruauntes/hys Lordes & hys chamberlaynes. And the kynge of Babilon toke hym / in the eyght yere of hys raygne. Daniel.a. ¶ Ecclesi.j.a.

And he caryed out thence all the treasure of the house of the Lorde/and the treasure of the kynges house/and brake all the vesselles of golde whyche Salomon kynge of Israel had made/in the temple of the Lorde/as the Lord had sayde. And he caryed awaye all Jerusalem, and all the Lordes and all the men of myghte/to the nombre of ten thousande in to captiuytye and all craftes men and Joyners/none remaynynge saue ỳ poore people of ỳ lande. And he caryed awaye Jehoacin to Babilon/& the kinges mother/& the kynges wiues & his chāberlaynes & the myghtie of ỳ lande caryed he awaye frō Jerusalē to Babilon. And all ỳ mē of actiuite to the nūbre of seuen thousande/& craftesmen and toyners a thousand/all stronge & apte for warre/did ỳ kyng of Babilon bringe to Babilō to dwell. *And ỳ kynge of Babilō made Mathaniah hys fathers brother, kynge in his steade, and chaunged his name & called him Zedekiah. ỳ 4.Reg.xxiv.b. Jerem.xxv.a.

Zedekiah was.xxi.yere olde when he begāne to raygne & he raygned a.xi.yere in Jerusalē. His mothers name was Hamital the daughter of Jeremiah of Lobnah. And he did euell in the syght of the Lorde/in all poyntes lyke to Jehoakim. For throughe ỳ wrath of the Lorde it so chaunced to Jerusalem & Juda/vntyll he had cast them out of hys syght. And the sayde Zedekiah rebelled agaynst the kynge of Babilon.

¶ By the rebellyng of Zedekiah is the towne of Jerusalem beseaged of Nabuchodonozor. The towne & the temple are bothe burnt. The sonnes of Zedekiah are slayne before his eyes & after are his eyes put oute. Juda is brought to Babilon / and after is Jehoacin exalted.



¶ The.xxv.Chapter.

Wherfore

A Wherfore in the nynthe yere of hys
raygne, the tenthe daye of the tēthe
monethe, came Nabuchodonozor
kynge of Babilon wyth all hys
power to Jerusalem: and pitched agaynste ꝑ
towne and made engynes agaynst it on eue-
ry syde. And the citie continued besieged vnto
the .xi. yere of kynge Zedekiah. And ꝑ nyn-
the daye of the fourthe monethe of that yere/
there was so great honger in ꝑ citie/ ꝑ there
was no sustinaūce for the people of ꝑ lande.

And therto the citie was broken vp: wher-
fore all the men of Armes fled by nyght/ by a
waye thorow a gate/ betwene two walles
harde on the kynges garden: the caldeyes
lyenge aboute the cytye.

B And the kynge wēt straycht towarde the
deserte. And ꝑ hoste of the Caldeyes folowed
after hym/ and toke him in the deserte of Je-
richo/ all hys armye beynge scatered awaye
from him. And whē they had taken him/ they
brought him to Nabuchodonozor the kynge
of Babilon to Reblah, where they* reasoned
with hym. And they slue the sonnes of Zede-
kiah before his eyes/ and put out the eyes of
Zedekiah and fettered hym, and caryed hym
to Babilon.

*That is they rehearsed him ꝑ commune matter with hym because he had re-belled & wonen hys othe.

And the seuē the daye of the fyfth monethe
which was in ꝑ nyntenth yere of kynge Na-
buchodonozor kynge of Babilon/ came Na-
busaradan seruaunte of the kynge of Babi-
lon and* chefe Marshall/ vnto Jerusalem: &
burnte the house of the Lorde & the kynges
house and all the houses of Jerusalem, & all
greate houses burnte he with fire. And all ꝑ
hoste of the Caldeyes that were with ꝑ chefe
Marshall: brake downe the walles of Jeru-
salē rounde aboute. And the rest of ꝑ people
that were lefte in the citie/ & them that were
fled to the kynge of Babilon/ & the rēnaunt
C of the comen people/ Nabusaradan ꝑ chefe
Marshall caried awaye & lefte of the poore
of the lande to dresse the vynes and to tyll the
grounde.

*Some rede. chefe of ꝑ coo-kes. Some chefe captayne.

And the pillers of brasse that were in the
house of the Lorde and the botomes/ and the
brasen see that was in the house of ꝑ Lorde
the Caldeyes brake/ & caried the brasse of thē
to Babilō. And the lauers/ shouelles/* dres-
kynge knyues/ ladelles/ & the myustrynge
D sirepānes/ & basens that were ether of golde
or syluer/ thē toke ꝑ chefe Marshall awaye
with the two pillers and the see of brasse and
the bottomes whych Salomon had made in
the house of the Lord. The brasse of all these
vesselles was wythout waycht. The heyght
of the one piller was xviij. cubites/ and the
heed theron was brasse and thre cubites lōge
with a wrethe & pomegranets rounde about
vpon the heed/ all of brasse. And of the same
fassyon was ꝑ seconde pyller with a wrethe.

*Some reade. Instrumentes of musyke.

And the chefe Marshall toke Saraiah ꝑ E
chefe preste/ and Sophoniah the hiest preste
saue one/ & thre kepers of the doore. And out
of the citie he toke a certayne chamberlayne
that had the ouersyght of the men of warre/
and fiue men that were euer in the kynges
presence/ whiche were founde in the cytye. &
Sopher the captayne of the hoste ꝑ taught
the people of ꝑ lande to make warre/ & thre
skore men of the people of ꝑ lande that were
founde in the citie also. And Nabusaradan ꝑ
chefe Marshall toke them and brought thē
to the kynge of Babilon to Reblah. And the
kyng of Babilon smote them and slue them
at Reblah in ꝑ lande of Hemath. And so Iu-
da was caried awaye out of their lande. F

And ouer the people that remayned in the
lande of Juda, which Nabuchodonozor kyng
of Babilon lefte/ he set Godoliah the sonne
of Ahikam the sonne of Saphan. And when
all the capitaynes of the men of warre & the
men hearde that the kynge of Babilon had
made Godoliah gouerner: there came to Go-
doliah to Mazphah: Ismael ꝑ sonne of Na-
thaniah and Johanan the sonne of Kareah &
Saraiah the sonne of Thanehumeth ꝑ Ne-
tophathite & Jezoniah ꝑ sonne of Maacha-
ti and their men. And Godoliah sware to thē
and to their men/ and sayde to thē: feare not
ye the seruauntes of ꝑ Caldeyes. But dwelle
in the lande and serue the kynge of Babilon
and ye shalbe in good condycion. G

But it chaunced the seuenth monethe af-
ter/ that Ismael the sonne of Nathaniah the
sonne of Elisama of the kynges bloude ca-
me/ and ten men with hym and smote Gedo-
liah that he dyed: and so did he the Jewes and
the Caldeys ꝑ were with hym at Mazphah.
Therupon all the people bothe smalle and
greate and ꝑ captaynes of the men of warre
arose & wēt to Egipte: for they were afrayed
of the Caldeyes.

Notwithstandinge yet the .xxvij. yere af-
ter Jehoacin kyng of Juda was caryed a
waye, the .xxvij. daye of the twelueth mone-
the/ dyd Euilmerodach kynge of Babilon
lifte vp the heed of Jehoacin kynge of Juda
out of the prysone house/ and spake kyndely
to hym and set hys seate aboue the seate of
all the kynges that were with him in Babi-
lon, and chaūged hys pryson garmētes. And
he did euer eate breade before him all ꝑ dayes
of his lyfe. And a continuall porcyō was as-
sygned hym of the kynge/ daye by daye as
longe as he lyued.

To lyft vp de heed/ is often take for settyng vp the hole m/ & causyng hym to flourysshe as here is spoken and .cxl.b.

¶ The ende of the fourth boke of ꝑ kynges/
whych after the Hebrues
is the second.

¶ The

¶ The Chronicles of the kynges of Juda.

¶ The fyrst boke.

¶ A breue rehersall of all the Genealogie of Adam vnto the sonnes of Esau and Jacob.

¶ The fyrst Chapter.

ADam/Seth/Enos: Kainan/ Mahalehel / Jared: Henoch/ Mathusaleh/ Lamech: Noah Sem/ Ham and Japheth.
The sonnes of Japheth: were Gomer/ Magog/ Madai/ Jauan/ Thubal/ Moloch & Thiras. The sonnes of Gomer were: Iscanez/ Pheth & Togormah. The sonnes of Jauan: Elisah/ Tharsisah/ Cethim & Dodanim.

The sonnes of Ham: Cus/ Mizraim/ Phut and Canaan. The sonnes of Cus: Saba/ Heuilah/ Sabatha / Remah and Sabathaca. The sonnes of Remah: Saba and Dadan. And Cus begat Nemrod: which Nemrod began to ware myghtye vpon the erthe. And Mizraim begat Ludim Inamin, Laabim/ Nephthuim / Phetrusim and Chasluim: of which came the Philistines & the Chaphthorites. And Canaan / begat Zidon his eldest sonne, & Heth, Jebusi, Amori, Gergesi, Heui, Araki, Sini, Aruadi / Zamari & Hemathi. The sonnes of Sem: Elam / Assur/ Arphaclad / Lud / Aram/ Uz, Hul/ Gether and Mosoch. And Arphaclad begat Sala: and Sala begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg/ because that in hys dayes the lande was deuyded. And hys brothers name was Jektan. Jektan begat Elimodah / Saleph Hazermoth and Jarah: Hadoram Usal, and Dekla: Ebal Abimael/ and Saba: Ophir/ Heuilah/ and Jobab. All these were the sonnes of Jektan.

Sem/ Arphaclad/ Sala: Eber, Phaleg Rau: Serug/ Nahor/ Thareh: Abrã otherwise called Abraham. The sonnes of Abrahã Isaac and Ismael. And these are theire generacyons: the Eldest sonne of Ismael was Nabaioth/ then Kedar / Adbeel & Mabsam: Masma Dumah Massa Hadar & Thema: Jetur/ Naphis and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahis concubine: she bare Zamram, Jekstan/ Madan/ Madian / Jesboc and Suah. The sonnes of Jekstan: Saba, & Dadan. The sonnes of Madian: Ephah/ Epher / Henoch/ Abida and Eldaah. All these are the sonnes of Keturah.

Abrahã begat Isaac. The sonnes of Isaac Esau & Israel. The sonnes of Esau: Eliphaz Rauel, Jehus, Jaalom and Korh. The sonnes of Eliphaz: Themã/ Omer/ Zephi/ Gaatham, Kenes/ Themna & Amalek. The sonnes of Rauel: Nahath / Zarah/ Samah & Missah. The sonnes of Seir: Lotan / Sobal/ Zebeon/ Anah/ Dison/ Ezer and Disan. The sonnes of Lotan: Hori & Homani, & Thamna was Lotans syster. The sonnes of Sobal: Alian/ Manahath/ Ebal/ Sephi/ & Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran/ Elebon / Jethran & Charan. The sonnes of Ezer: Balaan / Saauan and Jakan. The sonnes of Disan: Uz/ & Aram.

These are the kynges that raygned in the lande of Edom before any Kynge raygned amonge the chyldren of Israel: Bale ỹ sonne of Beor/ and the name of his cytie was Denahabath. And when Bale was dede/ Jobab the sonne of Zareh of Bozrah raygned in his stede. And after the dethe of Jobab / Husam of the lande of Themani raygned in his rowme/ and after the dethe of Husam / Hadad, ỹ sonne of Badad which bett the Madianites in ỹ feldes of Moab/ raygned in his rowme/ & the name of his citie was Auith. And after the dethe of Hadad/ Semlah of Marekah raygned in his stede. And after the dethe of Semlah Saul of Rohoboth vpõ Euphrates raygned in his place. And after the dethe of Saul/ Baal Hanan ỹ sonne of Achobor raygned in his rowme. And after the dethe of Baal hanan/ Hadad raygned in his place / & the name of his citie was Phau, & his wifes name was Mehetabeel ỹ daughter of Matred the daughter of Mesahab.

But after the dethe of Hadad/ there were dukes in Edom. Duke Thamna/ duke Alsah duke Jetheth: duke Oholibama / duke Elah/ duke Phinon/ duke Kenaz / duke Theman/ duke Mabzar: duke Magdiel & duke Iram. These were the dukes of Edom.

¶ The Genealogie of Juda vnto Jsai the father of Dauid.

¶ The seconde Chapter.

THese be ỹ sonnes of Israel: Ruben Symeon/ Leui/ Juda/ Issacar and Zabulon: Dan/ Joseph/ Beniamin Nephthali/ Gad & Aser. The sonnes of Juda: Er/ Onan/ and Selah. These thre were borne him of the daughter of Sua the Cananitesse. But Er the eldest sonne of Juda was euell in the syght of the Lorde/ and therfore he slue him. And Thamar hys daughter in lawe bare him Pharez and Zarah: so that all the sonnes of Juda were fyue. Gene. xxix. g. and. xxx. a.

The sonnes of Pharez: Hezron & Hamul. The sonnes of Zarah: *Zamri / Ethan / Heman/ Chalchal and Dara: fiue in all. * Otherwyse Achar. Iosue vij. a.

The sonnes of Carmi: *Achar ỹ troubled Israel/ * Otherwyse Achan.

Israel/whych transgressed in the vnlawfull thynges. The sonnes of Ethan: Azaria. The sonnes of Hezron that were borne hym: Jerhameel, Ram and Calubai. And Ram begat Aminadab: and Aminadab begat Nahazon a Lorde amonge the chyldren of Juda. And Nahalon begat Salma: and Salma begat Booz: and Booz begat Obed: and Obed begat Jsai. And Jsai begat hys eldest sonne Eliab/ & Abinadab the seconde/ & * Samaa the thirde/ Nathanael the fourthe/ Radai the fifte/ Ozem the sixte/ & David the seuenthe whose sisters were Zaruiah & Abigail. The sonnes of Zaruiah: were Abisai/ Joab & Asahel/ thre. And Abigail bare Amaza/ & father of which Amaza was Jether an Jsmaelite.

And Caleb & sonne of Hezron begat Asubah a woman and Jeroth whose sonnes are these: Jaser/ Sobab & Ardon. But Asubah died/ & Caleb toke Ephzatha which bare him Hur. And Hur begat Vri and Vri begat Bezeleel. And afterwarde Hezron wēt in to the daughter of Machir the father of Galaad/ & was when he toke her/ thre score yere olde. And she bare him Segub. And Segub begat Jair which had .xxiii. cytyes in the lande of Galaad. And he ouercame the Gessurites and the Aramites/ & toke the townes of Jair from them/ and Kenath with & townes that longed to the same/ euen thre score townes. All these were the sonnes of Machir the father of Galaad. And after the deeth of Hezrō at Caleb in Ephzata / Abia / hys wyfe bare him Asshur the father of Thekua.

And the sonnes of Jerhameel & eldest sonne of Hezron were/ Ram/ the eldest and Buna/ Oram/ Ozem and Ahaiah. And Jerhameel had yet a nother wyfe named Atarah which was the mother of Onam. And the sonnes of Ram/ & eldest sonne of Jerhameel were/ Maaz/ Jamin and Akar.

The sonnes of Onam were / Samai and Jada. The sonnes of Samai: Nadab & Abisur. And the wyfe of Abisur was called Abihahil whyche bare hym Ahaban and Molid. The sonnes of Nadab: Saled and Appaim. But Saled dyed without chyldren. The sonne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada & brother of Samai were Jethur and Jonathan. But Jethur dyed without chyldren. The sonnes of Jonathan were Phaleth and Zisa. These were the sonnes of Jerhameel. Sesan had no sonnes but onlye daughters. And Sesan had a seruaunt that was an Egipcia named Jeraha to whome he gaue his daughter to wife/ & she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed/ Obed begat Jehu. Jehu begat Azariah/ Azariah begat Helez. Helez begat Eleasah/ Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama.

The sonnes of Caleb & brother of Jerhameel were Mesa hys eldest sonne which was the father of Ziph: and the sonnes of Maresa & father of Hebron. The sonnes of Hebrō were Corseh/ Taphuah Rekem and Sama/ Sama begat Raham the father of Jorkaā And Rekem begat Samai. The sonne of Samai was Maon. And Maon was & father of Bethzur.

And Ephah a concubyne of Calebs bare Haran/ Mosa & Gazez: And Haran begat Gazez The sonnes of Jahadai were Regē/ Jotha/ Gesam / Phalet / Ephah and Saaph. And Maachah another cōcubyne of Calebs bare Sabor/ Thahanah. And she bare also Saaph the father of Madmanah / and Sue the father of Machbenah & the father of Gabaa. And Caleb had a daughter called Achsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephzata: Sobal the father of Kariath Jarim: and Salma & father of Bethlehem: and Hareph the father of Beth Gader. And Sobal & father of Kariath Jarim had sonnes, * euen the halfe hinrede of Menuah.

The kynredes of Kariath Jarim were & Jethrites the Puhites the Semathites and the Maserites. And of them came the Zaratites and the Esthaolites. The sonnes of Salma / Bethlehem & Netophathi & were the glorye of the house of Joab and halfe & Manahthites & of the Zarites. And so were the kynredes of the writers that dwelt at Jabes the Tirathites the Simeathites and Suchathites which are & Kenites/ that came of Hemath the father of Beth Rechab.

¶ The Genealogie of David in Hebron & in Jerusalē.

¶ The iii. Chapter.

These are & sonnes of David which were borne hym in Hebron: the eldest Amnon of Ahinoam & Jesraelitesse. The seconde Daniel by Abigail the Carmelitesse. The thirde Absalom & sonne of Maacah daughter of Tholmai king of Gessur. The fourthe Adonias the sonne of Hagith. The fyfte Saphatiah by Abital. The sixte Jethraam by Eglah his wife. These .vi. were borne hym in Hebron where he raygned seuen yere and syx monethes. And in Jerusalem he raygned .xxxiii. yere.

And these were borne hym in Jerusalem: Samua/ Sobab Nathan and Salomon: these .iiii. of the daughter of * Bath Sua & & daughter of Amiel. Then Jebahar * Elisama/ Elphalet / Nogeh / Nepheg / Japhia/ Elisama

a Some reade that sawe the bull of & māsyon: meanyng thereby & Sobal had many sonnes by whō he sawe to rule and owned/ the one halfe of the Prouynce. By the mansions they vnderstande the houses wherin & shepardes or husbandemen or ryed. ellars dwelt. The pl ce of which he owned & one half might be Menuah as (some wyll) Menahut.

* Otherwyse. Bethsabe.

* Otherwyse. Elisua.

Eliſama/Eliada / and Eliphelet: nyne in nũbze. These are all the ſonnes of Dauid/beſyde the ſonnes of hys concubynes and Thamar their ſyſter.

Salomons ſonne was Rehoboam / whoſe ſonne was Abiah: and Aſa was hys ſonne / and Iehoſaphat hys ſonne: whoſe ſonne was Ioram: and hys ſonne was Ohozias / and Ioas was ſonne to hym. And hys ſonne was Amazias / and hys ſonne was Azarias / and hys ſonne was Iotham. And Ahaz was hys ſonne / and Hezekias was ſonne to hym/and Manaſſeh was hys ſonne. And Amon was hys ſonne / And Joſias was ſonne to hym. And the ſonnes of Joſias were / the eldeſt ſonne Johanan / the ſeconde Iehoakim / the thirde Sedekias / and the fourthe Selum. The ſonnes of Iehoakim were Iechonias hys ſonne / whoſe ſonne was Sedekias.

The ſonnes of Iechonias the Priſoner were Salathiel / Melchiram / Phadaiah / Senazer / Iecamiah: Hoſama and Nadabiah. The ſonnes of Phadaiah were Zorobabel and Semei. The ſonnes of Zorobabel / Moſolam / Hananiah & Salumith their ſyſter / and Haſubah / Ohel / Barachias / Haſadiah / Joſab Heſed / fyue in nounbze. The ſonnes of Hananiah: Phaltias and Eſaias / whoſe ſonne was Raphias / and hys ſonne Iman / and hys ſonne was Obdiah / and hys ſonne Sechanias. The ſonne of Sechanias was Semaias. And the ſonnes of Semaias were Hatus / Igal Bariah Naariah Saphat and Heſa / fyue. And the ſonnes of Naariah were Elioenai / Hezekias & Azricam / thre. And the ſonnes of Elioenai were Hodaiah / Eliaſib / Phelaiah / Akub / Johanan / Dalaiah and Anani / ſeuen.

¶ The Genealogye of the ſonnes of Juda and Symeon.

¶ The .iiij. Chapter.

The ſonnes of Juda: Pharez / Hezron / Carmi / Hur and Soball. And Reaiah the ſonne of Sobal begat Iahath. And Iahath begat Ahumai and Laad whych are the kynredes of the Zareathites. And of theſe came the father of Etam / Iezrael / Iſelema and Idebos / & their ſyſter called Hazelphuni: And Phanuel father of Gedor: And Eſer the father of Huſah. These are the ſonnes of Hur the eldeſt ſonne of Ephrata father to Bethlehem. And Aſchur the father of Thekua hadd two wyues: Halaah and Naarah. And Naarah bare hym Ahuſam / Hepher / Themani and Hahaſtari. These were the ſonnes of Naarah. And the ſonnes of Halaah were Zareth / Izoar and Ethnan. And Coz begat Anub & Zobebah / and the kynredes of Aharhel the ſonne of Harum. And Iabes was nobler then hys bzethren. And hys mother called his name Iabes ſayinge: becauſe I bare hym with ſozowe. But Iabes called on the God of Iſrael / ſayinge: If thou ſhalt bleſſe me / and enlarge my coſtes / and ſhalt let thyne hande be wyth me / and wylt kepe me from euell that it bere me not. And God ſent hym hys deſyre.

Calub the bzother of Suah begat Mahir / whyche was the father of Eſthon. And Eſthon begat Beth Rapha and Phaſeh and Thehenah the father of the cytye of Nahas whych are the men of Rechah. The ſonnes of Kenas: Othniel and Saraiah. And the ſonnes of Othniel were Hathath.

And Maonothi begat Ophzah. And Saraiah begat Joab the father of them of the valeye of craftelmen / ſo called becauſe they were craftelmen. And the ſonnes of Caleb the ſonne of Iephonch were Hiru / Ela and Naem. And the ſonne of Ela was Kenas. And the ſonnes of Iehaleleel were Ziph and Siphah / and Thiria and Aſarael. And the ſonnes of Ezra: were Iether / Mered / Epher / Jalon / Thahar / Mariam and Samai / and Iesbah the father of Eſthamos. And hys wyfe Iehudiah bare Jared the father of Gedor / and Heber the father of Socoh / and Iekuthiel the father of Zanoah. And theſe were the ſonnes of Bethiah the daughter of Pharao whych Mered tooke.

The ſonnes of the wyfe of Hodia the ſyſter of Nahan the father of Keilah were Hagarmi and Eſthamoa the Maachathite. The ſonnes of Simon were Amnon and Rinah / Benhanan and Thilon. And the ſonnes of Iſi were Zoheth and Benzoheth.

*The ſonnes of Selah the ſonne of Juda were Er the father of Lecah / and Laadah the father of Mareſah / and the kynredes of the houſholdes of them that wzought byſſe in the houſe of Aſbes. And Jokim and the men of Cozebah / and Ioas and Saraph / whych were inhabited in Moab / but returned to Lehem and to Hebarim Aſbim. Theſe were potters and dwelt amonge trees and hedges and were in the Kynges wozke and dwelt euen there.

The ſonnes of Simeon: Namuel / Jamin / Iarib / Zozah and Saul / whoſe ſonne was Selum / and the ſonne of hym was Mahſam / and hys ſonne was Maſma. And the ſonne of Maſma was Hamuel / and hys ſonne was Zachur / and the ſonne of hym was Semei. Semei had ſyxtene ſonnes and ſyxe daughters. But hys bzethzen had not

had not manye chyldren / nether were the kynredes of thē lyke to the chyldren of Iuda in multitude. And they dweit at Berſabe/ Moladah and at Hazar Sual / at Balaah/ Ezem / Tholad / Bathuel / Hormah and at Ziklag: at Bethmarcaboth / Hazar Suſim / Bethberei and Saarim. These were their cytyes vnto the raygne of Dauid. And their vyllages were Etam / Ain / Remmon/ Tochen and Ilan / fyue townes and all their vyllages that were rounde aboute the sayde cytyes vnto Baal. This is the habitacyon of them and their genealogie.

And Molobah / Iemlech / Iosah the sonne of Amasiah: and Ioel and Iehu ꝑ sonne of Iosabiah the sonne of Saraiah the sonne of Asiel: and Elioenai / Iaakobah / Iohaiah: Asaiah / Adiel / Isimiel and Banaiah: Ziza the sonne of Sephei the sonne of Alon the sonne of Idaiah the sonne of Zemri the sonne of Samaiah. These are sothe as came by name / heedes of theyre kynredes. And the auncient houſholdes of them ſpreade in multitude.

And they went as farre as Gador / euen vnto the eest syde of the valeye / to seke paſture for their catell. And they founde fat paſture and good and a wyde lande bothe quyet and frutefull: for they of Ham dwelt there before. And these now afore wrytten by name went in ꝑ dayes of Hezekiah kynge of Iuda / and smote the tentes of them & the habitacions that were founde there / and deſtroyed them vtterlye vnto thys daye / & there dwelt in there rowmes: because there was paſture there for their shepe.

And therto there went of the sayde childrē of Simeon fyue hundred men: Phaaltiah Naariah Raphiah and Oziel the sonnes of Iesi beynge their heedes: and smote the reſte of the Amalekites that were escaped & they dwelt there vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe tribe of Manaſeh.

¶ The .v. Chapter.

The sonnes of Ruben the eldeſt sonne of Israel: for he was the eldeſt.* But because he defyled hys fathers bed / hys birthryght was geuen vnto the sonnes of Ioseph the sonne of Israel / and sothe is not reckened vnto the byrthe ryght. For vnto Iuda whych was myghtie amonge hys brethren, was geuē the principalitye before him. But ꝑ byrthryght was geuen Ioseph. The sonnes then of Ruben ꝑ eldeſt sonne of Israel / were Henoch / Phalu / Hezron and Carmi.

The sonnes of Ioel: Samaiah and[a] hys sonne Gog / and hys sonne Semei, and hys sonne Micah / and the sonne of hym was Reaiah / and hys sonne was Baal / and Beerah was hys sonne. Whych Beerah Thiglath Phalneſer / kynge of Aſſyria caryed awaye: for he was a great Lorde amōge the Rubenites. But vnto hys brethren in their kynredes / when they are reckened after their byrthe / were Ieiel and Zacharias the cheefe heedes.

And Bala the sonne of Azan the sonne of Sema the sonne of Ioel, dwelt in Aroer and so forth vnto Nebo & Baalmaon. And eeſtwarde he enhabyted vntyll the wyldernesse/ euen vpō the ryuer Euphrates / for their catell was moche in the lande of Galaad.

And in ꝑ dayes of Saul they warred vpō the Hagarites whych were ouerthrowen by theire handes. And they dwelt in their tentes thorow out all the eeſt lande of Galaad.

And the Chyldren of Gad dwelt ouer agaynſt them in the lande of Basan / euen vnto Salcah. And in Basan Ioel was the cheefest and Saphan the next / then Iaanai and Saphat. And their brethren in the auncyent houſholdes of them / were Michael / Meſolam / Seba / Iorai / Ioacan / Zia / Eber and Henen. These were the chyldren of Abihail ꝑ sonne of Huri ꝑ sonne of Ieroah Galaad ꝑ sonne of Michael ꝑ sonne of Ieſiſai ꝑ sonne of Iahado the sonne of Buz. Ahi was ꝑ sonne of Abdiel the sonne of Gum the heed of an auncyent houſholde amonge thē. And they dwelt in Galaad and in Basan and her townes / & in all ꝑ Suburbes of Saron / euen vnto the ende of their borders.

And they were all reckened by kynredes in the dayes of Iotham kynge of Iuda / and in the dayes of Ieroboam kynge of Israel.

The sonnes of Ruben of Gad and of halfe ꝑ tribe of Manaſeh, euen of fyghtynge men able to beare shylde and sworde / and shott wyth bowe / and taught to make warre, were foure & fourtye thouſande seuē hundred & thyrtye shore that went out to battell. And they fought wyth the Hagarites and wyth Ietur / Naphas and Nodab. And they were holpe agaynſt them / and the Hagarites were deliuered into their handes wyth all ꝑ were wyth the Hagarites. For they cryed to God in the battell / and he hearde them / because they truſted to hym. And they toke of their catell fyftye thouſande camelles / and two hundred and fyftye thouſand sheepe / and two thouſande aſſes / and of the people an hundreth thouſand: for there fell manye deed because ꝑ warre was of God. And they dwelt there in theire steades vntyll the tyme that they were carped awaye.

And the chyldren of halfe ꝑ tribe of Ma- Da
naſeh

Gene. xlix.a. Exod. vi.b. Num. xxvi.a.

[a] Thys worde

his sonne / must be vnderſtande to ꝑ name that goeth next before it / as one ſhulde ſaye God the sonne of Samaiah Semeis sonne of God. & cetera.

nasseh dwelt in the lande / from Basan vnto Baal Hermon and Samir and vnto mount Hermon / and they were manye: And these were the heedes of the auncyent houssholdes of them: Epher / Iesi / Eliel / Azriel / Jeremiah / Hodauiah / Jehadiel / men of great power / men of name and heedes of the auncient houssholdes of them.

But when they had transgressed agaynst the God of theyr fathers and had gone a whorynge after the Gods of the people of the lande / whyche God destroyed before thē / God stered vp the spyryte of Phul Kynge of Assyria and the spyryte of Thiglath Phalneser Kynge of Assyria / and caryed awaye the Rubenites / the Gadites and the halfe trybe of Manasseh / and brought them vnto Helah / Habor / Hara and to the Ryuer Gozan / where they remayne vnto thys daye.

¶ The Genealogi of the sonnes of Leui.

¶ The.vi. Chapter.

The sonnes of Leui: Gerson / Cahath and Merari. The sonnes of Cahath: Amram / Izehar / Hebron & Oziel. The children of Amram: Aaron / Moses and Miriam. The sonnes of Aaron: Nadab / Abihu / Eleazar & Ithamar.

Genes. xlvi.b.

Eleazar begat Phinches. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi Ozi begat Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah which mynystred in the temple that Salomon buylt in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Selum. Selum begat Helkiah. Helkiah begat Azariah. Azariah begat Saraiah / Saraiah begat Jehozedec whych Jehozedec B when the Lorde caried awaye Juda and Jerusalem by the hand of Nabuchodonozor / went wyth them.

Exod. vi. c. *The sonnes of Leui now are these: Gerson / Cahath and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And & sonnes of Cahath were Amram / Izahar / Hebron & Oziel. The sonnes of Merari: Moholi and Musi. These are the kynredes of Leui concernynge their auncient fathers.

The sonnes of Gerson was Lobni / & hys sonne Jahath / & his sonne Zamah / and hys sonne Joah and hys sonne Ado. and hys sonne Zerah / and hys sonne Jeathrai. The sonnes of Cahath: Aminadab and hys sonne Careh / and hys sonne Assir / and hys sonne Elcanah / and hys sonne Abiasaph / and hys sonne Assir / and Thahath was his sonne / and Vriel hys sonne and Oziah hys sonne / and Saul was hys sonne.

The sonnes of Elcanah: Amasai / Ahimoth and Elcanah. The sonnes of Elcanah / Zophai whose sonne was Nahath / and hys sonne Eliab and Jeroham hys sonne / and Elcanah hys sonne / and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni and then Abiah.

The sonnes of Merari: Moholi / and hys C sonne Lobni, and his sonne Semei, and hys sonne Oza and his sonne Samaa / and his sonne Hagiah / and hys sonne Asaiah.

These be they which Dauid set for to singe in the house of the Lorde / after that the Arke had reste. And they mynystred before the dwellinge place of the tabernacle of witnesse wyth syngynge / vntyll Salomon had buylt the temple of the Lorde in Jerusalem. And then they wayted on their offyces / accordinge to the order of them. These are they that wayted with their children of the sonnes of Cahath: Heman a synger whych was the sonne of Joel / the sonne of Samuel. The sonne of Elcanah / the sonne of Jeroham / the sonne of Eliel: the sonne of Thoah / the sonne of Zuph / the sonne of Elcanah / the sonne of Mahath / the sonne of Amasai / the sonne of Elcanah, the sonne of Joel the sonne of Azariah / & sonne of Zophonah: the sonne of Thahath / the sonne of Assir / & sonne of Abiasaph the sonne of Core: the sonne of Izehar / the sonne of Cahath: the sonne of Leui: the sonne of Israel.

And his brother Asaph stode on his ryght hande / whych was the sonne of Barachiah / the sonne of Samaa: the sonne of Michael the sonne of Baasaiah / the sonne of Melchiah & sonne of Athani, the sonne of Zarah / the sonne of Adaiah: the sonne of Ethan / the sonne of Zamah / the sonne of Semei: the sonne of Jahath / the sonne of Gerson / the sonne of Leui. D

And theire brethren the sonnes of Merari stode on the lefte hande: Ethan the sonne of Chusi / the sonne of Abdi / the sonne of Maloch: the sonne of Hasabiah / the sonne of Amaziah, the sonne of Helkiah: the sonne of Amazi / the sonne of Boni / the sonne of Somer: the sonne of Moholi / the sonne of Musi / the sonne of Merari / the sonne of Leui.

Theire brethren the Leuites were apoynted vnto all maner seruyce of the tabernacle of the house of God. But Aaron & his sonnes burnt vpō the aulter of burntofferynges and

on the aulter of incense / and were apoynted vnto all that was to do in ỳ place moste holy / and to make an attonement for Israel in all poyntes accordynge as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar / whose sonnes was Phinches and hys sonne Abisue: and his sonne Boki and the sonne of hym Ozi / and hys sonne Zarahia: and the sonne of him Meraioth, and his sonne Imaziah / and the sonne of hym Ahitob: and Zadoc hys sonne, and Ahimaaz his sonne.

And these are the dwellinge places of thẽ in their townes and costes: I meane of the sonnes of Aaron of the kynredde of the Caathites / for their lot fell. They gaue vnto them Hebron in the lande of Iuda wyth the Suburbes rounde aboute it. But the countreye and villages pertaynynge therto / they gaue to Caleb the sonne of Iephoneh. And to the sonnes of Aaron they gaue the Franchesed cytyes / Hebron and Lobnah / wyth their Suburbes: and Iathir and Esthemoa wyth their Suburbes: and Hilen with her Suburbes / and Dabir wyth her Suburbes: and Asan wyth her Suburbes / and Bethsemes with her Suburbes. And out of the trybe of Beniamin Gabee and her Suburbes / Alemath wt her Suburbes / Anathoth wyth her Suburbes: so that all their cytyes amonge their kynredes were. xiij.

And vnto the sonnes of Caath the remnant of the kynne of the trybe / were cytyes geuen out of the halfe trybe of Manasseh by lote / ten cytyes. And vnto the sonnes of Gerson amonge theyr kynredes were geuen out of the trybe of Issacar and out of the trybe of Aser and out of the trybe of Nephthali: and out of the trybe of Manasseh in Basan / thyrteene cytyes. And vnto the sonnes of Merari were geuen by lot amonge their kynredes out of the trybe of Ruben / and out of the trybe of Gad / and out of the trybe of Zabulon / twelue cytyes.

And the chyldren of Israel gaue the Leuites soche cytyes wyth their Suburbes / and that by Lott / out of the trybe of the chyldren of Iuda and of the trybe of Symeon and out of the trybe of the chyldren of Beniamin: euen the sayde cyties that are rehersed by name.

And concernynge the sonnes of Caath / the cytyes of their costes were of the trybe of Ephraim. *In whych trybe they gaue vnto them the cytyes of Refuge: Sichem in mount Ephraim wyth her Suburbes / and Gaser wyth her Suburbes / Iecmaam wyth her Suburbes / Bethhoron wyth her Suburbes / Ialon wyth her Suburbes / and Geth Remon wyth her Suburbes. And out of the halfe trybe of Manasseh / Aner wyth her Suburbes and Baalam with her Suburbes amonge the kynredes of ỳ remnant of the sonnes of Caath.

Iosu. xxi. b.

And vnto the sonnes of Gerson were geuen out of the kynredes of the halfe trybe of Manasseh: Golon in Basan wyth her Suburbes and Astharoth wyth her Suburbes. And out of the trybe of Issacar / Kedes wyth her Suburbes / Daberath wyth her Suburbes, Ramoth wyth her Suburbes and Inem wyth her Suburbes. And out of Aser / Masal wyth her Suburbes / Abdon with her Suburbes Hukok with her Suburbes and Rohob wyth her Suburbes. And out of the trybe of Nephthali, Kedes in Galilea with her Suburbes, Hamon wyth her Suburbes / and Kariathiarim with her Suburbes.

And vnto the rest of the chyldren of Merari were geuen out of the trybe of Zabulon / Remono with her suburbes & Thabor with her suburbes. And on the other syde Iordan by Iericho euen on the east syde of Iordan were geuen them out of the trybe of Ruben: Bozor in the wildernesse wyth her suburbes Iahezah wyth her suburbs / Kademoth with her suburbes. Mephath with her suburbes. And out of the trybe of Gad / Ramoth in Galaad wyth her suburbes / Mahanaim wyth her suburbes Hesebon wyth her suburbes / and Iezer wyth her suburbes.

¶ The Genealogye of Issacar, Beniamin / Nephthali / Manasseh / Ephraim / and Aser.

¶ The. vij. Chapter.

The sonnes of Issacar: Thola / Phuah Iasub and Samron / foure. The sonnes of Thola: Ozi / Rephaiah Ieriel / Iathamai / Iebsam & Samuel which were heedes in the auncyent housholdes of Thola and men of myghte amõge their kynredes: the numbre of them in the dayes of Dauid were two & twentye thousande and fyue hundred. The sonnes of Ozi: Izrahiah. The sonnes Izrahiah: Michael / Obadiah Ioel Iesiah fyue heedmen in all. And amonge them in their kynredes and auncyẽt housholdes fyue & thyrtye thousand men prepared to warre: for they had many wyues and sonnes. And of their brethren amõge all the kynredes of Issacar were reckened of men of warre foure skore and seuẽ thousande in all.

The sonnes of Beniamin: Bale / Bochor & Iadiael thre. The sonnes of Bale: Ezbon / Ozi. Oziel / Ierimoth and Iri, fyue heedes auncient houses and men of myghte & were in numbre. xxij. thousande and. xxxiij.

The

The sonnes of Bochor: Zamirah/Ioas/ Eliezer, Eleenai / Amri / Ierimoth Abiah/ Anathoth & Alamath. All these are ꝑ childꝛē of Bochor/& were reckened in their kindꝛedes with the heedes of the auncyent houssholdes of them ꝑ were men of power, twentie thousande & two hundꝛed. The sonnes of Iediael: Balahan. The sonnes of Balahā: Ieus/Beniamin/Ahud & Canaanah/Zethan/Tharsis and Ahisahar. All these are the sonnes of Iediael and auncīēt heedes & men of myght ꝛbij. thousande and two hundꝛed that went out to battell. And Suphim and Huphim were the childꝛē of Ir. And the Husites were the chyldꝛen of Aher.

The sonnes of Nephthali: Iahaziel/Guni Iezer and Selum/the chyldꝛē of Balahah. The sonnes of Manasseh: Azriel whych Aramiah hys concubine bare: she bare also Machir the father of Galaad. And Machir gaue to Huphim & Suphim wyues. And ꝑ name of his sister was Maacah. And ꝑ name of another sonne was Zalphahad. And Zalphahad had daughters. And Maacah ꝑ wife of Machir bare a sonne and called his name Pharez/& ꝑ name of his brother was Zares & his sonnes were Ulā & Rekem. The sonnes D of Ulam was Badan. These are the sonnes of Galaad ꝑ sonne of Machir ꝑ sonne of Manasseh. And his sister Melcath bare Isehud/ Abieser & Moholah. And ꝑ sonn̄ of Semida were Ahaian/ Sechem/Lekechi & Aniam.

The sonn̄ of Ephraim: Suthalah/whose sonne was Baird, and Thahath hys sonne/& his sonne Eladah, and Thahath his sonne: & Sabad his sonne, and Suthelah his sonne and Eser & Elead. And ꝑ men of Geth ꝑ were borne in ꝑ lande/slue thē/because they were E come downe to take awaye their catell. And Ephraim their father mourned many a daye and his brethren came to comforte him.

And he wēt into his wyfe which cōceaued & bare hym a sonne, and he called the name of it Beriah because it went euell wyth hys houssholde. And hys daughter was Sarah which built Bethoron the nether and also the vpper/and Ozan Sarah. And Raphah was hys sonne: whose sonne was Reseph / wyth his brother Thalch/whose sonne was Thahan/and hys sonne Laadam/and hys sonne Ammihud/and his sonne Elisama/& his sonne Nun and hys sonne Iosua.

And theire possession and habitacion was Bethel and the townes that longed therto/& vnto the East of Naeran. & on ꝑ west syde of F Gazer with the townes therof, and Sichem with the townes of the same/& Idaiah wyth her townes/and a longe by the borders of the chyldꝛen of Manasseh / Bethsean wyth her townes, Thaanach wyth her townes / Magedo wyth her townes and Dod wyth her townes. In those dwelt the chyldꝛen of Ioseph the sonne of Israel.

The sonnes of Aser: Iomnah/Iesuah/Isuai/Beriah & Serah their syster. The sonn̄s of Beriah: Eber and Melchiel whych was the father of Barsaith. And Heber begat Japhlet, Somer/ Hotham & Sua their syster. The sonnes of Japhlet: Phisah/Banahal & Asauath. These are the chyldꝛen of Japhlet. The sonnes of Somer: Ahi, Rohagah, Ja- G hubah & Eram. And ꝑ sonnes of his brother Helem were Sophah/Iemna/Seles & Amal The sonnes of Sophah. Suah/Harnepher/ Sual/Beri/Iamrah/Bezor/Hod/ Sama Silsa/Iethran and Beera. The sonnes of Iether/Iephoneh, Phaspah/& Ara ꝑ sonn̄s of Ola: Arch/Haniel & Rezia. And these were the chyldꝛen of Aser and heedes of auncient houses and pure fellowes and men of myghte and the heed Lordes: And when they were numbꝛed in araye to battell, they were in numbꝛe. xxvi. thousande men.

¶ Another Genealogye of the sonnes of Beniamin.

¶ The. viii. Chapter.

Beniamin begat Bale hys eldest sonne/Asbal the seconde / Aharah the thirde Nohah the fourthe and Raphah the fifte. And ꝑ sonnes of Bale were Addar / Gera / Abihud / Abisua/ Naaman/Ahoah/Gera / Sephuphan and Huram. And these are the sonnes of Ahud aūcient heedes amonge the enhabiters of Gabaa which caryed thē to Manahath: Naamā Ahiah & Gera, which Gera caried thē awaye & begat Oza & Ahihud. And he begat Saharaim in ꝑ coūtrey of Moab after he had sent thē awaye, Husim & Barah was hys wyues. And he begat of Hodes his wife Iobab Zebia Mosa, Malchā Ieuz Sachiah & Parma. These are hys sonnes beynge aūcyēt heedes.

And of Husim he begat Ahithob & Elphaal The sonn̄s of Elphaal were Eber, Misaam, B and Samad which built Ono/Lod/and the townes longynge therto: & Barah & Sama which were auncient heedes amonge the enhabiters of Aialon/& they draue out awaye the enhabiters of Geth. And Haio/ Sesac/ Ierimoth Sabadiah Arod Eder, Michael Iespha and Joha the sonn̄s of Beriah: Zabadiah/Mosolam/Hezeki/Heber/Ismiari Ieshiah/Iobab the sonnes of Elphaal. And Iakim/Zecri/ Sabdi / Elienai / Zelethai/ Eliel/Adaiah/ Baraiah/Samareth ꝑ sonn̄s of Semei. And Iesphan/Eber/Eliel/Abdon Zecri / Hanan / Hananiah / Ailan / Anthothiah/Iephdaiah & Phanuel are the sonnes of Sesac. And Samsari/Soboziah/Otholiah/Iershiah/Eliah & Zechri are the sonnes of Ieroham. These were auncient heedes in C

b.iij. their

their kyntredes and dwelt in Jerusalē. And at Gabaon dwellyth *the father of Gabaon whose wyfe was called Maacah. And his eldest sonne was Abdon, then Sur/Cis/Baal/Nadab/Gedur/Ahato & Zacher. And Maacheloth begat Samaah. And these also dwelt w their brethren in Jerusalē ouer agaynst thē. And Ner begat Cis/and Cis Saul/& Saul begat Jehonathan/Melchisua/Abinadab & Isbaal. And the sonnes of Jehonathan was Meribbaal and Meribbaal begat Micah. And ỳ sonnes of Micah were Phithon/Melech/Tharea and Ahaz. And Ahaz begat Jehoadah. And Jehoadah begat Elmoth/Azmoth and Zamri. And Zamri begat Moza. And Moza begat Banah/whose sonne was Raphah/and hys sonne was Elasah/& hys sonne Azel. And Azel had syx sonnes whose names are these: Ekricam/Bochru/Ismael/Sariah/Obdiah/& Hanan. All these were the sonnes of Azel. And ỳ sonnes of Asek his brother/were Ulam his eldest/and Jeus the seconde & Eliphelet ỳ thirde. And ỳ sonnes of Ulam were mightie men & bowmē and had many sonnes & sonnes sonnes/an hundred & fiftie. All these are the sonnes of Benianun.

*After ỳ Grec. some reade, Abigabaon.

D

¶ Of the preastes/Leuytes/and of their offyces.

¶ The.ix. Chapter.

I And all Israel were nūbred by kyntredes: & se/they be written in the boke of the kynges of Israel. And Juda were caried awaye to Babilon for their offences. And ỳ olde enhabiters that dwelt in their awne possessyons & cyties were Israel/the preastes/Leuites & Nathinetites. But in Jerusalē dwelt of the childrē of Juda/of the chyldren of Beniamin and of the chyldren of Ephraim & Manasseh. Othai the sonne of Amihud the sonne of Amri the sonne of Omrai of ỳ sonne of Boni* of the chyldren of Pharez/the sonne of Juda. And of Siloni/Asiah the eldest and hys sonnes. And of the sonnes of Zarah/Jeuel with their brethren. vi. hundred. lxxx.

*Ed. 1. 2.

B And of the sonnes of Beniamin: Salo ỳ sonne of Mosolam ỳ sonne of Hodauiah/the sonne of Hasnuah, and Jobanah ỳ sonne of Jerobam. And Elah the sonne of Ozi ỳ sonne of Mochozi. And Mosolā ỳ sonne of Saphatiah the sonne of Ragel ỳ sonne of Jebaniah w other their brethrē in their kyntredes, nyne hundred fiftie & sixe. And all these were honorable heedes in ỳ auncient houssholdes of thē.

And of the preastes: Jedaiah/Jehoiarib & Jachin: Azariah the sonne of Helkiah ỳ sonne of Mosolam/the sonne of Sadoc ỳ sonne of Maraioth the sonne of Ahitob the chefest in the house of God. And Adaiah the sonne of Jeroham the sonne of Phashor the sonne of Melchiah. And Maasi the sonne of Adiel the sonne of Iezrah the sonne of Mosolam the sonne of Mosolamoth ỳ sonne of Emer with other their brethren heedes in the auncyent houssholdes of them/a thousande seuen hundred and thre score actuemen in the worke of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne C of Hasub/ỳ sonne of Ezricam/ỳ sonne of Hasabiah of the sonnes of Merari. And Bacbakar the Carpenter & Galal. And Mathaniah the sonne of Micah/ỳ sonne of Zecri ỳ sonne of Asaph. Obdiah the sonne of Semeiah ỳ sonne of Galal ỳ sonne of Jduthun. And Barachiah the sonne of Asa ỳ sonne of Elcanah ỳ dwelt in the villages of the Netophathites.

The porters were Selum/Acub/Talmō & Ahiman w their brethren/Selum beynge the chefe. For vnto ỳ tyme they had watched at the kinges gate eestwarde in the tentes of the children of Leui by cōpanyes. And Selū the sonne of Core the sonne of Abiasaph ỳ sonne of Core with his brethren the Corehites in the house of their fathers had their busynesse & offyce to kepe the dore of the tabernacle: for their fathers in ỳ hoste of ỳ Lorde kepte the enterynge. And Phinehes ỳ sonne D of Eleazar was ruler ouer thē before ỳ Lord which was with him. And Zachariah ỳ sonne of Mosellamiah kepte the dore of the tabernacle of witnesse. All these were chosen felowes to kepe the trasholdes/two hundred and twelue/and were numbred in their villages. And them dyd Dauid and Samuel the sear institute in theire fidelite. And their children had the ouersyght of the gates of the house of the Lorde and of the house of the tabernacle/to kepe them.

In foure quarters were the kepers: towarde the east/west/north/and southe. And their brethren that were in the countre came in theire wekes as their course came aboute wyth them. For the Leuites were commytted to be pryncypall porters of fydelyte. And E they had the ouersyght of the vessryes and treasures of the house of God/and laye all nyghte rounde aboute the house of God: because the keppynge therof pertayned to them and to open it euery mornynge. And certen of them had the rule of the mynystrynge vessels and brought them in and out by tale. And of them were certen apoynted to ouerse the vesselles and all holy ornamentes/and of the floure/wine/oyle/frankincense & swete odoures. But certayne of the sonnes of the preastes were set to make swete sauoures.

And Mathathiah one of the Leuites/the eldest sonne of Selum: the Corathite had ỳ ouersight of the thynges that were bakē in the fryenge panne. And other of their bre- F thren the sonnes of Caath had ỳ ouersyght

of the

of the fyrwyzed / to prepare agaynſt all ſabothes. Theſe are ỹ ſyngers auncient heedes amonge the Leuites deuyded by chambzes: for they had to do bothe daye & nyght. Theſe were the auncient amonge ỹ Leuites in their generacions. And theſe dwelt at Jeruſalem.

Some reade Abigabaon.

And in Gabaon dwelt Jeuell the * father of Gabaon, whoſe wife was called Maacah And his eldeſt ſonne was Abdon / then Zur/ Cis/ Baal/ Ner and Nadab: Gedor/ Ahio Zacharias and Makeloth. And Makeloth begat Semaã. And they alſo dwelt wyth their bzethzen at Jeruſalem euen harde by them.

1. Reg. ix. a. 1. Para. viij. c.

¶ And Ner begat Cis, & * Cis Saul. And Saul begat Jehonathan, Melchiſua, Abinadab & Eſbaal. And the ſonne of Jehonathan was Meribbaal. And Meribbaal begat Micah/ & the ſonnes of Micah were/ Phiton / Melech and Thaharea. And Thaz begat Jaarah. And Jaarah begat Alamath/ Aſmoth/ Zamri And Zamri begat Moza. And Moza begat Baana whoſe ſonne was Raphaia, and hys ſonne was Eleaſah, and his ſonne Azel. And Azel had ſixe ſonnes whoſe names are theſe: Ezricam/ Bochzu/ Iſmael, Sariah/ Obdiah and Hanan. Theſe are the ſonnes of Azel.

¶ The battell of Saul agaynſt the Philiſtines: in which he dyeth and hys ſonnes alſo.

¶ The. x. Chapter.

1. Reg. xxxi. a.

Now the Philiſtines fought agaynſt Iſrael. And the men of Iſrael fled before the Philiſtines & were ouerthzowen and ſlayne in Mounte Gelboe. And the Philiſtines folowed Saul and his ſonnes and ſlue Jehonathan/ Abinadab and Melchiſua the ſonnes of Saul. And the battell went ſore agaynſt Saul/ in ſo moche that the ſhoters met him/ & he was wounded of the ſhoters. Then ſayde Saul to his wepõ bearer * draw thy ſwerde & thzuſt me thzowe therwith / that theſe vncircumciſed come not and do me ſhame. And his wepone bearer wolde not/ but feared exceedyngly. Wherupon Saul caught a ſwerde & fell vpon it. And whẽ his harneſbearer ſawe that Saul was deed/ he fell on a ſwerde alſo and dyed.

Jud. ix. g. 1. Reg. xxxi. b.

And thus Saul and hys thze ſonnes and all hys houſe dyed to gether. And whẽ all the men that dwelt in the valeyes/ ſaw how they fled, and that Saul and his ſonnes were deed they forſoke their cytes & ranne awaye/ and the Philiſtines came and dwelt in them.

And on ỹ mozow when ỹ Philiſtines came to ſtripe the deed bodyes / they founde Saul and his ſonnes ouerthzowen in mounte Gelboe. And when they had ſtripte hym they toke hys heed and hys harneſſe and ſent them into the lande of the Philiſtines round aboute to ſhew tydynges vnto their Gods and to the people. And they put his harneſſe in ỹ houſes of their Gods. But hys ſkulle they hanged in the houſe of Dagon.

And when all they of Jabes in Galaad D heard all that the Philiſtines had done to Saul, all ỹ men of warre aroſe & fet awaye the bodye of/ Saul & ỹ bodyes of his ſonnes and bzought them to Jabes and buryed the bones of them vnder an ocke in Jabes, & faſted ſeuen dayes.

And ſo Saul dyed for his treſpace that he treſpaced agaynſt the Lozde, in that he kept not the wozde of the Lozde, and in that he aſked councell of a woman that wzought with a ſpzite/ & aſked not of ỹ Lozde. And therfoze the Lozde killed him & turned the kyngdome vnto Dauid the ſonne of Jeſai.

¶ After the death of Saul is Dauid annoynted in Hebrõ. The Jebuſites rebell agaynſt Dauid frõ which he taketh the Towre of Sion. His men are nombred.

¶ The. xi. Chapter.

Then all Iſrael geathered thẽ ſelues to Dauid vnto Hebzon, and ſayde: ỹ. Reg. v. a. Se we be thy bones and thy fleſhe. And mozeouer in tyme paſt / euen when Saul was kynge / thou leddeſt Iſrael out and in. And the Lozde thy God ſayde vnto the: thou ſhalt fede my people Iſrael/ & thou ſhalt be captayne ouer my people Iſrael. And when all the elders of Iſrael were come to the kynge to Hebzon / Dauid made a couenant with thẽ there befoze the Lozde. And they annoynted Dauid kynge ouer Iſrael accozdynge to the wozde of the Lozde by the hand of Samuel.

And Dauid and all Iſrael went to Jeruſalem whych is Jebus: for there dwelt the Jebuſytes the enhabiters of the lande. And ỹ enhabiters of Jebus ſayde to Dauid/ thou comeſt not here. Neuertheleſs Dauid wanne the caſtel of Sion, whych is called ỹ cytye of Dauid. Then ſayde Dauid: whoſoeuer ſmyte the Jebuſites fyrſt/ ſhalbe the pzyncipall captayne & a lozde. And Joab the ſonne of Zaruiah went fyrſt vp and was therfoze ỹ chefe captayne. And becauſe Dauid dwelt in the caſtel/ therfoze it was called the cytye of Dauid. And he built ỹ cytie on euery ſyde euen from Milo rounde aboute. But Joab repared the reſt of the cittie. And Dauid pzoſpered and waxed great/ and the Lozde of hoſtes was wyth hym.

*Theſe are the pzincipall men of powze ỹ claue to Dauid in hys kyngdome wyth all Iſrael, to make hym kynge vpon Iſrael accozdynge to the wozde of the Lozde. And this is the numbze of the myghtye men whych Dauid had: Iſabaam the ſonne of Hachamoni the chefe of. xxx. he lifte vp hys ſpere agaynſt thze hundzed & ſlue thẽ at one tyme. ¶ 1. Reg. xxiij. a.

And after him Eleazar the sonne of Dodo an Ahohite which was one of the thre mightyest. He was wyth Dauid at Phasdamin where the Phylystynes were geathered to battell. And there was there a parsell of grounde full of barleye / and the people fled for feare of the Philistines. And they stepte forth into the myddes of the furlonge and saued it and slue the Philistines. And the Lorde gaue a great victorye.

D And the thre of the .xxx. chefe went to a rocke to Dauid at the caue Odolam. And the Hoste of the Phylystines had pytched in the valey of Raphaim. And Dauid was in an holde. And there was a garison of the Philistines at Bethlehē that same tyme. And Dauid longed & sayde: * Oh that one wolde geue me of the water of ẏ well of Bethlehem that is in the gate / for to drincke. And ẏ thre brake thorow the Host of the Philistines and drew of the water of the well of Bethlehem ẏ was in ẏ gate / and toke it & brought it to Dauid. Neuertheles Dauid woolde not drincke of it, but offered it to the Lorde / and sayde: God forbyd it me / that I shulde do thys thynge / ẏ I shulde drincke ẏ bloude of these men that haue put their lyues in Jeopardye (for wyth the Jeopardye of their lyues they brought it) and therfore he wolde not drincke it. Thys dyd the thre myghtyest.

1. Reg. xxiij. c.

E And Abisai the brother of Joab was captayne of the thre / and he lyfte vp hys spere agaynst .iij. hundred and slue them / and had a name amonge the thre. And he was moche more nobler then any of the thre / and was theire captayne. But was not lyke to any of the thre in actes.

Banaiah the sonne of Jehoiada the sonne of a stronge man that had done great deades & was of Cabzeel: he slue two stronge lyons of Moab / & went downe and slue a Lyon in a pyt in tyme of snowe. And he slue an Egiptian which was a man of a size / euen fyue cubytes longe / and in hys hand had a speare F lyke a weuers beame. And the other went to him with a walker and plucked ẏ speare out of the Egiptians hande / & slue hym with hys speare. Soche thynges dyd Banaiah the sonne of Jehoiada / and had a name wyth the thre myghtyest / and was the gloryousest of thrytye: but attayned not vnto the thre. And Dauid made hym of his secret councell.

And these were the best men of warre of the Hoste: Asahel the brother of Joab and Elhanan the sonne of Dodo out of Bethlehem. Samoth the Haroryte / Helez the Phalonite: Ira the sonne of Akes the Thekuite / Abieser the Anathothite: Sobacai the Husathite / Ilai the Ahohite: Maharai the Nethophathite and Heled the sonne of Baanah the Nethophatite: Ithai the sonne of Ribai of Gabaah that pertayneth to the chyldren of Beniamin: Banaiah the Pharathonite: Haurai of the ryuer of Gaas and Abiel the Arbathite: Azmoth the Bahurumite / Elahaba the Saalbonite. The sonnes of Hasem the Gezonite / Jonathan the sonne of Sagah / an Hararite: Ahiam the sonne of Sacar the Hararite / Eliphal the sonne of Ur. Hepher the Mecherathite / Ahiah the Phalonite: Hezro the Carmelite and Naarai the sonne of Azbai: Joel the brother of Nathan: Mibahar the sonne of Gari: Zelec an Ammonite and Naharai a Berothite the bearer of the harnesse of Joab the sonne of Zaruiah: Ira the Jethrite and Gareb a Jethrite Uriah the Hethite / Zabad the sonne of Oholai: Adina the sonne of Siza a Rubenite and an herd amonge the Rubenites and .xxx. aboute hym: Hanan the sonne of Maacah and Josaphat a Mathanite: Ozeah an Asthrothite: Sama and Jaiel the sonnes of Hotham an Aroerite: Jedial the sonne of Zamri and Joha hys brother Thozites: Eliel a Mahumite. And Jeribai and Josoiah the sonnes of Elnaem and Jethmah a Moabite. Eliel and Obed and Jasiel of Masobaiah.

¶ What they were that went wyth Dauid when he fledde from Saul.

¶ The .xij. Chapter.

Nd these folowenge came to Dauid to Ziclag / whyle he yet * kept hym selfe close for feare of Saul the sonne of Cis: and they were of the men that socoured the battell / wepened with bowes / and couldе handle stones / arowes and bow as well wyth the lefte hande as wyth the ryght / and were of Sauls brethren / euen of the trybe of Beniamin. The chefest were Ahiezer and Joas the sonnes of Samaah a Gibaonite / & Jaziel a Phalte / the sonnes of Azmoth. Baracah and Jehu of Anathoth. And Ismaiah a Gabaonite as mighty as any of thrytye & moare myghtye to. And Jeremiah / Jehaziel / Johanan & Josabad of Gedor. Elcusai, Jerimoth Baaliah Samariah and Saphatiah: Haraphites Elcanah Jesiah / Izrael, Joezer / Jolesboam of Harehim. And Joelah and Zabadiah the sonnes of Jeroham of Gedor.

* That is, hyde hym selfe.

And of ẏ Gadites there separated thē selues B vnto Dauid whē he kept an holde in the wildernesse / mē of myghte & men apte for warre and couldе handle shylde and speare / whose faces were lyke the faces of Lyons / and they were therto as swifte as the Roes of the mountaynes: Ezer the fyrst / Obdiah the seconde, Eliab ẏ thirde, Mismannah ẏ fourthe Jeremiah the fyfte / Ethi the syxte / Eliel the seuenthe /

seuenthe/Johanam the eight. Elsabad ỹ .ix. Jeremiah the tenthe/and Macabbanai the the.xi. These were of the sonnes of Gad, and were captaynes ouer the men of warre / the small ouer an hundred / and the greate ouer a thousande. These are they that went ouer Jordan in the fyrste monethe / when he had fylled ouer all hys bancke. And they put to flight thē of the valeye bothe of the Eastlyde and alsō the weste.

¶ And there came of the chyldren of Benjamin and Juda to ỹ holde of David. And David went out to them & answered and sayde to thē: If ye be come peasablye vnto me / to helpe me / myne hert shalbe to geather with you. But & yf you come to begyle me and to be myne aduersarye / seynge ther is no wyckednes in myne handes, the God of oure fathers loke theron and rebuke it. And the spirite came vpō Amasai a captayne ouer .xxx. and he sayde / thyne are we David / & on thy syde thou sonne of Jesai: *peace be with ỹ / & peace be with thine helpers, for thy God helpeth the. Then David receaued them & made thē heedes of cōpanyes of the men of warre.

*Thob.xij.b

D And there felle of Manasseh to David whē he went with the Philistines agaynst Saul to battel / *but holpe them not. For ỹ Lordes of the Philistines toke councell and sent him awaye sayīg: he will fall to his master Saul to the Jeopardye of oure heedes. And as he went to Siklag there fell to him of Manasseh: Ednah Jozabad / Jediel / Michael / of Jozabad / Elihu and Zilthai / heedes of the thousandes of Manasseh. And they holpe David agaynst those rouers. For they were all myghtie men and Capitaynes in warre. And there came one or other to David daye by daye to helpe him: vntyll it was a great hoste / lyke the Hoste of God.

*4.Reg.xvij.a

And this is the numbre of the heedes prepared to battell, that came to David to Hebron / to turne ỹ kyngdom of Saul to him / accordynge to the mouthe of the Lorde.

The chyldren of Juda that bare shylde & speare were syxe thousande and eyght hundred trymmed to warre. Of the chyldren of Simeon, men of might to warre, seuē thousande and one hundred. And of the chyldrē of Leui were foure thousand and fyue hundred. And Jehoiada was the cheefe of thē of Aaron and with him thre thousande and seuen hundred. And Zadock a yong mā of great power had his fathers housholde wyth Capitaynes xxij. And of ỹ chyldrē of Benjamin ỹ brethrē of Saul / were thre thousande. And a great parte of thē dyd yet folowe ỹ house of Saul.

And of the chyldren of Ephraim / were .xx. thousand and eight hundred, men of myghte and named men in the houscholdes of their fathers. And of ỹ halfe trybe of Manasseh .xviij. thousande which were appoynted by name to go to make David kynge. And of ỹ chyldren of Jssacar which were men that had vnderstandyng in ỹ ryght tyme to knowe what Israel ought to do: The heedes of them were two hundred / and all their brethren at their wyll. And of Zabulon that went out wyth the Hoste and proceded in ỹ araye to battell with all maner of wepons of warre / fyftye thousande that kepte in order wyth one accorde. And of Nephthali a thousande Capitaynes / and with them with shylde & speare, xxxvij. thousande. And of Dan prepared to battell / were .xxviij. thousande and .vi. hundred. And of Asser that went out vō the Hoste to make battell fourtie thousand. And of ỹ other syde Jordan / of the Rubenites / Gaddites & of the halfe trybe of Manasseh vō all maner of instrumentes of warre an hundred and twentie thousand.

All these beynge men of warre able to ordre the araye / came to Hebron vō pure hertē / to make David kynge vpon all Israel. And therto all ỹ rest of Israel was of one accorde to make David kynge. And there they were with David thre dayes eatyng & drynckyng: for their brethren prepared for them. Moreouer they ỹ were nye to thē / as Jssacar / Zabulon and Nephthali brought bredde on Asses / Camels / mules & oxen / & meate: floure / figges / reasyngs / wyne / oyle / oxen / & shepe aboūdātlye. For there was myrthe in Israel.

¶ The Arcke is brought agayne frō Kariath Jarim to Jerusalem. Oza dyeth.

¶ The .xiij. Chapter.

Ed David counceled with the Capitaynes of thousandes & hūdredes / and with all the Lordes, and sayde vnto all ỹ cōgregacyon of Israel: If it seme you good and also to be of ỹ Lord oure God: Let vs take & sende vnto the remnaunt of oure brethrē thorow out all the lād of Israel / & to the preastes and Leuites with thē / in their cyties and suburbes / & geather them to geather to vs. And lett vs bringe agayne the Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacion was content so to do / for ỹ thyng semed good in ỹ eyes of all ỹ people. B

And David geathered all Israel to geather frō *Sihor in Egypt vnto Hemath to bring the Arcke of ỹ Lord frō Kariath Jarim. And David wēt vp & all Israel to Baalah / and so to Kariath Jarim ỹ is in Juda / to fet thence the Arcke of the God and Lorde ỹ sytteth on the Cherubes. Where his name is called on. And they caryed the Arcke of God in a newe carte out of ỹ house of Aminadab. And Oza & his brother drawe the carte. And David & C

*That is / Nilus.

all Israel played before God with all their myght/with syngynge/ harpes / psalteries/ tymbrelles and trompettes. And when they came on ỳ threshyng flowre of Chidon/ Oza put forth his hande to holde the arcke/ for ỳ oxen stombled. And the Lorde was wroth wt Oza and smote him/because he put his hãde to the Arcke. And there he dyed before God. And Dauid was displeased, because ỳ Lord had rent a rent in Oza/ and called the sayde place* Perez Oza vnto this daye. And Dauid was so afrayed of God that daye/that he sayde/how shall I bringe the Arcke of God whome to me. And so Dauid brought not the Arcke home to him to ỳ cytie of Dauid: But turned it in to the house of Obed Edom a Gethite. And the Arcke of God was with Obed Edom in his house / thre monethes. And the Lorde blessed the house of Obed Edom ỳ all that he had.

D

* That is/ the dampnyng of Oza.

¶ Hyram sendeth wodde ỳ workemen to Dauid. Dauid begetteth children after he had taken hym wyues he hath. g. victories of the Philistines.

¶ The. xiiii. Chapter.

After that Hyram kyng of Tire sent messengers to Dauid and tymbre of Cedar trees with masons ỳ Carpenters / to buylde hym an house. Whereby Dauid perceaued that the Lorde had prepared him to be kyng vpõ Israel in ỳ his kyngdom was lifte vp on hye, because of hys people Israel. And Dauid toke yet moo wyues at Jerusalẽ ỳ begat mo sonnes ỳ daughters. And these are the names of his children which he had borne hi at Jerusalẽ: Samua/ Sobab Nathan ỳ Salomon: Jebhar Elisua ỳ Elipholet: Noga / Nepheg ỳ Japhiah. Elisama, Baliada and Elipheiet.

A

2. Reg. v. b.

And whẽ it was knowne among the Philistines that Dauid was anoynted kyng vpõ all Israel, all the Philistines went vp to seke Dauid. And Dauid heard of it ỳ went oute agaynst thẽ. And the Philistines come and praunced in the valeye of Raphaim. And Dauid asked God saying: Shall I go agaynst the Philistines ỳ wylt thou deliuer them into myne hãdes? And the Lorde sayde to hym: go for I wyll deliuer thẽ into thyne hande. And when they were come as ferre as* Baal Pharazim, Dauid bett them there. And Dauid sayde: God hathe deuyded myne enemyes with myne hande as a mã wolde deuyde water. And therfore they called the name of the sayde place Baal Pharazim. And they lefte their Gods there, which Dauid badde to be burnt with fyre.

B

¶

* Some reade. the playne of Raley.

And the Philistines came agayne ỳ ranne abroade in the valeye. Then Dauid asked God: And God sayde to him: go not after thẽ / but turne awaye frõ them / ỳ come vpon thẽ strayght frõ the peere trees. And when thou hearest a sounde go in ỳ toppes of the peere trees/then go out to battell: for God wyll go out before the to smyte the hoste of the Philistines. And Dauid dyd as God cõmaunded him. And they smote the hoste of the Philistines all the waye frõ Gabaon to Gazer. And the fame of Dauid went out into all landes/ and the Lorde made all nacyons feare hym.

D

¶ The Leuites kepyng agayne the Arcke of the couenaunce of the Lorde. Dauid daunsyng before it is despysed of hys wyfe Michol the daughter of Saul.

¶ The. xv. Chapter.

And Dauid made him houses in ỳ citie of Dauid/ ỳ prepared a place for the Arcke of God/ ỳ pitched for it a tent. And then Dauid sayd/ ỳ Arcke of God ought not to be caryed but of the Leuites. For thẽ hath the Lord chosen to beare the Arcke of the Lorde and to mynistre to him for euer. And therfore Dauid gathered all Israel to Jerusalẽ/ to fetche the Arcke of ỳ Lord vnto ỳ place which he had ordeyned for it. And Dauid brought to gether ỳ childrẽ of Aaron ỳ the Leuites. Of ỳ sonnes of Cahath: Uziel ỳ chefe/ and of his brethren an hundred and. xx. And of the children of Merari: Asaiah the chefe/ and of his brethren. xx. hundred and. xx. And of the sonnes of Gerson Joel the chefe/ and of his brethren an hundred and thirtie. And of the childrẽ of Elizaphan: Semeiah the chefe and of hys brethren two hundred. And of the sonnes of Hebron Eliel the chefe/ and of his brethrẽ. lxx. And of the sonnes of Oziel/ Aminadab the chefe/ ỳ of his brethren an hundred and. xii.

¶

And Dauid called to Sadoch and Abiathar the preastes/ ỳ to the Leuites, Uziel/ Asaiah Joel, Semeiah/ Eliel ỳ Aminadab: ỳ sayde vnto thẽ: ye are the principall heedes of the Leuites / sanctefye therfore youre selues ỳ youre brethren/ and bringe the Arcke of the Lord God of Israel vnto ỳ place ỳ I haue prepared for it. For because ye were not there at the fyrst tyme/ the Lorde oure God made a rent amonge vs/ for ỳ we sought hym not as the fashyon ought to be. And the preastes and the Leuites sanctefied thẽ selues/ to fett the Arcke of the Lorde God of Israel. And ỳ childrẽ of the Leuites bare ỳ Arcke of God vpõ their shoulders wt staues theron as Moses commaunded accordynge to the worde of the Lorde.

B

C

D

And Dauid spake to the chefe heedes of the Leuites/ ỳ they shulde appointe of their brethrẽ to synge wt instrumẽtes of musycke psalteries, harpes ỳ cymbales that sounded/ and to synge on hye with Joyfulnesse. And ỳ Leuites appointed Hemã the sonne of Joel: and of his brethren, Asaph the sonne of Barachiah.

¶ Barachiah. And of ꝑ sonnꝫ of Merari their
brethꝛē: Ethan ꝑ sonne of Cusaiahu. And wᵗ
thē their brethꝛē of ꝑ seconde degree: Zacha-
riah/Ben/Iaaziel/Semiramoth/Iahiel/
Uni/Eliab/Banaiah/Maasiah/Mathathiah/Eliphelehu/Mikneiah/Obed Edom
and Iaiel/porters. Heman/Asaph and Ethan
sange wᵗ cymbales of brasse to make a sound.
And Zacharias/Oziel/Semiramoth/Je-
hiel/Uni/Eliab/Maasaiah & Banaiah sang
with psalteries on an* Almoth. And Matha
thiah/Eliphelehu/Mikneiah/Obed Edō/
Ieiel, and Ozaziah sange wᵗ harpꝫ an eyght
aboue to courage with all. And Conaniah ꝑ
chefe of the Leuites was master of ꝑ songe
and taught to synge/for he was a mā of vn-
derstandynge.

And Barachiah and Elcanah kepte ꝑ doore
of ꝑ Arcke. And Sacaniah/Iehosaphat/Na-
thanael/Amasai/Zacharias/Banaiah and
Eliezer preastes were blowers wyth trom-
pettes before the Arcke of God. And Obed-
Edom and Iahiah were kepers of the doore of
the Arcke.

*And Dauid and the elders of Israel & the
Capitaynes ouer thousandes went to fet the
Arcke of the appoyntement of the Lorde out
of the house of Obed Edom wyth gladnesse.
And when God had holpe the Leuites that
bare the Arcke of the appoyntement of the
Lorde/they offered. vij. oxen and. vij. rāmes.
And Dauid had on him an albe of bysse/& so
had the Leuites that bare the Arcke/and so
had the syngers/and Conamah the ruler of ꝑ
songe & of the syngers. And Dauid had mo-
reouer vpon him an Ephod of lynen. And all
Israel brought the Arcke of the Lordes co-
uenaunt wᵗ showtyng & blowyng of hornes/
& with trompettes and cymbales that soun-
ded/and with psalteries and harpes.

And as the Arcke of the appoyntemēt of ꝑ
Lord came into the cytie of Dauid/ Michol
the daughter of Saul loked oute at a wyn-
dowe: & whē she saw kyng Dauid daunsyng
& playinge, she dispysed him in her herte.

¶ After the Arcke was brought with great solemp-
nytie and melodye/Dauid ordeyneth mynistres/ that
is to wete Asaph and his brethren to mynister before
the Lorde, he hym selfe loueth and prayseth the Lorde
God of Israel.

¶ The. xvi. Chapter.

When they had brought in ꝑ Arcke
of God they set it in the tente that
Dauid had pitched for it. And they
brought burnt sacrifyce & peace-
offerynges before God. And whē Dauid had
made an ende of offerynge of burntofferyngs
and of peaceofferynges, he blessed the people
with the name of the Lorde. And he dealt all
Israel bothe man and woman a cracknell of
bredde/a pece of flesshe and a messe of soppes.

And he appoynted certen of the Leuites
to mynistre before the Lorde/and to repete/
and to thanke and prayse the Lorde God of
Israel: euē Asaph the chefe/and next to him
Zacharias then Ieiel/Semiramoth/Je-
hiel/Mathathiah/Eliab/Banaiah/Obed-
Edom/and Ieiel with psalteries & harpes.
But Asaph wyth soundynge cymbales and
Banaiah and Iahaziel preastes with trom-
pettes contynuallye before the Arcke of the
couenaunt of God.

And that same tyme Dauid dyd appoynte
chefelye to thanke the Lorde by Asaph & his
brethꝛē.* Thāke ꝑ Lord calle on his name, psal. cxv. a.
make hys actes knowen amonge ꝑ people. Isai. xij. b

Synge vnto him and playe vnto him: and
recorde all his wonderfull dedes. Prayse his
holy name, and let the hertes of thē that seke
the Lorde reioyse. Seke the Lorde and hys
strenghte: Seke his presence allwaye.

Remembre hys marueiles which he dyd/
and his wonders, and the iudgementes of his
mouthe: The seed of Israel are his seruaūtꝫ:
the chyldren of Iacob are his chosen. He is ꝑ
Lorde oure God: & in all landes are hys iud-
gemētes. Thynke on his appoyntemēt euer/
& on the worde he cōmaunded to a thousand
generations. Of his couenaunt to Abrahā/
& of his othe to Isaac: which he set before Ia
cob for a decree/and to Israel for an euerla-
stynge couenaūt/ saying: to the I wyll gyue
the land of Canaan/to be ꝑ porcion of youre
enheritaunce. Whē you were a smalle com-
panye in numbre, euen but a fewe/and therto
straungers therin. And they went frō people
to people, & from one kyngdome to another
nacion. He suffered no mā to do thē wronge: ¶
But rebuked kyngꝫ for their sakes. Touche
not myne anoyntede/ nor do my Prophetes
any harme.* Synge vnto the Lorde all the psal. xcv. a.
erthe: & shewe frō daye to daye hys victories.

¶ Tell amonge the hethen of his glorye: and
amonge all nacyons of his wōderfull deadꝫ.

For greate is the Lorde and to be prased
exceedyngly: & terrybie is he aboue all Gods.

For all the Gods of the hethen are Idoles: ¶
But the Lorde made heauen.

Prayse and honoure are in hys presence:
strenght and gladnes are in hys place.

Ascribe to ꝑ Lord ye kynredes of people/
Ascribe to the Lorde Glorye and strenght.

Geue honoure vnto the Lordes name:
bringe presentes and come before hym/and
bowe to the Lorde in holy apparell.

*All the erthe feare him, be stablyshed the * All the erth.
erthe that it cannot moue. The heauen re- for all the dwel
toyse and the erthe be glade/ and lett men ers in the erth.
tell amonge the nacyons that the Lorde is a
kynge.

Let

Let the see thunder and his fulnesse/ & lett the feldes reioyse and all that is therin.

Moreouer let the trees of the wood ringe at the presence of the Lorde: for he cometh to iudge the erthe.

Thanke the Lorde for he is good/ and hys mercye lasteth euer: and saye: saue vs o God oure sauyoure & geather vs to geather & deliuer vs from among the hethen / to thanke thy holy name/ & to prayse the with ỳ prayse that becometh the Blessed be the Lorde God of Israel for euer and euer / and all nacyons saye *Amen so prayisynge the Lorde.

*Of Amen ye haue .iiij. me.

And he lefte there before the arcke of the Lordes couenaunt/ Asaph and hys brethrē/ to mynistre before the Arcke euermore daye by daye. And Obed Edom with his brethren thre score & eyght, and Obed Edom ỳ sonne of Idithun & Ozah to be porters And Zadock the preaste with his brethrē ỳ preastes set he before the tabernacle of the Lorde at the hyllaulter of Gabaon, to offer burntoffe=rynges vnto the Lorde vpon the burntoffe=rynge aultaer perpetuallye at morynge & euenynge/ accordynge to all that is written in ỳ lawe of the Lorde which he cōmaunded Israel. And wyth thē Heman and Idithun/ & other ỳ were chosen & named by name / to thanke the Lorde ỳ hys mercye lasteth euer. And wt the sayde Heman and Idithun were trompettes & soundynge symbales/ & instrumentes of the melodye of God. And ỳ sonnes of Idithun were porters. And then all the people departed/ euery man to his house: and Dauid returned to salute his housholde.

¶ Dauid is forbydden to bylde an house vnto ỳ Lorde/ bycause of the bloudshedyng that he had shed. Christ is promysed vnder the fygure of Salomon.

¶ The .xvij. Chapter.

And as Dauid dwelt in his house he sayde to Nathan the prophete: loo/ I dwell in an house of Cedar tree: and the Arcke of the Lordes couenaunt dwellyth vnder curtaynes. And Nathan sayde to Dauid: do all that is in thyne herte, for God is with the.

2. Reg. vij.

But the same nyght ỳ worde of God came to Nathan saying: go and tell Dauid my seruaunte, thus sayth the Lorde/ thou shalt not bylde me an house to dwell in. For I haue dwelt in no house sence I brought out ỳ children of Israel vnto this daye: But haue gone from tent to tent & from one tabernacle to a nother. Neither in anye place whersoeuer I haue walked thorow out all Israel, spake I euer one worde to anye of the iudges of Israel which I cōmaunded to fede my people/ saying: why bylde ye me not an house of Cedar tree? Now therfore thus saye vnto my seruaūt Dauid: thus sayth ỳ Lorde of Hostes I toke the out of the pasture frō after shepe/ to be ỳ thou shuldest be captayne ouer my people Israel. And I haue bene with the in all thou tokest in hand/ and haue weded out all thyne enemyes out of thy syght/ and haue made ỳ a name lyke the name of the greatest men of the erthe. And I wyll ordayne a place for my people Israel and wyll make it faste/ & they shall dwell vnder it & shall moue no moare. Neither shall the chyldrē of wickednesse vexe them any moare as at the begynnynge/ and sense the tyme I commaunded iudges to be ouer my people Israel, & wyll bringe vnder all thyne enemyes. (for I tolde the ỳ the Lord wold buylde the an house.)

But when thy dayes be exspired / ỳ thou must go after thy fathers, I wyll sett vp thy seed after the/ which shalbe of thy sonnes & wyll settle his kyngdome. He shall buylde me an house, and I wyll stablysshe hys seate for euer. I wylbe hys father and he shalbe my sonne/ and I wyll not put my mercye awaye from him as I dyd from him that was before the. But I wyll sett him in myne house and in my kyngdom for euer/ and his seate shalbe sure for euer.

When Nathan had tolde Dauid according to all these wordes, & to all this vision, kyng Dauid wēt & sate him before ỳ Lord & sayd: what am I O Lorde God & what is myne housholde, that thou hast promoted me thus ferre. And yet this semed lyttel in thyne eyes O God. But that thou shuldest speake of thy seruauntes house for a great whyle to come: & hast loked vpon me as vpō a mā of hye degree O Lorde God. What can Dauid desyre moare of the/ wherin thou shuldest make thy seruaūt moare glorious? Thou knowest thy seruaunt: And Lorde for thy seruaūtes sake/ euē accordyng to thyne awne hert thou hast done all this magnificēce/ to shew all bounteousnesse Lorde, there is none lyke the, nor anye God saue thou, accordynge to all ỳ we haue hearde wt oure eares. Moreouer what nacyon on the erth is lyke thy people Israel/ which God wēt and redemed to be hys awne people/ and to make the a name of excellencie and terriblenesse, with castynge out nacions from before thy people, for euer / and thou Lorde art become their God.

And now Lord the thyng thou hast spokē cōcernyng thy seruaunte & his house be true for euer/ and do as thou hast sayde. And thy name cōtinue & waxe great for euer / that it be sayde: the Lord of Hostes, ỳ God of Israel is God vn Israel/ and the house of Dauid thy seruaūte be stable before the. For thou Lord hast tolde thy seruaunte/ ỳ thou wylt buylde him an house. And therfore thy seruaūt hath founde in his herte to praye before the. And now

now Lorde thou arte the very God/ and hast promysed this goodnesse vnto thy seruaũte. Now therfore go to and blesse ye house of thy seruaunte/ that it maye contynue before the for euer. For what thou blessest O Lorde ys is blessed for euer.

¶ The Battelles of Dauid agaynst the Philistines.

¶ The.xviij. Chapter.

I 2. Reg. viij. a

AND after that Dauid bett the Philistines and subdewed them / and toke Geth & the townes ẏ longed therto out of the handes of ẏ Philistines. And he bett the Moabites / and the Moabites became Dauids seruauntes and payde hym tribute. And Dauid bett Hadadezer kynge of Zobah vnto Hemath/ as he wẽt to bynge his dompynon vnto the ryuer Euphrates. And Dauid toke frõ hym a thousand charettes and seuen thousande horsemen & twentie thousande fotemen/ and brake all ẏ charettes / saue that he reserued of them an hundred. Then came the Syriens of Damasco to helpe Hadadezer kyng of Zobah. And Dauid slue of the Syriens. xxij. thousande/ and put garisons in Syria Damasco: And the Syriens became Dauids seruauntes & brought hym trybute. For the Lorde holpe Dauid in all that he went to.

And Dauid toke the shyldes of goulde ẏ were on the seruauntes of Hadadezer and brought them to Ierusalem. And frõ Thebath & Chun / cytes of Hadadezer/ brought Dauid exceadynge moche brasse. Wherwith Salomon made the brasen see and the pyllers and the vesselles of brasse.

¶ Otherwyse Chron. ẏ. Reg. viij. b

And when* Thou kyng of Hemath/ heard how Dauid had beaten all the hoste of Hadadezer kyng of Zobah / he sent Hadoram hys sonne to kyng Dauid, to salute him and to blesse him/ because he had fought wt Hadadezer & beaten hym (for Thou had warre wt Hadadezer) and sent all maner of Jewelles of goulde/ syluer & brasse wt him. And kynge Dauid dedycated thẽ also vnto the Lorde wt the syluer & goulde ẏ he brought frõ all nacyons frõ the Edomites frõ the Moabites/ frõ the chyldrẽ of Ammon from the Philistynes, & from the Amalechites. And Thisai ẏ sonne of Saruiah slue of the Edomites in the salte valeye. xviij. thousande/ and put Soudiares in Edom/ & all Edom became Dauids seruauntes: for the Lord kepte Dauid in all ẏ he toke in hand. And Dauid raygned ouer all Israel and dyd ryght and equyte vnto all his people. And Joab the sonne of Saruiah was ouer the hoste/ and Iehosaphat ẏ sonne of Ahilud recorder / and Sadock the sonne of Ahitob & Abimelech the sonne of Abiathar were the preastes/ and Susa was scrybe/ & Banaiah the sonne of Iehoiada was ouer ẏ Cerethites and the Phelethites/ and ẏ eldest sonnes of Dauid wayted at the kyng's hand.

Hanon kynge of the sonnes of Ammon doth greate iniurye to the seruauntes of Dauid.

¶ The.xix. Chapter.

I 2. Reg. x. a

AFter thys it chaunced that Nahas kyng of the chyldrẽ of Ammõ died/ & his sonne made kyng in his steade. Then sayde Dauid / I wyll shew kyndnesse vnto Hanon ẏ sonne of Nahas/ because hys father dealt kyndlye wyth me: And therupon Dauid sent messengers to cõforte him ouer the deeth of his father. And when the seruauntes of Dauid were come into the land of ẏ chyldrẽ of Ammon to Hanon to comforte him, the Lordes of the chyldrẽ of Ammõ sayde to Hanon: thynkest thou that Dauid dothe honoure thy father in thy syght/ ẏ he hath sent cõforters vnto ẏ? Naye/ but it is to searche & ouerthrow & to spye out the land/ ẏ his seruauntes be come vnto the.

Wherupon Hanon toke Dauid seruauntes & shaued them/ and cut of their cootes harde by their bottockes & sent them awaye. And there went ẏ tolde Dauid how the men were serued. And the kyng sent to mete them (for the men were exceadyngly a shamed) and sayde: tarye at Iericho vntyll youre beerdes be growen/ and then returne.

And when the chyldren of Ammon sawe ẏ they stanke in the nose of Dauid/ Hanon/ & the chyldren of Ammon sent a thousand talentes of syluer to hyre them charettes and horsemen out of* Mesopotamia & out Sirna Maacah & out of Zobah. And they hyred xxxij. thousande charettes/ & ẏ kyng of Maacah & his people/ which came & pytched before Medba. And the chyldrẽ of Ammon gathered thẽselues to geather frõ their cytyes & went out to battel. And as sone as Dauid hearde of it / he sent Joab with all ẏ hoste of stronge men. And ẏ chyldrẽ of Ammõ came out and put them in araye to battell before ẏ gate of the cytye. And the kynges that were come kepte thẽ by them selues in the felde.

* Hebr. Aram Naharim.

When Joab sawe that ẏ fronte of the battell was before him and after/ he chose out of all the youthe of Israel and put thẽ in araye agaynst ẏ Sirians. And ẏ rest of ẏ people he deliuered vnto Abisai his brother/ ẏ they shulde put them selues in araye agaynst the chyldrẽ of Ammon/ & sayde: If the Sirians be to stronge for me/ succoure me/ and yf the chyldren of Ammon be to good for the/ I will helpe the. Plucke vp thyne herte and lett vs playe the men for oure peopies sake and for the cytes of oure God / & the Lorde do what semeth him beste. And Joab and the people that were with him drue nye to the Sirians to fyght/

D to fyght, and they fled before him. And when the chyldre of Ammon sawe that ỹ Syriens were fled, they ranne awaye lykewyse from Abisai his brother and gat them into ỹ citie. And Joab came to Jerusalem.

And whē ỹ Syriens sawe ỹ they were put to the worse of Israel/ they sent messengers & fett out the Syriens that are beyonde the ryuer with Sophach the Capitayne of the Hoste of Hadadezer before thē. Which when it was tolde Dauid, he gathered all Israel. and went ouer Jordan, & went & set vpō thē. And Dauid put him selfe in araye agaynste the Syriens, and they fought with him. But the Syriens fled before Israel / and Dauid destroyed of the Syriens .vij. thousande charettes, and slue .xl. thousande fote men / and kylled Sophach the Capitayne of the hoste. And when the seruauntes of Hadadezer sawe that they were put to ỹ worse of Israel, they made peace with Dauid and serued him. Nether wolde the Syrians helpe the chyldrē of Ammon anye moare.

¶ The thre most victorioule battelles of Dauid.

¶ The .xx. Chapter.

I
2. Reg. xi. c.

N the yere folowynge aboute the tyme that kynges go out a warre fare, Joab caryed out the armye of the hoste and destroyed the cōtreye of the chyldren of Ammon, and went and besieged Rabah and destroyed it: But Dauid boade at Jerusalē whyle Joab smote Rabah
2. Reg. xij. b. and destroyed it: * And Dauid toke ỹ croune
B of their kynge of his heed, and founde therin the waight of a talēt of goulde / & there were precioule stones in it, and it was set on Dauids heed. And he brought out also the spoile of the cytie which was exceedyng moche. And he brought out the people that were in it and tamed them with sawes & harowes of yron
¶ & with brakes, and so dealt Dauid wyth all the cyties of the chyldrē of Ammon. And then Dauid & all the people came agayne to Je-
2. Reg. xxi. b rusalē. * After that there arose warre at Gazer with the Philistines. At which tyme Sobocai the Husathite slue Saphai that was
c Gene. xiij. a of the chyldrē of * Raphaim, & they were subdewed. And there was battell agayne wyth the Philistines / & Elhanan the sonne of Jair slue Lahemi the brother of Goliath the Gethite, whose speare was lyke the beame of a weuer. And there chaūced yet agayne warre
D at Geth where was a man of a syze .vj. fyngers & toes .vj. on euery hande, and .vj. on euery fote, & was the sonne of Haraphah & defied Israel. And Jehonathan the sonne of Samaa Dauids brother slue hym. These were borne of Haraphah at Geth and were ouerthrowen by the hande of Dauid and of his seruauntes.

¶ The people are punnyshed wyth pestilence / because Dauid caused them to be nombred; so that there dyed lxx. thousande men.

¶ The .xxi. Chapter.

AND Satan stode vp agaynste Israel, & persuaded Dauid to nombre Israel. And Dauid sayde to Joab & the rulers of ỹ people / go ye and nombre Israel frō Berlabe to Dan, and bringe it to me that I maye knowe the nombre of thē. And Joab answered: the Lord make thy people an hundred times so manye mo as they be. But my Lorde kyng, are they not all my Lordes seruauntes? why then doth my Lorde require this thynge? why shulde my Lorde be a cause of trespace to Israel?

Neuerthelater the kynges worde preuayled agaynst Joab. And Joab toke hys waye and went thorow out all Israel, and came to Jerusalem and gaue the nombre of the counte of ỹ people vnto Dauid. And all Israel were in nombre a thousand thousande & an hundred thousande men ỹ drue swerde: and Juda was .cccc.xx. thousand mē ỹ drue swerde. But the Leuites and Beniamin he counted not among thē. For the kynges worde semed abomynable to Joab. And the Lord was displeased wyth this thynge / and smote Israel. Then sayde Dauid to God: I haue synned exceadyngly in doynge this thynge. Neuertheleſſe yet do awaye the wickednesse of thy seruaunte, for I haue done aboue measure folyshlye.

And the Lorde spake vnto Gad Dauids seat of bisyons sayinge: goo and tell Dauid saying Thus sayth the Lorde: I geue the ỹ choise of thre thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid & sayd vnto him: Thus sayth ỹ Lord. Chose the ether thre yeres famyshment / or thre monethes to be consumed of thyne aduersaries, the swerde of thine enemies ouertakynge the: or else the swerde of the Lorde thre dayes and pestilence in the lāde, the Angell of the Lorde destroyinge thorow out all ỹ coostes of Israel. And now aduyse thy selfe what worde I shall bringe agayne to hym that sent me. And Dauid sayde to Gad, I am in an exceadynge straite. But let me fall in to the handes of the Lord, for passynge great is his mercye, and lett me not faille into the handes of men.

And the Lorde sent pestilence vpon all Israel, so ỹ there were ouerthrowen of Israel lxx. thousande men. And God sent the Angell to Jerusalem to destroye it. And as he was about to destroye, the Lorde beheld and had compassion on the wretchednesse, and sayde to the Angell that destroyed, it is ynoughe, now cease thyne hand. And the Angell of the

Lorde

¶ Lorde stode by the threshynge floure of Ornan ꝑ Jebusite. And Dauid lyfte vp his eyes & saw ꝑ Angell of the Lorde stãde betwene the erthe and heauen & a drawen swerde in his hande stretched out towarde Jerusalem. Then fell Dauid & the elders of Israel clothed in sacke vpon their faces. And Dauid sayde vnto God: Is it not I that cõmaunded to numbre ꝑ people? And I am he that haue synned & done euell in dede. But what haue these shepe done? let thyne hande therfore O Lorde God/ be on me & on my fathers house/ and not on thy people to destroye them.

And the Angell cõmaunded Gad to saye to Dauid, that Dauid shulde go & rere vp an aulter vnto the Lord, in the threshyng floure of Ornan the Jebusite. And Dauid went at the saying of Gad which spake in the name of the Lorde. And Ornan turned aboute and saw the Angel/ & his foure sonnes with him/ & hyd thẽ selues: for Ornan was threshyng whete. And Dauid came to Ornan. And whẽ Ornan loked and saw Dauid / he wẽt out of ꝑ threshyng floure & bowed him selfe to Dauid with his face to the grounde.

And Dauid sayde to Ornan: geue me the place of the threshynge flowre that I maye buylde an aulter therin vnto ꝑ Lord. Let me haue it for as moche money as it is worthe/ that the plage maye cease frõ ꝑ people. And Ornan sayde to Dauid: take it to the/ and let my Lorde kyng do that semethe good in hys eyes. Se/ I geue the oxen for a burntsacrefyce/ & the threshynge sleades for wodde / & wheate for meatofferyng: I geue it all. But kyng Dauid sayde to Ornan: not so / but I wyll bye it for as moche moneye as it is worthe. I will not take ꝑ which is thyne/ for ꝑ Lord, & offer burntoffryngs without coste.

And so Dauid gaue to Ornan for ꝑ place sycles of goulde. vi. hundred by waight. And Dauid buylt there an aulter vnto the Lorde & offred burntoffrynges & peaceoffringes/ & called vnto the Lorde & he hearde hym frõ heauẽ in fyre vpon the aulter of burntofferynge. And the Lorde cõmaunded ꝑ Angell to put vp his swerde agayne into ꝑ sheethe of it. At that tyme whẽ Dauid sawe/ ꝑ the Lord had hearde him in the threshynge flowre of Ornan ꝑ Jebusite: he vsed to offer there. For ꝑ tabernacle of ꝑ Lord which Moses made in the wyldernesse/ & the aulter of burntofferynge were at that season in the hyll at Gabaon. And Dauid coulde not go before it to seke God/ because he was aferde of ꝑ swerde of the Angell of ꝑ Lord. And Dauid sayde: this is the house of the Lorde God/ and thys is the burntofferynge aulter for Israel.

¶ Dauid willeth his sonne Salomon to bylde ꝑ temple of ꝑ Lord: which thyng he him selfe was forbidde to do.

¶ The. xxij. Chapter.

¶ And Dauid cõmaunded to gather all the straungers ꝑ were in the land of Israel/ and set hewers to hewe stone/ to buylde the house of God. And Dauid prepared plẽtie of yron for nayles to the dores of the gates & to ioyne wall/ & aboundance of brasse without waighte / & of Cedar trees without numbre. For the Sidons and they of Tire brought moche Cedar wood to Dauid. For Dauid thus thought/ Salomon my sonne is younge & tender/ and the house that is to be buylt for the Lorde/ must exceade in greatnesse / that it maye be spoken of and prayed in all landes. I wyll therfore make ordinaunce for it. And so Dauid prepared aboundaũce before his deethe.

And he called Salomõ hys sonne & charged him to buylde an house for ꝑ Lorde God of Israel: And Dauid sayd to Salomõ: * my sonne, I had in myne hert to builde an house vnto ꝑ name of the Lorde my God. But the worde of the Lord came to me sayinge: thou hast shed moche bloude/ and hast made many battelles. Thou shalt not builde an house for my name/ for thou hast shed moche bloude to ꝑ erthe in my syght. Beholde a sonne shalbe borne ꝑ which shalbe a mã of reste/ for I will geue him rest from all hys enemyes rounde about. And his name shalbe * Salomõ: for I will sende rest & peace vpõ Israel i his dayes. He shall buylde an house for my name / & he shalbe my sonne/ & I wilbe his father, & will stablyshe ꝑ seate of his kyngdom vpõ Israel for euer. Now my sonne/ the Lorde be with the/ & thou mayste prospere & buylde ꝑ house of ꝑ Lorde thy God, as he hath sayde of ꝑ. And the Lord geue the wysdome & vnderstãding/ & make the gouerner of Israel/ and to kepe the lawe of the Lord thy God. For then thou shalt prospere: if thou shalt be dyligente to do the ordinaunces & lawes which the Lord charged Moses with to deliuer to Israel. Plucke vp thyne hert & be stroge/ dread not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lorde an hũdred thousand talentes of gould & a thousand thousand talẽtes of syluer, & as for brasse & yron it cãnot be nũbred/ it is so moche. And I haue prepared timbre & stone, & thou shalt prouyde moare therto. Moreouer thou hast workemen ynowe & masons & carpenters to worke in stone & timbre/ & all maner of wyse mẽ for whatsoeuer worke it be. And of gould syluer, brasse & yron there is no numbre. Up therfore & set vpõ it. & ꝑ Lord shalbe with the.

And Dauid cõmaunded all the Lordes of Israel to helpe Salomõ his sonne sayinge/ Is not ꝑ Lord youre God with you? & hath he not geuẽ you rest on euery syde? for he hath geuẽ ꝑ enhabitoures of ꝑ lãd into myne hãd. and

* Reg viij. b
ij. Regum. v. c

* Salomon is/ as moche to saye vpõ liter ꝑ ctacyon as pesaable.

and ȳ lande is subdued before the Lord & before his people. Now therfore set youre hertȝ & youre soules/to seke the Lord youre God. And vp & buylde ye the temple of the Lorde God/to bryngе ȳ Arcke of the couenaunt of the Lorde, & the holy vesselles of God into ȳ house so buylt for the name of the Lorde.

¶ Dauid beyng olde/ordeyneth Salomon kynge. He causeth the Leuites to be nombred: and assygneth the to their offyces.

¶ The.xxiij.Chapter.

1.Reg.i.c. And whē Dauid was olde & stryken in yeres/he made Salomon hys sonne kyng ouer Israel. And then he geathered to geather all ȳ lordȝ of Israel wt the Preastes & the Leuites. And the Leuites were numbred from xxx. yere & aboue/and the tale of them in nien polle by polle was xxxviij. thousand. Of which. xxiiij thousand were set to further ȳ worcke of ȳ house of the Lorde. And syre thousand were officers and Judges. Foure thousand were porters & foure thousande praysed ȳ Lorde with soche instrumētes as Dauid had made to prayse with all.

And Dauid put an ordre amonge the chyldren of Leui: Gerson/ Cahath and Merari: Of the Gersonites was Laadan & Semei. The sonnes of Laadan: ȳ cheke was Iehiel/ & then Zetham and Joel thre. The sonnes of B Semei/Salomith/Haziel/ and Harā/ thre. These were the auncient heedes of Laadan. And the sonnes of Semei were also Iahath Zinah/Jaus and Bariah: these foure were the sonnes of Semei. And Iahath was the cheke, Zinah the seconde. But Jaus and Bariah had not many sonnes/ and therfore they were reckened for one auncient houshold.

Exodi.vi.c. and.i. Parali. vi.c. The sonnes of Cahath: Amram / Izahar/ Hebron & Vziel, foure.* The sonnes of Amram: Aaron and Moses And Aaron was appointed to cōsecrate in ȳ place moost holye/ with his sonnes for euer: & to burne the offerynges before the Lorde/& to mynistre/ & to bielle in his name for euer. And as for Moses the man of God/his childrē were named wt the trybe of Leui. The sonnes of Moses: Gerson & Eliezer. And of the sonnes of Gerson: Sabael was ȳ cheke. The sonnȝ of Eliezer: Rohabiah the cheke. And Eliezer had no nother sonnes: But the sonnes of Rohabiah were very many. And of the sonnes of Izahar: Salomi/ the cheke. The sonnes of Hebron: Jeriahu the first/ Amariah the second/ Jahaziel ȳ thirde and Jecmaam the fourthe. The sonnes of Vziel: Micah ȳ fyrst and Iesiah ȳ seconde The sonnes of Merari: Mahali: & Musi ȳ sonnes of Mahali: Eleazar and Cis. And Eleazar dyed & had no sonnes/ but daughters only, which their brethrē ȳ sonnȝ of Cis toke. The sonnȝ of Musi: Mahali/ Eder/ and Jerimuth, thre. These are the children of Leui in the housholdes of their fathers the auncīēt heedes/ vewed & numbred by name & polle by polle from. xx. yere and aboue/to worcke in the seruyce of the house of ȳ Lord. For Dauid sayde: the Lorde God of Israel hath geuen reste vnto his people/ & they shall dwelle in Jerusalem for euer.

Moreouer the Leuites shulde now no moare beare ȳ tabernacle & all the vesselles ȳ pertayned to the seruyce therof. But at ȳ D last cōmaundement of Dauid/ the Leuites were numbred frō twētie yere & aboue, A to wayte at the handes of the sonnes of Aaron in the seruyce of the house of the Lorde/ & to haue the ouerlyght of the courtes and of the store houses & of the purifying of all holy thynges, & of the worcke of the thinges that serued for ȳ house of God as the shew breed ȳ fyne flowre/ ȳ meatofferyngȝ, ȳ flawnes of swete breed/ & of the thynges bakē in the fryinge panne/ or broyled on the grydyron/ & on all maner measures & eyse/ & to wayte euery morning to thanke & prayse ȳ Lorde/ and lykewyse at euē. And to wayte on euery offeryng of burntsacrefyces vnto the Lord/ the Sabbothes and fyrst dayes of the monethes/ and other festfull dayes by numbre and custome/was their office euer before ȳ Lorde. And that they shuld wayte on the tabernacle of wytnesse and on the holy place/ & on the sonnes of Aaron their brethren/in the seruice of the house of the Lorde.

A. To wayte at the handes of ȳ sonnes of Aarō &c. to do after their cōmaundement/ as before. xxiij. b in the. xxv. b.

¶ Dauid assygneth their offyce to the sonnes of Aarō.

¶ The.xxiiij.Chapter.

Ye deuysyon of ȳ sonnes of Aarō: Nabad/Abihu/Eleazar and Ithamar. But Nadab and Abihu dyed Leuitī. xxi. a. before their father and had no children. And Eleazar and Ithamar were the Preastes. And Dauid ordered them on thys maner: Zadock of the sonnes of Eleazar and Ahimelek of the sonnes of Ithamar to be in office by course. And there were mo nightie heedes founde of the sonnes of Eleazar then of the sonnes of Ithamar. And they deuyded them into. xxi. heedes of auncīēt housholdes of the sonnes of Eleazar/ & eight of ȳ sonnes of Ithamar. And they put them in order by B lott/ one with another that there shulde be rulers in the sanctuarye and Lordes before God as well of the sonnes of Ithamar as of the sonnes of Eleazar. And Semeiah the sonne of Nathaneel the Scribe of the Leuites wrote them before the kyng & ȳ Lordes/ & before Zadock the prieste and Ahimelek the sonne of Abiathar & before the auncient heedȝ of ȳ preastȝ & of ȳ Leuites: one princy pall household for Eleazar & one for Ithamar.

And

And ꝑ fyrst lot fell to Jehoiarib. The seconde to Jedaiah. The thirde to Harim. The fourth to Seorim. The fifte to Melchiah. The sixte to Miamin. The seuēth to Hakes. The eight to Abiah. The nynthe to Jesua. The tenthe to Secaniah. The leuenthe to Eliasib. The twelueth to Jakim. The thirtene to Huphah. The fourtene to Jsbaab. The fyftene to Belgah. The sixtene to Emer. The seuentene to Hezir. The eyghtene to Haphzez. The nynetene to Pathahaiah. The twentie to Jehezekiel. The twentie & one to Jachin. The .xxij. to Gamul. The .xxiij. to Delaiahu. The .xxiiij. to Maaziahu.

This is the order of them in their offices/ to come into ꝑ house of the Lord accordyng to their maner vnder Aaron their father/ as the Lorde God of Jsrael commaunded.

The rest of ꝑ sonnes of Leui: of ꝑ sonnes of Amram/ Subael. Of the sonnes of Subael Jehediahu. Of the sonnes of Rohabiah the fyrst Jesiah. Of the Jzaharites/ Salemoth. Of the sonnes of Salemoth/ Jahath. And the sonnes of Hebron were Jerijahu the fyrst/ Amariah ꝑ seconde/ Jahaziel ꝑ thirde/ Jekameam ꝑ fourthe. Of ꝑ sonnes of Vsiel/ Micah. Of the sonnes of Micah Samir. The brother of Micah was Jesiah. Of the sonnes of Jesiah Zachariah. The sonnes of Merari were Mahali & Muli. The sonnes of Jaaziahu Beno. The sonnes of Merari by Jahaziahu/ Beno/ Sohem/ Zacur & Ebri.

Mahelj had Eleazar which had no sonnes. The sonnes of Kis: Jerahemel. The sonnes of Muli: Mahali, Eder and Jermoth. These are of the chyldren of Leui in the houssholdes of their fathers. And these cast lottes next to their brethrē ꝑ sonnes of Aaron/ before David ꝑ kyng & Sadoc & Ahimelec & ꝑ auncient heedes and preastes of the Leuites: as well the youngest brother as an auncient heed.

¶ The syngers are appoynted vnto their places & lottes.

¶ The .xxv. Chapter.

And Dauid & the capitaynes of the hoste appoynted out to do seruice/ the sonnes of Asaph of Heman & Jduthun/ which dyd prophesie w harpes psalteries & cymbales. And the multytude of thē were men to do seruyce in their offyces. The sonnes of Asaph: Zaur/ Joseph/ Nathaniah Asarealah/ to wayte on Asaph which prophesied by the kynge.

The sonnes of Jduthun: Godoliah/ Zuri/ Jsaiah/ Hasabiah and Mathathiah/ Semei xxe/ at the hādes of their fathers Jduthun/ with harpes: which Jduthun prophesyed for to thanke & prayse the Lorde. The sonnes of Heman: Bokiahu/ Mathaniah/ Vziel/ Subuel/ Jerimoth/ Hananiah/ Hanani/ Eliathah/ Gedalthi/ Romanthi Ezer/ Jesbokasah/ Malothi/ hothir & Mahazioth. All these were the sonnes of Heman ꝑ kynges Seer of bysions with the worde of God/ to lifte vp the horne. God gaue to Heman .xiiij. sonnes & thre daughters. All these were at the hande of their father to synge in ꝑ house of ꝑ Lord with cymbales/ psalteries & harpes in ꝑ seruice of the house of God. And* at the hand of the kyng was Asaph Jduthun and Heman: But the multitude of them were with their brethrē ꝑ were commynge in the songe of the Lorde. And the numbre of all ꝑ taught were two hundred foure thorze and eight. And they cast Lottes indyfferentlye how they shulde wayte as well the smalle as the greate/ the scoler as well as the schole master.

* That is/ at ꝑ kynges cōmaundement as afore in the .xxiij.

And the fyrst lot of Asaph fell to Joseph. The seconde to Gedoliah with his brethrē & sonnes/ twelue personnes. The thirde fell to Zacur w his sonnes & brethrē beyng twelue personnes. The fourth to Jzari w hys sonnes and brethren twelue personnes.

The fyfte to Nathaniah with his sonnes & brethren twelue personnes. The sixte to Bokiahu with hys sonnes & brethrē twelue personnes. The seuenth to Jsrelah with his sonnes & brethrē twelue personnes. The eyght to Jsaiah with his sonnes & brethrē twelue personnes. The nynthe to Mathaniah with his sonnes & brethrē twelue personnes. The tenth to Semei with his sonnes & brethren twelue personnes. The leuenth to Azarael w his sonnes & brethren twelue personnes. The twelueth to Hasabiah with hys sonnes & brethren twelue personnes. The thirtene to Subuel with his sonnes & brethrē twelue personnes. The fourtene to Mathathiah w his sonnes & brethrē twelue personnes. The fyftene to Jermoth w his sonnes & brethren twelue personnes. The sixtene to Hananiah with his sonnes & brethrē twelue personnes. The seuentene to Jesbokasah w hys sonnes & brethren twelue personnes. The eyghtene to Hanani with his sonnes & brethrē twelue personnes. The nynetene to Malothi w his sonnes and brethren twelue personnes. The twentie to Eliathah w hys sonnes & brethrē twelue personnes. The .xxi. to Hothir w hys sonnes & brethrē .xii. personnes. The .xxii. to Gedalthi with his sonnes & brethrē .xij. personnes. The .xxiij. Mahazioth w his sonnes & brethrē xii. personnes. The .xxiiij. to Romāthi Ezer w his sonnes & brethrē .xij. personnes.

¶ The porters of temple are ordeyned euery man to the gate which he shulde kepe.

¶ The .xxvi. Chapter.

The deuysyon of the porters amōge ꝑ Corehites: Meselemiah ꝑ sonne of Kore of the chyldren of Asaph. And the sonnes of Meselemiah were

were these: Zacharias the eldest / Jadiel the seconde / Zabadias the thirde / Jathaniel the fourth / Elam the fyfte, Jehohanan the syxte Elioenai ỹ seuẽth. And Obed Edõ had sonnes: Semeias ỹ eldest / Jehosabad ỹ secõde / Joah the thirde / Sacar the fourth / Nathanael the fyfte / Ammiel the syxte / Issacar the seuẽth and Polathai ỹ .viii. for God had blessed hym.

And vnto Semeias his sonne were sonnes borne that ruled in the house of their father / for they were men of myght. The sonnes of Semeias: Othni / Raphael / Obed and Elzabad & hys brethren men of actyuite / Elihu & Samachias. All these were of the chyldrẽ of Obed Edom, which with their brethren and their children / actiue men & of strength to do seruice / were .lxij. of Obed Edom. And Meselemias had sonnes & brethren / actiue men / xviij. And Hosah of the chyldren of Merari / had sonnes: Semri the chefe / yet he was not ỹ eldest / but hys father made hym the chefest. Helkias the seconde / Tabelias ỹ thirde and Zacarias the fourth: so that all the sonnes & brethren of Hosah were .xiij.

Vnto these was deuyded the office of the portershepe as vnto heedes ouer the men ỹ wayted with their brethren and mynistred in the house of the Lorde. And they cast lottes / the smalle as well as ỹ greate in ỹ housholds of their fathers / from gate to gate. And the East lot fell to Selemias. And for Zacarias his sonne a wise counceller, they cast lottes / and his lot came out towarde the North. And Obed Edoms lot fell to the South. And to hys sonnes fell* the councell houses. And to Suphim and Hosah fell the weste wyth the gate Salecheth / where the waye assendeth vpward / ỹ one waye beynge fast by ỹ other.

In ỹ East kepte syxe Leuites: in ỹ North iiij. a daye / & in the South .iiij. a daye / and in euery councell house two / & * in the watchhouses / on ỹ hye waye westward foure: two in a house. These are ỹ deuysions of ỹ porters amõg the sonnes of Korah & the sonnes of Merari. And of the Leuites Ahiah had ỹ ouersyght of ỹ treasure of the house of God / and of the treasure of the dedicat thynges.

As cõcernyng ỹ sonnes of Laadan which were Gersonites. Laadan had auncient fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: Zethan & Joel his brother, which were ouer ỹ treasures of ỹ house of the Lorde. Among the Amramites / Izharites, Hebronites & Vzielites / was Subuel the sonne of Gerson the sonne of Moses a ruler ouer the treasure. And of his brethrẽ the sonnes of Eliezer / was Rahabiah / whose sonne was Isaiah / & his sonne was Joram / & his sonne Zechri / & hys sonne was Selomith, which Selomith & hys brethren were ouer all the treasures of the dedycate gyftes which Dauid the Kyng / & the aunciẽt heeds / of the capitaynes ouer thousandes & hundredes / & the capitaynes of the hoste had dedicated of the spoyle wonne in battell / to mayntayne ỹ house of the Lorde: & ouer all ỹ Samuel the sear & Saul the sonne of Cis / and Abner ỹ sonne of Ner / & Joab ỹ sonne of Saruiah had dedicated. All ỹ was dedicated, was vnder ỹ hãd of Selomith & of hys brethren.

Of the Izaharites Conaniah and hys sonnes were in businesses without forth made officers & iudges ouer Israel. And of the Hebronites Hasabiah & his brethrẽ men of actiuite a thousand & .vij. hundred were officers in Israel on this side Jorda westward, in all busynesses of ỹ Lord & seruyce of ỹ kyng. And Jedias was the chefest among ỹ kynredes & fathers of the Hebronites. And in the fourtie yere of ỹ kyngdõ of Dauid they were sought for. And there were founde of thẽ men of actyuite at Jezer in Galaad. And hys brethren were in mẽ of actiuite / two thousand & seuẽ hundred auncient heedes / which kyng Dauid made rulers ouer the Rubenites / Gaddites & the halfe trybe of Manasseh in all maters pertaynyng to God & busynesses of ỹ kyng.

¶ Of ỹ princes & rulers ỹ mynistred vnto the kyng.

¶ The .xxvij. Chapter.

And I speake of the chyldrẽ of Israel: in the numbre of thẽ were auncient heedes & capitaynes of thousandes & hundredes, & officers ỹ serued ỹ kyng in all thynge accordyng to ỹ cõpanyes ỹ came in or wẽt out moneth by moneth throw out all ỹ monethes of ỹ yere. And euery cõpanye had .xxiiij. thousande. Ouer ỹ fyrst cõpanye in ỹ fyrst moneth, was Jasobeã the sonne of Zabdiel. And in hys numbre were xxiiij. thousand. And the chefest of all ỹ capitaynes in the hoste of the fyrst moneth was of the chyldrẽ of Pharez. Ouer ỹ cõpanye of ỹ seconde moneth Dodai an Ahohite / & in hys hoste was Mascloth a ruler. And in his cõpanye were .xxiiij. thousand. The chefe capitayne of ỹ thirde hoste in ỹ third moneth, was Banaias ỹ sonne of Iehoiada ỹ preaste. And in his hoste .xxiiij. thousande. This is ỹ Banaias mightie amõg thirtie & aboue thirtie. And in his parte was Amizabad hys sonne.

The fourth capitayne in ỹ fourth moneth was Asael the brother of Joab / & Zabadias his sonne after hym. And in hys hoste .xxiiij. thousand. The fyfte capitayne in ỹ fyfte moneth was Samahut the Jezrahite: & in hys hoste .xxiiij. thousand. The syxt capitayne in the syxte moneth was Ira the sonne of Akes a Thekuite: & in hys hoste .xxiiij. thousande.

The seuenth Capitayne in ỹ seuẽthe monethe, was Helci the Phalonite / of the chyldren of

* Some reade: the house of Asuphim.

* Some reade: in Parbar.

dzen of Ephzaim: & in hys hoste. xxiiij. thousande. The eight Capitayne in the eight monethe/was Sobocai an Hulathite of ỳ kynne of Sarah: & in his hoste xxiiij thouland. The nynthe Capitayne in ỳ nynthe monethe/was Abiezer an Anathothite of the sonnes of Jemini: and in his hoste. xxiij. thousande. The tenth capitayne in the thenth monethe/was Maharai the Netophathite of the Zarahites: & in his hoste. xxiij. thousand. The leuenthe monethe was Banaiah the Pharathonite of the chyldzē of Ephzaim: & in his hoste. xxiij. thousande. The twelueth Capytayne in the twlueth monethe, was Heldai the Netophathite of Othoniel. & in his hoste. xxiiij. thousand. And the rulers ouer the tryb̄s of Israel were these. Amōg the Rubenites, was Eliezer the sonne of Zechzi. Amonge ỳ Simeonites, was Saphatiah ỳ sonne of Maacah. Amonge the Leuites: Hasabiah the sonne of Kamuel. Amōge the Haromites: Zadock. In Juda: Eliu of the bzethzē of Dauid. In Issachar: Amri the sonne of Michael. In Zabulō: Ismaiah the sonne of Abdiah. In Nephthalie: Jerimoth the sonne of Ismel. Amōge the childzē of Ephzaim: Hosea ỳ sonne of Ozaiah In the halfe tribe of Manasseh: Joel ỳ sonne of Phadaiah. Of ỳ halfe tryb̄e of Manasseh in Galaad: Jado the sonne of Zacharias. In Beniamin: Jaasiel the sonne of Abner. In Dan: Azariel the sonne of Jeroham. These are the Lozdes in the trybes of Israel.

But Dauid toke not the numbze of them vnder. xx. yere: foz the Lozde sayde he wolde encrease Israel lyke vnto the starres of the skye. And Joab the sonne of Zaruiah begāne to numbze. And though he fynished it not/ yet there fell wzath foz that vpō Israel. And therfoze the numbze was not put in ỳ chzonycles of kyng Dauid.

Ouer the kynges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the feldes, in the cytres, vyllages & castelles/ was Jehonathan/ the sonne of Oziah. And ouer the wozkemen in the feldes ỳ tylled the grounde/ was Ezri ỳ sonne of Chelub. And ỳ ouerlight of the vineyardes had Semeiah ỳ Ramathite. Ouer the wynecellers & treasure of wyne was Sabdi the Saphonite. And ouer ỳ olyuetrees & mulberytrees that were in the valeyes was Baal Hanan ỳ Gaderite. And ouer ỳ treasure of oyle was Joas And ouer the oren ỳ fed in Saron was Setarai the Saronite. And ouer the oren in the valeyes was Saphat ỳ sonne of Adlai. And ouer ỳ camelles Obil ỳ Ismaelite. And ouer the Asses was Jehadiah the Merothite. And ouer ỳ shepe was Jazis ỳ Hagarite. All these were ỳ rulers of ỳ substāce of kyng Dauid. And Jehonathā Dauids bzothers sonne/ a mā of counsell a mā ỳ taught wisdome/ & a wziter he & Jehiel the sonne of Hachamoni wayted on the kynges sonnes. And Ahitophel was of ỳ kyngs counsell. And Husai ỳ Archite was ỳ kyngs cōpanyā. And nexte to Ahitophel was Jehoiada ỳ sonne of Banaiah/ & Abiathar And ỳ capitayne of ỳ kings warre was Joab.

¶ Because Dauid was forbydden to buylde the temple he exhorteth Salomon & the people to performe it.

¶ The. xxviij. Chapter.

And Dauid geathered to geather all the Lozdes of Israel: ỳ Lozdes of the trybes, the Lozdes of ỳ companyes that mynystred to ỳ kyng by course, the Lozdes ouer the thousandes & ouer the hundzedes and the Lozdes ouer all the goodes and catell of the kynge and of his sonnes/ wt the chamberlaynes warryours & all actiue men vnto Jerusalem. And kyng Dauid stode vpon his fete and sayde,

Heare me my bzethzē & my people: I had in myne hert to buylde an house of rest foz ỳ Arke of the couenaūt of the Lozd & a for the stole foz oure God/ and had made redye to buylde. But God sayde to me: thou shalt not buylde an house foz my name/ because thou art a mā of warre & hast shed blonde. Nozt- ouer the Lozde God of Israel chose me of all ỳ house of my father, to be kyng ouer Israel foz euer, foz he chose Juda to be a capitayne: & in the house of Juda ỳ house of my father/ & of the sonnes of my father he had a lust to me/ to make me kynge ouer all Israel. And of all my sonnes (foz the Lozde hath geuē me manye sonnes) he hath chosen Salomō my sonne/ to sytt in the seate of the kyngdom of the Lozde ouer Israel. And he sayd vnto me: Salomō thy sonne he shall builde my house & my courtes, * foz I haue chosen him to be my sonne/ and I wilbe his father/ & wyll stablyshe his kyngdō foz euer/ yf he wyll hardē him selfe to do my cōmaundementes/ and my lawes/ as it goeth this daye.

a. The kole stole &c. was ỳ mercye seate at which and on which God had promised ỳ Hebrues to heare ỳ and speake vnto ỳ: which was vpon the Arche/ as it appeareth Exod. xxv. b.

* 1 Para. xxij. c

And now I saye vnto you before all Israel the cōgregacion of ỳ Lozd/ & in the audience of oure God: kepe & seke foz all ỳ cōmaundementes of the Lozd youre God/ ỳ ye maye enioye a good lande & enheret youre chyldzē after you foz euer. And thou Salomon my sonne: knowe God thy father and serue him with a pure herte and lust of soule. * foz the Lozde sercheth all hertes & vnderstādeth all the Imagynacyons of thoughtes. If thou shalt seke him, he wylbe founde of the: But & yf thou forsake him/ he wyll cast the of foz euer. Take hede now/ foz the Lozd hath chosen ỳ/ to buylde an house of thy sanctuarye. Be stronge and do it.

* Psal. xxxij. c

And Dauid gaue Salomō his sonne the paterne of the porche & of ỳ houses ỳ longed

therto / and of the stoze houses / vpper chambzes / ynner parlioures and of the house of the mercieseate: and the example of all that was in his mynde / bothe of the courtes of ỳ house of the Lozde & of the treasure houses rounde aboute / foz the treasures of ỳ house of God and foz the treasure of the dedycate gyftes / and of the companyes of the pzeastes & Leuites that wayted by course / & of all wozkemanshype / that shulde serue foz the house of the Lozde & foz all vesselles that shulde serue in the house of the Lozd. And appoynted him what wayghte of goulde shulde serue foz thynges of gould thozou out all vesselles foz whatsoeuer vse it serued: and what wayghte of syluer shulde suffyce foz all maner of vessselles of syluer, foz whatsoeuer purpose they serued.

And the wayghte of the goulden candelstyckes and of their lampes of goulde / the wayghte foz euery candelsticke and foz their lampes. And foz the candelstyckes of syluer by wayght, bothe foz the candelstycke & also foz her lampes accozdynge to the office of
D euery candelstycke. And ỳ wayght of gould foz the tables of shewbzeede / table by table: and lykewyse syluer foz the tables of syluer. And foz fleshehokes / basens and dzynckyng pottes of pure goulde. And foz cuppes of gould by wayghte / cuppe by cuppe. And foz cuppes of syluer by wayght / cupp by cuppe. And foz the auiter of incense of tryed goulde by wayght. And the symplytude of the state of the Cherubes that stretched oute their wynges and couered the Arcke of the couenaunt of the Lozde. All was geuen me by wzytynge of the hande of the Lozde / whych made me vnderstãde all the wozkmãshippe of the paterne.

And Dauid sayde to Salomõ his sonne: hardẽ thy selfe and be strong and do it / feare not noz lett thyne herte dyscourage the. Foz the Lozde God my God is wyth the / and shall not leaue the noz forsake the / vntyll thou hast fynyshed all the wozke that must serue foz the house of the Lozde. Beholde the pzeastes and Leutes deuyded in companyes / foz to do all maner of seruice that pertayneth to ỳ house of God / and besyde that / thou hast wyth the foz all maner of wozkemanshype / all that are wyllynge and wyse foz any maner of seruyce. And the Lozdes & all the people are at thy commaundemente in all thynges.

¶ The offerynges of Dauid and of the prynces foz ỳ byldyng of the temple. Dauid byeth and Salomõ his sonne raygneth in his stede.

¶ The .xxix. Chapter.

And Dauid the kynge sayde vnto all the cõgregaciõ: God hath specyally chosen Salomõ my sonne which is yet younge and tender / & the wozcke is greate / foz the house is not foz man / but foz the Lozde God. Mozeouer I haue pzepared wyth all my myghte foz the house of God: golde foz thynges of goulde / & syluer foz thyngs of syluer / bzasse foz thyngs of bzasse, yzon foz thynges of yzon and wood foz thynges of wood:: & onykes stones / *sett stones, and of other gaye stones and all maner of pzeciouse stones and of marble great aboundance. And yet because I haue lust to the house of my God: I haue seuerall goulde and syluer whych I geue to the house of my God aboue all I haue pzepared foz the holy house: euẽ thze thousand talentes of goulde of Ophir / and seuen thousande talentes of syluer tryed: to syle the walles of the house
B with goulde where it becomethe / and wyth syluer where syluer is niete / and foz all maner of wozke by the handes of Artyfycers. And let me se who is wyllyng allso / to fyll his hande foz the Lozde this dayr.

And the auncient lozdes and the lozdes of the trybes of Israel / and the Capitaynes of thousandes and hundzedes & the lozdes ouer the substance of the kynge / were wyllyng & gaue foz the seruyce of ỳ house of God / fyue thousande talentes of goulde and ten thousande peces of goulde coynes / and ten thousande talentes of syluer / and .xviij. thousand talentes of bzasse / and an hundzed thousande talentes of yzon. And they that had pzeciouse stones gaue them foz the treasure of ỳ house of the Lozde / vnto the hande of Jehiel the Gersonite.

And the people reioyced that they were so
C wyllynge: foz wyth a pure herte they were wyllynge vnto the Lozde. And therto Dauid the kyng reioyced with great gladnesse. And Dauid blessed the Lozd befoze all ỳ congregacyon and sayde: Blessed art thou Lozde God of Israel oure father / frõ euer and foz euer. Thyne (O Lozde) is greatnesse / power glozye / victozye and pzayse: foz all that is in heauen and in erthe is thyne / and thyne is the kyngdom (O Lozde) and thou art lyfte vp an hed aboue all.

And rychesse and honoure come of the / & thou raygnest ouer all / and in thyne hande is power and strenghte / and in thyne hande it is to make greate and to geue strenghte vnto all.

And now oure God / we thanke the / and pzayse thy glozyouse name Foz what am I? and what is my people? that we shulde obtayne strenghte to be so wyllynge? But all is of the / and of that we receaued of thyne
D hande

hãde we haue geuẽ the. For we be but straũgers before ꝯ & tenauntes/ as were all oure fathers. Oure dayes on ꝯ erthe is but a shadowe/ and there is none abydynge. O Lorde oure God/ all this hepe that we haue prepated to buylde the an house for thy holy name/ cometh of thyne hande/ and is all thyne.

I wote my God/ that thou prouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllyngly geuẽ all this. And now I se thy people why ch are here in gladnesse/ to offer wyllyngly to ꝯ. O Lorde God of Abraham/ Isaac and of Israel oure fathers/ kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people/ & prepare their hertes vnto the. And geue vnto Salomon my sonne/ a pure herte to kepe thy cõmaundementes/ thy testymonyes and thyne ordynaunces/ and to do all/ & to buylde the house which I entended.

And Dauid sayde to all the cõgregacion: blesse the Lorde youre God. And all the congregacyon blessed the Lorde God of their fathers/ & stowped & bowed thẽ selues vnto ꝯ Lorde & to the kynge. And they offered offerynges vnto ꝯ Lord. And on ꝯ morow after the sayde daye/ they offered in burntofferynges vnto the Lorde a thou[illegible]and oxen a thousand rammes & a thousande lambes w̃ their drynckeofferynges. And they slue plenteously thorowout all Israel, & made & dryncke before the Lorde the same daye with greate gladnesse. And they made Salomon ꝯ sonne of Dauid kyng ꝯ seconde tyme/ & annoynted him vnto the Lorde to be ruler/ and Sadock to be ꝯ preste. * And so Salomon sate on ꝯ seate of the Lorde/ and was kyng for Dauid his father/ & prospered/ and all Israel obeyed him. And all the Lordes and men of power/ & therto all the sonnes of kyng Dauid submitted them selues vnder kyng Salomon. And the Lord magnifyed Salomon on hye/ in the syght of all Israel/ and gaue hym so glorious a kyngdome as none of all ꝯ were kynges before in Israel had.

ij. Reg. j.c.

Now Dauid the sonne of Isai was kyng ouer all Israel. And ꝯ space he raigned ouer Israel was fourtie yere: seuẽ yere in Hebron & xxxiij. yere in Jerusalem. And he dyed in a good age: olde/ ryche & glorious: And Salomon his sonne raigned in hys steade. The actes of Dauid the kyng bothe fyrst & laste/ are writtẽ in the bokes of Samuel ꝯ seer & in the boke of Nathan the prophete/ & in the boke of Gad the seer of bisyons/ wyth all his kyngdom & power & tymes ꝯ wẽt ouer hym & ouer all Israel/ & ouer all the kyngdomes of the erthe.

¶ The ende of the fyrst boke of the Chronycles of the Kynges of Juda.

The Chronycles of the Kynges of Juda. The seconde boke. The fyrst Chaptre.

¶ The offeryng of Salomon in the hyaulter at Gabaon/ where he receaueth an answer of God what wysdome shulde he geuen him with the numbre of his charettes and horsemen.

¶ The fyrst Chapter.

AND Salomon the sonne of Dauid wared strõge in his kyngdome/ and the Lorde his God was with hym & magnifyed hym on hye. And Salomõ comuned with all Israel/ the capitaynes ouer thousandꝭ & hundredes/ the iudges and all other Lordes & auncient heedes thorowout all Israel. And so Salomon & all the cõgregacion w̃ him/ wẽt to the hiaulter of Gabaon: for there was ꝯ tabernacle of the wytnesse of God, * which Moses the seruaunte of the Lorde made in the wyldernesse. But the Arke of God had Dauid brought frõ Kariath Jarim/ in to ꝯ place he had prepared therfore. For he had pytched a tente for it at Jerusalẽ. Moreouer ꝯ brasen aulter ꝯ Bezeleel ꝯ sonne of Uri/ ꝯ sonne of Hur had made, was at Gabaõ also, before ꝯ tabernacle of ꝯ Lord. And Salomõ & ꝯ cõgregacion wẽt to vyset it. And Salomon offered there before the Lorde vpon the brasen aulter that was by the tabernacle of wytnesse, a thousande burntsacrefyers. And the same night God apperred vnto Salomon & sayde to him: aske what I shall geue the. And Salomõ sayde vnto God: thou hast shewed great mercye vnto Dauid my father/ & hast made me kyng in his steade. * And now Lord God/ lett thy promyse vnto Dauid my father be true. For thou hast made me kynge ouer a people lyke the dust of ꝯ erth in multytude. Wherfore geue me wysdome and knowledge how to behaue my selfe vnto this people: for who is able to iudge this people ꝯ is so great?

Exod. xxxvij.

2. Reg. xxij. a

3. Reg. iij. a

¶ Then God sayde to Salomon/ because thou haddest this in thyne herte/ & dydest not aske treasure & rychesse/ honoure & the lyues of thyne enemyes/ nether yet longe lyfe: But hast asked wysdome & knowledge/ to iudge my pepole/ ouer which I haue made ꝯ kyng: wysdome & knowledge shalbe geuẽ the/ & I wyll geue ꝯ treasure/ rychesse/ & glorie also/ ꝯ among the kynges before the or after the/ none was or shalbe lyke ꝯ. And so Salomõ cam frõ ꝯ hiaulter ꝯ was at Gabaõ to Jerusalẽ frõ ꝯ tabernacle of witnesse & raigned at Jerusalem. And Salomõ gathered charett̃ & horsemẽ: ꝯ he had a thousand & foure hũdred charettes/ & xii. thousand horsemen/ which he bestowed in ꝯ charet cities & aboute

the kyng at Jerusalē. And ỹ kyng made syl-
uer & goulde at Jerusalem as plenteous as
stones & Cedar trees as plentye as ỹ mulbe-
ry trees ỹ growe in the valeyes. And ỹ horses
which Salomon had/ were brought him out
of Egypt frō Kewa. The kyngs marchaūtes
fet thē oute at Kewa at a pryce. They came
and brought out of Egypte a charet for syxe
hundred sycles / and an horse for an hundred
& fyftie. And so brought they ỹ to all ỹ kynges
of the Hethites and to the kynges of Syria
thorow the handes of the sayde marchaūtes.

¶ Salomon sendeth to Hiram the kynge of Tire for
wood and workmen. ¶ The .ij. Chap.

I And Salomō determined to builde
an house for the name of the Lord/
& an house for his kyngdome: and
tolde out thre score and ten thou-
sande men to beare burdens and foure score
thousande to hewe in the mountayne/ & thre
thousande and syxe hundred to ouer se them.

ij. Reg. v. a *And Salomō sent to Hirā kyng of Tire
sayīg: As thou dydest deale wt Dauid my fa-
ther & dydest send him Cedar wodde/ to bylde
him an house to dwelle in/ euen so deale with
me now: that I may bylde an house for the
name of ỹ Lord my God/ to cōsecrat it to him
to burne swete odoures & to sett shewbreed
before him perpetuallye/ & for burntsacrefi-
ce mornynge & euenynge / & on the Sabothy
dayes/ & the firste daye of euery new mone/ & at
ỹ solempne festes of ỹ Lord oure God/ so to
cōtynew euer in Israel. And ỹ house which I
buylde is great: for great is oure God aboue
B all Gods: So that who can be able to builde
☞ him an house: whē that heuē / nether heauen
aboue all heauēs is able to receaue hi/ what
am I then that I shulde buyld him an house?
nay/ but to burne sacrefice before him: sende
me now therfore a commyng mā to worke in
goulde/ siluer/ brasse/ yron/ scarlet/ cremosyn
& Jacincte coloure/ & ỹ can skylle to graue/
to be wt the commyng men ỹ are wt me in Juda
and Jerusalem/ which Dauid my father dyd
prepare. And send me also Cedar trees/ firre
trees & * Algume trees out of Libanon. For
I wotte well thy seruaūtes can skille to hewe
tymbre in Libanon. And se / my men shalbe
with thyne/ ỹ they maye prepare me tymbre
ynough. For ỹ house which I buylde is great
C & wōderfull. And beholde / I sent for thy ser-
uauntes the cutters & hewers of tymbre .xx.
thousand quarters of beatē whete/ & .xx. thou
sand quarters of barleye/ & .xx. thousand ba-
thes of wyne/ & .xx. thousand bathes of oyle.

And Hiram kyng of Tire answered in wry-
tynge & sent to Salomon: because ỹ Lorde
loueth his people/ therfore he hath made the
kyng ouer thē. And Hiram sayde moreouer:
blessed be the Lord God of Israel which hath
made bothe heauē & erthe / ỹ he hath geuen
Dauid ỹ kyng a wyse sonne ỹ hath discreciō
& vnderstandynge/ to buylde an house for the
Lorde/ & another for his kyngdom. And now
I haue sent a wyse mā & a mā of vnderstan- D
dyng called Hirā Abi/ & is the sonne of a wo-
man of the daughters of Dan (how be it his
father was a Tyrīā) & he can skylle to worke
in gould/ syluer/ brasse, yron/ stone / tymbre/
scarlet/ Jacinct/ bysse & cremosin: & graue all
maner of grauyngs/ & to fynde out all maner
cotle worke ỹ shalbe sett before hym / wt thy
connyng men/ & wyth the connyng mē of my
Lord Dauid thy father. And now the whete/
barleye / oyle & wyne which my Lorde hath
sayde/ let him sende his seruauntes. And we
wyll cut wood oute of Libane / as moche as
thou shalt nede/ & wyll bryng it to ỹ in shyp-
pes by see to porte Japo: & thēce thou mayst
carye thē to Jerusalē. And Salomō numbred
all the straungers that were in the lande of
Israel / after the tyme his father Dauid had
numbred thē. And they were founde an hun-
dred & .xlij. thousande and syxe hundred. And
he set .lxx. thousand of thē to beare burthēs/
and .lxxx. thousand to hewe in ỹ mountayne/
and thre thousande and syxe hundred to cou-
rage and to set the people a worcke.

¶ The temple of the Lorde and the porche are bylded/
with other thynges therto belongyng.

¶ The .iij. Chapter.

And Salomon begāne to buylde ỹ I
house of the Lorde at Jerusalē in ij. Reg. vi. a.
moūt Moriah/ which was shewed
Dauid his father whē he prepared
a place in the threshyng floure of Ornan the
Jebusite. And he began to builde the seconde
daye of the seconde monethe & fourth yere of
his raygne. And this is ỹ foundacion of Sa-
lomō in buyldyng ỹ houle of God. The lengthe
was thre score cubytes after ỹ olde cubyt/ &
ỹ bredeth .xx. And ỹ porche at ỹ ende was as
large as the house bredethe .xx. cubytes: & the
height was an hundred & .xx. cubyts. And he
ouerlayed it on ỹ vnner syde wt pure goulde. B

And the great house he syled wt fyrre tree/
& ouerlayde it wt good gould, & graued therto
paulmetrees and cheynes. And he paued the
house wt precious stone goodlye. And it was
goulde of Pharuaim. And he ouerlayde the
house: bothe beames, postes, walles & dores
wt gould/ & graued Cherubes vpō ỹ walles.

And he made ỹ house moost holye/ whose
length was .xx. cubits lyke to ỹ breadeth of ỹ
house/ & ỹ breadeth therof was also .xx. cubits
And he ouerlayde it wt ỹ best gould/ ỹ drue to
ỹ summe of .vi. hūdred talents. And ỹ waight
of ỹ nayles of gould was therto fyftie sycles.
And he ouerlayde ỹ vpper chābres wt gould.

And he made in the house moost holy two
*Cherubs of Jmage worke & ouerlayde thē
wt gould. And ỹ wynges of ỹ Cherubes were
xx.

¶ *Exod. xxv. b.

xx.cubytes longe. The one wynge was fyue cubytes & touched the walle of the house / & the other wynge was likewyse fyue cubytes & touched ỹ wynge of the other Cherub. And the one wynge of ỹ other Cherub was fyue cubytes/& touched the walle of the house / & ỹ other wynge was fyue cubytes also / and raught to ỹ wynge of the other Cherub. So ỹ the wynges of the sayde Cherubes raught xx.cubits. And they stode on their fete & loked Inwards. And he made a forehangyng of Iacincte coloure/of scarlet/ cremosyne & byse: & caused Cherubes to be bourdered theron. And he made before the house two pyllers of xxxv.cubyts longe. And ỹ heed ỹ was aboue on the toppe of one of thē was fyue cubytes. And he made soche chaynes as was in the quere/& put thē on ỹ heedes of ỹ pyllers / & made an hūdred pomegranates & put thē on ỹ cheynes. And he rered vp ỹ pyllers before ỹ tēple: one on the ryght hand & another on ỹ lefte/& called ỹ ryght Iachyn & ỹ lefte Boaz

¶ The auter of wasse/the see/the vesselles to washe with the candelstyckes.&c.

¶ The iiij. Chapter.

Also he made an auter of brasse. xx. cubytes longe & .xx. cubyts broade and ten cubyts hye. * And he cast a brasen see of ten cubyts frō brym to brym / & rounde in cōpase & fyue cubytes hye: and a lyne of .xxx. cubytes myght haue cōpased it rounde aboute. And the facyon of oxen dyd compase it rounde aboute vnder it: that is to wete/two rowes of oxen cast when it was caste dyd cōpase that see whych was ten cubyts wyde/rounde aboute. And it stode also vpon twelue oxen: of whych thre loked North/thre West / thre Southe & thre Est/ and the see vpon them aboue an hye / and the hinder partes of thē inwarde. And ỹ thycknes of it was an handbreede/& the brym lyke ỹ brym of a cuppe / wt floures of lylyes. And it receaued & helde the thousande bathes.

ij. Reg. vij. d.

And he made ten lauers: & put fyue on the ryght hand & fyue on the lefte/ to wash with all. And in them they thrust the fleshe of the burntoffrynges. But the see was for the preastes to washe in. And he made ten candelstyckes of goulde in their facyons / & put them in the temple: fyue on the right hande & fyue on ỹ lefte. And he made also ten tables and put them in the temple: fyue on ỹ ryght syde and fyue on the lefte. And he made an hundred basens of goulde. And he made the courte of the preastes / and the great courte and dores to it: and ouerlayde ỹ dores of thē wt brasse. And he set the see in the ryght syde of the Est ende / to warde the Southe. And Hiram made pottes / shouelles and basens.

And Hiram fynesshed the worke he made for kynge Salomon vnto the tēple of God: The two pyllers with their scalpes of ỹ two heedes that were on the toppes of ỹ pyllers: and the two wrethes to couer ỹ two scalpes of the heedes that were on the toppes of the pyllers: and foure hūdred pomegranates for the two wrethes/two rowes of pomegranates for euery wrethe/to couer ỹ two scalpes of the heedes that were on the pyllers. And he made bottomes/and lauers vpon the bottomes: and ỹ see with twelue oxen vnder it. And therto pottes schouelles flesh hokes, & all their vesselles dyd Hyram Abi make for kynge Salomon for the house of the Lord of bright brasse. In the playne of Iordā dyd ỹ kyng cast thē/in the thicke erthe/betwene Socoth & Zaredatha. And made of all these vesselles so myghtye greate aboundaunce/ỹ the weight of brasse coulde not be/reknede.

And Salomon made all the vesselles that pertayned to the house of God: the goulden auter and the tables wyth the shew breede vpon thē/the cādelsticks with their lampes to burne after the maner before the quere/ & that of pure goulde / and the floures and the lampes/and the snoffers were goulde/& that perfecte goulde: and the dressynge knyues/ balens / spones and censers of pure goulde. And the ynner dores of ỹ place moost holye/ and the dores of the temple to / were goulde. And so was all the worcke that Salomon made for the house of the Lorde fynesshed.

And when the worcke ỹ Salomon made in the house of the Lorde was fynesshed: then Salomon brought in the gyftes dedycat by Dauid his father/ the syluer and the goulde and all the Jewelles/ and put them amonge the treasure of the house of God.

¶ After the fore houses and the Arche were put in ỹ temple/the Glorye of the Lorde fylled the temple.

¶ The .v. Chapter.

Then Salomon gathered the elders of Israel to gether and all ỹ heedes of the trybes and auncient Lordes amonge the chyldrē of Israel. vnto Jerusalem: to bringe the Arche of the couenaunt of the Lorde oute of the cytie of Dauid which is Sion. And all the men of Israel resorted vnto the kyng in the feaste of the seuenthe monethe. And whē all the elders of Israel were come / the Leuites toke vp ỹ Arche. And ỹ preastes & the Leuites brought awaye the Arche & ỹ tabernacle of witnesse/ and all the holy vesselles that were in the tabernacle. And kynge Salomon and all the cōgregacion of Israel that were assembled vnto him before the Arche/offered shepe and oxen/so manye that they coulde not be tolde or numbred for multitude.

iij. Reg. viij. g. and. ix. a.

And the preastes brought ỹ Arche of the

appoyntmēt of the Lorde vnto his place in ỹ quere of the tēple & place most holye: euē vnder the wyngs of the Cherubes/ ỹ the Cherubes stretched out their wynges ouer ỹ place of the Arcke & couered ỹ Arcke & her staues ¶ aboue on hye. And the staues of the Arcke/ were so longe/ ỹ they were sene alytle before the quere/ but not farre wythout. And there it remaineth vnto this daye. Nor ouer there was nothyng in the Arcke saue ỹ two tables which Moses put therin at Horeb, when the Lord made a couenaūt wt ỹ childrē of Israel/ after they were come out of Egypt. And whē the preastes were come out of the holy place (for all ỹ preastes ỹ were founde sanctyfied thē selues & dyd not wayte by course) But ỹ Leuites euery one of thē that were vnder Asaph/ Heman and Idithun / & amonge their children & brethrē, were arayed in lyne and sange with Cymbales/ Psalteries & harpes standyng Eest from the aulter & with thē an hundred and xx preastes blowyng trōpettes ¶ And the trompette blowers & the syngers so agreed/ that it semed but one voyce in prayesynge & thankyng the Lord. And as the voice of the trompettes cymbales & instrumentes of melodye arose, *& as they praysed ỹ Lord/ how ỹ he was good & ỹ hys mercye lasteth euer / the house of the Lorde was fylled wt a cloude: so that the preastes coulde not endure to mynister by the reason of the cloude. For ỹ glorye of ỹ Lorde had fylled ỹ house of God.

*Psalm.cv.a

¶ The wordes of Salomon to the people/ & the prayer he made to God.

¶ The.vi. Chapter.

¶ Then Salomon sayde: the Lorde hath spokē it how ỹ he wyll dwell in darcknesse. And I haue buylt an habytacyon for the and a place to dwelle in for euer. And the kynge turned his face & blessed the hole cōgregacion of Israel/ and all the cōgregacion of Israel stode. And he sayde: blessed be the Lorde God of Israel which spake wyth hys mouthe to my father Dauid & hath fulfylled it with hys handes/ for God sayde: sence the tyme I brought my people out of the lande of Egypt, I chose no cite amonge all the tryb̄s of Israel to buylde an house in/ ỹ my name myght be there / neyther chose I any man to be a ruler ouer my people Israel. But now I haue chosen Ierusalem to haue my name there/ & haue chosen Dauid to be ouer my people Israel.

*And it was in ỹ herte of Dauid my father to buylde an house for the name of the Lord God of Israel: But the Lorde sayde to Dauid my father: for as moche as it was in thyne herte / to buylde an houle for my name/ thou dyddest well that thou haddest it in thyne hert Notwithstādyng thou shalt not buylde ỹ house, but thy sonne which shall Isue out of thy loynes, he shall buylde an house for my name. And the Lorde hath made good hys sayinge ỹ he hath spoken. For I arose in the rowme of Dauid my father/ & sate on ỹ seate of Israel/ as ỹ Lord promysed/ & haue buylt an house for the name of the Lord God of Israel. And therin I haue put ỹ Arcke wherin the couenaūt of the Lord made wt the children of Israel/ is. And he stepte forthe before the aulter of the Lorde in the presence of all ỹ cōgregacyō of Israel/ & stretched out his hādes/ now Salomon had made a Brasen pulpyt of fyue cubytes longe & fyue cubytes broad/ and thre of height/ and had set it in ỹ middes of the great courte, vpō ỹ he stepte & kneled downe vpō his knees before all ỹ cōgregacyō of Israel & stretched out his hādes to heauen & sayde: Lorde God of Israel there is no God lyke the ether in heauē or in erthe/ which kepest couenaūt and shewest mercye vnto thy seruaūtes that walke before the wt all their hertz. Which hast kepte with Dauid my father that thou promysedest him: thou sayest it with thy mouthe and hast fulfylled it with thyne hande/ as it is to se this daye.

Now Lorde God of Israel kepe wt thy seruaūt Dauid my father/ ỹ thou promysedest him sayīg: *thou shalt not be without one of other in my syght ỹ shall syte vpō the seate of Israel. Of this cōdicion yet ỹ thy children wyll take heade to their wayes to walcke in my lawe / as thou hast walcked before me. Now Lorde God of Israel lett thy saying be true which thou saidest vnto thy seruaūt Dauid. Bow be it in very dede/ can God dwell wt mā on erthe? Beholde, nether heauē or heauē of heuēs is able to cōtayne ỹ: how shulde ỹ house then which I haue buylt for ỹ do it? But turne to ỹ prayer of thy seruaūte & to hys supplicacyō, O Lorde my God, to herken vnto ỹ voyce & prayer which thy seruaūt maketh before the. That thyne eyes be open ouer this house daye & nyght/ & ouer ỹ place of which thou hast sayde, ỹ thou wouldest put thy name there: to herken vnto ỹ prayer which thy seruaunte prayeth at this place: herken therfore vnto the prayers of thy seruaūt & of thy people Israel, which they praye in thys place. But heare thou it out of thy dwellyng place heauē: & whē thou hearest it be mercifull. *If a mā synne agaynst his neyboure/ & an adiuracyō be layde to his charge/ to adiure him wt all & ỹ adiuracion come before thine aulter in this house: then heare thou frō heauen/ & worcke & iudge thy seruauntes / that thou rewarde ỹ cruell & bringe his waye vpō his heed/ & iustefye the righteous & geue him accordynge to his righteousnesse.

Lykewyse yf thy people Israel be put to ỹ worse before their enemyes / because they haue

1 Reg.vi.b.

*1 Reg.vii.a
2 Reg.vii.b
1 Paralyp.b

*3 Reg.ix.a

*3 Reg.viii.b

haue synned agaynst the: Yet yf they turne & cõfesse thy name/ and make intercessyon and prayer before the in this house: then heare thou from heauen and be mercyfull vnto the synne of thy people Israel/ and bryng thē agayne vnto the lande whych thou gauest to them and to their fathers.

If heauen be shutt vp / that there be no rayne/ because they haue synned agaynst the: yet yf they prayer at thys place and confesse thy name and turne from their synnes at thy scorgynge: then heare thou from heauen and be mercyfull vnto the synne of thy seruauntes and of thy people Israel/ that thou shew thē a good waye to walke in / & sende rayne vpon thy lande whych thou hast geuen vnto thy people/ for an enheritaunce.

If there chaunce darthe in the lande/ pestilence/ burnynge or smitinge of corne/ grashoppers or caterpillers/ or that their ennemyes belege thē in the cytyes of their awne lande/ or what soeuer plage or syckenesse it be. Then all the supplycacyons and prayers that shalbe made of all men amonge all thy people Israel, whych shall knowe euery man his awne sore and his awne greffe/ and shall stretche out their handes towarde this house: thou shalt heare from heauen thy dwellynge place/ and shalt be mercyfull / & geue euery man accordynge vnto all hys waye/ euen as thou shalt knowe euerymannes herte: for thou onely knowest the hertes of the chyldren of Adam: that they may feare the and walke in thy wayes as longe as they lyue vpon the erthe, whych thou gauest to oure fathers.

Therto a straunger whych is not of thy people Israel/ yf he come from a farre lande for thy greate names sake and thy myghtye hande and stretched oute arme / and therfore come & praye at thys house: thou shalt heare hym frō heauē thy dwellynge place/ & shalt do accordynge to all that the straunger calleth to the for. That all the nacions of the erthe maye knowe thy name/ & feare the/ as doeth thy people Israel: and that it maye be knowē how that thys house whych I haue buylt/ is called after thy name.

When thy people shall go out to warre/ agaynst their ennemyes the waye that thou shalt sende them. If they praye to the/ the waye towarde thys cytye whych thou hast chosen/ and house which I haue built for thy name: then heare frō heauen/ their supplicacion & prayer/ & helpe them in their ryght.

If they shall synne agaynst the (as there is no man but that he shall synne) & thou be angrie with them and delyuer them to their enemyes/ and they leade thē awaye captyue vnto a lande ferre or neare/ yet yf their hertes come to them agayne in the lande where they be in captyuyte/ and turne and praye vnto the in the lande where they be in captyuite/ saying: we haue synned & haue done euell & wickedlye & turne agayne to the/ wyth all their hertes & all their soules/ in the lande of their captiuite where they be kepte in bondage/ and so praye towarde their lāde which thou gauest vnto their fathers/ and citie which thou hast chosen/ and to this house which I haue built for thy name: Then heare from heauen thy dwellynge place/ their supplicaciō & prayers & iudge their cause/ & be mercyfull vnto thy people/ though they haue synned agaynst the.

So now my God let thyne eyes be open and thyne eares attēt vnto the prayers made in this place. And now vp Lorde God in thy restynge place: both thou and the Arche of thy strenghte/ and let thy prestes put on victorye and thy sayncte reioyse in goodnesse. And Lorde God turne not awaye the face of thyne anoynted: But remembre the mercyes promysed to Dauid thy seruaunte.

¶ The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the second tyme.

¶ The.vij. Chapter.

And when Salomon had made an ende of prayēge/ there came downe fyre from heauen and cōsumed the burnte offerynge and the sacrifyces. And the glorye of the Lorde fylled the house: & the prestes couldē not go in to the house of the Lorde because the glorye of the Lorde had fullfylled the house of the Lorde. And all the chyldren of Israel sawe how the fyre came downe and the glorye of the Lorde vpon the house & stouped with their faces to the erthe vpon the pauement and bowed them selues & confessed vnto the Lorde, that he was good and that hys mercye lasted euer.

a The glorye of God fyllynge the house was a vysible cloude & lyght shynynge out of God ought to be preached propoūded & magnifyed throughout the whole worlde. b A confirmacion of that is sayd in Exodi.

And the kynge and all the people offered offerynges before the Lorde. So that kynge Salomon offered. xxij. thousand oxen / and an hundred and twentye thousand shepe. And so the kynge and all the people halowed the house of God. And the prestes wayted on their offyces / and the Leuites wyth instrumētes of musycke of the Lorde which kynge Dauid made to confesse vnto the Lorde that hys mercye lasteth euer / when Dauid gaue prayse thorow their handes. And the prestes blew trompetes fast by them: and all Israel stode. Moreouer Salomon halowed the myddle of the courte that was before the Lorde: for there he offered burntoffrynges and the fatt of the peaceoffrynges/ because the brasen aulter which Salomō had made/ was not able to receaue the burntoffrynges and the meateoffrynges and the fatte.

And Salomō kepte a feast the same season of seuen dayes/ and all Israel wyth hym/ an

erecte a dynge great congregacyon/ euen from Hemath vnto the ryuer of Egypte. And the eight daye they made a geaderinge for they kept the halowenge of the aulter seuē dayes & the feast seuē dayes. And the.xxiij. daye of the seuēth moneth/ he let the people departe into their tentes/ glad & merye in hert for the goodnesse þ the Lorde had shewed to Dauid/ to Salomon & to Israel hys people.* And so Salomon fynyshed the house of the Lorde & the kynges house and all that came in hys hert to make in the house of the Lorde and in hys awne house/ and that prosperously.

ij. Reg. vij. a.

And þ Lorde apered to Salomon by night and sayde to him: I haue heard thy peticion & haue chosen thys place for my selfe to be an house of sacrifyce. Moreouer yf I shut vp heauē & there be no rayne/ or yf I cōmaunde the locustes to deuoure þ lande/ or yf I sende pestilēce amōge my people: yet yf my people that are named after my name, shall humble thē selues & make intercession & seke my presence/ & turne frō their wycked wayes/ then will I heare frō heauen and be mercyfull to their synnes & will heale their lande. Therto myne eyes shalbe open & myne eares attent vnto the prayers made in this place. And fynally I haue chosen & sanctifyed this house/ that my name be there for euer/ & myne eyes & myne herte shalbe there perpetually.

And yf thou shalt walke before me as Dauid thy father walked/ to do accordynge to all þ I haue cōmaunded the, & shalt obserue myne ordynaunces & my lawes: then I wyll stablyshe the seat of thy kyngdome/ accordynge to the couenaunt I made with Dauid thy father saying: *thou shalt haue euer one or other that shall rule in Israel. But and yf ye turne awaye & forsake myne ordynaūces & my cōmaundementes which I haue set before you, and shall go & serue other Gods and bowe youre selues to thē: then wyll I plucke them vp by the rotes out of my lande which I haue geuen them/ & wyll cast thys house which I haue sanctifyed for my name out of my sight & will make a prouerbe & a tale of it amonge all naciōs. And thys house that is so hye, shalbe a wonder to all þ passeth therby that they shall saye: why hath þ Lorde dealte on this fashyon with this lande and with this house? And it shalbe answered thē, because they forsoke the Lorde God of their fathers which brought thē out of þ lande of Egypte/ and caught holde on other Gods, and bowed to them & serued them: euē therfore brought he on them all this euell.

ij. Reg. vij. a. and xx. b. v. Para. vij. c.

b. Those are cast out of the fyght of God which by the ouertye of the Bible feare not to be cast oute. Mach. iij. c and Luc. xiij. f.

¶ The eyghte that Salomon bylded after the house of God was fynyshed.

¶ The. viij. Chapter.

And after.xx. yere when Salomon had buylt the house of the Lorde & his awne house: he builte the cities that Hiram gaue hym, & put of the chyldren of Israel in thē. And Salomon wēt to Hemath Zobah and strengthed it. And he built Thadmor in the wildernesse and all the store cities which he buylt in Hemath. And he buylt Bethhoron the vpper & Bethhoron the nether/ and made them stroge cities with walles gates & barres. And Baalath & all þ stoare cities þ Salomon had, & all þ charet cytes & the cities of horsemen, & all þ Salomon had lust to builde in Ierusalē and Libanō/ & thorowout all þ lande of his dominiō

And all the people þ were lefte of the Hethites/ Amorites/ Pherezites, Heuites & Iebusites/ which were not of the chyldren of Israel: euen the chyldrē of thē, which were lefte after thē in the lande/ & were not cōsumed of the chyldrē of Israel, tho did Salomon make tributaryes vnto this daye. But of þ chyldrē of Israel dyd Salomon make no bondemen in his worke: but they were men of warre & rulers & great Lordes with him, & capitaynes ouer his charetes and horsemen. And kyng Salomons officers that ouerlawe & ruled the people/ were two hundred and fyftye.

And Salomon brought the daughter of Pharao out of þ citye of Dauid into þ house þ he had made for her. For he sayde: my wife shall not dwelle in the house of Dauid kinge of Israel/ for it is holy, because the Arcke of the Lorde came into it.

And from thencefoorthe Salomon offered burnt offerynges vnto the Lorde on þ aulter of þ Lorde which he had buylt before þ porche to offer daye by daye accordynge to the commaundement of Moses/ & in the sabbotes & newmones/ and the thre solempne feastes of the yere/ the feast of swete breede, the feast of wekes and the feast of bothes.

And Salomon put the sortes of prestes in companyes as Dauid hys father had ordered thē/ vnto þ offyces/ & the Leuites vnto their wayte/ for to prayse & mynystre before þ prestes daye by daye/ & þ porters by course at euery gate. For so had Dauid the man of God cōmaunded. And the cōmaundement of the kynge vnto the prestes & the Leuites cōcernynge whatsoeuer cause it was/ & cōcernynge the treasures/ was not disobeyed.

And all the worke of Salomon went lustely forwarde euē vnto the daye of the foundacyon of the house of the Lorde was layde: & from thence till he had fynished it/ that the house of the Lorde was perfecte. And then went kynge Salomon to Azion Gaber and to Eloth & to the sees syde in þ lande of Edom. And Hiram sent him by the hande of hys seruauntes

vaunces shippes and seruaūces that coulde skille of the see: Whych went wyth the seruauntes of Salomon to Ophir/& brought thence foure hundred and fyfty talentes of gould, and brought it to kynge Salomon.

¶ The cōmunicacyon of Salomon wyth the quene of Saba/& the gyftes that the one gaue the other. The deeth of Salomon: after whom succeadeth Rehoboā.

¶ The.ix. Chapter.

1.Reg.x.a. 2.Paral.ix.a. Luc.xxi.a.

And the quene of Saba hearde of the fame of Salomō and came to proue him with ryddelles at Jerusalem, with a very great cōpanye/ and wyth camelles that bare swete odoures and plentie of goulde & precious stone. And when she was come to Salomon/ she communed with him of all that was in her herte. And Salomon sayed her all her questions/ that there was nothinge hid from Salomō/ which he tolde her not.

And when the quene of Saba had sene ỹ wisdome of Salomon and the house that he had built, and the meate of hys table and the syttinge of hys seruaūces and the standynge of hys wayters/ and their apparell, and hys buttelars with their apparel/& his parloure out of which he wēt into the house of ỹ Lord/ there was no moare herte in her.

B And then she sayde to ỹ kynge: the sayinge which I heard in mine awne lande/of thine actes and of thy wysdome/is truely. But I beleued not the wordes of thē/ vntyll I came & myne eyes had sene it. And lo/the one halfe of thy wysdome was not tolde me: thou exceadest the fame that I heard/ happye are thy men/& happye are these thy seruauntes which stande before the all waye & heare thy wisdome. Blessed be ỹ Lorde thy God which had lust to the/ to make the kynge on hys seate/vnto the Lorde thy God. Because thy God loued Israel/ to make them contynue euer/therfore made he the kynge ouer them to do ryght and equyte.

¶ And she gaue the kyng an hundred and.xx talentes of goulde, and of swete odoures exceadynge great aboundaūce with precious stones/ ỹ there was no soche swete odoures as the quene of Saba gaue kynge Salomon. And therto the seruauntes of Hiram & the seruauntes of Salomon which brought goulde from Ophir brought also * Algume wood and precyous stones. And the kynge made of ỹ Algume wood steyares in ỹ house of the Lorde and in the kynges palace/ and harpes and psalteries for syngers. And there was no soche wood sene before in ỹ lande of Juda. And kynge Salomon gaue to ỹ quene of Saba all her desyre ỹ she asked aboue ỹ she brought vnto ỹ kinge. And so she turned & wēt awaye to her awne lande w̄ her seruaūtz

* Or Almuge. of which ij.Paralip. ix.b.

D

The summe of goulde ỹ came to Salomō in one yere/ was syxe hundred.lxvi. talentes of goulde/ besydes that whych chaymen and marchauntes brought/ and all the kynges of Arabia and dukes of countreyes brought gould & siluer to Salomon. And kynge Salomō made two hundred bokelars of goulde/ vi. hundred sicles of Beten goulde to a bokelar: & thre hundred shyldes of Beten goulde/ thre hundred sicles of goulde to a shilde/ & he put thē in the house of ỹ forest of Libanon.

And ỹ kinge made a great seate of Iuorie and ouerlayde it with pure goulde. And ther were sixe steppes to the seate w̄ a fote stole of goulde fastened to ỹ seate: & pomelles on eche syde of ỹ syttinge place/ & two lyōs stādinge by the pomelles. And xij. lyons stode on ỹ one syde & on the other, vpon sixe steppes/ ỹ there was no soche in any kyngedome. ¶

And all the drynckynge vesselles of kynge Salomon were goulde, & all ỹ vessels of the house of ỹ forest of Libanō, were pure gould And as for syluer/ it was counted nothynge worthe in ỹ dayes of Salomon. For ỹ kinges shippes went* to Tharsis w̄ the seruauntes of Hiram euery thre yere once. And the shippes of Tharsis brought gould siluer, ỹ tethe of elephantes, apes and pecockes.

* Some reade, to the see. ¶ Or Tharsis to Aphrica.

And kynge Salomon passed all ỹ kinges of the erthe in rychesse and wisdome. And all the kynges of the erthe sought ỹ presence of Salomon/ to heare the wysdome that God had put in his herte. And they brought euery man his present in vesselles of syluer & vesselles of goulde/ and rayment, harnesse/ swete odoures, horses and mules yere by yere.

And Salomō had foure thousande maūgers of horsses & charettes for thē/ & twelue thousande horsemē. And he bestowed thē in ỹ charet cities & with ỹ kinge at Jerusalē. And he raygned ouer all ỹ kynges frō Euphrates vnto the land of the Philistines & to toỹ borders of Egipte. * And the kynge made syluer in Jerusalē as plenteous as stones & Cedar trees as plēteouse as the mulbery trees that growe in ỹ valeyes. And Salomō had horses brought him out of Egipte & out of all lādz. ¶ G

m.Reg.x.d. & Paral.ix.

* And the rest of ỹ actes of kynge Salomō both fyrst and last are writtē in the boke of Nathan the Prophete and in the prophesye of Ahiah the Silonite and in the bysyons of Jadi the sear of bysyons agaynst Jeroboam the sonne of Nabat. And whē Salomon had raygned in Jerusalē vpon all Israel fourtye yeres, he layed him to rest wyth hys fathers/ & was buried in ỹ citie of Dauid his father/ & Rehoboā his sonne raygned in his steade.

15 Reg.xi.g.

¶ The folishnes of Rehoboam/ and the deuysyon of hys realme.

¶ The.x. Chapter.

And

AND Rehoboam went to Sichem: for to Sichē were all Israel come to make him kinge. And when Ie-
15.Reg.xij.a. roboā the sonne of Nabat/beynge in Egipte hearde it (for he was fled for feare of Salomon the kynge) he returned out of Egipte. And they sent and called him. And so Jeroboā & all Israel came & communed wyth Rehoboam & sayde. Thy father made vs a greuouse youcke: but rempte thou somewhat of the greuouse seruyce of thy father & of his heuye youcke that he put vpō vs/ & we will serue ỹ. And he sayd to thē: come againe after thre dayes to me. And ỹ people departed

B And kynge Rehoboam counceled with ỹ elders that stode before Salomō his father/ while he lyued/ & sayde: what councell geue ye me/ to answere thys people agayne? And they tolde him saying: If thou shalt be kinde to this people & please them and shalt speake louynge wordes to thē/ they wyll be thy seruauntes for euer. But he left the councell which the elders gaue him/ & tooke councell with the youngemen that were nursed vp wyth hym & had stande in his presence/ & sayde to them: what aduise geue ye ỹ I maye answere thys people which haue cōmuned wyth me sayinge: Abate somewhat of ỹ youcke which thy father dyd put vpon vs.

And the younge men that were nurced vp C wyth hym talked with hym sayinge: thus answere the people that spake to the sayinge. Thy father made oure youcke heuye: But make thou oure youcke somewhat lyghter. Thus wyse answere them: my lytle fynger shalbe heuyer then my fathers loynes. *For
15.Reg.xij.c. where my father put a heuye youcke vpō you I will put moare therto/ & where my father chastised you with whippes, I will chastyce you with scorpions.

And when Jeroboam and all Israel were come ỹ thyrde daye, as ỹ kynge bade sayinge: come agayne to me ỹ thyrde daye. The kynge answered thē cruelly, for kynge Rehoboam lefte the councel of the aged mē/ & answered thē after ỹ aduise of the younge men saying. If my father made youre youcke greuouse/ I will adde therto/ & where my father chastised you wyth whyppes/ I wyll chastyce you with scorpions. And so the kynge herkened not vnto the people/ for the turnynge awaye was of God/ that ỹ Lorde myght make good hys sayinge whych he spake by the hand of Ahiah the Silonite to Jeroboam the sonne of Nabat.

D And when all Israel saw that the kynge wolde not heare them/ the people answered ỹ kynge/ sayinge: what parte haue we with Dauid or enheritaunce wt the sonne of Isai? Let euery man of Israel go to his tent, *And
16.Reg.xij.d. now Dauid se to thyne awne house. And therupon all Israel get them to their tentes/ so ỹ Rehoboam raygned ouer no moo of the children of Israel then dwelt in the cytyes of Juda. Then kynge Rehoboā sent to thē Haduram that was ouer ỹ tribute/ & the childrē of Israel stoned him with stones that he died But kynge Rehoboam made spede and gat hym vp to hys charet to flye to Jerusalem. And so Israel departed from the house of Dauid vnto thys daye.

¶ Rehoboam is forbidden to fyght agaynst Jeroboā. He hathe.xviij. wyues and thre score concubynes: & by them.xxviij. sonnes/ and.lx. score daughters.

¶ The.xi. Chapter.

AND when Rehoboam was come to Jerusalē, he gathered of the house 1y Reg.xij.c. of Dauid & Beniamin to ỹ nūbre of nyne score thousande chosse mē of warre to fyght wyth Israel, for to bringe the kyngdome agayne to Rehoboam. But ỹ worde of the Lorde came to Semeiah the man of God sayinge: speake vnto Rehoboā the sonne of Salomon kynge of Juda & to all Israel that are in Juda/ and to Beniamin and say: thus sayth ỹ Lorde. Go not nor fight with youre brethren: But returne euery mā to hys house/ for thys thynge is done of me. And they obeyed the wordes of the Lorde & B returned from goynge agaynste Jeroboā.

And Rehoboam dwelt in Jerusalem/ and built stronge cyties in Juda: as Bethlehem/ Etam & Thekua: Bethzur/ Socho & Odollam: Geth/ Mareshah & Ziph: Adurahim/ Lachis and Azecah: Zarah Aialon and Hebron. Which were the stronge cities of Juda & Beniamin. And when he had repayred soche stronge cyties/ he put cappytaynes in thē and store of vitaile/ & of oyle & of wine. And he ordened in all cyties shyldes & speares/ & made them exceadynge stronge. And so Juda and Beniamin were vnder hym. C

And the prestes & the Leuites that were in all Israel resorted to hym/ out of all their costes. In so moche ỹ the Leuites lefte their Suburbes & possessyons and came to Juda and Jerusalem: for Jeroboam & hys sonnes had cast them oute from mynistrynge vnto ỹ Lorde. *And he ordeyned him prestes of hye- 15.Reg.xij.g.
aulters bothe to feide deuelles and also to ỹ calues which he had made. And after thē ther came of all ỹ trybes of Israel (soche as their hertes moued them to seke the Lorde God of Israel) to Jerusalem to offer vnto the Lorde God of their fathers. And so they strengthed the kyngedome of Juda & made Rehoboam the sonne of Salomon myghtye thre yere longe/ for thre yere they walked in the waye of Dauid and Salomon. D

And Rehoboam toke hym Mahalath the

daughter

Abiah. daughter of Jermoth the sonne of Dauid to wyfe / and Abihail the daughter of Eliab the sonne of Jsai, whych bare hym chyldren: Jeus / Semariah and Zaham. And after her he tooke Maacah the daughter of Absalom whych bare hym Abiah / Ethai / Ziza & Salumith. But Rehoboam loued Maacah the daughter of Absalō aboue all his other wyues & concubynes for he toke .xviij. wyues & thre score concubynes / and begat thre score daughters and .xxviij. sonnes. And Rehoboā made Abiah the sonne of Maacah the cheefe ruler amonge his brethren / for to make hym kynge. And he played wisely & scatered of all hys chyldren thorow out all the countreyes of Juda & Beniamin in euery stronge citie. And he gaue them aboundaunce of vitayle / and asked manye wyues.

¶ Sesak kyng of Egipt robbeth the temple of ꝑ Lorde. Rehoboam dieth and Abiah his sonne succeadeth him

¶ The .xij. Chapter.

And whē Rehoboā had stablysshed the kyngedome / & made it stronge he forsoke the lawe of the Lorde / & all Jsrael wyth hym / *wherfore ꝑ fyfte yere of kynge Rehoboam / Sesac the kynge of Egipte came vp agaynst Jerusalē because they had trāsgressed agaynst ꝑ Lord with twelue hundred charetes and thre score thousande horsemen. And the people were without numbre that came with him out of Egypt with thē of Libia & the * Suecchites & the blackemores. And they toke the stroge cities that were in Juda & came to Jerusalē.

Then came Semeiah the Prophete to Rehoboam & to the Lordes of Juda ꝑ were geathered to Jerusalem for feare of Sesac / & sayde to thē: thus sayth the Lorde / ye haue left me, & therfore wyll I leue you also in ꝑ handes of Sesac. Wherupon the Lordes of Jsrael and the kynge humbled them selues & sayde: the Lorde is righteous. And when the Lord sawe that they submitted thē selues, ꝑ worde of ꝑ Lorde came to Semeiah sayinge: they meke them selues / and therfore I wyll not destroye them. But I wyll delyuer them somewhat / and my wrath shall not falle vpō Jerusalem. Neuerthelater they shalbe hys seruauntes / to knowe what difference is betwene my seruyce and the seruice of the kingedomes of other landes.

And Sesac kynge of Egipte came to Jerusalem and toke awaye ꝑ treasures of the house of the Lorde / and the treasures of the kynges house / & shortlye he toke all. And he toke also ꝑ shildes of gould which Salomō made. In steade of which kynge Rehoboam made shyldes of brasse / and put thē in the kepinge of the capitaynes of hys garde whych wayted in the gate of the kynges house. And

3 Reg. xiij. g.

* Some reade. Troglodites.

as ofte as ꝑ kynge wēt to ꝑ house of ꝑ Lorde / ꝑ garde wēt & fett thē, & brought thē agayne vnto ꝑ garde chābre. And so because he humbled him selfe / ꝑ wrath of ꝑ Lorde turned frō him / & destroyed not all together. And therto ther were many good thynges yet in Juda.

And kynge Rehoboam waxed mightye in Jerusalem & raygned. And Rehoboā was .xli. yere olde when he was made kynge / and he raygned .xvij. yeres in Jerusalem the cytye which the Lorde had chosen out of all ꝑ trybes of Jsrael to put hys name there. And hys mothers name was Naamah an Ammonite. *And he dyd euel: for he prepared not hys herte to seke the Lorde.

3 Reg. xvij. k.

The actes of Rehoboam fyrst and last are writtē in the sayinges of Semeiah ꝑ Prophete & of Ado the sear of bisyons, so moche as his genealogye and the perpetuall warre ꝑ was betwene Rehoboā & Jeroboā during their life. And Rehoboā layde hym to slepe wt his fathers & was buried in ꝑ citie of Dauid / and Abiah his sonne raygned in hys steade.

¶ The victorye of Abiah agaynst Jeroboam.

¶ The .xiij. Chapter.

In the .xviij. yere of kynge Jeroboam Abiah began to raygne ouer Juda / & he raygned thre yere in Jerusalē. His mothers name was Michaiah the daughter of Uriel of Gabaah. And there was warre betwene Abiah and Jeroboam. And Abiah made a battell wyth an hoste of eyghtynge men of foure hundred thousand chosen men. And Jeroboam put in araye to fyght agaynst hym / with .viij. hundred thousand pycte men and stronge.

3 Reg. xv. a.

And Abiah stode vp vpō Semaraim an hill in mount Ephraim & sayde: heare me thou Jeroboam & all Jsrael. Becometh it not you to know how that ꝑ Lorde God of Jsrael gaue ꝑ kyngdome of Jsrael to Dauid for euer, euē to hym & to hys sonnes wyth a* salted couenaunt. But Jeroboam the sonne of Nabat the seruaunt of Salomon the sonne of Dauid / rebelled agaynst the Lorde. And there geathered to him lewde men and vnthryftes / and preuayled agaynst Rehoboam ꝑ sonne of Salomon: for Rehoboā was younge and tender hearted & not stronge ynough for thē.

* Of this Lumer foly.

And now ye thinke to preuayle agaynst ꝑ kyngedome of ꝑ Lorde in ꝑ hande of ꝑ sonnes of Dauid because ye be a great multitude & haue with you the goldē calues whych Jeroboam made you for Gods. And haue ye not cast out the prestes of the Lord the sonnes of Aarō / & the Leuites / & haue made you prestes like the nacyons of other landes: euen whosoeuer cometh and filleth his hande with an ore & seuē rammes / the same is made preste to them that are no Gods.

But

But with vs is ỹ Lorde oure God whome
C we haue not forsaken, and the prestes of the
sonnes of Aaron mynistringe vnto ỹ Lorde/
& ỹ Leuites in office, burnynge vnto ỹ Lorde
euery morynge & euery euē burnt offeringe
and swete cēse: & the shewbreed put in ordre
vpō a pure table: & the cādlestycke of goulde
with the lampes of ỹ same/to be lyght euery
euē. For we kepe ỹ watche of the Lorde oure
God: but ye haue forsaken hym. Therefore
se/God is with vs in the forewarde/ and hys
prestes/ and the rorynge trompettes to crye
alarum agaynst you. Ye chyldren of Israel
fyght not vp the Lorde God of youre fathers:
for it wyll not prospere wyth you.

But for all that Jeroboam sent men pry-
uelye aboute to come behinde vpon thē: & so
they were before Juda, & the layers in wayte
were behynde thē. And whē Juda turned and
saw the battell behynde & before, they cryed
vnto the Lorde/ & the prestes blew ỹ trōpetes
& the men of Juda gaue a showte. And as ỹ
D men of Juda showted God smote Jeroboā &
all Israel before Abiah & Juda. And ỹ childrē
of Israel fled before Juda/ & the Lorde dely-
uered thē into ỹ handes of Juda. And Abiah
& his people slue a great slaughter of thē: so ỹ
there were stryken downe dced of Israel fyue
hūdred thousand chosen mē. And so ỹ childrē
of Israel were brought vnder at that tyme/ &
the children of Juda preuayled: because they
leaned vnto ỹ Lord God of their fathers. And
Abiah followed after Jeroboā & wanne cer-
tayne cities from him: Bethel with ỹ townes
belongynge therto/ and Jesanah wyth the
townes that longed therto/ and Ephron with
her townes. And Jeroboam recouered not
strength agayne in the dayes of Abiah. And
at the last the Lorde plaged him/ ỹ he dyed.

And Abiah wared myghtie, and toke him
xiiij. wyues / and begat. xxij. sonnes and. xvi.
daughters. The rest of the actes of Abiah &
his wayes and his doynges are writtē in the
storye of the Prophete Jddo. And when Abiah
was layde to slepe with his fathers, they bu-
ryed hym in the cytye of Dauid/ and Asa his
sonne raygned in his steade. In whose dayes
the lande was quyet ten yere.

C Abiah dyeth after whom succeadeth Asa.

C The. xiiij. Chapter.

And Asa did that was good & ryght
2.Reg.xv.b. in the eyes of the Lorde hys God/
& toke awaye the aulters of straū-
gers & the hyaulters/ & brake the
Jmages and cut downe the groues / and cō-
maunded Juda to seke ỹ Lorde God of their
fathers/ & to do accordynge to the lawe & cō-
maundement. And he put awaye out of all ỹ
cities of Juda/ the hyaulters & the pooles: for
the kyngedome was quyet before hym. And
he built stroge cities in Juda: because ỹ lande
was in rest/ & he had no warre in those yeres.
For the Lorde had geuen hym rest.

B And therfore he sayde to Juda: let vs build
these cytyes & compase thē with walles and
towres/ gates & barres / whyle we haue the
lande quyet. For we haue sought the Lorde
oure God: & because we haue sought him, he
hathe geuē vs rest on euery syde. And so they
built and prospered. And Asa had an Armie
that bare shilde and speare/ out of Juda thre
hundred thousande/ & out of Beniamin that
bare shildes & drue bowes two hundred & lxxx
thousande, and were all stronge men.

C And there came out agaynst thē Zarah ỹ
Morian wyth an Host of ten hundred thou-
sande/ & thre hundred charettes, and came as
ferre of Maresa. And Asa went out to him/
& they put in araye to battell in the valeye of
Zephatah beside Maresa. And Asa cryed
vnto ỹ Lorde hys God and sayde: Lorde it is
all one wyth the to helpe them that haue no
power/ wyth few or wyth manye: helpe vs
O Lorde oure God, for we trust to the/ & in
thyne name be come agaynst thys multitude
Thou art the Lorde oure God / let not man
D preuayle agaynst the.

And ỹ Lorde smote ỹ blacke Mores before
Asa and Juda, that they fled. And Asa and the
people that was with him, folowed after thē
as ferre as Gerar. And ỹ blacke Mores were
ouerthrowen, that there bode none a lyue of
thē, but were destroyed of the Lorde & of his
Hoste. And they caryed awaye a myghtye
great praye. And they smote all the cytyes
rounde aboute Gerar. For ỹ feare of ỹ Lorde
came vpon thē. And they robbed all the cities
for ther was exceadynge moche to be robbed
in them. And therto they smote the tentes of
catell and caryed awayed plentye of shepe &
camelles/ and returned to Jerusalem.

C Kyng Asa by the monicion of the Prophet Azarias after he had put downe the Jdoles/ sacrifyeth to the Lorde. He depriueth his mother of her dompynon.

C The. xv. Chapter.

And ỹ spirite of God came on Aza-
riah the sonne of Obed. And he wēt
out agaynst Asa and sayde to hym:
heare me Asa & all Juda and Be-
niamin. The Lorde is with you, whyle ye be
with hym. and yf ye shall seke hym, he wylbe
founde of you: but & yf ye shall forsake hym/
he wyll forsake you. There will come many
dayes in Israel / in whyche there shalbe no
true God nor prestе ỹ teacheth/ nor any lawe.
And in their tribulacyō they shall turne vnto
the Lorde God of Israel and shall seke hym/
& he shalbe founde of thē. And in those dayes
there shalbe no peace to thē that go out & in.
But great veracion vpon the enhabyters of
all lan-

Iehosaphat. all landes. For one nacyon shall destroye a nother/ and one cytye a nother: for God wyll
B frowne the with all aduersyte. But plucke you vp youre hertes & let not youre handes faynte, for youre workes shalbe rewarded.

When Asa hearde those wordes & the prophesye of Azariah ỹ sonne of Obed the Prophete, he toke courage & put awaye ỹ abhominacions out of all the lande of Iuda & Beniamin, & out of the cities whych he wan in mount Ephraim/ & renued the aulter of the Lorde that was before the porche of ỹ Lord. And he geathered all Iuda & Beniamin/and the straungers wyth them out of Ephraim/ Manassch and Symeon. For there fell many to hym out of Israel/ when they saw that
C God was wyth hym. And they assembled at Ierusalem the thyrde monethe of the fyftene yere of the raygne of Asa. And they offered vnto the Lorde that same tyme of the spoyle whych they had brought, vij. hundred oxen & vij. thousande shepe.

And they made a couenaunt to seke the Lorde God of their fathers/ w all their hertz & all their soules: so that all that sought not ỹ Lorde God of Israel, shuld dye for it/ whether he were smalle or greate / mā or womā.
a. To sweare vnto ỹ Lorde is to geue thy self wholly to him with a pure hert: whych thyng true worshyppers do / as is sayde of Dauid Psal. cxxxi. a. But to sweare by the Lorde is to call on the name of ỹ Lord as a witnes and Iudge / as it is sayde. Iosu. ix. c
And they a sware vnto ỹ Lorde with a loude voyce and showtynge & wyth trompetes and
D hornes. And all Iuda reioysed in the othe/ for they had sworne wyth all their hertes / and sought hym with all their lust, & he was founde of them. And the Lorde gaue the rest rounde aboute.

And therto kynge Asa put Maacah hys mother out of auctoryte / because she had made an ydole in a groue: & brake downe her ydole & stampte it and burnt it by the broke Cedron. But they put not the hylaulters out of Israel: neuertheles the hert of Asa was pure all his life. And he brought into ỹ house of God the dedycat gyftes which he & hys father had dedicate/ in goulde/ syluer and other Iewelles. And there was no moare warre vnto the. xxxv. yere of the raygne of Asa.

C Asa/ for feare of Baasa kyng of Israel/ maketh a couenaunt with Benhadad kyng of Syria.

C The. xvi. Chapter.

IN the. xxxvi. yere of the raygne of Asa/ came Baasa kynge of Israel agaynst Iuda & buylt Ramah / to the entent that he wolde let none ỹ pertayned to Asa king of Iuda haue passage in and out. Wherupon Asa fet out syluer and goulde out of the treasures of the house of the Lorde and of the kynges house/ & sent it to Benhadad kynge of Syria that dwelt at Damasco/ & sayde. There is a cōfederacyō betwene me and the / & so was betwene my father & thine/ wherfore I haue sent ỹ syluer and goulde / that thou go and breake thyne apoyntment with Baasa kynge of Israel/ ỹ he maye departe from me. And Benhadad B graunted vnto kynge Asa & sent ỹ capitayns of his armie agaynst ỹ cyties of Israel. And they bet Ion/ Dan/ Abelmaim & all ỹ store cities of Nephthali. And when Baasa hearde that, he left buildynge of Ramah and let his worcke cease. And then Asa the kynge toke all Iuda & caryed awaye stones & tymbre of Ramah wherwith Baasa was a buildinge: & he buylt therwith Gabaa & Mazphah.

At that same tyme Hanani the sear/ came C to Asa kyng of Iuda & sayde to him: because thou trustest in ỹ kynge of Syria/ & trustest not in the Lorde thy God/ therfore is ỹ hoste of the kynge of Syria escaped out of thyne hande. Were not ỹ blacke mores and they of Libia a great hoste wyth exceadynge many charettes and horsemen? And yet because thou trustedest in the Lorde, he delyuered thē in to thyne handes. For ỹ eyes of ỹ Lorde behelde all the erthe, to strength the hertes of thē that are hoale with him. Herein thou hast done folysshly, and therfore from hencefor the thou shalt haue warre. Wherupon Asa was D wroth with the sear & put him in the couertyng house/ for he was displeased wyth hym because of that. Moreouer Asa oppressed certayne of the people the same season.

The dedes of Asa both fyrst and last/ are written in the boke of the kynges of Iuda & Israel. And the. xxxix. yere of hys raygne Asa fell sycke of his fete/ and that hys disease exceadid. And therto in his sickenesse he asked no councell of the Lorde/ but of Physycyons. And at the last Asa fell on slepe wyth hys fathers and died when he had raygned. xli yere. And they buryed hym in hys awne sepulchre whych he had made in the cytye of Dauid/ and layed hym in the bed whych he had fylled wyth swete odoures of dyuerse kyndz/ made by ỹ crafte of ỹ potecaryes. And they dyd exceadynge great coste aboute buriēge of him.

C Iehosaphat succeadeth after Asa/ whych causeth the feare of the Lorde to be reuued amonge the people.

C The. xvij. Chapter.

AND Iehosaphat his sonne raygned A in hys stede & was myghtyer then Israel. And he put souldyoures in all the stronge cytyes of Iuda / and set rulers bothe in the lande of Iuda and also in the cytyes of Ephraim which Asa his father had wonne. And the Lorde was wyth Iehosaphat / because he walked in the olde wayes of hys father Dauid / and sought not Baals: But sought the Lorde God of his father and walked in hys cōmaundementes & not after the doynges of Israel. Therfore ỹ Lorde stablysshed ỹ kyngdome in his hande/

and all Iuda brought hym presentes/ that he
B became exceadynge ryche & gloryouse. And
hys hert was corageous in the wayes of the
Lorde/ and he put downe yet moare of the
hyllaulters and groues out of Iuda.

And the thyrde yere of hys raygne he sent
of his Lordes: Benhail/ Abdiah/ Zachariah/
Nathanael & Michaah to teache in the cuties
of Iuda: and wyth them/ Semeiah/ Natha-
niah, Zabadiah/ Asahel/ Semiramoth. Je-
honathan. Adoniah. Thobiah and Thobodo-
niah Leuites: & wyth thē Elisama & Joram
prestes. And they taught in Iuda & had the
boke of ỹ law wᵗʰ thē/ & wēt aboute thorowout
C all the cytles of Iuda & taught the people.

And the feare of the Lorde fell vpon all ỹ
kyngedomes of the landes that were rounde
aboute Iuda/ that they durst not warre wᵗʰ
Iehosaphat. And ỹ Philistines brought Je-
hosaphat gyftes & tribute syluer. And therto
the Arabiens brought hym of heepe/ seuen
thousande & seuen hundred rammes/ & seuen
thousandes & seuen hundred he gottes. And so
Iehosaphat prospered & grue vp on hye. And
he built in Iuda/ castels and store cities. And
he had great substaūce in the cities of Iuda/
& fyghtinge men & mē of myght in Ierusalē.

And this is the order in the houses of their
D fathers/ of the capitaynes ouer thousandes
in Iuda: Ednah the cappytayne and wyth hym
of fyghtynge men thre hundred thousande.
And nexte to hym Iehohanan a cappytayne &
wᵗʰ hym two hundred & lxxx. thousande. And
by his syde Amaziah the sonne of Zechri wil-
lynge vnto ỹ Lorde, & with hym two hundred
thousande mightie men. And of ỹ children of
Beniamin/ Eliada was a mā of myght/ and
had with hym armed with bowes and shildes
two hundred thousande. And by hys syde Je-
hosabad wyth whome were an hūdred & lxxx
thousande trimmed for warre. These wayted
on the kynge/ beside those which the kinge
had put in strōge cities thorowout all Iuda.

C After Ahab had asked councell of the foure hundred
Prophetes/ he put Michaeh in prison. He dyeth with
the shott of an Arrow.

C The. xviij. Chapter.

And Iehosaphat became very ryche
and gloryouse/ & ioyned affinite wᵗʰ
Ahab. And after certayne yeres he
went downe to Ahab to Samaria
And Ahab slue shepe & oxen plenteously for
hym & for the people that came with hym/ &
entreated him to go vp vnto Ramoth in Ga-
laad. And Ahab kynge of Israel sayde to Je-
hosaphat kynge of Iuda: wylt thou go wyth
me to Ramoth in Galaad? And he answered
him I wylbe as thou/ and my people shalbe
as thyne and we wyll be with the in ỹ warre.

But Iehosaphat sayde vnto the kynge of
Israel: aske I praye ỹ/ the worde of ỹ Lorde.
And the kynge of Israel gathered together
of the Prophetes foure hundred men/ & sayde
vnto thē: shall we go to Ramoth in Galaad
to fyght/ or shall I cease? And they sayde/ go:
ỹ Lord shall deliuer it into ỹ kingꝭ hāde. And
Iehosaphat sayde/ is there yet here neuer a
Prophete more of ỹ Lordes, that we myght
aske of hym? And the kynge of Israel sayde
to Iehosaphat/ there is yet one/ to aske the
Lorde by hym: But I hate him, for he neuer
prophesyeth me good, but allwaye euell/ one
Micheah the sonne of Iemla. And Iehosa-
phat sayde: let not the kynge saye so.

Then ỹ kynge of Israel called one of hys
chāberlaynes & sayde: fetche hether quyckly
Micheah the sonne of Iemla. And the kinge
of Israel and Iehosaphat kynge of Iuda sate
ether of thē on hys state in their apparell, in
a thre thynge flowre beside the gate of Sa-
maria & all the Prophetes prophesynge be-
fore thē. And one Zedekiah the sonne of Cha-
nanah made hym hornes of yron and sayde/
thus sayth the Lorde: wyth these thou shalt
wynowe Syria vntyll thou hast brought thē
to nought. And all the Prophetes prophesyed
euē so sayinge: Go vp to Ramoth in Galaad
and prospere/ for the Lorde shall delyuer it
into the hande of the kynge.

And the messenger that went to call Mi-
cheah/ spake to him saying: beholde/ ỹ wordꝭ
of the Prophetes are pleasaunt to the kynge
with one assent/ let thy wordes I pray the/ be
lyke one of theirs/ & speake ỹ which is plea-
saunt. And Micheah sayde: as truly as the
Lorde lyueth, euē what my God sayeth/ that
will I speake. And when he was come to the
kynge/ the kynge sayde to hym: Micheah/
shall we go to Ramoth in Galaad to fyght/
or shall I be in rest? And he answered: Go ye
& prospere for the Lorde shall delyuer it into
youre handꝭ. But ỹ kynge sayde to him: how
oftē tymes shall I adiure the ỹ thou speke no-
thinge but truthe to me in ỹ name of ỹ Lord.

Then he sayde: I se all Israel shattered in ỹ
mountaynꝭ as shepe ỹ haue no shepearde. And
the Lorde sayde: these haue no master let thē
returne euery mā to his house in peace. Then
sayde ỹ kynge of Israel to Iehosaphat, did I
not tell ỹ that he wolde not prophecye good
vntome/ but euell?

And he answered: therfore heare ye the
worde of the Lorde. I saw the Lorde syt vpō
his seat/ and all the cōpanye of heauen stan-
dynge on his ryght hande & on his lefte. And
ỹ Lorde sayde: who shall deceaue Ahab kyng
of Israel that he maye go & be slayne at
Ramoth in Galaad. And whyle one sayde
thus & a nother that/ there came out a spirite
and stode before the Lorde and sayde: I will
deceaue

D 8. This spea-
keth the Scrip-
ture by an Iro-
nye/ that is/ in
derysyō or mock-
age: & thereby
tawnteth as it
were the false
Prophetes
wᵗʰch had fal-
sly prophecyed
vnto the kyng.
as ye se here &
iij. Reg. xxij. c.

Iehosaphat. deceaue him. And ỹ Lord sayde to him, how? And he sayde: I will go out & wylbe a lyinge spirite in ỹ mouthꝭ of all his prophetes. And ỹ Lord sayde, thou shalt deceaue him & shalt prevayle, go out & do euē so. And now behold ỹ Lord hath put a lyinge spirite in ỹ mouthꝭ of all these thy prophetes, & yet ỹ Lorde hath spokē euell agaynst ỹ. And Zedekiah ỹ sonne of Chananah, wēt to & smote Micheah vpō ỹ cheke, & sayde: by what waye wēt ỹ spirite of ỹ Lorde frō me, to speake in the? And Micheah sayde: thou shalt se ỹ daye when thou shalt rūne frō chābre to chambre, for to hyde thy selfe. Then sayde ỹ kinge of Israel, take ye Micheah & deliuer him to Amō ỹ gouerner of ỹ citie, & to Joas ỹ kinges sonne & saye, thus sayth ỹ kynge: put this felow in prison, and fede him wt breade & water of tribulacio, vntyll I come agayne in peace. And Micheah sayd: yf thou come agayne in peace, thē hath not ỹ Lorde spokē in me. And Micheah saide moreouer, herken to ye people euery one of you. And so ỹ kynge of Israel & Iehosaphath ỹ kynge of Juda went vp to Ramoth in Galaad. Then sayde ỹ kinge of Israel to Iehosaphat: chaūge ỹ & get ỹ to battell, but se ỹ thou haue thine awne apparell vpō ỹ. And ỹ king of Israel chaunged himselfe, & they went to battell. But the kynge of Syria cōmaunded the capytaynes of hys charetes sayinge: se ỹ ye fyght not agaynst small or great, saue agaynst the kynge of Israel onlye.

And whē the capitaynes of ỹ charetꝭ saw Iehosaphat, they had wēt he had bene ỹ king of Israel, & therfore cōpased aboute him, to fighte. But Iehosaphat cryed out, & ỹ Lorde holpe him. & God tyred thē awaye from hym. For whē ỹ capitaynꝭ of ỹ charretes perceaued ỹ it was not the kinge of Israel, they turned backe agayne frō hym. And a certē mā drew his bowe ignorantly & smote ỹ king of Israel betwene ỹ joyntes of his habergyne. And he sayde to the charet mā, turne thine hand and carye me out of ỹ hoste, for I am hurte. And the battell arose that daye. How be it ỹ king of Israel contynued standynge in his charet agaynst the Syriens vntyll euen. And about the sonne goinge downe he dyed.

¶ After Iehosaphat was rebuked by the prophet Jehu, he called agayne the people to the honouryng of the Lorde God.

¶ The. xix. Chapter.

AND Iehosaphat kinge of Juda returned to hys house safe & sounde to Jerusalē. And Jehu the sonne of Hanani the sear, wēt out agaynst him & sayde to kynge Iehosaphat: oughtest thou to helpe ỹ wycked & to loue thē ỹ hate ỹ Lorde. In this verely is ỹ wrath of the Lorde vpō ỹ. Neuerthelater there are good thinges founde in ỹ, in ỹ thou hast put awaye grouē out of ỹ lande, & hast prepared thine herte to seke God. And as Iehosaphat dwelt at Jerusalē, he wēt to agayne & wēt amōge ỹ people frō Berlabe to moūte Ephraī, & brought thē agayne vnto ỹ Lorde God of their fathers. And he set Judgꝭ in ỹ lande, thorowout all ỹ stroge cities of Juda, citie by citie, & saide to ỹ Judges: take hede what ye do, for ye be not Judges in the law of mā, but of God, whych is with you in the wordes of the law. Wherfore let the feare of the Lorde be with you, & take hede and do it. For there is no vnryghteousnesse in ỹ Lord oure God* nor regardynge of persones, nor takynge of rewardes.

Moreouer in Jerusalē did Iehosaphat set of ỹ Leuitꝭ & of ỹ prestes & of ỹ aūcīt heedꝭ of Israel, ouer ỹ customꝭ of ỹ Lord & causes of stryfe. And then they returned agayne to Jerusalē. And he charged thē sayinge: do euē so in ỹ feare of ỹ Lord wt truthe & pure herte. And whatsoeuer come to you of youre brethrē ỹ dwell in their cities, betwene bloud & bloude law, cōmaūdemēt, ordynaūces & customes: se that ye warne thē, ỹ they trespace not agaīst ỹ Lord, leste wrath come vpō you & on youre brethrē. Thus doo ye shall not offende. And se here Amariah ỹ preste which is heed ouer you in all matters of the Lorde, & Zabadiah the sonne of Ismael a ruler in the house of Juda, he is ouer all causes concerninge the kynge, with officers of ỹ Leuites before you. Take courage to you and go vpō it, and the Lorde shalbe with the good.

* Roma. ij. b. Act. x. c. Ephes. vi. b. Coloss. iij. d.

¶ The merueilous victorye that the Lord gaue Iehosaphat kyng of Juda agaynst the Moabites, and the children of Ammon and them of Seir.

¶ The. xx. Chapter.

AFter ỹ came ỹ children of Moab & ỹ children of Ammō & wt thē of ỹ Ammonites agaynst Iehosaphat to battell. And there came & tolde Iehosaphat sayinge: there cometh a great multitude agaynst ỹ frō the other syde ỹ see out of Syria And se they be in Hasason Thamar whych is Engadi. And Iehosaphat feared & set him selfe to seke ỹ Lorde, & proclaymed fastynge thorowoute all Juda. And Juda gathered themselues to gether for to aske counsell of ỹ Lord. And therto there came oute of all ỹ cytes of Juda to seke ỹ Lorde. And Iehosaphat stode in ỹ cōgregacio of Juda & Jerusalē in ỹ house of ỹ Lord before ỹ new courte & sayde: Lorde God of oure fathers, art not thou God in heauē, & raygnest not thou on all ỹ kingedomes of the hethen? And in thyne hand is power & might, ỹ no mā can stande before ỹ. Art not thou oure God which dydest cast out ỹ enhabiters of this lande before thy people Israel, & gauest it to the seed of Abraham thy louer for

ỹ euer.

euer? And they dwelt therin and haue built ỹ a temple therin vnto thy name/ & sayde: whē euell cometh vpon vs/ as the swerde of iudgemēt, pestilēce or hongre: then yf we stande before thys house & before the (for thy name is in thys house) & shall crye vnto the in oure trybulacion/ thou shalt heare and helpe.

And now beholde/ the childzen of Ammon & Moab & mount Seir/ by which thou woldest not let Israel go/ when they came out of Egipte: but they departed frō thē & destroyed them not. And se/ how they rewarde vs/ to come for to cast vs out of thy possession which thou hast possessed vs wyth all. O oure God/ wylt thou not iudge them? for we haue no myght agaynst thys great companye that cometh agaynst vs. Nether wot we what to do: but oure eyes be vnto the.

And as all Iuda stode before the Lorde wt their yonge ones/ their wiues & their childzē: the spirite of the Lorde came vpō Iahasiel ỹ sonne of Zacharyah the sonne of Banaiah ỹ sonne of Ieiel ỹ sōne of Mathaniah a Leuite of ỹ sonnȝ of Asaph euē as he was in ỹ middȝ of ỹ cōgregaciō. And he sayde: herkē all Iuda & the enhabiters of Ierusalē/ and also kynge Iehosaphat. Thus sayth the Lorde vnto you be not aferde or faynte hearted by reason of thys great multitude. For the warre is not youres, but Gods. And to morow ye shall go downe to thē: se, they come vp at Siz and ye shall mete thē in ỹ flaggȝ of ỹ broke before ỹ wildernesse of Ieruel. Moreouer it belōgeth not to you for to fight in this quarell: but stepe forth & stande & beholde ỹ helpe of ỹ Lorde which is wt you: feare not, nor let youre hertȝ fayle you/ O ye of Iuda and of Ierusalē. To morow go out to thē: for the Lorde is wt you.

And Iehosaphat bowed him selfe with his face to ỹ citie & all Iuda & the enhabiters of Ierusalē fell before the Lorde to bowe thē selfȝ vnto ỹ Lord. And ỹ Leuitȝ & the childzē of ỹ Cahathites & of ỹ Corahites stode vp/ to prayse ỹ Lord God of Israel wt a loude voyce on hie. And so they arose erlye in ỹ morninge & get thē out vnto ỹ wyldernesse of Thekua. And as they wēt out Iehosaphat stode & said heare me Iuda & ye enhabiters of Ierusalē. Beleue in ỹ Lord youre God & so shall ye cōtinue: & beleue his prophetȝ & so shal ye prosper. And he gaue ỹ people counsell & set ỹ singers of ỹ Lord & thē ỹ praysed in holy apparell, to go out before ỹ armie & to saye: praise ỹ Lord for his mercie lasteth euer. And what tyme they begāne to laude & prayse/ then the Lorde set layers awaite agaynst ỹ childzē of Ammon & Moab & moūte Seir to destroye thē vtterlye & to wype thē out. And whē they had made an ende of the enhabiters of Seir/ then they holpe to destroye eche other.

And when Iuda came to Mazphah in the wildernesse they loked vnto ỹ multitude. And beholde, they were dead carcases fallē to the erthe, and none escaped. And Iehosaphat & his people wēt to robbe awaie ỹ spoyle of thē & founde amōge thē aboūdaūce of goodes & raymēt & of pleasaūt Iewelles & caught frō them more then they coulde carry awaye: so ỹ they were thre dayes in gatherynge of the spoyle it was so moche. And ỹ fourthe daye they assēbled in ỹ valeye of blessinge. for there they blessed ỹ Lorde. And therfore they called ỹ name of ỹ sayde place ỹ valeye of blessynge vnto this daye. And so all the men of Iuda & Ierusalē returned & Iehosaphat amōge the dyrkest of thē for to go agayne to Ierusalē wt gladnesse: for the Lorde had made them to reioyse of their ennemyes. And they came to Ierusalē wt psalteryes & harpes & trōpetes/ euē vnto the house of the Lorde. And ỹ feare of God fell in the kyngedomes of all landes/ when they had hearde that the Lorde fought agaynst the enemyes of Israel. And so the realme of Iehosaphat was in trāquilite: for his God had geuen hym rest on euery syde.

And Iehosaphat raygned vpō Iuda and was .xxv. yere olde whe he begāne to raygne & raygned .xxv. yere in Ierusalē. And his mothers name was Asuba ỹ daughter of Silhi. And he walked in the waye of Asa his father & bowed not therfrō to do ỹ was pleasaūt in the sight of the Lorde. How be it they put not downe the hilleautters nether dyd the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Iehosaphat fyrst and last are wrytten in the workes of Iehu the sonne of Hanani whych noted thē in the boke of the kynges of Israel.

After this, Iehosaphat king of Iuda ioyned hym selfe with Ohoziah kynge of Israel/ whych was a wycked doar. And he coupled him selfe with him to make shippes to go to Tharsis. And they made the shyppes in Asiō Gaber. And Eliezer ỹ sōne of Dodanah of Maresa prophesied against Iehosaphat, saīg: because thou hast ioyned thy selfe wt Ohoziah ỹ Lorde hath brokē thy worke. And ỹ shippes were brokē ỹ they were not able to go to Tharsis.

¶ Iehosaphat dyeth & Iehoram succedeth him which putteth to death his brethren / and is oppressed of the Philistines/ and dyeth of the flyx.

¶ The .xxi. Chapter.

Iehosaphat layde him to rest wt his fathers, & was buried with his fathers in ỹ citie of Dauid & Iehorā his sonne raigned in his roume: which Iehorā had other brethrē sōnes of Iehosaphat: Asariah Iehiel Zacharyah Asariah Michael & Sephatiah. All these were ỹ sonnȝ of Iehosaphat kyng of Iuda. And their father gaue thē many

Ohoziah. thē manye great giftes in syluer ouulde and other precious thingꝭ with stronge cities in Juda: but ꝑ kyngedome he gaue to Iehozā/ because he was ꝑ eldest. And whē Iehozam was vp vpō ꝑ kīgdome of his father & stroke he slue all his other brethrē wꝑ swerde/& diuerse of ꝑ Lordes of Israel therto* Iehozā was xxiij. yere olde whē he begāne to raygne/& he raygned viij yere in Jerusalē. And he walked in ꝑ wayes of the kingꝭ of Israel/ like as dyd ꝑ house of Ahab (for a daughter of Ahab was his wife) & he wrought euell in ꝑ eyes of the Lorde. Howbeit ꝑ Lorde wolde not destroye ꝑ house of Dauid, because of the couenaūt ꝑ he had made wꝫ Dauid/ & as he promised to giue a lyght to him & to his sonnes for euer.

In his dayes ꝑ Edomites departed frō vnder ꝑ hāde of Juda & made thē a kīg. And Iehozā wēt forth wꝫ his lordꝭ & all his charetꝭ wꝫ him & roase by nightꝫ laide on ꝑ Edomites. Which cōpased him in & ꝑ capitaynes of his charetꝭ. And so Edō departed frō vnder ꝑ hāde of Juda vnto this daye. ℭ That same tyme also did Lobnah departe frō vnder his power, because he lefte ꝑ Lorde God of his fathers. Moreouer he made hilles in ꝑ moūtaynes of Juda, & caused the enhabiters of Jerusalē to comitt adultery, & he* thrust Juda out of ꝑ waye.

* Or prouoked Juda to synne.

And there came a writinge to him frō Elias the prophete of this tenoure. Thus sayth the Lord God of Dauid thy father: because thou walkedst not in ꝑ wayes of Iehosaphat thy father & in ꝑ wayes of Asa king of Juda/ but walkedst in the wayes of ꝑ kingꝭ of Israel & hast made Juda & the dwellers of Jerusalē go a whoringe like to ꝑ whoringe of ꝑ house of Ahab/ & hast therto slayne thy brethrē ꝑ were thy fathers house / whych were better then thou: Therfore beholde the Lorde will smyte the with a myghtie plage in thy folke/ in thy childrē in thy wiues and in thy goodes. And thou shalt haue moche dysease thorow infirmitie in thy bowelles/ vntill thy bowelles fall out by reason of thy sycknesse/ daye by daye.

D And the Lorde stered vp agaynst Iehozā ꝑ spirite of ꝑ Philistines & the Arabiās ꝑ border on ꝑ blacke moꝛe. Which came agaynst Juda & all to tare ꝑ lande/ & caried awaye all ꝑ substaūce ꝑ was foūde in ꝑ kingꝭ house/ & therto his sonnes & his wiues: so ꝑ there was neuer a sonne lefte him saue Iehoahaz his yongest sonne. And after all ꝑ the Lorde smote him in his bowelles wꝫ an incurable disease. And in processe of tyme/ euē about ꝑ ende of two yere his guttes fell out by reason of his sickenesse: & so he died of euell diseases. But they made hī no bonefyre like ꝑ bonefires of his fathers. Whē he begāne to raygne he was xxxij yere olde & raigned in Jerusalē viij. yere. And* he walked not pleasauntly/ & they buryed hī in ꝑ citie of Dauid. but not in ꝑ sepulchres of ꝑ kingꝭ

* Or: he walked with out prayse & me. he walked with out desyre to do well.

ℭ Ohoziah raygneth in ꝑ rowme of Iehozam/ Iehu kyng of Israel kylleth Ohoziah. Athaliah putteth to death all the kynges seede onely Joas escapeth.

ℭ The.xxij. Chapter.

AND ꝑ enhabiters of Jerusalē made Ohoziah his yongest sonne kyng in his stede. For ꝑ mē of warre that came wꝫ the Arabyās in ꝑ holde, had slayne all his elder sonnes. And so Ohoziah ꝑ sonne of Iehozam kinge of Juda/ was made kynge. Two & fourtie yere olde was he whē he beganne to raygne/ & raygned one yere in Jerusalē. His mothers name was Athaliah ꝑ daughter of Amri. And he walked also in ꝑ wayes of the house of Ahab/ for hys mother was his coūceler for to do euell. Wherfore he did ꝑ displeased ꝑ Lorde like to ꝑ house of Ahab for they were hys coūcelers after ꝑ deeth of his father, to his destrucciō. And he also walked after their coūcell. And Iehozā sonne of Ahab kyng of Israel wēt to fight wꝫ Hazael kyng of Syria at Ramoth in Galaad: & they of Ramoth woūded hym. Wherfore he returned to be healed in Jezrael of ꝑ woundes which were geuē him at Ramoth, whē he fought wꝫ Hazael king of Syria. And Ohoziah ꝑ sonne of Iehozā kinge of Juda wēt downe to se Iehozā ꝑ sonne of Ahab at Jezrael, because he was diseased.* For it was thrust vnto Ohoziah of God to go to Iehozā & ꝑ whē he was come he should go out wꝫ Iehozā agaynst Jehu the sonne of Namsi whome the Lorde had anoynted to destroye the house of Ahab.

* For it was thrust of god vnderstande/ to thyntent that he cōming to Iehoram might be ouerthrowē of Jehu.

And as Jehu was executynge iustice vpō ꝑ house of Ahab. He founde ꝑ Lordes of Juda & the sonnes of the brethren of Ohoziah that wayted on Ohoziah & he slue them. And he sought Ohoziah/ & they caught hym where he was hid in Samaria/ and brought him to Jehu. And whē they had slayne him they buried him: because (sayde they) he was ꝑ sonne of Iehosaphat which sought the Lorde wꝫ all his hert. And there was none of the house of Ohoziah/ that coulde obtayne to be kynge. D

For Athaliah ꝑ mother of Ohoziah, whē she sawe her sonne was deed/ arose & spake wꝫ all the seed of the kyngedome of the house of Juda. But Iehosabeath the daughter of the kynge toke Ioas ꝑ sonne of Ohoziah and stale hym frō amonge the kynges sonnes ꝑ were slayne/ & put him & his nource in a slepinge chābre. And so Iehosabeath ꝑ daughter of kynge Iehozā & wife of Iehoiada ꝑ preste (because she was ꝑ sister of Ohoziah) hidhim frō Athaliah & she slue him not. And he was with them hid in the house of God syxe yere. And Athaliah raygned ouer the lande.

1.Kyng.xi.a.

* Or Joas.

ℭ Ioas ꝑ sonne of Ohoziah is made kyng. Athaliah is put to deeth.

ℭ The.xxiij. Chapter.

IIij. Reg. xi. a.

AND in ȳ seuēth yere Jehoiada toke hert, & made a bonde with the capitaynes of hundredes Azariah the sonne of Jeroham/Ismael ȳ sonne of Johanā, Azariah ȳ sonne of Obed Maasiah the sonne of Adaiah and Elisaphat the sonne of Zechri. And they went aboute in Juda and gatherred the Leuites out of all the cytyes of Juda and the auncyent heedes of Israel: and they came to Jerusalem. And all the congregacyon made a bonde wyth the kynge in the house of God. And Jehoiada sayde to them: beholde / the kynges sonne must raygne ouer the chyldren of Dauid/as the Lorde hath sayde.

B This is it therfore ȳ ye shall do. The thirde parte of you prestes & Leuites whych come in the Saboth daye, shall kepe the dores & a nother thirde parte shalbe in the kings house & a nother thyrde parte shalbe in the gate of the foundacyō/ & all the people shalbe in the
* Exod. xxvij. b *courtes of ȳ house of ȳ Lorde. And ther shall none come into the house of ȳ Lorde, saue ȳ prestes & the Leuites ȳ ministre. They shall go in/ for they are holy: & all the people shall kepe the watche of the Lorde. And ȳ Leuites shall cōpase ȳ kynge rounde aboute, & euery mā his wepō in his hāde: & whatsoeuer other mā come into the house of the Lorde, he shall dye for it: and they shalbe with the kynge, as he cometh in and as he goeth out.

And ȳ Leuites & all Juda did in all thinges as Jehoiada the preste commaunded. & toke euery mā his men: bothe thē that came in and
C thē ȳ went out the saboth daye: for Jehoiada the preste did let none of ȳ cōpanies departe. And Jehoiada the preste delyuered to the capitaynes of hūdredes speares & shildes & boukelars ȳ pertayned to kynge Dauid & were in the house of God. And he set all the people & euery man his wepon in his hande, frō the right corner of the house to ȳ lefte corner of the house/ alonge by the aulter and the house rounde about the kynge. And they brought out the kynges sonne and put vpon hym the crowne and the *testymonye, and made hym kyng. And Jehoiada & his sonnes annoynted hym and sayde: God saue the kynge.

* That is the lawe of God. Deut. xvij. b.

When Athaliah hearde the noyse of the people runnynge & prayesynge the kinge, she went amōge the people in to the house of the Lorde. And when she sawe the kynge stande at his pyler in the enterynge/ and the Lordes and trompetes about the kynge/ and all the people of the lande reioysynge & blowinge wyth trompetes / and the syngers wyth instrumentes of musycke teachinge to prayse. Then she rent her clothes and cryed: treason treason. And Jehoiada the preste went out with the capitaynes of hundredes that were apoynted to gouerne the hoste/ and sayde to them: haue her out wythout the arayes and whosoeuer foloweth her, let hym be slayne with the swerde. For the preste sayde: slay her not in the house of the Lorde. And they layde handes on her / and when she was come out D to the entrynge of the horsgate in the kynges house/ they slue her there.

* And Jehoiada made a bonde betwene hym IIij. Reg. xi. d. and all the people and the kynge, to be the Lordes people. And all the people went to the house of Baal and destroyed it / & brake hys aulters and hys ymages, and slue Mathan the preste of Baal before the aulters. And Jehoiada put the offyces of the house of the Lorde in the handes of the prestes the Leuites/ which Dauid had deuyded in companyes for the house of the Lorde / to offer burntoffrynges vnto the Lorde / as it is wrytten in the lawe of Moses / wyth reioysynge and syngynge / as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the Lorde / that none that was vncleane in any poynte shulde entre in.

And he toke the capitaynes of hundredes and the nobles / and the gouernoures of the people & all the folke of the lande, & brought the kyng downe out of the house of ȳ Lorde/ and they went thorow the hye gate in the kynges house / and set the kynge vpon the seate of the kyngedome. And all the people of the lande reioysed/ & the cytie was in trāquilite: but they slue Athaliah wyth the swerde.

C Jehoas duryng ȳ lyfe of Jehoiada kepeth the lawe: but after hys deth he regardeth it not. He stoneth Zacharias the Prophete. Jehoas is kylled of hys awne seruauntes/ and after hym raygneth Amasiah.

C The xxiiij. Chapter.

IEhoas was seuē yere olde when he IIij. Reg. xij. a. began to raygne, and he raigned fourtye yere in Jerusalem. Hys mothers name was Zebiah of Berlabe. And Jehoas dyd ȳ pleased the Lorde all the dayes of Jehoiada the preste. And Jehoiada gaue hym two wyues/ and he begat sonnes and daughters.

It chaunsed after that/ that Jehoas was mynded to mende the house of the Lorde. And vpon that he gestered to gether the prestes and the Leuites and sayde to them:
*go out thorow the cytyes of Juda and gea- IIij. Reg. xij. b. ther of all Israel syluer/ to strength ȳ house of youre God / yere by yere/ & se that ye haste the thynge: how be it the Leuites were slacke. C Then the kynge called Jehoiada that B was the cheefe / and sayde to hym: why requyrest thou not of the Leuytes to bringe in / out of Juda and Jerusalē the summe apoynted by Moses the seruaūt of the Lorde/ and by

Amaziah.

and by the congregacō of Israel, for the tabernacle of wytnesse. For wicked Athaliah & her chyldrē had broken the house of God/ & had therto bestowed all the dedicat gyftes of the house of the Lorde/ aboute Baals.

Wherfore at the kynges cōmaundement/ they made a coffer/ and set it at the gate of the house of the Lorde: and made proclamacyon throrow Juda and Jerusalem to bryng in to the Lorde* the taracō of Moses the seruaūt of God/ which he set vpon Israel in the wyldernesse. And the Lordes and all the people reioyced and brought in and cast in to the coffer vntill it was full. And whē the tyme came that the chest shulde be brought in by the handes of the Leuites at the apoyntment of the kynge, whē they saw & there was moche money: then came the kynges scrybe & one apoynted by the hye preste / and powred out that was in the coffer, & then toke it & carved it to hys place agayne, & thus they dyd daye by daye, and gathered moche money.

Exod.xxx.h.

And the kynge and Jehoiada gaue it to workemē that wrought vpon the house of the Lorde, and hyred Masons & carpenters to redresse the house of the Lorde, and lodyd they artificers in yron and brasse, to repayre the house of the Lorde. And the workemen wrought & the worke mended throrow their handes: and they made the house of God as it ought to be, and strengthed it. And when they had fynyshed it, they brought the rest of the money to the kynge and Jehoiada, & therwyth were made vessels for the house of the Lorde: euen vessels to mynystre with all and to serue for burntofferynges as ladelles and vessels of goulde and syluer. And they offered burntofferynges in the house of the Lorde contynually all the dayes of Jehoiada. And Jehoiada waxed olde and full of yeres and dyed.* An hundred and thirtye yere olde was he when he dyed. And they buryed him in the cite of Dauid amōge the kynges because he had done good in Israel, and on God and on his house. And after the deeth of Jehoiada, came the Lordes of Juda & made obeysaunce to the kynge. And then he herkened vnto them. And so they lefte the house of the Lorde God of their fathers, and serued groues and Images. And then came there wrath vpō Juda & Jerusalem, for thys their trespaces sake. Notwythstandynge yet God sent Prophetes to thē, to bryng thē agayne vnto the Lorde. And they testifyed vnto them But they wolde not heare.

a. Lode thys agaynst them which sayethat God sayde to Noe/ Gen.viii. that nil shulde lyue no moare but an hundred and.xx. yeres.

And the spirite of God came vpon Zacharyah the sonne of Jehoiada the preste, and he stept vp aboue the people and sayde to them. Thus sayth God: why transgresse ye the cōmaundementes of the Lorde? ye shall therfore not prospere/ but as ye haue forsakē hym/ so shall he forsake you* Wherupō they cōspired agaynst him and stoned him wyth stones, at the commaundement of the kynge: euen in the courte of the house of the Lorde. And so Joas the kynge remēbred not the kyndenes which Jehoiada his father had done to him/ but slue his sonne. And whē he dyed/ he sayde: the Lorde se and requyre a recompynge.

Math.xxiij.b.

And when the yere was out/ the host of the Syriens came agaynst hym: and they came to Juda and Jerusalem/ and destroyed all the Lordes of the people frō amonge the people and sent all the spoyle of them vnto the kynge to Damasco. And though the armie of Syria came with a smalle companye of men/ yet the Lorde delyuered a very great hoste into their handes, because they had forsaken the Lorde God of their fathers. And therto they serued Joas accordynge.

And as sone as they were departed from hym/ though they left hym in great diseases: yet hys awne seruauntes conspired agaynst him for the bloude of the chyldrē of Jehoiada the preste, & slue him on his beed. And when he was deed, they buryed hym in the cytye of Dauid: but not in the sepulchres of the kinges And these are they & conspired agaynst hym: Zabad the sonne of Samaath an Ammonite and Jehosabad the sonne of Simrith a Moabite. And hys sonnes and the summe of the taxe that came to hym/ and the foundacō of the house of God/ are writtē in the storie of the booke of kynges. And Amaziah hys sonne raygned in his steade.

¶ Amaziah ouercometh the Edomytes. And Joas kyng of Israel ouercometh and kylleth Amaziah.

¶ The.xxv. Chapter.

Amaziah was.xxv. yere olde when he begāne to raygne & he raygned xxix. yere in Jerusalē. Hys mother name was Jehoiadan of Jerusalē. And he did that pleased the Lorde: but not with the hoale hert. And as sone as he was setled in the kyngedome, he slue thē & killed the kynge hys father. But he slue not their chyldren as it is wrytten in the law/ euen in the boke of Moses to whome the Lorde commaunded sayinge:* the fathers shall not dye for the childrens causes, nor the chyldren for the fathers, but euery man shall dye for hys awne synne. And Amaziah gathered Juda to gether & made capitaynes ouer thousandes & ouer hundredes in the houses of their fathers throrowout all Juda and Beniamin. And he numbred them from twētye yere & aboue, & founde thē thre hundred thousande lustie mē able to go to battell/ and that couthe handle speare and shylde. And he hyred therto an hundred thousande fyghtynge men out of

4.Reg.xiij.a.

Deut.xxiiij.c. 4.Reg.xiij.b.

Joas. Israel/ for an hundred talentes of syluer.

But there came a man of God to him and sayde: kynge/ let not the armye of Israel go with the: for the Lorde is not with Israel nether with any of the house of Ephraim. Or elles yf thou neades wylt/ then go & do it/ & make thy selfe stronge to battell: & thou shalt se/ how God shall make the fall before thine enemyes. For God hath power to helpe or to cast doune. And Amaziah sayde agayne to the man of God/ what shall we do then, for the hundred talentes which I haue geuen vnto the hoste of Israel? And the man of God sayde: the Lorde is able to geue the moche moare then that.

And then Amaziah seuered the armie that was come to hym out of Ephraim/ to go whome agayne. Wherfore they were exceadynge wrothe with Juda/ & returned to their awne whome in great angre.

And Amaziah toke herte & caryed out his
4.Reg.xiij.b host & went to Saltdale.* Where he slue of the childre of Seir ten thousande. And other ten thousande the chyldre of Juda toke alyue/ and carted them vnto the toppe of a rocke & cast them downe from the toppe of the rocke that they al to burst: but the men of the armie which Amaziah had turned backe & wolde not let go with his people to battell, ranne vpon the cities of Juda from Samaria vnto Bethhoron & slue thre thousande of them and wanne moche spoyle.

And it chaunced/ after that Amaziah was come from the slaughter of the Edomits/ & had brought the Gods of the children of Seir, he set them vp to be his Gods & bowed hym selfe before them & burned ensence vnto them. Wherfore the Lorde was wroth with Amaziah & sent to him a prophete/ & sayde to him: why seketh thou the Gods of the people which were not able to deliuer their awne people out of thyne hande? And as the prophete spake to him he sayde to the prophete: haue men made the of the kynges councell? ceasse/ leste thou be beaten. And the prophete ceased & sayde: I am sure that God hath taken councell to destroye the, because thou hast done this/ & obeyest not my councell.

Then Amaziah kyng of Juda toke aduise & sent to Joas the sonne of Jehoahaz the sonne of Jehu kynge of Israel & sayde: come/ & let vs se ether other. And Joas kynge of Israel sent agayne to Amaziah king of Juda sayinge:
4.Reg.xiij.c a thistell in Libanon sent to a Cedar tree of Libanon sayinge: *geue thy daughter to my sonne to wife. But there came the wilde beastes of Libanon & troade downe the thistell. Thou thinkest: se/ I haue beaten the Edomits/ therfore thyne hert aryseth to glorifye thy selfe. Now byde at home: what neadeth the to prouoke to euell/ that thou perishe and Juda with the.

But Amaziah rested not: for it came of God/ that he delyuer them into the handes of their enemyes: & that because they had sought the Gods of the Edomites. And Joas kynge of Israel came vp: & they saw ether other/ both he & Amaziah kynge of Juda at Bethshames in Juda. And Juda was put to the worse before Israel/ & fled euery man to hys tent. And Joas kynge of Israel toke Amaziah kynge of Juda the sonne of Jehoas the sonne of* Ohoziah at Bethshames: & brought hym to Jerusalem, & tare the walle of Jerusalem from the gate of Ephraim vnto the corner gate, foure hundred cubytes longe. And he toke all the golde & syluer & all the Iuelles that were founde in the house of God wyth Obed Edom & the treasure of the kynges house and hostages/ and returned to Samaria.

* After the Greke with the concordaunce of the iiij. of the kynges. xiiij. Some reade. Jehoahaz.

And Amaziah the sonne of Jehoas kinge of Juda lyued after the deethe of Joas sonne of Jehoahaz kynge of Israel xv. yere. The rest of the actes of Amaziah fyrst & last are writte in the boke of the kinges of Juda and Israel. And after that tyme that Amaziah dyd turne awaye from the Lorde/ they conspired treason agaynst hym in Jerusalem: and he fled to Lachis. Whether they sent after hym and slue hym there/ and brought hym vp wyth horsses and buryed hym wyth hys fathers in the cytye of Juda.

¶ After the deeth of Amaziah raygneth Oziah whych is stryken with the lepre/ and Joathan raygneth in hys rowme.

¶ The .xxvi. Chapter.

Then all the people of Juda toke
4.Reg.xiij.c Oziah which was .xvi. yere olde, & made hym kynge in the rowme of hys father Amaziah. And he buylt Eloth and brought it agayne to Juda after the kyng was layde to rest with his fathers. Sixtene yere olde was Oziah whe he began to raygne, & he raygned .lii. yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he dyd that pleased the Lorde/ in all poyntes as dyd hys father Amaziah. And he sought God whyle Zacharias the teacher to fe God lyued: and as longe as he sought the Lorde/ God made hym prosperе.

And he went to battell agaynst the Philistines & brake downe the walles of Geth/ & the walles of Jabneh & the walles of Asdod/ and buylt cities aboute Asdod & amonge the B Philistines. And God holpe him agaynst the Philistines & agaynst the Arabiens that dwelt in Gurbaal/ & agaynst the Meunites. And the Ammonites gaue tribute to Oziah/ and hys name spred abroade euen to Egipte: for he played the man & exceaded. Moreouer Oziah buylt towres in Jerusalem ouer the corner gate/ & ouer the valeye gate/ and ouer other corners/ and made them stronge. And he buylt towres in the wildernesse & digged many wells

For he

Joatham. For he had moche catell/ bothe in the baley and also in the playne: and plowmen and vynedzessers in the mountaynes and in Charmel/ for he loued husbandrye.

And Dziah had an host of eyghtynge men that went out to warre in the armye & were tolde & numbred by Jeiel the scrybe & Maaseiah an officer/ vnder the hande of Hananiah one of ỹ kynges Lordes. And ỹ hoale nũbre of the auncyent heedes of the men of myght were. ij. thousande & syxe hundred and vnder the handes of thẽ was the armie of the hoste/ thre hundred & seuẽ thousand / & fyue hũdred that made warre wyth myght & strenght / to helpe the kynge agaynst hys enemyes. And ¶ Dziah prouyded thẽ thorow oute all ỹ hoste shildes/ speares/ helmetes/ habergynnes/ bowes & slynges for stones. And he made engynes in Jerusalem by the crafte of artificers to be on ỹ towres & corners/ to shote arowes & great stones wᵗ all. And hys name spreade farre abroade/ for he was wonderlye holpe/ vntyll he was become myghtye.

And in his greatnesse hys hert arose/ ỹ he was marred: & transgressed agaynst ỹ Lorde his God. For he went in to the temple of the Lorde to burne cense vpon the aulter of incense. But Asariah the preste went in after him with foure skore prestes of the Lorde ỹ were bolde men. And they stepte to Dziah ỹ kynge & sayde to him: it pertayneth not to the Dziah to burne cense vnto the Lorde/ but to the prestes the chyldren of Aaron that are cõsecrate for to burne incense. Come out of the D sanctuarye, for thou hast trespaced / and it shalbe no worshepe to ỹ before ỹ Lorde God.

And Dziah was wroth & had cense in hys hande to offer/ and in his indignacõ agaynst the preste, * ỹ leprosye sprãge in his forehed before the prestes in the house of the Lorde/ euen besyde the incense aulter. And Asariah the chefe preste wᵗ all the other prestes loked vpon hym: & beholde he was a leper in his forehed/ & they hyed him thence. And therto he was fayne to go out/ because ỹ Lorde had plaged him. And Dziah the kynge cõtynued a lepre vnto the daye of his deethe & dwelt in an house at sybertye: how be it / he was cast out of the house of the Lorde. And Joatham his sonne had the gouernaunce of the kynges house and iudged the people of the lande.

The rest of the actes of Dziah both fyrst and last/ did Esaiah the prophete the sonne of Amos write. And when Dziah was layde to rest with his fathers/ they buryed him wᵗ his fathers in ỹ felde of the buriall of the kinges. For they sayde: he is a leper. And Joathã his sonne raygned in hys steade.

¶ Joatham raygneth & ouercometh the Ammonites. Ahaz hys sonne raygneth after hym.

The.xxvij.Chapter.

Joatham was.xxv.yere olde when he begãne to raygne, and raygned xvi.yere in Jerusalẽ. Hys mothers name was Jerusah ỹ daughter of Sadoc. And he dyd that pleased ỹ Lorde in all poyntes as dyd hys father Dziah: saue/ that he came not to the temple of the Lorde/ and that the people dyd yet corrupt them selues. He built the hie gate of the tẽple of ỹ Lorde/ & on the walle Ophel he buylt moche. Moreouer he built cytyes in the mountaynes of Juda/ and in the wood coũtre he built castelles and towres.

And he fought with the kynge of ỹ childrẽ of Ammon/ and preuayled agaynst thẽ. And ¶ the chyldrẽ of Ammõ gaue him the same yere an hundred talẽtes of syluer/ & tẽ thousande quarters of whete & as moche barleye. So moche also did ỹ chyldrẽ of Ammon geue him the seconde yere and the thyrde too. And Joatham became myghtie/ because he directed hys waye before the Lorde hys God.

The rest of ỹ actes of Joatham & all hys D warres and hys wayes are wrytten in the boke of the kynges of Israel & Juda. He was xxv.yere olde when he beganne to raygne/ & raygned xvi.yere in Jerusalẽ. And whẽ Joathã was layde to reste with hys fathers/ they buryed hym in the cytye of Dauid: and Ahaz his sonne raygned in his steade.

¶ The wyckednesse of Ahaz kyng of Juda. After him raygneth Hezekiah.

¶ The.xxviij.Chapter.

Ahaz was.xx.yere olde when he beganne to raygne and raygned.xvi. yere in Jerusalem. And he dyd not that pleased the Lorde/ as dyd hys father Dauid: but walked in ỹ wayes of the kynges of Israel/ and made therto Baals of metall. And he offered cense in the baleye of ỹ childrẽ of Hennon/ and burnt hys childrẽ in fyre after the abhominacyon of the nacyons which ỹ Lord cast out before ỹ chyldrẽ of Israel. And he offered burnt cense in hyllaulters and on moũtaynes & vnder euery grene tre. J ny.Reg.xvi.a.

Wherfore ỹ Lorde his God delyuered him into the hand of the kynge of the Syriens: whych bet him & caryed awaye a great multitude of his captiue in to Damascon. And therto he was delyuered into the hande of the kynge of Israel which slue of hys a myghtye slaughter. For Phaseh ỹ sonne of Romeliah slue in Juda an hundred & twẽtye thousand in one daye/ & all fyghtynge men: & that because they had forsaken ỹ Lorde God of their fathers. And Zechri a myghtye man in moũt Ephraim slue Maaseiah the kynges sonne/ & Ezricam the Lorde stuarde of houshold/ and Elcanah that was nexte to the kynge. And the B

chyldren of Israel toke prysoners of theire brethren two hundred thousand wyues/sonnes & daughters, & herto caryed awaye moche spoyle of them/and brought it to Samaria.

But there was a prophete of the Lordes named Obed which went out to ye Host that came to Samaria & sayde to them: Se/because ye Lorde God of youre fathers was wroth wt Juda, he deliuered them into youre handes. And ye haue slayne them with cruelnesse yt reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem & to make them bondemen and bondwemen. What other thynge do ye (ye vnhappye) then offende ye Lorde youre God. But now heare me/& delyuer the captyues agayne which ye haue taken of youre brethren: for the great wrath of the Lorde is vpon you.

And certayne of the heedes of ye chyldren of Ephraim/as Azariah ye sonne of Johanan Barachiah ye sonne of Meshemeloth/Ezekiah the sonne of Selum & Amasa ye sonne of Hadalai stode vp agaynst them that came fro warre/ and sayde vnto them: ye shall not bringe in the captiues hyther. For where we haue offended the Lorde all readye/ye entende to adde more to oure synnes & trespace. For oure trespace is great all readye/ & there is fearce wrath vpō Israel. And vpon ye the men of armes lefte the captyues & the spoyle before the Lordes & all the congregacyon.

And there arose certayne apoynted therto by name/& toke the prysoners & clothed all ye were naked amōge them/of ye spoyle, & arayed them & shoed them & gaue them to eate & to drinke & anoynted them/ & caryed all that were feble of them vpon asses & brought them to Jericho ye citie of Paulme trees fast by their brethren: and then returned to Samaria agayne.

And at that same tyme kynge Ahaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne & slue of Juda & caryed awaye some captyues. And the Philistins inuaded ye cities in ye lowe countrey and the south of Juda: and toke Bethshames/ Aialon, Gaderoth & Socoh with the townes longynge therto & Thimna with ye townes of the same. & Gimso with her townes, & dwelt therin. For the Lorde brought Juda lowe/ because of Ahaz kynge of Juda which made Juda naked & transgressed agaynst ye Lorde. And Thiglath palneser kynge of Assur came vpō him and besieged him but preuayled not agaynst him. For Ahaz toke awaye out of ye house of the Lorde & out of the kynges house & out of the Lordes houses/ & gaue vnto the kynge of Assur though it holpe him not. And herto in the very tyme of his tribulacion did kynge Ahaz trespace yet moare agaynst the Lorde. For he offered vnto the Gods of them of Damasco which bette him & sayd because the Gods of the Syriens healpe them, therfore will I offer to them/ that they maye helpe me also. But they were his destruccion & the destruccion of all Israel. And Ahaz geathered to gether the vessels of the house of God and brake them/ & shut vp the dores of the house of the Lorde, & made him aulters in all corners of Jerusalē. And in all ye cities of Juda cytye by cytie he made hyaulters to burne incense vnto other Gods/ & angred ye Lord God of his fathers. The rest of his actes & all his wayes bothe first & last are writtē in the boke of the kinges of Juda & Israel. And whē Ahaz was layde to rest wt his fathers/they buryed him in the cytye of Jerusalem: but brought hym not vnto ye sepulchres of the kinges of Juda.

And* Hezekiah his sōne raigned in his stede

* Or (as some wyll) Jehezekiah.

¶ Hezekiah restoreth vnto the temple of ye Lorde all the thynge ye had not bene regarded of hys predecessoures.

¶ The .xxix. Chapter.

HEzekiah begāne to raygne whē he was .xxv. yere olde/ & raygned .xxix. yere in Jerusalē. And his mothers name was Abiah the daughter of Zacharias. And he dyd that was right in the syght of the Lorde in all poyntes as did Dauid his father. He opened the dores of ye house of the Lorde in ye fyrst yere & fyrst moneth of his raigne/ & repaired them. And he brought in the prestes & the Leuites & geathered them to gether in to ye east strete: & sayde vnto them.

Heare me ye Leuites: purifye youre selues & halow the house of the Lorde God of youre fathers/ & bringe out ye fylthinesse out of the holy place. For oure fathers haue trespaced & done euell fauoredly in ye eyes of ye Lord oure God: & haue forsake him/and turned awaye theire faces fro ye habitacio of ye Lorde & turned to their backes. And beside ye they haue shut vp ye dores of ye porche & quenched ye lāpes & haue neither burned ince nor offered burntoffrynges in ye holy place vnto ye God of Israel.

Wherfore ye wrath of ye Lord fell on Juda & Jerusalē: & he shattered them & made them so thynne that men bisse at it, euē as ye se with youre eyes. For se/ oure fathers were ouerthrowē with the swerde & oure sonnes/oure daughters & oure wiues were caried awaye captiue for ye same cause. Now haue I in my hert to stryke a couenaunt wt the Lorde God of Israel: & his wrath may cease. Now therfore my sonnes be not negligent: for ye Lorde hath chosen you to stande before him/and for to ministre and burne offerynges to him.

Then ye Leuites arose: Mahath ye sonne of Amasai & Joel ye sonne of Azariah beynge of the children of ye Cahathites: & the sonnes of Merari, Kis the sonne of Abdi & Azariah the sonne of Jehaleel: & of ye Gersonites, Joah the sonne

ȳ sonne of Simma ȳ Eden ȳ sonne of Ioah: ȳ of ȳ sonnes of Elizaphan, Simri ȳ Iesiel: ȳ of the sonnes of Asaph/ Zacharias ȳ Mathanias: ȳ of the sonnes of Heman/ Iehiel ȳ Semei: ȳ of ȳ sonnȝ of Iedithun/ Semaias ȳ Oziel. And they geathered their brethrē ȳ purifyed thē selues/ ȳ then wēt at ȳ cōmaūdemēt of the kyng by the worde of the Lord/ for to clense the house of the Lorde. And the preastȝ wēt into ȳ house of ȳ Lorde to clense it/ ȳ brought out all the vnclennesse that they founde in ȳ tēple of ȳ Lord/ ȳ in ȳ courte of the house of the Lorde. And the Leuites toke it ȳ caried it out in to the broke Cedrō. They begāne the fyrst daye of the fyrst moneth to purifye/ ȳ came the eight daye to the porche of the Lord: so ȳ they had purged the house of the Lorde in eight dayes and the .xvi. daye of the fyrst moneth they made an ende.

And then they wēt in to Hezekiah ȳ kyng ȳ sayde: we haue clensed all the house of the Lord/ ȳ the aulter of burntoffrynȝ wyth all his vessels/ ȳ ȳ shewbreede table with all his apparell: ȳ therto all the vessels which kyng Ahaz dyd cast a syde when he raygned ȳ trāsgressed/ them we haue repayred ȳ sanctifyed: ȳ se/ they are before the aulter of the Lorde.

* Or/ Iehyze. And* Hezekiah the kyng rose erlye ȳ geathered the Lordes of the cytye ȳ went vp to the house of the Lorde. And there were brought seuē oxen/ seuē rammes/ seuē lambes ȳ seuē kyddes to be a synneoffrynge for the kyngdom/ for the sanctuarye ȳ for Iuda. And he cōmaunded the preastes ȳ sonnes of Aaron to offer them on the aulter of the Lorde.

And they slue ȳ oxē: ȳ ȳ preastȝ receaued ȳ bloude ȳ sprynkled it on ȳ aulter: and they slue the rammes ȳ sprynkled the bloude vpō the aulter: ȳ they slue the lambes ȳ sprynkled ȳ bloud vpō ȳ aulter. And then they brought forth the kydes of ȳ synneoffryng before ȳ kyng ȳ ȳ cōgregaciō which put their hādes vpon thē. And the preastes slue thē ȳ offered the bloude of thē vpō the aulter, to make satisfaccion for all Israel: for the kynge sayde: ȳ the burntoffryng ȳ ȳ synneoffryng shulde serue for all Israel. And they set the Leuites in the house of the Lord wt cymbales/ psalteries ȳ harpes accordyng to ȳ cōmaundemēt of Dauid ȳ of Gad the kynges sear of visiōs ȳ of Nathan the prophete. For so was the cōmaundemēt of the Lorde thorow the hāde of his prophetes. And so the Leuites stode with the instrumentes of Dauid/ and the preastes wt trompettes. And Hezekiah cōmaunded to offer the burntoffryng vpon the aulter. And whē the burntoffryng begaune/ ȳ songe of ȳ Lorde begaune/ ȳ the trompettes with the instrumentes of Dauid kyng of Israel. And all ȳ cōgregacion bowed thē selues/ and the syngers sange/ ȳ the trōpettes blew/ ȳ cōtinued vntyll ȳ burntoffryng was fynesshed.

And whē they had made an ende of ȳ burntoffryng/ ȳ kyng ȳ all ȳ were wt him kneled downe ȳ bowed thē selues ȳ gaue prayse ȳ thanckes. And Hezekiah the kyng ȳ ȳ lordȝ bade ȳ Leuites to prayse ȳ Lord wt ȳ wordȝ of Dauid ȳ of Asaph ȳ sear of visions. And the Leuites praysed ȳ they reioyced agayne/ and the other stowped ȳ bowed them selues. ¶

And Hezekiah answered ȳ sayd: now ȳ ye haue fylled youre hādes to ȳ Lord/ go to and bryng in ȳ sacrefyces ȳ thankoffrynȝ in to ȳ house of ȳ Lord. And ȳ cōgregaciō brought in the sacrefyces ȳ thankoffrynges/ ȳ all ȳ were wyllyng brought burntoffrynges. And ȳ nūbre of ȳ burntoffrynges which ȳ cōgregacion brought in was .lxx. oxē ȳ an hūdred rāmes ȳ two hūdred lambes: ȳ all for burntoffrynges to the Lord. And besyde ȳ they dedicated sixe hūdred oxē ȳ thre thousand shepe.

But the preastes were to few/ ȳ were not able to flaye all ȳ burntoffrynges. Wherfore their brethrē the Leuites holpe them tyll the worke was ended/ ȳ vntill the preastes were sanctifyed. For the Leuitȝ were purer herted to sanctifie thē selues then the preastes. And therto ȳ burntoffrynges were manye wt the fatte of the peaceoffrynges ȳ the drynckoffrynges ȳ belonged to the burntoffryngȝ. And so the seruyce pertaynynge to the house of ȳ Lord wēt forward. And Hezekiah reioyced ȳ all the people/ ȳ God had made ȳ folcke so readye: for the thynge was sodenly done.

¶ Hezekiah remeth the feast of passouer.

¶ The .xxx. Chapter.

And Hezekiah sent to all Israel ȳ Iuda: ȳ therto wrote letters to Ephraim ȳ Manasseh, ȳ they shulde come to the house of the Lorde at Ierusalem/ to offer passouer vnto the Lorde God of Israel. And the kyng helde a counceil with his Lordes and all the cōgregacyon at Ierusalem to kepe the feast of passouer in ȳ seconde moneth. For they coulde not kepe it at ȳ time: for there were not preastes inowe sanctifyed/ nether was ȳ people geathered to geather to Ierusalē. And ȳ thyng pleased the kyng ȳ all the cōgregacion. And they decreed ȳ it shulde be proclaymed thorow out all Israel frō Berlsabe to Dan/ ȳ they shulde come ȳ holde ȳ feast of passouer vnto ȳ Lord God of Israel at Ierusalem: for they had not often done it/ as it is writtē how they shuld.

And the messengers wēt with letters of ȳ hand of the kyng ȳ of his Lordes thorow out all Israell and Iuda/ at the cōmaundement of the kyng which sayde: chyldren of Israel/ turne agayne vnto the Lord God of Abrahā/ Isaac and Israel, and so wyll he turne to the

remnaunt of you that are escaped out of the
A handes of the kynge of Assur. And be ye not
lyke youre fathers and youre brethrē which
trespaced agaynst ꝑ Lorde of youre fathers/
whych therfore gaue them vp that they are
B wasted as ye se. Wherfore be not styffenec-
ked lyke vnto youre fathers/but yelde youre
selues vnto ꝑ Lord/& come to his holy place
which he hath sanctified for euer/ and serue
the Lorde youre God/ that hys wrath maye
turne frō you. For yf ye turne vnto ꝑ Lorde/
then youre brethrē & youre childrē shall fynde
cōpassion in the presence of thē that holde thē
captyue/ that they maye come agayne vnto
this lande: for the Lorde youre God is full of
mercye and compassyō, & wyll not turne hys
face from you/yf ye turne agayne to him.

And the postes went from cytie to cytye
thorou oute the lande of Ephraim and Ma-
nasseh & euē vnto Zabulō. But they laughed
them to shorne & mocked thē. Neuertheles
yet dyuerse of Aser/ Manasseh and of Zabu
lon meakened thē selues & came to Jerusa-
lem. And therto the hād of God was in Juda/
to make thē of one accorde to do the cōmaun-
dement of the kyng & the capitaynes/ whych
was accordyng to ꝑ worde of the Lord. And
so there assembled to Jerusalē moch people
& a myghtie great congregacion, to holde the
feast of swete breade in the seconde moneth.

And they arose and put awaye ꝑ aulters
C ꝑ were in Jerusalem. And therto all the in-
cense they dyd awaye & cast thē into ꝑ broke
Cedron. And they slue passeouer ꝑ fourtene
daye of the second moneth. And the preastes
& Leuites sanctifyed thē selues for shame/
& brought in ꝑ burntofferynges into ꝑ house
of the Lorde. And they stode in their stādyng
after their maner accordynge to the lawe of
Moses ꝑ mā of God. And ꝑ preastes sprynk-
led the bloude receauynge it of the handes of
ꝑ Leuites. And because there were many in
the cōgregacion ꝑ were not sanctifyed: and
therfore dyd ꝑ Leuites sley passeouer for all
ꝑ were not cleane to sanctifye thē to ꝑ Lord.

There was very moche people oute of E-
phraim, Manasseh, Issakar and Zabulon ꝑ
were not cleane/ and therfore dyd eate passe-
ouer otherwyse then wrytynge specifyeth.
But Hezekiah prayed for thē & sayd: ꝑ good
Lorde be mercyfull to all ꝑ sett their hertes
to seke the God ꝑ is the Lorde God of their
fathers/though they do it not accordynge to
D the clennesse of the holy place. And the Lord
heard Hezekiah & healed the people. And so
the childrē of Israel that were founde at Je-
rusalem held the feast of swete breade seuē
dayes with great gladnesse/ and the Leuites
and the preastes praysed the Lorde daye by
daye with lowde instrumentes.

And Hezekiah spake hertely vnto ꝑ Leui-
tes that had good vnderstādyng of the Lord.
And they dyd eate that feast seuē dayes long
& offered peaceofferynges & thanked ꝑ Lord
God of their fathers. And the hoale assemble
toke councell to kepe seuē dayes moo: & they
held those seuē dayes wt gladnesse. For Heze-
kiah kyng of Juda gaue for heaueoffrynges
to ꝑ cōgregacīō a thousand oxen & seuē thou
sand shepe. And ꝑ Lords gaue to ꝑ cōgrega-
cyon for heaueoffrynges a thousand oxen &
ten thousand shepe. And the preastes sancti-
fyed them selues/that they were mowe.

And all the cōgregacion of Juda with the
preastes & Leuites / & all the congregacyon
that came out of Israel and the straungers/
both that came out of the lande of Israel and
ꝑ dwelt in Juda/ reioysed: & there was great
ioye in Jerusalē. For sence the tyme of Sa-
lomon the sonne of David kyng of Israel it
happened not so in Jerusalē. And the preastes
& the Leuites arose & blessed the people/ and
their voyce was hearde / & their prayer went
vp vnto his holy dwellyng place heauen.

C After Hezekiah had called agayne the people vnto ꝑ
worge of the Lorde he ordeyned the preastes vnto whō
he cōmaundeth to gene tythes.

C The .xxxi. Chapter.

And whē they had finesshed all this:
then all Israel that were founde in
the cyties of Juda / went oute and
brake the Images & cut downe the A
groues/and all to brake the hyaulters and
ꝑ other aulters thorow out all Juda & Ben-
iamin/ Ephraim and Manasseh/ vntyll they
had made an ende of thē. And afterwarde all
the children of Israel returned euery man to
his possessyon in their awne cyties.

And Hezekiah set ꝑ preastes and the Le-
uites in their order to waye by course/ euery
mā accordīng to his office whither preaste or
Leuite: for ꝑ burntoffrings & peaceofferings/
& to mynistre & to thanke and to prayse in the
gates of the lodge of the Lord. And the kyng
gaue a porcyon of his substaunce for burnt-
offrynges at morynyng & euē/ & for burntof-
ferynges on ꝑ Sabothdayes & new monys
& other solempne feasts/accordyng* as it is
wrytten in the lawe of the Lorde. And he bade
ꝑ people ꝑ dwelt in Jerusalē to gene ꝑ parte * Num.xxviij &
of the preastes & Leuites / ꝑ they myght be B
mayntened in the lawe of the Lorde. And as
sone as the worde came abroade the children
of Israel brought aboundāce of fyrst frutes
of corne/wyne/oyle & honye / & of all maner
of frutes of ꝑ feld: & the tythes of all maner
of thyngs brought they in plēteously. And ꝑ
children of Israel and Juda that dwelte in ꝑ
cytes of Juda, they also brought in ꝑ tythes
of oxen & shepe / & tythes of dedycate thyngs
which

which were dedicated to the Lord their God/ and put thē on heapes. In the thirde moneth they begaune to laye the heapes/ & kynesshed them the seuenth.

And whē Hezekiah and the Lordes came & saw the heapes/ they blessed the Lorde and his people Israel. And Hezekiah questioned with the preastes & the Leuites concernyng the heapes. And Azariah the chefe preaste of the house of Sadock answered him and sayde lense they beganne to bryng the heaue offerynges into the house of the Lorde/ we haue eaten and had ynough/ and yet lefte aboundaunce/ for the Lorde hath blessed his people and therof is this heape lefte. And Hezekiah bade dresse vp the store houses aboute the house of the Lorde. And so they dyd/ and caryed in the heaue offerynges and the tythes and the dedycat gyftes euen of fydelyte.

Ouer which Chonaniah the Leuite had the rule with Semei his brother next to hī. And Iehiel/ Asariah/ Nahath/ Asael, Jerimoth Iosabad/ Eliel/ Ismachiah/ Mahath and Bananiah were ouer seare ordeyned by Chonaniah and Semei his brother, at the appoyntement of Hezekiah the kyng/ and Asariah the ruler of the house of God. And Chore the sonne of Jemna the Leuite porter of the Est dore had the ouerlyght of the frewyll offerynges of God/ to geue heaue offrynges vnto the Lorde and was ouer thynges most holy. And vnder him were Eden/ Miniamin/ Jesua / Semeiah/ Amariah and Sechemiah in the cytes of the preastes of their fydelyte/ to geue to their brethren their porcyons/ as well to the small as to the great.

And to the males also that were reckened from thre yere and aboue amonge all that wēt in to the house of the Lord daye by daye/ to do seruyce and to wayte by course. And to the preastes that were reckened in the housholdes of their fathers from twentie yere & aboue / to wayte when their courses came. And to them that were reckened thorow out all their babes/ wyues / sonnes and daughters thorow out all the congregacion. For to the fydelytie of thē dyd men comitt their sanctified gyftes. And therto amonge the children of Aaron the preastes were men named by name in the feldes of the suburbes of all their cytes/ cytie by cytie/ for to geue porcions to all the males of the preastes / and to all that were reckened amonge the Leuites.

And of this maner dyd Hezekiah thorow out all Juda. and dyd that was good/ ryghte and truthe/ before the Lorde his God. And in all the worckes that he beganne in the seruyce of the house of God/ to seke his God after the lawe and commaundement/ that dyd he with all his herte/ and prospered.

Sennaherib/ which shulde haue besieged Jerusalē is stryken of the Aungell. Hezekiah dyeth after whō succeadeth Manaseh.

The xxxij. Chapter.

After these deades & truthe / Sennaherib kyng of Assur came & entred in to Juda & pytched agaynst the stroge cytes & thought to drawe thē to him. And when Hezekiah sawe that Sennaherib was come and that he was purposed to fyght agaynst Jerusalē: he toke councell with his capitaynes & men of might/ to stoppe the water of the fountaynes that were without the cytie: & they were content to helpe hym. And so there gathered moche people to gether & stopte all the welles & the broke that ranne thorow the myddes of the lande/ entendynge that the kyngs of Assur shulde not fynde moche water when they came. And he wēt to lustelye & built vp the walle where it was brokē/ and made towres aboue vpon/ & yet another wall without/ and repayred Melo the cytye of Dauid/ and made many dartes & shildes.

And he sett Capitaynes of warre ouer the people & gathered thē to gether into the large strete of the gate of the citie & spake lentelye to them/ saying. Plucke vp youre hertes and be strong: Be not afrayed or in any wyse discouraged for dreade of the kyng of Assur / & of the great multitude that is with him: for there is one greater with vs then with him. With him is an arme of flesh: But with vs is the Lorde oure God for to helpe vs and to fyght oure batayles. And the people were well couraged with the wordes of Hezekiah kyng of Juda.

After that Sēnaherib kyng of Assur sent of his seruaunts to Jerusalē (he hym selfe lynge before Lachis & all his kyngdom with him) vnto Hezekiah kyng of Juda & vnto all Juda that were at Jerusalē sayīg. Thus sayth Sēnaherib kyng of Assur: where in do ye trust, that ye abyde be seged in Jerusalē? Hezekiah deceaueth you/ to delyuer you to deeth/ hōgre/ & thrust sayīg: the Lord oure God shall ryde vs out of the hāde of the kyng of Assur. Is it not that Hezekiah hath put downe his hyaulters & his other aulters/ & cōmaunded Juda and Jerusalem sayinge: before one aulter ye shall bowe youre selues & vpon that offer also.

Moreouer haue ye not hearde what I & my fathers haue done vnto the people of all landes: were the Gods of the people of other lands able to saue there lādes out of my hād: which of all the Gods of those nacyons that my fathers destroyed was it, that coulde delyuer his people out of myne hand / that youre God shuld be able to deliuer you out of myne hande: Wherfore now lett not Hezekiah deceaue you ether perswade you of thys facyon / nor yet beleue hym. For as no God amonge

ij. Reg. xviij. c

ij. Reg. xviij. c

amonge so manye nacyons & kyngdomes/ was able to ryddehys people out of myne hãde & the hãdes of my fathers: euẽ so moche lesse shall youre God kepe you oute of myne hãde. And yet moare dyd his seruaũtꝭ speake agaynst the Lord God & agaynst his seruaũt Hezekiah. And therto he wrote a letter to raile on ỹ Lord God of Israel & spake therin sayĩg: as the Gods of the nacyons of other landes haue not delyuered their people out of myne hande / no moare shall the God of Hezekiah delyuer hys people out of myne hande. And they cryed wyth a lowde voyce in the Iewes speache vnto ỹ people of Jerusalem ỹ were on the walles / to feare them and to dysmaye them that they myght haue taken the cytye.

¶ And they spake agaynst the God of Jerusalem as agaynst the Gods of ỹ nacyons of ỹ erth which are the worcke of ỹ hãdes of men.

But Hezekiah the kyng and the prophete Isaiah sonne of Amoz prayed concernyng ỹ thynge & cryed vp to heauen. And the Lorde sent an angell & destroyed all the mẽ of warre and the Lordꝭ & capitaynes of the hoste of the kyng of Assur ỹ he turned his face with shame towarde his awne lande. And whẽ he was come in to the house of his God, he was there ouerthrowen vỹ the swerde euẽ by thẽ that issued oute of hys bowelles. And so the Lorde saued Hezekiah & the enhabyters at Jerusalem out of the handes of Sennaherib kynge of Assur & of all other / & mayntened thẽ on all sydes. In so moche that manye brought presentes vnto the Lorde to Jerusalem and precyouse gyftes to Hezekiah kyng of Juda. so that he was magnified in ỹ sight of all nacyons from thence forth.

¶ In those dayes Hezekiah was sycke vnto the deeth and besought the Lorde: which answered hym & shewed him a wonderfull myracle: But Hezekiah dyd not accordyng to the curtesye shewed hym / for his hert arose: and therfore came there wrath vpon hym & vpon Juda and Jerusalẽ. Not withstãdyng Hezekiah mekened him selfe for ỹ arysyng of hys herte bothe he and the enhabyters of Jerusalem. Wherfore the wrath of the Lord fell not vpon them in the dayes of Hezekiah.

And Hezekiah had exceadynge moche ryches & honoure. And he geathered hym treasure of syluer, gould, precyouse stones, spices, shildes & of all maner pleasaũt Juelles: & made store houses for the frutes of corne/ wyne & oyle: & stables for all maner of beastes, and foldes for shepe. And he made hym townes because he had catell of shepe & oxen great aboundance. For God had geuen hym substaunce exceadyng moche. And the same Hezekiah stopped the vpper water sprynges of Gihon & brought them downe to the west syde of ỹ cytie of Dauid. And Hezekiah prospered in all his worckes. But when the Imbassadoures of the Lordes of Babylon were sent to him to enquyre of the wonder ỹ chaũced in the land/ God lefte him: to tempte hym & all that was in his hert myght be knowen.

The rest of the dedes of Hezekiah and his goodnesse are writtẽ in the bisyon of Isaiah the prophete the sonne of Amoz in ỹ boke of ỹ kynges of Juda and Israel. And then Hezekiah layde him to rest with hys fathers / and they buryed him in the hyest sepulchre of the sonnes of Dauid: and Juda & the enhabiters of Jerusalẽ dyd him worshippe at his deeth. And Manasseh his sonne raigned i his steade.

¶ Manasseh is taken prysoner / and after he cometh oute he destroyeth the Idoles. He dyeth / and after him succeadeth Amon. After Amõ was kylled of his awne people Josiah his sonne raygneth for him.

¶ The .xxxiij. Chapter.

Manasseh was .xij. yere olde whẽ he was made kyng, & raigned lv yere in Jerusalẽ. And he dyd wickedlye in the syght of the Lord/ lyke vnto the abhominacions of the hethen which the Lorde cast out before the chyldren of Israel. For he wẽt to & buylt agayne the hyaulters which Hezekiah his father had brokẽ downe. And he rered vp aulters vnto Baals & made groues & bowed him selfe vnto all the host of heauẽ and serued them. And he buylt aulters in the house of the Lorde: Of which ỹ Lorde had sayde * in Jerusalẽ shall my name be for euer. And he made aulters vnto all the hoste of heauen in the two courtes of the house of the Lorde. And he burnt his chyldren in fyre in the valey of the sonnes of Hennon. And he obserued dysmalle dayes & occupyed wytchcraft & sorsery / and mayntened workers with spirites & fears of fortunes: & wrought moche euell in the syght of ỹ Lord, to angre him with all.

And he put the kerued Image of an Idole which he had made / in the house of God. Of which house God sayde to Dauid and to Salomon his sonne, in this house here in Jerusalẽ which I haue chosen out of all ỹ tribes/ * I wyll put my name for euer/ & no moare bryng ỹ feate of Israel frõ of the land which I haue ordeyned for youre fathers. If so be they shalbe dylygent to doo all I haue commaunded by Moses in all the lawe ordinaces and maners. But Manasseh made Juda and the enhabiters of Jerusalem to erre and to do worse then the heathẽ which the Lorde destroyed before the chyldren of Israel. And when the Lorde spake to Manasseh & to hys people, they attended not to him.

Wherfore the Lorde brought vpon them the Capitaynes of the hoste of the Kynge of Assur/

2. Reg. xxi. a.

2. Reg. xxi. b.

2. Reg. xxi. b.

2. Reg. xxi. b.

Assur/which toke Manasseh in an holde and bounde him w chaynes & caryed him to Babilon. And when he was in tribulacyon he besought the Lorde his God, & humbled himselfe exceadyngly before the God of hys fathers/& made intercessyon to hym: & he was entreated of him and hearde hys prayer and brought him agayne to Jerusalem into hys kyngdō. And then Manasseh knewe how & the Lorde was the very God.

After & he buylt a wall without the cytye of Dauid on & west syde of Gihon in & broke & so forth to fysh gate & roūde aboute Ophel & brought it vp of a very great heyght, & put capitaynes of warre in all the stronge cities of Juda. And he toke awaye straunge Gods & the Idole out of the house of God/ & all the aulters that he had buylt in the mount of the house of God & in Jerusalem / & cast thē out of the cytie. And he made an aulter vnto the Lord & sacrefyced theron peaceofferynges & thankofferynges/ & charged Juda to serue & Lord God of Israel. Neuertheles & people dyd offer styll in the hylaulters, how be it vnto the Lorde their God onlye.

D The rest of the actes of Manasseh and his prayer vnto his God/& the wordes of the seers of vysions & spake to him in the name of the Lorde God of Israel/are writtē amonge the deades of the kynges of Israel. And his prayer & how that he was hearde / & all hys synne & trespace/ & the places where he made hylaulters & set vp groues & kerued Images before he was mekened are writtē amōge & deades of the seers of vysions. And when Manasseh was layde to rest w his fathers they buryed him in his awne house: and Amon hys sonne raigned in his rowme. Amon was .xxij. yere olde/when he begānne to raigne / & raygned two yere in Jerusalē. And he dyd & displeased the Lord lyke vnto Manasseh his father/ for Amō sacrificed to all & kerued Images which Manasseh his father made/ & serued them, & mekened not hī selfe before the Lord as Manasseh his father had mekened himselfe: But Amon trespaced greatly. Wherfore his awne seruauntes conspired agaynst hym and slue him in his awne house. And the people of the land slue all & had conspired agaynst kynge Amon. And therto & people of the lāde made Josiah his sonne kyng in his rowme.

C Josiah destroyeth the Idoles & reformeth the temple: in which is founde the boke of the lawe. He sendeth to Holdah the prophetesse for councell.

The .xxxiiij. Chapter.

Josiah was made kynge when he was .viij. yere olde/ & he raigned in Jerusalē .xxxi. yere. And he dyd & pleased the Lord/ & walcked in the ways of Dauid his father bowing neyther to the ryght hande or to the lefte. In so moche & the eight yere of his raigne / whē he was yet a lad/ he begāne to seke after the God of Dauid his father. And in & twelueth yere he beganne to pourge Juda & Jerusalē of hyaulters/groues/kerued Images/and Images of metall: so & they brake downe the aulters of Baals euē in his presence / & the dooles that were vpon thē/ he caused to be destroyed. And the groues, kerued Images, and Images of metall he brake & made dust of thē & strawed it vpon the graues of thē that had offered to thē. And he burnt the bones of & preastes vpō the aulters/ & clensed Juda and Jerusalem. And euē so dyd he in the cytes of Manasseh/ Ephraim/ Simeō & of Nephthali therto. And in & wyldernesses of thē roūde about he plucked a sonder the aulters & the groues and did beate thē & stampe them to powder, and bete downe the dooles throrow out all the lande of Israel: & then returned to Jerusalē agayne.

In the .xviij. yere of his raigne whē he had purged & lād & & tēple, he sent Saphan the sonne of Azaliah/and Maasiah & gouernoure of the cytie and Joah & sonne of Joahaz the recorder / to repayre the house of the Lorde his God. And when they came to Helkiah the hye preaste/men deliuered thē & money that was brought in to & house of God/ which the Leuites that kept the entres had gathered of & hādes of Manasseh & Ephraim & of all & yet remayned in Israel & of all Juda & Bēiamin & of & enhabiters of Jerusalē. And they put it in the hādes of & workemen that had the ouersyght of the house of & Lord. which gaue it to & labourers that wroughte on the house of the Lord, to repayre & mende it/ & to masons and carpenters to bye hewed stone & timbre for to make couples & beames for & houses which & kinges of Judah had destroied: And & men wrought in & worcke of fidelite.

C And the ouer seers of thē to courage them forwarde/were Jahath & Obadiah Leuites of the childrē of Merari: and Secharia and Mesulam of the childrē of the Cahathites/ & as manye other of & Leuites as couldē skille of instrumētes of Musick. And ouer & bearers of burthens & ouer all that wrought/ in whatsoeuer workemanshype it were / were there scribes/officers & porters of & Leuites.

And as they brought out & money & was brought into the house/ Helkiah the preaste foūde the boke of the lawe of the Lord genē by Moses. And Helkiah answered and sayd to Saphan the scrybe: I haue founde & boke of the lawe in the house of the Lorde/ & gaue the boke to Saphan. And Saphan caryed the boke to the kyng/ and brought the kynge worde agayne/saying: all & was cōmitted to thy seruauntes, that do they. And they haue powred

D

Ad. Reg. xxij.

powred out the money that was founde in ỹ house of the Lorde and haue delyuered in to the hãdes of the ouer seers of ỹ worckemen. And then Saphan ỹ scribe shewed ỹ kyng/ saying: Helkiah the preaste hath geuen me a boke/ and he read it before the kyng.

And whẽ the kyng had hearde the wordes of the lawe/ he tare his clothes/ & cõmaũded Helkiah and Ahikam the sonne of Saphan and Abadon the sonne of Micah & the sayde Saphan the scribe & Asaia a seruaunt of the kynges/ saying: go & enquire of the Lord for me & for thẽ ỹ are lefte in Israel and Juda/ cõcernyng the wordꝭ of the boke ỹ is foũde. For great is the wrath of the Lord ỹ is fallẽ vpon vs/ because oure fathers kept not the worde of the Lord/ to do after all ỹ is writtẽ in this boke.

And Helkiah wt thẽ that pertayned to the kyng went to Holdah a prophetisse wyfe of Selum ỹ sonne of Thekohath the sonne of Hasarah keper of the wardrope (which prophetisse dweit in Jerusalẽ in ỹ secõde warde) & they comuned so wt her. And she sayde vnto thẽ: thus sayth the Lorde God of Israel/ tell ye ỹ man ỹ sent you to me. Euẽ thus sayth ỹ Lorde: se/ I will bryng euell vpõ this place and vpon the enhabiters therof/ euen all the curses ỹ are writtẽ in the boke which they haue reade before the kyng of Juda/ because they haue forsakẽ me and haue offered vnto other Gods to angre me wt all maner worckꝭ of their hãdꝭ/ therfore is my wrath set on fyre aga ynst thys place & shall not be quenched.

And as for the kynge of Juda which sent you to enquire of the Lorde/ so shall ye saye vnto him: thus sayth the Lord God of Israel cõcernyng the wordꝭ which thou hast hearde Because thyne hert dyd melt and thou dydest meke thy selfe before God whẽ thou hardest his wordes agaynst this place and agaynst the enhabiters therof: & humbledest thy selfe before me/ and tarest thy clothes and wepest before me/ ỹ haue I hearde also sayth ỹ Lord. Beholde I wyll take ỹ to thy fathers & thou shalt be put in thy graue in peace/ and thyne eyes shall not se all the myschefe that I will bryng vpõ this place & vpõ ỹ enhabyters of ỹ same.* And they brought the kyng worde agayne. Then the kynge sent & gathered to gether all the elders of Juda and Jerusalẽ. And the kyng went vp in to the house of the Lorde/ & all the men of Juda and the enhabiters of Jerusalẽ & the Preastes & Leuites & all the people great and smalle: & reade all the wordes of the boke of the couenaũt that was founde in the house of the Lorde. And ỹ kyng stode at his standynge & made a couenaunt before the Lorde/ to folowe the Lord and to kepe his cõmaundementes/ his wyt-

*ij. Reg. xxiij. a

nesses and his statutes with all his herte and wt all his soule & to fulfyll the wordes of the appoyntmẽt wrytten in the sayde boke.

And he made to come forth all ỹ were foũde in Jerusalem and Beniamin/ & the enhabyters of Jerusalẽ promeled to kepe the couenaunt of ỹ God wtich was the God of their fathers. And Josiah put awaye all maner of abhominacyons out of all landes ỹ pertayned to the chyldrẽ of Israel/ and brought all ỹ were foũde in Israel to serue ỹ Lord their God. And they turned not a syde frõ after the Lord God of their fathers as lõg as he lyued.

¶ Josiah holdeth passouer. He fyghteth agaynst the kyng of Egypt/ and dyeth. The people bewayle hym.

¶ The.xxxv. Chapter.

And Josiah helde the feast of passe- ouer vnto the Lorde in Jerusalẽ/ and they slue passouer in the.xiiij. daye of the fyrst moneth. And he set the preastes in their offyces & ayded them in the seruyce of the house of the Lorde. And he sayde to the Leuites that taught thorow out all Israel and were sanctifyed vnto the Lorde: put the holy arcke in the house which Salomon ỹ sonne of Dauid kyng of Israel did builde/ ye neade not to beare it vpõ youre shoulders. Wherfore now serue the Lorde youre God & his people Israel. And prepare youre selues by youre auncient housholdes & companyes/ accordyng to the wrytynge of Dauid kynge of Israel/ and the wrytyng of Salomon his sonne. And stande in the holy place accordyng to ỹ deuysions of ỹ aunciẽt housholdes of youre brethrẽ the chyldren of of the people/ and after the deuysyon of the auncient housholdes of the Leuites/ & kyll passouer/ sanctifye & prepare youre brethrẽ that they may do accordynge to the worde of the Lord by the hand of Moses.

*ij. Reg. xxiij. c ij. Esd. i. a.

And Josiah gaue to the comen people in lambes & kyddes/ for passeouer offerynges only/ vnto all ỹ were present. xxx. thousande by tale/ & thre thousand orẽ, euẽ of the kyngꝭ substaunce. And his Lordꝭ gaue wyllyngly both vnto the people & also vnto the preastes & vnto the Leuites. Helkiah/ Zacharias & Jehiel, rulers of the house of God/ gaue vnto the preastꝭ for passeouer offerynge two thousand & fyue hundred lambes & kyddes/ & thre hũdred oxen. And Conaniah with Semeiah and Nathanel his brethren/ and Hasabiah and Jaiel and Josabad Lordes of the Leuites/ gaue vnto the Leuites fyue thousande passeouer offerynges/ & fyue hundred oxen.

And so the seruice went forwarde: and the preastꝭ stode in their places/ & ỹ Leuites in their cõpanies at the kynges cõmaundemẽt. And they slue passeouer: & ỹ preastꝭ sprinckled the blonde receauynge it of the Leuites/

and

Eliakim. Jehoacin. Sedechiah.

and the Leuites stripte the beastes. And they kept awaye the burntofferynges, to geue thē vnto the comen people as they were deuyded by auncīēt houses for to offer vnto ꝑ Lorde/ lyke as it is wrytten in the boke of Moses. ¶ And so dyd they vnto the oxen to. And they dressed the passouer with fyre as ꝑ maner was. But the other halowed dedycat beastes they sodde in pottes/cauderns & pannes & deuyded thē quyckelye amōge all ꝑ comen people. And afterwarde they made readye for them selues & for the preastes and for the chyldren of Aaron/which were busied in offerynge of burntofferynges & the fatt vntyll nyght. And therfore the Leuites prepared for thē selues and for the preastes the sonnes of Aaron. And the syngers the chyldren of Asaph stode in their standyng accordyng to the cōmaundemēt of Dauid and Asaph/ Heman & Jduthun the kynges sear of visions: & ꝑ porters wayted at euery gate/and might not departe from their seruyce: But their brethrē the Leuites prepared for thē. And so all the seruyce of the Lorde went forwarde the sayde daye/ in offeryng passouer of burntofferynges vpō the aulter of the Lorde/accordyng to the cōmaundement of kynge Josiah.

And so the chyldren of Jsrael ꝑ coulde be founde / offered passouer the same tyme and kepte the feast of swete bredde seuen dayes. And ther was no passouer lyke to ꝑ / kepte in Jsrael frō ꝑ tyme of Samuel ꝑ prophete: neither dyd anye of the kynges of Jsrael holde soche a passouer feast as dyd Josiah and the preastes and Leuites & all Juda/ & as moche of Jsrael as coulde be had / & the enhabiters of Jerusalē. And this passouer was holdē in the.xviij.yere of the raygne of Josiah.

2.Reg.xxiij.f * After all this whē Josiah had finished the tēple/Necho kyng of Egypt came vp to fight agaynst Carcamis vpon Euphrates/and Josiah wēt out agaynst him. And the other sent messengers to him sayinge: what haue J to do with the thou kyng of Juda? J came not agaynst the nowe at this tyme/but agaynst an house with whom J haue warre/and God bade me haste. Leaue of therfore and medle not vō God which is vō me/leaste he destroye the. Neuertheles Josiah turned not his face frō him/but made hym readye to fyght wyth him/& herkened not vnto the wordes of Necho out of the mouthe of God. And when he was come to fyght in the valeye of Magedo/ the shoters shotte agaynst the kyng Josiah. And ꝑ kyng sayde to his seruaunts: carie me awaye/for J am sore hurte. And his seruātes had him out of ꝑ charet and put him in a nother & brought him to Jerusalē where he lyued & was buried in the sepulchre of his fathers. * And all Juda & Jerusalē mourned for Zacha.xij.b. Josiah. And Jeremiah lamēted Josiah, & all syngynge men & syngynge women spake of Josiah to this daye, & made it an ordinaunce in Jsrael: & they be wrytē in lamentacyons. The rest of ꝑ actes of Josiah & hys goodnes in folowynge the wrytyng of the lawe & hys deades fyrst & last are wrytten in the boke of the kynges of Jsrael and Juda.

¶ After Josiah raigneth Jehoahaz / after Jehoahaz Jehoakim after Jehoakim Jehoacin / after Jehoacin Sedechiah in whose tyme all the people were caryed away to Babilon and were brought agayne, xx yere after / by kyng Cyrus.

¶ The.xxxvi.Chapter.

Nd the people of ꝑ lande toke Jehoahaz ꝑ sonne of Josiah & made him kyng for his father in Jerusalem. And Jehoahaz was xxiij.yere olde whē he begānne to raigne & he raigned thre monethes in Jerusalē. For the kyng of Egypt put him downe at Jerusalē & mulcted the lande in an hūdred talentes of syluer & a talent of goulde. And ꝑ kyng of Egypt made Eliakim his brother kyng vpō Juda & Jerusalē & turned his name vnto Jehoakim but Jehoahaz hys brother Necho toke & caryed him to Egypt. And Jehoakim was.xxv.yere olde whē he begānne to raigne, & he raigned xi.yere in Jerusalē: & he dyd ꝑ displeased the Lorde his God. Agaynst him came Nabucho donozor kyng of Babilon & bounde hym in fetters to carye him to Babilon. Therto the kyng Nabuchodonozor caryed of the vessels of the house of the Lorde to Babilon and put them in his temple at Babilon. The rest of ꝑ actes of Jehoakim & his Abhominacyens/ and that was layde to his charge/ are wrytē in the boke of the kynges of Jsrael: and Jehoacin hys sonne raigned in hys steade. Jehoacin was.viij.yere olde whē he beganne to raigne/ & he raigned thre monethes & ten dayes in Jerusalē: & dyd ꝑ dyspleased ꝑ Lord. And whē ꝑ yere was out/ kyng Nabuchodonozor sent and fet him to Babilon with ꝑ goodlye vessels of the house of ꝑ Lorde, & made Sedechiah his * brother kyng ouer Juda & Jerusalē.

* Here brother is taken for vncle by a maner of speache of ꝑ Hebru.

And Sedechiah was.xxi.yere olde when he begānne to raigne, & raigned xi yere in Jerusalem. And he dyd that displeased the Lorde his God/ & humbled not him selfe before Jeremiah the prophete at the mouth of ꝑ Lorde. And therto he rebelled agaynst Nabuchodonozor which had receaued on othe of hym by God/ & was to fyrse necked & to harde herted to turne vnto ꝑ Lord God of Jsrael. Therto all ꝑ rulers of ꝑ preastes with ꝑ people trespaced a pace after all maner of abhominacyons of the hethen & poluted the house of ꝑ Lorde which he had halowed in Jerusalem.

¶

And ꝑ Lorde God of their fathers sent to thē by his messengers sendynge thē betyme: for he

for he had compassyon on hys people and on his dwellynge place. But they mocked the messengers of God and despised their wordes & mysused his prophetes, vntyll the wrath of the Lord so arose agaynst hys people that it was past remeadie. And so he brought vpō them the kyng of Caldeye & slue their young men with ꝑ swerde in their holy tēple / & nether spared younge man nor mayden / nether olde man / nether so moche as hym ꝑ stowped for age: But gaue all into his hande.

And all ꝑ vessels of ꝑ house of God bothe great and smalle / & the treasures of ꝑ house of God / & the treasures of the kynge and hys
D Lordes he caryed to Babilon euery whit. And they burnt the house of God & brake downe the walles of Jerusalem / and burnt all the palaces therof with fyre with all the goodly stoffe therof / and marred it. And he caryed awaye them that had escaped the swerde / to Babilon / where they were seruaūtes to him & his chyldren / vntil the kyngdom of Persia beganne to rule / to fulfyll the worde of the Lorde by the mouthe of Jeremiah / vntyll ꝑ lande had her pleasure of her Sabothes: for as longe as she layed desolate / she kepte Sabboth vntyll she had fulfylled .lxx. yeres.

¶ Eldr. .i. a Jeremie xxv. c. and. xxvi. c.

*And the fyrst yere of Cyrus kyng of Persia to fynysshe the worde of the Lord by ꝑ mouth of Jeremiah / the Lorde stered vp the spirite of Cyrus king of Persia / ꝑ he made a proclamacion thorow out all his kingdom / & therto sett it vp in wrytynge / sayinge: Thus sayth Cyrus kyng of Persia / all the kyngdomes of the erthe hath the Lord God of heauen geuē me / which hath charged me to buylde him an house in Jerusalem that is in the land of Juda. Wherfore whosoeuer is amonge you of all his people / ꝑ Lord his God be with him / and let him go vp.

¶ The ende of the second boke of the Chronycles of the Kynges of Juda.

¶ The fyrst boke of Eldras the Prophete.

¶ Cyrus sendeth agayne the people that was in captyuite / and restoreth them their holy vessels: And commaundeth them to buylde agayne the temple.

¶ The fyrst Chapter.

A *Chro. Esdr.

IN the fyrst yere of* Cyrus kynge of Persia (that the worde of the Lorde spokē* by the mouth of Jeremy myght be fulfylled) the Lorde stered vp the spirete of Cyrus kynge of Persia / ꝑ he caused it be proclamed thorow out all his empyre, ye and by wrytinge also / saynge: Thus sayth Cyrus kyng of Persia: The Lorde God of heauē hath geuen me all the kyngdomes in the lande * and hath commaunded me to buylde him an house at Jerusalem in Juda. Whosoeuer now among you is of his people / the Lorde his God be with him / & let him go vp to Jerusalem in Juda / & buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And whosoeuer remayneth yet in eny maner of place (where he is a straunger) let the men of his place helpe him with syluer & goulde / with good & catell, besyde ꝑ which they wyllyngly offer, for ꝑ house of God at Jerusalē. ¶ Esdr. .i. Esa. xliij. b.

¶ Then gat vp ꝑ pryncypall fathers of Juda and Benjamin / & the preastes and Leuites / & all they whose spirete God had rayled to go vp / and to buylde the house of ꝑ Lorde at Jerusalem. And all they that were aboute them / strengthened their hand with vessels of syluer and golde / with good & catell / and Jewels / besyde that which they gaue of their awne frewyll. And kynge Cyrus brought forth of the vessels of the house of the Lorde / which Nabuchodonozor had taken oute of Jerusalē / & put in the house of his God. But D Cyrus the kyng of Persia brought thē forth by Mithridates the treasurer / & numbred thē vnto Sesbazar the prynce of Juda. And this is the numbre of thē: thyrtie basens of gould / and a thousand basens of syluer / & nyne and twentie knyues / thyrtie cuppes of goulde / & of other syluer cuppes foure hundred & ten / and of other vessels a thousande. So that all ꝑ vessels both of goulde & syluer / were fyue thousand & foure hūdred. Sesbazar brought them all vp / with thē that came vp out of ꝑ captiuite of Babilon vnto Jerusalem.

¶ The nombre of them that returned frō captiuitie.

¶ The seconde Chapter.

THese are the chyldren of the land ꝑ went vp out of the captyuite, whō A Nabuchodonozor the kyng of Babilon had caried awaye vnto Babilon) and came agayne vnto Jerusalem and into Juda / euery one vnto hys cyte / and came wt Zorobabel: Jesua / Nehemiah / Saraiah / Raelaiah / Mardochai / Bellan / Mesphar / Begauai / Rehum & Baanah. This is now ꝑ numbre of the men of the people of Israel: The chyldren of Phares / two thousande / an hundred / & two and seuentye: the chyldren of Saphatiah thre hundred and two & seuētye: the chyldren of Arath / seuen hundred & fyue and seuentye: the chyldrē of* Pahath Moab amōge the chyldrē of Jesua Joab / two thousande eight hundred and twelue: the chyldrē of Elam / a thousande / two hundred & foure and fyftye: the chyldren of Zethua / nyne hundred, & fyue & fourtye: the chyldrē of Sacai / seuen

* Some reade the captayne of Moab.

seuē hūdred & thre score: the chyldrē of Bani/ syxe hundred & two and fourtye: the chyldren of Bebai/ syxe hundred and thre & twentye/ the chyldren of Asgad/ a thousande two hundred and two & twentye: the chyldren of Adonicam, syxe hundred & syxe & sixtye: the chyldren of Beguai/ two thousand and syxe and sixtye: the chyldren of Adin/ foure hundred & foure and sixtye: the chyldren of Ater of Hezekiah, eyght and nynetye: the chyldrē of Besai / thre hundred and thre and twentye: the chyldren of Jorath/ an hundred & twelue: the chyldren of Hasum/ two hundred and thre & twentye: the chyldren of Gebar, syxe and nynetye: the chyldren of Bethlehem/ an hūdred and thre & twentye: the men of Netopha syxe and fyfty: the men of Anathoth an hundred/ and eyght and twentye: the chyldrē of Asmaueth/ two & fourtye: the chyldren of Kariath Jarim, Cephirah and Beeroth seuē hundred and thre and fourtye: the chyldren of Kamah and Gabaah, syxe hūdred and one & twentie: the men of Machmas / an hundred and two and twentye: the men of Bethel and Ai two hundred and thre and twentye: the chyldrē of Nebo, two and fyfty: the chyldren of Magbis/ an hundred and syxe and fyfty: the chyldren of the other Elam a thousande/ two hūdred and foure and fyfty: the chyldren of Harim, thre hundred and twentye: the childrē of Lodhadid and Ono/ seuen hundred and fyue and twentye: the chyldren of Jericho/ thre hundred and syxe & fourtye: the chyldren of Senaah/ thre thousande/ syxe hundred & thirtye.

The preastes. The chyldren of Jedaiah of the house of Jesua / nyne hundred and thre & seuentye: the chyldren of Emer/ a thousande and two and fyfty: the chyldren of Phashur/ a thousande and two hundred/ and seuen and fourtye: the chyldren of Harim / a thousande and seuentene.

The Leuites. The chyldren of Jesua and Cadmiel of the chyldren of Hodauiah/ foure and seuentye. The syngers / the chyldren of Asaph/ an hundred and eyght and twentye. The chyldren of the dorekepers. The chyldrē of Selum/ the chyldren of Ater/ the chyldren of Talmon / the chyldrē Akub/ the chyldren of Hatita/ and the chyldren of Sobai: all to geather an hundred and nyne and thirtye.

The Nethinims the chyldren of Siha the chyldrē of Hasupha/ the chyldrē of Tabaoth/ the chyldren of Ceros the chyldrē of Sicha/ the chyldren of Phadon / the chyldren of Lebanah/ the chyldren of Hagabah/ the chyldrē of Acub/ the chyldren of Hagab/ the chyldrē of Samlai/ the chyldren of Hanan/ the chyldren of Gadel/ the chyldrē of Gahar/ the chyldren of Reaiah/ the chyldren of Rasin / the chyldren of Necuba, the chyldren of Gasam/ the chyldren of Usa/ the chyldrē of Phaseah/ the chyldren of Besai / the chyldren of Asena/ the chyldren of Meunim/ the chyldren of Nephusim, the chyldren of Bacbuc/ the chyldren of Hacupha/ the chyldren of Harhur/ the chyldrē of Bezeluth/ the chyldrē of Mahira/ the chyldrē of Harsa/ the chyldrē of Barcom/ the chyldrē of Sisara, the childrē of Thamah, the chyldren of Nesiah/ the chyldrē of Hatipha.

The chyldren of Salomons seruauntes/ The chyldren of Sotai, the chyldren of Sophereth/ the chyldren of Pharuda / the chyldren of Jaalah/ the chyldren of Darcon / the chyldren of Gedell/ the chyldren of Saphatiah/ the chyldren of Hattill / the chyldren of Pochereth of Sebaim/ the chyldren of Ami. All the Nethinims and the chyldren of Salomons seruauntes were all to geather/ thre hundred and two and nynetye.

And these went vp also/ Thelmelah/ Thelharsa / Cherub/ Addon and Emer. But they could not shewe their fathers house nor their sede/ whether they were of Israel. The chyldren of Dalaiah/ the chyldren of Tobiah/ the chyldren of Necoda/ syxe hundred and two & sixtye. And of the chyldrē of the preastes. The chyldren of Hobaiah the chyldren of Hakoz/ the chyldren of Berzilai / which toke one of the daughters of Berzilai the Galaadite to wyfe / and was counted among the same names: these soughte the regyster of their byrth/ and founde none / therfore were they put frō the preasthode. And Nathirsatha sayde vnto them / that they shulde not eate of the most holy/ tyll there rose vp a preast with the *lyghte and perfectnesse.

The whole cōgregacion as one man was two and fourtye thousande, thre hundred and thre score: besyde their seruauntes and maydens, of whom there were seuen thousande/ thre hundred and seuen and thyrtie. And they had two hundred syngyng men and women/ seuen hundred and syxe and thyrtye horses/ two hundred and fyue and fourtye Mules/ foure hundred and fyue and thyrtie Camels/ and syxe thousand/ seuen hundred and twentye Asses. And certayne of the chefe fathers/ when they came to the house of the Lorde at Jerusalem they offered wyllyngly vnto the house of God/ þ it shulde be sett in his place/ and gaue after their abylyte vnto the treasure of the worcke/ one and thre score thousand drāmes/ & fyue thousande pounde of syluer/ and an hundred preastes garmentes. So the preastes and the Leuites/ and certayne of þ people and the syngers and the porters, and the Nethinims dwelt in their cytes/ and all Israel in their cytes.

*Exod. xxbiij. c.

¶ After the foundacion of þ temple once renued they sacrifyce vnto the Lorde.

The.iij.Chapter.

I. Esdr.vij.a
iij. Esdr.v.c.

AND when the seuenth moneth cam/ & the chyldren of Israel were now in their cyties / the people came to geather euen as one man/vnto Ierusalem. And there stode vp Iesus the sonne of Iosedec and his brethren the preastes and Zorobabel the sonne of Salathiel & his brethren/and buylded the aultare of the God of Israel/to offre burntoffrynges theron / as it is wrytten in the lawe of Moses the man of God/& the aultare set they vpō his sockettes (for there was a fearfulnes amōge them because of the nacions and landes) and offered burntofferynges theron vnto the Lorde * in
Num.xxviij.a. the morynge and at euen. And helde & feast
B of Tabernacles as it is wrytten and offered burntsacrifices daylie in order, accordyng to the custome/ daye by daye. Afterwarde the daylie burntofferynges also/ and of the new Mones & of all the feast dayes of the Lorde that were halowed and all maner of frewill offerynges/ which they dyd of their awne fre wyll vnto the Lorde.

Vpon the fyrst daye of the seuēth moneth beganne they to offre burntsacrifyces vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layed. Neuertheles they gaue money vnto the masons and carpenters/and meate and drynke and oyle vn to them of Zidon and of Tire, to bringe thē Cedre tymbre from Libanus by See vnto
*Otherwyse/ Japho. *Joppa, accordynge to the cōmaundemēt of Cyrus the kynge of Persia.

C In the seconde yere of their commynge vn to the house of God at Ierusalē in & seconde moneth / beganne Zorobabel the sonne of Salathiel/ and Iesua the sonne of Iosedec/ & the remnaunt of their brethrē the preastes and Leuites/and all they that were come out of the captyuite vnto Ierusalem / & appoynted the Leuites from twentye yere olde and aboue/to se that the worcke of the house of the Lorde went forwarde. And Iesua stode with his sonnes and brethren / and Cadmuel with his sonnes/and the chyldren of Iuda/to gether the worckemen of the house of God/ namely the chyldren of Henadad with their chyldren and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde, the preastes stode in their araye, with trompettes. And & Leuites the chyldren of Asaph with cymbales/to prayse the Lorde * after the maner of
I. Paralyp.b. D Dauid kynge of Israel. And they sange to geather geuynge prayse and thankes vnto the Lorde/ because he is gracious / and because hys mercy endureth for euer vpon Israel. And all & people shouted loude in prayssinge the Lorde/ because the foundacyon of & house of the Lord was layde. Many also of the olde preastes and Leuites and auncient fathers, which had sene & fyrst house: whē the foūdacīō of this house was layed before their eyes, wepte wyth a loude voyce. And many shouted with ioye / so that the noyse gaue a great sounde in so moch & the people coulde not knowe the ioyfull sounde for the noyse of the weppynge amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

C The buyldynge of the temple is hyndered/and let.

C The.iiij.Chapter.

WHEN the aduersaryes of Iuda A and Benjamin hearde/ & the chyldren of the captyuyte buylded the temple vnto the Lorde God of Israel, they came to Zorobabel and to & princypall fathers / and sayde vnto them: We will buylde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifyce vnto him sence the tyme that Asor Haden the kynge of Assur brought vs vp hyther. But Zorobabel and Iesua and the other auncient fathers of Israel answered them: It belongeth not to you/ but to vs to buylde the house vnto oure God: for we, oure selues wyll buylde alone vnto & Lorde oure God of Israel, * as Cyrus the kynge of Per- I. Esdr.i.a
sia hath commaunded vs.

Then the folcke of the lande hynbered the people of Iuda / and made them afrayed to B buylde, and hyred counceilers agaynst them and hynbered their deuyce / as longe as Cyrus the kynge of Persia lyued / vntyll the raygne of Darius kyng of Persia. But whē Ahasuerus was kynge / in the begynnynge of hys raygne wrote they vnto hym a complaynte agaynst them of Iuda and Ierusalē.

And in the tyme of Artharerses, wrote Bisellam / Mithridates / Tabeel and the other of their councell vnto Artharerses the kynge of Persia. But the scripture of & letter was wrytten in the Syrians speach and was interpretated in the langage of the Syrians. Rehum the chaunceler, and Samsai & scrybe, wrote thys letter agaynst Ierusalem to Artharerses the kynge.

We Rehum & * chaunceler/ and Samsai the scrybe and other of the councel of Dina/ of Arphasath / of Tarplat / of Persia / of Arach/of Babilon/ of Susan / of Deha/ and of Elam/and other of the people / whom the greate and noble Asenaphar brought ouer/ and set in the cyties of Samaria / and other on this syde the water and * in Cenerth. And this is the summe of the letter that they sent vnto kynge Artharerses.

* Or/as some wyll/ president of the councell.

* Or/ peace & health.

Thy seruauntes the men on this syde the C water and in Cenerth. Be it knowne vnto & kynge/

kynge/that the Jewes are come vp from the to vs vnto Jerusalem a cytie sedycyous and frowarde/and buylde the same/and laye the foundacion of the walles therof/and repayze them. Be it knowne now therfore vnto the kynge/ that yf this cytie be buylded and the walles made vp agayne/ then shall not they geue trybute/tolle/ and yearly custome/* & cuē vnto ꝧ kynges shall this hurt redownde. But now that we all are therby wherby destroyed the tēple, we wolde no longer se ꝧ kynges dishonoure. Therfore sent we out/ & caused the kyng to be certifyed therof: That it maye be soughte in the Chronycles of thy progenitours/ and so shalt thou fynde in the same Chronycles/& perceaue/that this citie is sedycious & noysome vnto kynges & lādz/ and ꝧ they cause other also to rebell of olde/ & for ꝧ same cause was this cytie destroyed. Therfore do we certifye ꝧ kyng that yf this cytie be buylded/and the walles therof made vp/ thou shalt kepe nothynge on this syde ꝧ water by the reason of it.

* Some reade. And the kinges tribute may incurre damage.

Then sent the kyng an answere vnto Rehum the chauncelor and Samsai the Scribe/& to the other of their councell ꝧ dwelt in Samaria/ & vnto the other beyonde ꝧ water. Peace & salutacion. The letter which ye sent vnto vs/hath bene opēly red before me/ and I haue cōmaunded to make search: and it is foūde/ ꝧ this cytie of olde hath made insurreccion agaynst kynges/& how ꝧ vprore & rebellion hath bene cōmitted therin. There haue bene myghtie kynges also at Jerusalē which haue raigned ouer all that is beyonde the water/& tolle/trybute & yearly custome was geuen vnto them. Do ye now after thys commaundemēt/ forbyd the same men/ that the cytie be not buylded/tyll I haue geuē cōmaundement. Take hede now that ye be not negligent here in/lest the kynge haue harme there thorow.

Now when kyng Artharerses letter was red before Rehum ꝧ chauncelor and Samsai the Scrybe and their councell/ they wēt vp in all the haste to Jerusalem vnto the Jewes/& forbad thē with vyolence and power. Then ceassed the worcke of the house of God at Jerusalē/& contynued so vnto the seconde yere of Darius kynge of Perlia.

¶ By the exhortacyon of Aggeus and Zacharyas ꝧ temple buylded agayne.

¶ The.v.Chapter.

1.Esd.v.a. THe Prophetes/ Aggeus and Zachary the sonne of Ido/prophecied vnto the Jewes that were in Juda and Jerusalem/in the name of the God of Israel. Then gat vp Zorobabel the sonne of Salathiel/ and Jesua the sonne of Josedec, and began to buylde the house of God at Jerusalem/ and wyth them the Prophetes of God whych helped them. At the same tyme came to them Thathanai the captayne on this syde the water/and Starbuzanai/and their counceilers/ and sayde thus vnto them: Who hath cōmaunded you to builde this house/and to make vp ꝧ walles therof? Then tolde we thē the namis of the men/ ꝧ made thys buyldynge. But the eye of their God came vpō the Elders of the Jewes/that they coulde not cause them to ceasse/ tyll the matter was brought before Darius/and tyll they had answered by letters therunto. B

This is the coppye of the letter that Thathanai the captayne on thys syde the water/ and Starbuzanai/ and their counceilers of Apharsach/which were on this syde ꝧ water/sent vnto kyng Darius. And this is ꝧ entent of the wordes that they sent vnto hym: vnto Darius the kynge/ All peace. Be it knowne vnto the kynge/ that we came into Jewri to the house of the greate God/which is buylded w * rought stone/ & beames are layed in the walles and ꝧ worcke goeth fast forth/& prosperech in their hādes. We asked therfore the Elders & sayde vnto them: Who hath commaunded you to buylde this house/ and to make vp the walles therof? We asked their names also/that we myght certifie the/ and haue written the names of the men that were their rulers. C

* Or Hale. w Marble.

But they answered vs with these wordz/ and sayde: We are the seruauntes of the God of heauen and erth/& buylde the house ꝧ was buylded many yeres a goo * which a greate kyng of Israel buylded and set vp. And after oure fathers had prouoked the God of heauē vnto wrath, * he gaue thē ouer into ꝧ hande of Nabuchodonozor the kyng of Babilon ꝧ Caldee which brake downe thys house, and caryed the people awaye vnto Babilon.

iij Reg.vi.a. v. Para.ij.a. deus meus vt sum ei prius cēt Amen

iiij Reg.xxiij. al.d.xxv.

1.Esd.i.a D

But in the fyrst yere of Cyrus the Kynge of Babilon/ the same kynge Cyrus cōmaunded to builde this house of God for ꝧ vessells of goulde & syluer in ꝧ house of God/ which Nabuchodonozor toke out of the tēple at Jerusalem/& brought thē into the tēple at Babilon/thole dyd Cyrus the Kynge take out of the temple at Babilon/ and deliuered them vnto Salbazar by name/ whō he made captayne/& sayde vnto hym. Take these vessels/ go thy waye and bringe them vnto the tēple at Jerusalem/and lett the house of God be buylded in hys place. Then came the same Salbazar and layde the foundacyon of the house of God at Jerusalē. Sence that tyme hath it bene in buyldyng/and yet is it not fynished. Yf it please the kynge now/ lett there be search made in the kynges treasure house which is at Babilon/ whether it haue bene

1.Esd.i.b

kyng Cyrus cõmaundement/ that the house of God at Jerusalẽ shulde be buylded: & sende hs the kynges mynde concernyng the same.

¶ At the cõmaundement of Darius kyng of Persia/ after the temple was buylded and dedycate/ the chyldren of Israel kepe the feast of vnleuended bredde.

¶ The vi. Chapter.

A iij. Esd. vi. c.

THen cõmaunded kyng Darius / ỳ search shulde be made in ỳ library of the kyng' treasure house which laye at Babilon.* So at Ecbathanis in a castell ỳ lyeth in the land of ỳ Medes there was foũde a boke, & in it was there an acte wrytten after this maner: In ỳ fyrst yere of kyng Cyrus, commaunded the same kyng Cyrus to buylde ỳ house of God at Jerusalẽ, in ỳ place where ỳ sacrifice is made/ & to laye the foundacion to beare thre shore cubyt' height & thre shore cubyters breedth & thre walles of roughe stones, & one wall of tymber, & ỳ expences shalbe geuẽ of ỳ kyngs house. And the goulde and syluer vessell of ỳ house of God (which Nabuchodonozor tooke out of the tẽple at Jerusalẽ, & brought vnto Babilon) shalbe restored agayne, that they maye be brought vnto the temple at Jerusalem to their place into the house of God.

* Some reade And there was foũde in a cofer (that was in the palace in the cõtre of Medes (a volume: and therin was wrytten for the memoriall &c.

B Get you farre frõ thẽ therfore thou Thathanai captayne beyonde ỳ water, & Sthar-buzanai/ & youre counceilers which are beyonde the water get ye awaye from thẽ. Let thẽ worche in the house of God that the captayne of the Jewes and their Elders maye buylde the house of God in his place. I haue commaunded also, what shalbe done to the Elders of Juda for the buyldynge of ỳ house of God that there shall dyligently be taken of the kynges goodes, euẽ of the rentes beyonde the water and geuẽ vnto ỳ men, and ỳ they be not hyndred. And yf they haue nede of calues lambes, or goates, for ỳ burntofferynge vnto the God of heauẽ, wheate, salt/ wyne & oyle after the custome of the preastes at Jerusalẽ, there shalbe geuen thẽ daylie as is accordyng: & se that this be done with oute faute that they maye offre swete sauoures vnto the God of heauẽ, & praye for ỳ kyngs lyfe, & for his children. ¶ This cõmaundement haue I geuẽ. And what mã so euer he be that altereth these wordes / there shall a beame be takẽ frõ his house & set vp & he shalbe hãged theron, & his house shalbe prysed for ỳ deade.

C But the God that dwelleth in heauen destroye all kynges & people/ that put to their hande to alter & to breake downe the house of God at Jerusalem. I Darius haue commaunded that this be dilygently done.

Then Thathanai ỳ captayne beyonde the water/ and Sthar-buzanai with their counceilers (to whom kyng Darius had sent) dyd their diligence. And the Elders of the Jewes buylded, & they prospered thorow ỳ prophecienge of Aggeus the prophet and Zacharye the sonne of Addo: & they buylded/ & set vp the worcke/ accordynge to the cõmaundemẽt of the God of Israel/ & after the cõmaundemẽt of Cyrus/ Darius and Artharerses kynges of Persia. And they performed the house vnto the thirde daye of the moneth Adar ỳ was in ỳ syxte yere of the raigne of kyng Darius.

* And the chyldrẽ of Israel the preastes/ ỳ Leuites & the other chyldrẽ of the captyuite held the dedycacion of ỳ house of God wyth ioye, & offered at the dedycacion of the house of God/ an hũdred calues/ two hũdred lambes/ foure hundred goates: & for the symotferynge for all Israel twelue he goates / accordynge to the nombre of the trybes of Israel/ & set ỳ preastes in their courses/ & ỳ Leuites in their offyces to mynister vnto God which is at Jerusalẽ as it is wrytten in the boke of Moses.

ỳ. Para. vij. h.

D And the chyldren of the captyuyte helde Passeouer vpõ the fourtenth daye of the fyrst moneth: for the preastes and Leuites had purifyed thẽ selues/ so that they were al cleane as one man, & kylled Passeouer for all ỳ chyldren of the captyuite/ and for their brethren the preastes, and for them selues. And ỳ chyldren of Israel which were come agayne out of captyuyte/ & all soch as had separated thẽ selues vnto them from the fylthynesse of the Heythen in the lande/ to seke the Lorde God of Israel ate & helde the feast of vnleuended bred seuẽ dayes with ioye: for the Lorde had made them glad/ & turned the hert of the kyng of Assur vnto them/ so that their handes were strengthed in ỳ worcke of the house of God/ which is the God of Israel.

¶ By the commaundement of Artharerses / Esdras taketh his companyons the chyldrẽ of Israel/ and returneth to Jerusalem.

¶ The. viij. Chapter.

AFter these actes in ỳ raigne of Artharerses kynge of Persia / there went vp frõ Babilon / Esdras the sonne of Saraiah, the sonne of Ezariah/ the sonne of Helkiah/ ỳ sonne of Sellum/ the sonne of Zadoc/ the sonne of Ahitob/ the sonne of Amariah/ the sonne of Azariah/ the sonne of Maraioth/ ỳ sonne of Zaraiah/ the sonne of Ozi/ the sonne of Boki/ ỳ sonne of Abisua/ the sonne of Phinehes / the sonne of Eleazar/ the sonne of Aaron ỳ chefe preast This Esdras was a quicke scrybe in ỳ lawe of Moses/ * which ỳ Lord God of Israel dyd gene. And ỳ kynge gaue him all ỳ he requyred/ accordyng to ỳ hãde of ỳ Lorde his God vpon him And there went vp certayne of the chyldrẽ of Israel/ & of the preastes/ and of the Leuites, of the syngers, of the porters / and of the

Exo. xx. a

of the Nethinims vnto Jerusalem/in the se-
uenth yere of kynge Artharxerses. And they
came to Jerusalem in the fyfth moneth/that
is the seuenth yere of the kyng. For vpon the
fyrst daye of the fyrste moneth/deuysed he to
go vp from Babilon: and on the fyrst daye of
the fyfthe moneth came he to Jerusalem/ ac-
cordynge to the goodhande of God vpō him.
For Eldras prepared his hert to seke ꝧ lawe
of the Lord and to do it and do teach the pre-
cepte and iudgment in Jsrael.

And this is the coppye of the letter/ ꝧ kyng
Artharxerses gaue vnto Eldras the preest/ ꝧ
scribe/which was a teacher in the wordes of
ꝧ Lorde & of his statutes ouer Jsrael. Vnto
Eldras the preest and scrybe in the lawe of ꝧ
God of heauē/peace and salutacyon. I haue
cōmaunded, that all they of the people of Jsra-
el/and of the preestes and Leuites in my
realme / whych are mynded of their awne
good wyll to go vp to Jerusalē / that they go
with the/be ynge sent of the kynge and of the
seuē Lordes of the councell/ to vyset Juda &
Jerusalem / accordynge to the lawe of God/
which is in thy hand: And that thou shuldest
take with the/syluer and goulde / whych the
kyng & ꝧ lordes of his councell geue of their
awne good will vnto ꝧ God of Jsrael(whose
habytacion is at Jerusalem)and all ꝧ syluer
& goulde ꝧ thou canst fynde in all the coūtre
of Babilon: with it that the people & preestes
geue of their awne good wyll vnto the house
of God at Jerusalem.

¶ Take thou the same/ & bye dylygently wt
the same money/calues/ lambes / goates/ &
meateofferynges & drynkofferynges/ to be
offered vpō the aultare of the house of youre
God at Jerusalem. And loke what it lyketh
the and thy brethrē to do wyth the remnaunt
of the money/ ꝧ do after ꝧ wyll of youre God.
And the vessels that are geuen the for the mi-
nystracyon in the house of thy God, those de-
lyuer thou before God at Jerusalem.

And whatsoeuer thynge more shall be ne-
defull for the house of thy God/ whych is ne-
cessary for the to spende/let the same be geuē
out of the kyngs chamber. I kyng Artharex-
es haue cōmaunded all ꝧ treasures beyonde
the water / that loke whatsoeuer Eldras the
preeste and scrybe in the lawe of the God of
heauen/requyreth of you/ that ye fulfyll the
same dyligently/vntyll an hundred talentes
of syluer / vntyll an hundred quarters of
wheate/and tyll an hūdred Batthes of wyne/
iij. Esd. vij. c. and tyll an hūdred* Batthes of oyle and salt
D without measure. Whatsoeuer belongeth to
the lawe of the God of heauē, let the same be
done with dylygence for the house of ꝧ God
of heauē/that there come no wrath vpon the
kynges realme and his chyldren.

And knowen be it vnto you / that ye shall
haue no auctorite to requyre tarynge & cu-
stome/& yearly rentes vpō any of ꝧ preestꝭ/
Leuites/syngers/porters/Nethinims & mi-
nisters in ꝧ house of this God. But thou El-
dras/after the wysdome of the God that is in
thy hande)sett thou iudges and arbyters / to
iudge all the people that is be yonde Jordan/
euen all soch as knowe the lawe of thy God:
and them that knowe it not / those se that ye
teache. And whosoeuer wyll not dylygently
fulfyll the lawe of thy God / and the kynges
lawe shall haue his iudgmēt for ꝧ deade whe-
ther it be vnto death/or to be banysshed/ or to
be cōdemned in goodꝭ/or to be put in prison.

*Praysed be ꝧ Lord God of oure fathers, iij. Esd. viij. c.
which so hath inspired the kyngs hert to gar-
nysh the house of God at Jerusalem: & hath
enclyned hys mercy vnto me in the presence
of the kyng/ & his councellers/ and before all
the kyngs hye estates. And I was counforted
(according to the hāde of the Lorde my God
ouer me) & so geathered I the heads of Jsrael
to geather/that they myghte go vp with me.

¶ The nombre of them that returned to Jerusalem with Eldras.

¶ The viij. Chapter.

These are ꝧ heades of their fathers iij. Esd. viij. c.
that were named which wente vp
with me frō Babilon, what tyme
as kynge Artharxerses raigned. Of
the chyldren of Phinehes Gersom: of ꝧ chyl-
dren of Ithamar Daniel: of the chyldren of
Dauid, Hatus: of the chyldrē of Secaniah/
of the chyldren of Pharos, Zacharye & wyth
him were nombred an hundred & fyfte men.
Of the chyldrē of Pahath Moab Elioenai
the sonne of Zaraiah, and wyth hym two
hundred men. Of the chyldren of Zechaniah
ꝧ sonne of Jahaziel and with him three hun-
dred men. Of the chyldren of Adin Abed the
sonne of Jonathan and with him fyfte men.
Of the chyldren of Elam, Jsaiah the sonne
of Athaliah and with him seuentie men. Of
the chyldren of Saphatia, Zabadiah ꝧ sonne
of Michael, and with him foure score men.

Of the chyldrē of Joab, Obadiah ꝧ sonne
of Jehiel / and wyth hym two hundred and
eyghtene men. Of the chyldrē of Selomith/
the sonne of Josphiah, and with him an hun
dred and thre men.

Of the chyldren of Bebai / Zachary the
sonne of Bebai/and with him eyght & twen-
tye men. Of the chyldrē of Asgad / Johanan/
the sonne of Hakatan and with him an hun-
dred and ten men. Of the last chyldrē of Ado-
nicam/and these were their names: Eliphe-
let, Jehiel and Samaiah / and with thē three
score men. Of the chyldrē of Begui / Uthai/
and Zabud and with them seuētye men. And

I geathered thẽ to geather by the water that renneth towarde Ahaua, and there abode we thre dayes. And whẽ I loked amõge ẏ people and the preastes, I founde no Leuites there. Then sent I Eliezer, Ariel, Semeiah, Elnathan, Jarib, Elnathan, Nathan, Zachary & Mosollam ẏ rulers, and Joiarib and Elnathan the teachers, & those sent I vnto Edo ẏ chefest at Casphia, that they shulde fetch vs mynisters for the house of oure God, and I tolde thẽ what they shulde saye vnto Edo and to his brethren the Nethinims at Casphia.

And (accordynge to the good hande of oure God vpon vs) they broughte vs a wyse man from amonge the children of Moholi the sonne of Leui the sonne of Israel, euẽ Sarabia with his sonnes and brethrẽ, eyghtene And Hasabia, and with him Isaiah of ẏ children of Merari, with his brethren and their sonnes, twentie. And of the Nethinims, whõ Dauid & the Princes gaue to mynister vnto the Leuites, two hundred and twentye, all named by name.

And euen there at the water beside Ahaua, caused I a fastynge to be proclamed, ẏ we myghte humble oure selues before oure God to seke of him a ryghte waye for vs, & oure children and all oure substaunce. For I was ashamed to require of the kyng souldyers and horsmen, to helpe vs agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is vpõ all them that seke him in goodnes, and hys vyolence and wrath vpon all them that forsake him. So we fasted, and soughte this at oure God, and he hearde vs.

And I toke out twelue of the chefe preastes Sarabia and Hasabia and ten of their brethren wyth them, and weyed them there the syluer and gould and vessels for ẏ heue offerynge vnto the house of oure God, which the kynge and the Lordes of hys councell & princes, and all Israel that were at hande, had geuẽ to the heueofferyng: & there weyed I them vnder their hande syxe hũdred & fyftie talentes of syluer, & in syluer vessel an hundred talentes, and in gould an hundred talentes, twentye cuppes of gould of a thousande drãmes, and two costly ornamentes of good brasse, as cleare as gould, & sayde vnto them: Ye are holy vnto the Lord, therfore are the vessels holy also, and so is the syluer & gould that is geuen of a good wyll vnto ẏ Lorde God of youre fathers: Watch ye therfore and kepe it, tyll ye weye it downe before the chefe preastes and Leuites, and auncient fathers of Israel at Jerusalem in the chefes of the house of the Lorde. Then toke ẏ preastes and Leuites that weyed syluer & gould and vessell, to bryng it to Jerusalem vnto ẏ house of oure God. So we brake vp, from the water of Ahaua on the twelueth daye of the fyrst moneth, to go vnto Jerusalem: and the hande of oure God was vpon vs, and deliuered vs from the hande of the enemyes & priuy waytinges by the waye. And we came to Jerusalem, & abode there thre dayes. But on ẏ fourth daye was the syluer and gould and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Vrias the preast, and with him Eleazar the sonne of Phinehes, and with them Iosabad the sonne of Jesua, and Noadiah the sonne of Benoi ẏ Leuites, acordyng to ẏ nombre & weyght of euery one. And the weyght was all wrytten vp at the same tyme.

And the children of the captyuite, whych were come out of prison offered burntoffe= rynges vnto the God of Israel: twelue bullockes for all Israel, syxe & nynetye rãmes, seuen and seuentye lambes, & twelue goates for a synofferynge, all to the burntofferynge of the Lorde. And they deliuered the kynges commyssyon vnto the kynges officers, & to ẏ capytaynes on this syde ẏ water. And they promoted the people and the house of God.

¶ Esdras complaynyeth on the people that had turned them selues from God, and maryed with ẏ gentyles.

¶ The.ix. Chapter.

When all this was performed, the rulers came to me, and sayde: The people of Israel, and the preastes, and Leuites are not separated frõ the nacyons in the landes as touchyng their abhomynacyons namely of the Cananites, Hethites, Pherezites, Iebusites, Ammonites, Moabites, Egyptyans, and Amorites. * For they haue taken the daughters of the same and their sonnes, and haue myxte the holy sede with the nacyons in the landes: and the hand of the princes and rulers hath bene principall in this trespace.

* Whẽ I hearde thys, I rente my clothes and my rayment, and pluckt of the hearre of my heade and of my beerd, and sate mournyng. And there resorted vnto me all soch as feared the worde of the Lorde God of Israel because of the greate transgressyon. And I sate mournynge vntyll the euenynge sacrifyce. And aboute the euenynge sacrifyce I rose vp fro my heynynes, and rẽte my clothes & my rayment, and fell vpon my knees, & spred out my handes vnto the Lord my God, and sayde.

My God, I am ashamed, and darre not lifte vp myne eyes vnto the my God: for oure wyckednesses are growne ouer oure heede, & oure trespaces are waxen greate vnto ẏ heauen. Sence ẏ tyme of oure fathers haue we bene in greate trespace vnto this daye, * and

a Fastynges, as the scripture maketh mẽcyon haue bene commen humiliacions & supplycacions done before God: other for some great tribulacyon suffered: comyng at bad or for asyn gular trespaũce & cruell forthynchynge of their kynges, as it is wrytten 1. Reg. viij. b. and. xxxij. d. 3. Esdr. ix. &c.

because of oure wyckednesses haue we and oure kynges bene delyuered into the hãde of the kynges of the nacyons/ in to the swerde/ in to captiuyte/in to spoyle/ and into confusion of face, as it is come to passe thys daye.

¶ But now is there a lytle and sodayne graciousnes come from the Lorde oure God / so that some of vs are escaped/ þ he maye geue vs a nayle in hys holy place / that oure God maye lyghte oure eyes / and geue vs a lytle lyfe in oure bondage. For we are bondmen/ & oure God hath not forsakẽ vs in oure bondage/and hath enclyned mercy vnto vs in the syghte of the kynges of Persia / þ he shulde geue vs lyfe/ and promote the house of oure God/ & to sett vp the desolacyon therof / & to geue vs an hedge in Juda and Jerusalem.

And now O oure God/what shall we saye after this: for we haue forsakẽ thy cõmaundemẽtes/which thou hast cõmaunded by thy seruauntes the Prophetes / and sayde : The lande vnto which yego to possesse it is an vncleane land thorow þ fylthines of the people of the landes / in their abhominacyõs wherwith they haue made it full of vnclennes on euery syde.* Therfore shall ye not geue youre daughters vnto their sonnes / and their daughters shall ye not take vnto your sonns and seke not their peace and welth for euer/ that ye maye be stronge/and enioye the good in the lande / and that ye and youre chyldren maye haue þ inheritaũce of it for euermore.

And after all thys that is come vpon vs (because of oure euell dedes & greate trespace)thou oure God hast spared oure wyckednesses/and hast geuen vs a delyueraunce as it is come to passe this daye.

As for vs, we haue turned backe/ & haue let go thy commaundementes/to make contracte wt the people of these abhominactions. Wilt thou then be wroth at vs/tyll we be vterly consumed/ so that nothynge remayne/ and tyll there be no delyueraunce? O Lorde God of Israel thou art righteous, for we remaine yet escaped as it is this daye.Beholde in thy presence are we in oure trespace / for because of it is there no standyng before the.

¶ The people repente them and turne / & put awaye their straunge wyues.

¶ The .x. Chapter.

I fol. Esdre. viij. g.

And when Esdras prayed after this maner / & knowleged/ wepte/and laye before þ house of God / there resorted vnto hym oute of Israel a very greate cõgregacion of men and wemẽ/ and chyldren:for the people wepte very sore. And Sechanias the sonne of Jehiel one of þ chyldren of Elam/answered/ and sayde vnto Esdras:We haue trespaced agaynst þ Lord oure God / in that we haue taken straunge wyues of all the people of the lande. Now there is hope yet in Israel cõcernynge thys therfore let vs make a couenaunt now with oure God / that we shall put awaye all the wyues(and soch as are borne of them)accordynge to the councell of the Lorde/ & of them that feare the commaundemẽt of oure God/ that we maye do accordyng to the lawe. Get the vp therfore/ for the matter belongeth vnto the.We wyll be with the / be of good comforte/and do it.

* Then rose Esdras, and toke an othe of þ vij. Esdre. ix. a. rulers/preastes and Leuites/ & of all Israel/ that they shulde do accordyng to this worde: B and they sware . And Esdras stode vp before the house of God / and went in to the chãber of Johanan the sonne of Eliasib . And when he came thither,he ate no bred/ nor dranke water : for he mourned be cause of the transgression of thẽ that had bene in captyuite.

And they caused a proclamacion be made thorow out Juda and Jerusalem/ vnto all þ chyldren which had bene in captyuyte / that they shulde geather thẽ selues to geather vnto Jerusalem: And that whosoeuer came not with in thre dayes accordynge to the deuyce of the rulers and Elders / all hys substaunce shulde be forfett/ and be put out from the cõgregacion of the captyue.

Then all the men of Juda and Ben Jamin geathered them selues to geather vnto Jerusalem in thre dayes / that is on the twentie daye of the nyenth moneth:and all the people sate in the strete before þ house of God / and trembled because of the matter / and for the rayne. And Esdras the preaste stode vp / and sayde vnto them:* Ye haue transgressed/that ye haue taken straunge wyues/ to make the trespace of Israel yet more:cõfesse now therfore vnto the Lorde God of youre fathers / & do hys pleasure , and separate youre selues from the people of the land & frõ the straũge wyues. Then answered all the cõgregacion/ and sayde with a loude voyce: Lett it be done as thou hast sayde. But þ people are many/ & it is a rainye wether/ & they can not stande here without/nether is this a worcke of one daye or two/ for we are many that haue offended in this transgression . Lett vs appoynte oure rulers therfore in all the cõgregacion/ þ all they which haue takẽ straunge wyues in oure cyties, maye come at þ tyme appoynted/ & the elders of euery cytie & their Judges wyth them / tyll the wrath of oure God be turned awaye from vs for this offence.

Deut. vñ.* Judic. xij.*

Then were appoynted Jonathan þ sonne of Asahel and Jahasia þ sonne of Thekuah ouer this matter: And Mosollam & Sabathai the Leuites holpe them. And the chyldrẽ of the captyuite dyd euen so . And Esdras the ¶

prest/ and the auncyent heades thorow the house of their fathers / & all that were now rehearsed by name, separated them selues/ & sate them downe on the fyrst daye of ỹ tenth moneth to examẽ this matter. And of ỹ fyrst daye of the fyrste moneth they* made an ende of all the men ỹ had taken straunge wyues.

* That is / fynished their busynesse in nombryng all the men ỹ had &c.

And amonge the chyldren of the prestes there were men founde ỹ had takẽ straunge wyues/ namely amonge the chyldrẽ of Iesua the sonne of Iosedec & of his brethrẽ / Maasiah/ Eliezer / Iarib and Godoliah. And they gaue their handes there vpõ / that they wolde put awaye their wyues: and for their trespace offeryng to geue a ramme for their trespace. Amonge the chyldren of Emer/ Hanani and Zabadiah. Amonge the chyldren of Harim/ Maasiah/ Eliah/ Semeiah/ Iehiel/ and Oziah. Amonge the chyldren of Phashur/ Elioenai/ Maasiah/ Ismael Nathanael/ Iosabed and Eleasah. Amonge the Leuites / Iosabed/ Semei & Kelaiah/ whych same is Kalichah/ Pathahiah/ Iuda & Eliezar. Among ỹ syngers/ Eliasib. Amonge ỹ porters Sellum/ Telem and Uzi.

D Of Israel. Amonge the chyldren of Pharos/ Remiah/ Iesiah/ Melchiah / Mianin/ Eleazar/ Melchiah/ and Banaiah. Amonge the chyldren of Elam/ Mathaniah / Zacharie/ Iehiel/ Abdi / Ierimoth & Eliah. Amõge the chyldren of Zethua / Elioenai / Eliasib/ Mathaniah / Ierimoth / Zabad and Aziza. Amonge the chyldren of Bebai/ Iehohanan/ Hananiah/ Zabai and Athalai. Amonge the chyldren of Beoni/ Mosolam/ Maluch / Adaiah/ Iasub/ Saal and Ierimoth. Amonge

* Some reade. the captayne of Moab.

the chyldrẽ of* Pahath Moab Edna Calal/ Banaiah Maasia Mathaniah / Bezeleel/ Benui and Manasseh Amonge the children of Harim/ Eliezer/ Iesiah / Melchiah / Semeiah/ Simeon/ Benjamin/ Malluch and Samariah. Amonge the chyldrẽ of Hasem/ Mathnai/ Mathathah/ Zabed / Eliphelet/ Ieremi Manasseh & Semei. Amõge ỹ chyldrẽ of Bani, Madai/ Amrã/ Uuel/ Baneah/ Chelubi Badaiah. Uziah Maremoth Eliasib/ Mathaniah/ Mathanai/ Iaasan/ Bani / Benui/ Semeiah/ Salamiah/ Nathan/ Adaiah Machnadebai Salai Sarai Israel/ Selemiah/ Samariah/ Sellũ/ Amariah/ and Joseph. Amõge the chyldrẽ of Nebo. Iaiel Mathathiah, Zabed Zabina Iedai/ Ioel and Banaiah. All these had taken straunge wyues. And amõge ỹ same wyues there were some/ that had borne chyldren.

¶ The ende of the fyrst boke. of Esdras.

The seconde boke of Esdras, otherwyse called the boke of Nehemiah.

¶ Nehemiah butteler to kynge Artaxerses prayeth to God for the people.

¶ The fyrst Chapter.

THese are the actes of Nehemiah ỹ sonne of* Hachalia. It fortuned in ỹ moneth* Casleu in the twentie yere / that I was in the castell at Susan. and Hanani one of my brethrẽ came with certayne men of Iuda / and I asked them how ỹ Iewes dyd that were delyuered & escaped from the captyuite/ & how it went at Ierusalẽ. And they sayde vnto me: The remnaunt of the captyuyte are there in the lande in greate misfortune and rebuke. *The walles of Ierusalẽ are brokẽ downe/ and the gates therof are brent with fyre.

* Otherwyse Helchiah.

* The moneth Casleu (as the Iewes call it) is to vs November with parte of Decembre addyd thereto.

ij. Reg. xxv. b

Whẽ I hearde these wordes, I sat me downe and wepte, and mourned two dayes/ & fasted and prayed before the God of heauen & sayd: O Lorde God of heauen / thou greate & terrible God, *thou that kepest couenaunt and mercy for them that loue ỹ and obserue thy commaundementes: let thyne eares hearkẽ/ & thyne eyes be open ỹ thou mayest heare ỹ prayer of thy seruaũt, which I praye now before the daye and nyghte for the chyldren of Israel thy seruauntes / and knowledge ỹ synnes of the chyldren of Israel / whych we haue committed agaynst the.

B

Ezo. xx. a. and xxxiij. a Deut. by. b.

And I & my fathers house haue synned also. We haue bene corrupte vnto the / in that we haue not kepte the cõmaundemẽtes/ statutes & lawes, which thou commaũdedst thy seruaunt Moses. Yet call to remembrance ỹ worde that thou cõmaundedst thy seruaũt Moses and sayedst: Yf ye transgresse / then wyll I scater you abroade amonge ỹ naciõs. But yf ye turne vnto me/ and kepe my commaundementes and do thẽ: though ye were cast out vnto the vttermost parte of heauen yet wyll I geather you from thence / & wyll bryng you from thence/ euẽ vnto the place/ ỹ I haue chosen for my name to dwell there. They are thy seruauntes/ & thy people whõ thou hast delyuered thorow thy great power and myghtie hande. O Lord/ let thyne eares herken to the prayer of thy seruaũt / and the prayer of thy seruauntes/ whose desyre is to feare thy name/ and let thy seruaũt prospere this daye/ & graunte him mercy in the syght of this man: for I was the kynges butelar.

C

D

¶ After Nehemiah had obtayned letters of Artharexerses he cometh to Ierusalem & buyldeth the walles.

¶ The seconde Chapter.

In

AN ỹ moneth Nisan in the twẽtieth yeare of kynge Arthaxerles, when the wyne stode before hym/ I toke vp ỹ wyne/ & gaue it vnto ỹ king & I was heuy in his presence. Then sayd ỹ kyng vnto me: why lokest thou so sadly? Thou art not sicke/ that is not the matter, but thou art heuy herted. Neuertheles I was sore afrayed & sayde vnto the kynge: God saue the kyng for euer/ shulde I not loke sadly? the citie of my fathers buryall lyeth waste & the gates therof are consumed with fyre. Then sayde ỹ kynge vnto me: what is thẽ thy requeste? then made I my prayer to ỹ God of heauẽ/ & sayde vnto the kynge: yf it please ỹ kynge/ & yf thy seruaũt be fauoured in thy sighte. I be seke ỹ sende me in to Juda vnto the cytye of my fathers buryall/ that I maye buylde it.

B And the kynge sayde vnto me/ & so dyd the quene ỹ sat by him: how longe shall thy iourney cõtinue/ & whẽ wilt thou come agayne? And it pleased ỹ kynge to sende me/ and I set him a tyme/ & sayde vnto ỹ kynge: yf it please the kynge/ let him geue me letters to ỹ capitaynes beyonde the water, ỹ they maye conueye me ouer/ till I come into Juda: & letters vnto Asaph the Lorde of the kynges wood, ỹ he maye geue me wood for beames to ỹ gates of the palace/ which are harde on the house & harde on the walles of the cytye/ and for the house that I shall entre in to. And the kynge gaue me accordynge to ỹ good hande of God vpon me: And when I came to the captaynes beyonde the water/ I gaue them the kynges letters. And the kynge sent captaynes and horsmen wyth me.

But when Sanaballat the Horonite and Tobiah the seruaũt of ỹ Ammonites hearde ỹ/ it greued thẽ sore/ ỹ there was come a mã which soughte the welth of the childrẽ of Israel. And when I came to Jerusalẽ/ and had C bene there thre dayes/ I gat me vp in ỹ night season/ & a fewe men wyth me: for I tolde no man what God had geuẽ me in my hert to do at Jerusalem: and there was not one beast wt me/ saue it that I rode vpon. And I rode by nyghte vnto the valley porte before the Dragon well/ and to the Dongeporte/ and considered the walles of Jerusalẽ that were brokẽ downe/ and the portes therof consumed with the fyre. And I wẽt ouer vnto the welporte/ and to the kynges condyte/ and there was no rowme for my beast/ that it coulde go vnder me. Then wẽte I on in the nyghte by ỹ broke syde/ & considered the wall/ and turned back and came home agayne to the valley porte.

And the rulers knewe not whither I wẽte or what I dyd: for hither to had I not tolde ỹ Jewes & the prestes/ the counceilers and the D rulers, & ỹ other ỹ labourred in ỹ worcke. And I sayde vnto them: ye se the mysery ỹ we are in/ how Jerusalẽ lyeth waste/ & how ỹ gates therof are brẽt with fyre/ come let vs buylde vp ỹ walles of Jerusalẽ/ ỹ we be no more a rebuke. And I tolde thẽ of the good hande of my God whych was vpõ me: and the kynges wordes that he had spokẽ vnto me. And they sayde: then let vs get vp/ & buylde: and their handes were strengthed to good.

But when Sanaballat ỹ Horonite/ and Tobiah the seruaunt of the Ammonites/ and Gesem the Arabian herde it, they laughed vs to skorne & despised vs & sayde: what is this that ye do? Will ye fall away agayne from the kynge? Then answered I thẽ and sayde: the God of heauen he it is that causeth vs to prospere: & we be his seruauntes. Let vs get vp and buylde. As for you/ ye haue no porciõ nor right nor remembraunce in Jerusalem.

¶ The nombre of them that buylded the walles.

¶ The .iij. Chapter.

NOw Eliasib the hie prest gat him vp with his brethren ỹ prestes, & buylded the Shepegate. They repared it & set vp the dores of it: euen vnto the tower Meah repared they it/ namely vnto ỹ *tower of Hananeel. Nexte vnto him buylded the men of Jericho. And besyde him buylded Zachur the sonne of Imri. But ỹ fyshporte dyd the chyldren of Asanah buylde/ they couered it/ and set on the dores, lockes & barres of it. Nexte vnto him buylded Marmoth the sonne of Uziah the sonne of Hakoz. Nexte vnto him buylded Mosolam the sonne of Barachiah the sonne of Meselsabeel. Nexte vnto hym buylded Sadoc the sonne of Baana. Nexte vnto hym buylded they of Thekua. But their greate men put not their neckes to the seruyce of their Lorde. B

The Oldegate buylded Jehoiadah ỹ sonne of Paseah/ & Mosolã the sonne of Besodiah they couered it/ and set on the dores/ lockes & barres of it. Nexte vnto them buylded Malatiah of Gabaon/ & Jadon of Merano/ men of Gabaon & of Mazphah for the seate of ỹ captayne on thys syde the water. Nexte vnto hym buylded Uziel the sonne of Harhaiah ỹ goldsmyth. Nexte vnto hym buylded Hananiah the *Apotecarys sonne & they repared Jerusalẽ vnto ỹ brode wall. Nexte vnto hym buylded Raphaiah the sonne of Hur, ỹ ruler of the halfe quarter of Jerusalẽ. Nexte vnto C him buylded Jedaiah the sonne of Haremaph ouer against hys house. Nexte vnto hym buylded Hatus the sonne of Hasabonias. But Melchia the sonne of Harim/ and Hasub the sonne of Pahath Moab buylded the other pece/ and the tower besyde the fornace. Nexte vnto hym buylded Selum the sonne of Halohes the ruler of the halfe

Jere.xxxij.g. Zach.xiij.c.

* Some reade, the sonne of Hiracaam.

quarter of Jerusalem/ and hys daughters.

The valley gate buylded Hanun/ & the citesins of Zanoah. They builded it/ and set on the dores/ lockes & barres therof/ & a thousande cubytes on the wall/ vnto the Dongepoyte. But the Dongepoyte buylded Melchiah ꝑ sonne of Rechab/ the ruler of ꝑ fourth parte of *the vyneyardes: he buylded it & set on the dores lockes & barres therof. But the Welligate builded Selum the sonne of Cholhosah/ the ruler of ꝑ fourthparte of Maspha He builded it/ & couered it/ & set on the dores/ lockes/ & barres therof/ & the wall vnto the pole of Siloah by the kynges garden/ vnto the steppes that go downe from the cytte of Dauid. After him builded Nehemiah ꝑ sonne of Asbok/ the ruler of the halfe quarter of Bethzur/ vntyll the other syde ouer agaynst the sepulchres of Dauid/ & to the pole Asuia and vnto the house of the myghtye.

* Some trade. Bethyathard.

After hym buylded the Leuites/ Rehum the sonne of Bani. Nexte vnto hym buylded Hasabiah the ruler of the halfe quarter at Keilah in his quarter. After hī buylded their bzethzē/ Bauai ꝑ sonne of Henadad/ ꝑ ruler of the halfe quarter of Keilah. After hym buylded Ezer the sonne of Josua the ruler of Maspha the other pece yarde ouer agaynst ꝑ harnesse cozner. After him buylded Baruch the sonne of Zabai the other pece wozshypfully & costly/ frō the cozner vnto the doze of the house of Eliasib the hie prest. After hym buylded Marimuth the sonne of Uziah the sonne of Hacos the other pece/ frō the doze of ꝑ house of Eliasib euē as lōge as ꝑ house of Eliasib extēded. After him builded ꝑ prestz/ ꝑ mē of ꝑ coūtre. After him buylded Beniamin & Hasub ouer agaynst their house. After thē Asariah the sonne of Maasiah the sonne of Ananiah nexte vnto hys house. After hym buylded Benui the sonne of Henadad ꝑ other pece from the house of Asariah vnto the turnynge/ and vnto the cozner.

After him buylded Phalel ꝑ sonne of Uzai ouer agaynst the cozner and the hye tower/ which lieth out ouer from the kynges house/ besyde ꝑ courte of the prison. After him Phadaiah the sonne of Pharos (as foz the Nethinims they dwelt in Ophel/ vnto the Watergate/ towarde the east where the tower lyeth out). After hym buylded they of Thekua the other pece ouer agaynst ꝑ greate tower/ that lieth outwarde & vnto the wall of* Ophel.

ij. Par. xxvij. c

But from the Hozsgate fozth buylded the Prestes/ euery one ouer agaynst hys house. After thē buylded Zadok the sonne of Emer ouer agaynst hys house. After hym buylded Semeiah the sonne of Sechaniah ꝑ keper of the eastgate. After him buylded Hananiah the sonne of Selemiah/ & Hanun the sonne of Zalaph the kyrde/ ꝑ other peace. After him builded Mosolam the sonne of Barachiah ouer agaynst hys chest. After hym buylded Melchiah the goldsmythes sonne/ vntill the house of the Nethinims/ & of the merchaūtes ouer agaynst the coūcell gate/ & to the parler in the cozner. And betwene the parlour of the cozner vnto the Shepegate buylded ꝑ goldsmythes and the merchauntes.

¶ The buylding of Jerusalem is hyndred and letted/ the Jewes buylde it beyng readye harneysed: lest their enemyes shuld inuade them.

¶ The. iij. Chapter.

But when Sanabalat heard that we builded the wall/ he was wzoth & toke greate indignacīō & mocked the Jewes & sayde before hys bzethzen and the hoste of Samaria: what do the impotent Jewes? shall they be thus suffred? shall they offre? shal they perfourme it in one daye? shall they make ꝑ stones whole agayne ꝑ are brought to dust/ & bzent? And Tobiah the Ammonite beside him saide: let thē builde on/ yf a foxe go vp/ he shall breake downe their stonye wall. Heare O thou oure God/ how we are despised/ turne their shame vpon their awne heade/ & thou mayest geue them ouer in to despisynge in ꝑ lande of their captiuite. Couer not their wickednesse/ & put not out their sinne frō thy presence: foz they haue prouoked the buylders. Yet buylded we the wall/ and ioyned it whole together/ vnto the halfe heygth. And the people were well mynded to laboure.

But when Sanabalat/ & Tobiah/ & the Arabians/ & Ammonites/ & Asdodits hearde ꝑ the walles of Jerusalē were made vp/ and that they had begonne to stoppe vp ꝑ gappes they were very wzoth/ & cōspired al to gether to come & fight agaynst Jerusalē/ & to make an hinderaūce therin. Neuertheles we made our prayer vnto oure God/ & set watchmen vpō the wall daye & nyght ouer agaynst thē. And Juda sayde: the strength of the bearers is to feble/ & ther is to moch dust/ we are not able to buylde on the wall. And oure aduersaryes thought: they shall not knowe nether se/ tyll we come in the myddes amonge thē/ & slaye thē and hynder the wozcke. But when the Jewes ꝑ dwelt beside thē/ came out of al the places where they dwelt aboute vs/ and tolde vs as good as ten tymes/ then set I the people after their kinreds with their swerds/ speares & bowes beneth in the lowe places behynde the wall/ & loked/ & gat me vp/ and sayde vnto the chefe men & rulers/ and to the other people: be not ye afraied of thē* thinke vpō ꝑ greate Lozde which ought to be feared & fyghte foz youre bzethzen sonnes daughters/ wyues/ and houses. Neuertheles when oure

ij. Esd. i.b. and iij. f.

oure enemyes hearde & we had gotte worde of it/ God broughte their coũcell to noughte/ and we turned all agayne to the wall / euery one vnto his labour. And frõ that time forth it came to passe/ & the halfe parte of the yõge men dyd the labour/ & the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda/ which buylded on the wall/ & bare burthens / from those that laded them. With one hande did they the worke/ and with the other helde they their weapen. And euery one that buylded had hys swerde guirde by hys syde and so buylded they. And the trompetters stode beside me.

And I sayde vnto the pryncipall men/ and rulers, and to the other people: the worcke is greate & large/ & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noyse of ỹ trõpet / resorte ye thither vnto vs* Oure God shal fight for vs/ & we will be labouringe in ỹ worcke. And the halfe parte of thẽ helde ỹ speares frõ ỹ morninge spринge/ till ỹ starres came forth. And at ỹ same tyme sayde I vnto the people: euery one abyde with hys seruaunt at Jerusalem/ that in the night season we maye geue attendaunce to the watch/ and to labour on the daye tyme. As for me and my brethren/ & my seruauntes/ and the men of the watch behynde me/ we put neuer of oure clothes/ so moch as to washe oure selues.

Exo.xiij.c.

¶ The people are vexed with hongre. Nehemiah forbydden vsurye. He requyreth not the ipuyng of a captayne.

¶ The.v. Chapter.

And there arose a greate cõplaynte of ỹ people/ & of their wiues agaynst their brethren the Jewes. And ther were some ỹ sayde: oure sonnes & daughters are to many/ let vs take corne for thẽ & eate/ ỹ we maye lyue. Some sayde: let vs set oure landes, vyneyardes and houses to pledge/ & take vp corne in ỹ darth. But some sayde: let vs borowe money of the kinges tribute for oure landes & vyneyardes. Now are oure brethrens bodyes as oure awne bodies and their children as oure children: els shulde we subdue oure sonnes and daughters vnto bondage / and some of oure daughters are subdued allready, * and no strength is there in oure handes, & other men shall haue oure landes and vyneyardes.

* After ỹ hebrue some reade: & we haue not wherwyth to redeme them.

But when I hearde their complaynte and soch wordes, it displeased me sore/ and I aduysed so in my mynde, that I rebuked ỹ counceilers / and the rulers and sayde vnto them: * wyll ye requyre vsury one of another? And I brought a greate congregaciõ agaynst thẽ and sayde vnto them: we (after oure abilyte) haue bought oure brethrẽ the Jewes/ which were solde vnto the Heythen. And wyll ye sell youre brethren/ whõ we haue bought vnto vs? Then held they their peace/ and coulde fynde nothynge to answere.

B

Deut.xxiij.c.

And I sayde: It is not good that ye do. Ought ye not to walke in the feare of God/ because of the rebuke of the Heythen oure enemyes? I and my brethrẽ/ & my seruauntes haue lent them money and corne: but as for vsury/ let vs leaue it. Therfore this same daye se that ye restore them their landes agayne/ their vyneyardes/ oyle gardens and houses/ and the hundred parte of ỹ money of ỹ corne/ wyne and oyle that ye haue wonne of them. Then sayde they: we wyll restore thẽ agayne and wyll requyre nothynge of them/ and will do as thou hast spoken. And I called ỹ prestes/ and toke an ooth of them, that they shulde do so. And I shoke my lappe / and sayde: God shake out euery man after the same maner from hys house and labour/ that mayntayneth not thys worde: euen thus be he shaken out/ and voyde. And all the congregacyon sayde: Amen/ and praysed the Lorde. And the people dyd so.

And from the tyme forth that it was committed vnto me to be a captayne in the lande of Juda / namely from the twentyeth yeare vnto the two and thyrtyeth yeare of kynge Artharxerses (that is twelue yeare) I and my brethrẽ lyued not of soch sustenaũce as was geuen to a captayne: For the olde captaynes that were before me / had bene chargeable vnto the people/ and had taken of them bred and wyne, and forty sycles of syluer: yee and their seruauntes had oppressed the people. But so dyd not I, and that because of ỹ feare of God. I laboured also in the worke vpõ the wall/ and boughte no lande. And all my seruaũtes came thither together vnto ỹ worke. Moreouer there were at my table an hundred and fyfty of the Jewes & rulers/ which came vnto me/ from amonge the Heythen/ that are aboute vs. And there was prepared me daylye an oxe/ and syx chosen shepe/ and byrdes/ and euer once in ten dayes a greate summe of wyne. Yet requyred not I the ipunge of a captayne for the bondage was greuous vnto the people.* Thynke vpõ me my God vnto the best, accordynge to all that I haue done for thys people.

Ne.v.c.

Ne.xiij.b.

¶ The buyldyng is yet agayne hyndred and let.

¶ The.vi. Chapter.

And whẽ Sanaballat / Tobiah and Gesem the Arabian, and the other of oure enemyes hearde that I had buylded ỹ wall, & ỹ there were no mo gappes therin (howbeit at the same tyme had I not hanged the dores vpon the gates)

Sanaballat

of Hariph/an hundred̄ twelue:the chyldren of Gabaon/fiue & nyentye.the men of Bethlehem & Nethophah an hundred and eyght & foure score:the mē of Anathoth, an hundred & eight and twētie:the men of Beth Asmoth/ D two and fortye:the men of Kariath Iarim/ Cephirah & Beeroth seuen hundred & thre & fortye: the men of Ramah and Gaba/ syxe hundred & one & twentye:the men of Machmas /an hundred and two and twentye: the men of Bethel and Ai/ an hundred and thre and twentye: the men of Nebo/ an hundred and two and fyftye: the chyldren of the other Elam, a thousande/ two hundred and foure & fyftye:the chyldren of Harim, thre hundred & twentye:the chyldrē of Iericho:thre hundred and fyue and fortie:the children of Lodhadid and Ono seuen hundred and one and twētie: the chyldrē of Senaah thre thousande nine hundred and thyrtye.

The prestes. The chyldren of Iadaiah of the house of Iesua/ nyne hundred and thre & seuentye:the chyldren of Emer/ a thousande and two and fyftye: the chyldren of Pashur/ a thousande / two hundred and seuen and fortye: the chyldren of Harim / a thousande and seuentene.

The Leuites. The chyldren of Iesua of Cadmiel amonge the chyldren of Hoduah/ € foure and seuētye. The syngers The chyldrē of Iaph/ an hundred and eyght and fortye. The porters: The chyldren of Selum / the chyldren of Ater / the chyldren of Talmon/ the chyldren of Acub, the children of Hatita/ the chyldren of Sobai all together an hundred and eyght and thyrtye.

The Nethinims. The chyldren of Ziha/ & chyldren of Hasupha, the chyldren of Tebaoth/ the chyldren of Ceros, the chyldren of Sia/ the chyldren of Phadon, the chyldren of Lebanah the chyldren of Hagaba / the chyldren of Salmai/the chyldren of Hanan the chyldren of Gidel/the chyldren of Gaher/ the chyldren of Kaaia / the chyldren of Razin/the chyldren of Necoda/ the chyldren of Gesem/the chyldren of Vsa/ the chyldren of Phaseah / the chyldren of Besai/the childrē of Meunim / the chyldren of Nephusasim/ the chyldren of Bachuc the chyldren of Hacupha/ the chyldren of Harhur / the children of Bazlith/the children of Mahida/ & childrē of Harsa the children of Bercos/the childrē of Sisera, the children of Thamah/ & childrē of Neziah/the chyldren of Hatipha.

The children of Salomons seruauntes: The chyldren of Sotai, the chyldren of Sophereth / the chyldren of Pherida/the childrē of Iaala/the chyldren of Darcon/ the children of Gidel/ the chyldren of Saphatiah/ the chyldren of Hatil/the chyldren of Pochereth of Zabaim/the chyldren of Amon. All the Nethinims and the chyldren of Salomōs seruauntes, were thre hundred̄ & two & nynetye.

And these wente vp also of Thel Mela/ Thel Harsa, Cherub Addon & Imer: but they F coulde not shewe their fathers house nor their sede, whether they were of Israel. The chyldren of Dalaiah/ the chyldrē of Tobiah and the chyldren of Necoda/syxe hundred and two and fortye. And of the prestes the childrē of Habaiah:the chyldren of Hacos/the chyldren of Berzilai, which toke one of ỹ daughters of Berzilai the Galaadite to wyfe/ and was named after their name. These sought the register of their generacion & when they founde it not, they were put from the prestehode. And Hathirsatha sayde vnto them that they shulde not eate of the moost holy/ tyll there came vp a Preast wyth the lyght and perfectnesse.

The whole congregacion as one mā/was two and fortye thousande thre hundred/ and thre score: beside their seruauntes and maydes / of whom there were seuen thousande/ thre hundred and seuen and thirtye. And they had two hundred and seuen and fortye syngynge men and wemen / seuen hundred and syxe and thyrtye horses, two hundred & fyue and fortye Mules/ foure hundred and fyue and thyrtye Camels: fyue thousande, seuen hundred and twentye Asses. G

And certayne of the auncyent fathers gaue vnto the worcke. Hathirsatha gaue to the treasure a thousande drāmes/ fyftie basens/ fyue hundred and thyrtye prestes garmentes. And some of the chefe fathers gaue vnto the treasure of the worcke/ twētie thousande drammes/ two thousande and two hundred pounde of syluer. And the other people gaue twentye thousande drāmes/ and two thousande pounde of syluer, & seuen & thre score prestes garmentes. And the prestes and Leuites the Porters, the syngers/ and ỹ other of the people/ and the Nethinims/ and all Israel, dwelt in their cytyes.

¶ Esdras gathereth to gether the people and readeth to them the lawe. They kepe the feast of tabernacles or bothes.

¶ The.viii. Chapter.

NOw when the seuen monethdayes were ỹ. Esd. ix. a.
ix. Esd. x. c.
in their cytyes/ all the people gathered thē selues together as one man vpon the strete before the Watergate/ and sayde vnto Esdras the scrybe ỹ he shulde fetch the boke of the lawe of Moses/ which the Lorde commaunded to Israel. * And Esdras the preast brought the lawe before the congregacion both of men and wemen/ & of all that coulde vnderstande it/ vpon the fyrst Deut xxxi.c. iiij. Reg. xxiij. a

daye of

daye of the seuenth moneth/ & red therin in ỳ
strete that is before the watergate, from the
morninge vntyll the noone daye before men
and wemen & soch as coulde vnderstande it: &
the eares of all ỳ people were inclined vnto ỳ
boke of the lawe. And Esdras the scribe stode
vpon an hye pulpit of wod/ whych they had
made for the preachinge/ & besyde hym stode
Mathathiah, Sema, Anaiah/Uzias, Helkiah/ & Maaseiah/on hys ryghte hande: and
on hys lefte hande stode Phadaiah/Misael
Melchiah/Hasum/ Hasebadanah/Zachary
and Mosolam.

B And Esdras opened the boke before all the
people/for he stode above all the people. And
whē he opened it, all the people stode vp. And
Esdras praysed the Lorde the greate God.
And all the people answered Amen/ Amen/
with their handes vp/ & bowed thē selues/ &
worshipped the Lorde with their faces to the
grounde. And Iesua, Baani/Serobiah, Jamī, Iemba/Sebathai, Hodaiah/Maasiah/
Celita/Azariah/Iozabed Hanā/Phalaiah
& the Leuites caused ỳ people to geue hede
vnto ỳ lawe, & the people stode in their place.
And they red in the boke of the lawe of God
distinctly & plainly so ỳ men vnderstode the
thinge that was red. And Nehemiah (whych
is Hathirsatha/ & Esdras the prest & scrybe/
and the Leuites ỳ caused the people to take
hede, sayde vnto all the people: thys daye is
holy vnto the Lord youre God: be not ye sory
therfore, & wepe not. For all ỳ people wepte
when they herde the wordes of the lawe.

C Therfore sayde he vnto them: * go youre
waye/and eate the fat, & drynke ỳ swete/ &
sende parte vnto thē also that haue not pre-
pared thē selues: for this daye is holy vnto our
Lorde, be not ye sory therfore: for the ioye of
ỳ Lorde is youre strength. And the Leuites
stilled al ỳ people, & sayde: holde youre peace
for the daye is holy vere not ye youre selues.
And all the people wēte their waye to eate &
drincke/ & to sende parte vnto other & to ma-
ke greate myrth, because they had vnderstād
the wordes that were declared vnto them.

And on the nexte daye were gathered to-
gether the chefe fathers amonge all ỳ people
and the prestes and Leuites, vnto Esdras the
scrybe/ ỳ he shulde teach them the wordes of
the lawe. And they founde wrytten in ỳ lawe
Leui.xxiij.f. * how ỳ the Lorde had cōmanded by Moses
that the childrē of Israel shulde dwell in bo-
thes in the feast of the seuenth moneth. And
so they caused it be declared and proclamed
in all their cytyes, & at Jerusalem/ sayinge:
D go vp vnto the mouī & fetch Oliue braūch',
Pyne braunches / Myrte braunches Palme-
braunches/ & braunches of thicke trees/ to
make bothes as it is wrytten.

And the people went vp/ and fett them/ &
made them bothes/euery one vpon the rofe of
his house/ & in their courtes & in the courtes
of the house of God, & in the strete by ỳ wa-
tergate, & in ỳ strete by porte Ephraim. And
al the cōgregacīō of thē ỳ were come agayne
out of the captyuyte, made bothes/ & dwelt
therin: for sence the tyme of Iosua the sonne
of Nun vnto thys daye, had not the childrē of
Israel done so, & ther was very greate glad-
nesse. And euery daye frō the fyrst daye vnto
the last/red he in the boke of ỳ lawe of God.
And seuen dayes helde they the feast/ and on
the eyght daye the gatherynge together, ac-
cordynge vnto the maner.

¶ The people repent & forsake their straunge wyues.
Esdras recyteth the benyfytes of God and the synnes
of the people.

¶ The ix. Chapter.

On the fourē twentye daye of this
moneth came the children of Israel
together with * fastinge & sack clo- * 1. Esd. viij. b.
thes and erth vpō thē. & separated and Esa. lviij. a
the sede of Israel frō all the straunge chyldrē
and stode & knowleged their synnes / and the
wyckednesses of their fathers / & stode vp in
their place/ & red in the boke of the lawe of ỳ
Lorde their God foure tymes on ỳ daye, and
they knowleged/ & worshipped ỳ Lorde their
God foure tymes on the daye. And the Leui-
tes stode on hye, namely Iesua/ Bani/ Cad-
miel, Sabanias, Bani/ Sarebias, Bani &
Chanani/ & cryed loude vnto the Lorde their
God. And the Leuites, Iesua Cadmiel Bani
Nasabnias Serebias Hodias Sebanias/
Phathahias/ sayde: stande vp prayse ỳ Lorde
youre God for euer: & let thākȝ be geuē vnto
the name of thy glorye/ wych excelleth all
thankesgeuinge & prayse. Lorde, thou alone B
hast made heauē, & the heauen of all heauēs/
with all their hoost, the erth & all ỳ is therin/
the see and all that is therin: thou geuest life
vnto all, & the hoost of heauen bowe thē selu
vnto the. Thou art the Lorde God / that hast
chosen Abrā, & broughtest hym out of * Ur in Gen. xi. b.
Chaldea * & calledst hym Abraha & foundest Gen. xvij. a.
his hert faythfull before the * & madest a co- Gen. xv. b.
uenaunt with him to geue vnto hys sede the
lande of the Cananites Hethites Amorites/
Pherezites Iebusites & Gergesites, and hast
made good thy wordȝ: for thou art righteous
* and hast considered the mysery of oure fa- Exo. iij. b.
thers in Egipte/ & hearde their cōplaynte by
the reed see, and shewed tokens and wonders
vpon Pharao/ & on all hys seruauntes/ & on
all the people of hys lande: for thou knewest
ỳ they were presumptuous & cruell agaynst
them / and so madest thou * the a name as it Some reade
is this daye. And the reed see dydest thou de- them.
uyde in sunder before them so that they wēt
thorow

Sanabalat & Gesem sent vnto me / sayinge
* After ꝥ Grec. Some reade In Ephrim. come & let vs mete together* in the vyllages vpon the playne of ꝥ citie Ono. Neuertheles they thoughte to do me euell. Notwythstandinge I sent messengers vnto them, sayinge: I haue a greate busynes to do, I cannot come downe. The worcke shulde stande styll / yf I were necligent, & came downe to you. Howbeit they sent vnto me as good as foure tymes after ꝥ same maner. And I gaue the same answere. Then sent Sanabalat hys seruaunt
B vnto me the fyfth tyme / wyth an open letter in his hande / wherin was wrytten: It is tolde the Heythen / & Gesem hath sayde it / ꝥ thou & ꝥ Iewes thinke to rebell. for ꝥ which cause thou buyldest the wall, & wylt be their kyng in these matters / and hast ordeyned the Prophetes to preach of the at Jerusalem, and to saye: He is kynge of Juda.

Now shall this come to the kynges eares: come now therfore / & let vs take our counsell together. Neuertheles I sent vnto him saying there is no soche thynge done as thou sayest: thou hast fayned it out of thyne awne hert. For they were all mynded to make vs afrayed & thoughte: they shall withdrawe their handes fro ꝥ worke / ꝥ they shall not laboure. Howbeit I strengthed my hande the more. And I came vnto the house of Semaiah the sonne of Delaiah the sonne of Mehetabeel, and he had shut him selfe within / & saide: let vs come together in to the house of God, euen vnto the myddes of the temple / & shutte the dores of the temple: for they will come to slaye the / yee euen in ꝥ night will they come to put the to death. But I sayd: Shuld any soch man as I flye? Who is that / being as I am, that wyll go in to the temple / to saue his life? I will not go in.

For I perceaued, ꝥ God had not sent him: Yet spake he prophecie vpon me / neuertheles Tobiah & Sanabalat had hired him for money. Therfore toke he ꝥ money / ꝥ throughe feare I shuld so do / & sinne: ꝥ they might haue an euel reporte of me / to blaspheme me. My
D God thinke thou vpon Tobiah & Sanabalat accordynge vnto these their workes / & of the Prophet Noadiah & of the other Prophetes / that wolde haue put me in feare.

And the wall was fynished on the fyue and twentye daye of ꝥ moneth* Elul, in two and fyftye dayes. And when all oure enemyes
* Elul is compared to oure July with part of August ioyned therto / it was their fyfte mone in order. heard therof all the Heithen ꝥ were aboute vs, were afrayed & their courage fayled the: for they perceaued, that this worke came of God. And at the same tyme were there many of the chefe of Juda, whose letters went vnto Tobiah / & fro Tobiah vnto the (for ther were many in Juda that were sworne vnto hym: for he was the sonne in lawe of Sechaniah ꝥ sonne of Arah / and his sonne Iehohanan had the daughter of Mosolam the sonne of Barachiah & they spake good of hym before me / and tolde hym my wordes) and Tobiah sent letters / to put me in feare.

¶ After the wall ones buylded is the watch apoynted. They that returned fro the captyuyte are nombred.

¶ The .vij. Chapter.

Now when we had buylded ꝥ wall I hanged on ꝥ dores / & the porters singers & Leuit' were appoynted. And I cõmaunded my brother Hanani / & Hananiah the ruler of the palace at Jerusalẽ. for he was a faythfull mã, & feared God more then dyd many other) and I sayde vnto the: Let not the gates of Jerusalẽ be opened vnty ll ꝥ sonne be whote. And whyle they are yet stãdinge in the watch, the dores shall be shut & barred. And there were certayne citesyns of Jerusalẽ appoynted to be watchmẽ euery one in his watch, & about hys house. As for the cyte it was large of rowme, and greate but the people were fewe therin, and the houses were not buylded.

And my God gaue me in my hert / that I gathered to gether the principall men & the people to nõbre thẽ & I founde* a regyster of the nõbre of thẽ which came vp afore out of the captyuite: & founde wrytte therin:* these are the sonnes of the lande ꝥ wẽt vp from ꝥ captyuytye of the carying awaye (whõ Nabuchodonosor ꝥ kyng of Babilõ had brought awaye) & came agayne to Jerusalẽ & Juda / euery one vnto his cityе / which came wt Zorobabel: Jesua / Nehemiah / Asariah / Raamiah Nahamani / Mardochee / Belsan / Mesparath / Beguai / Nahum and Baanah.

* Some reade. the boke of the Genealogye. 1. Esd. ij. B

This is the nõbre of the men of ꝥ people of Israel. The children of Pharos were two thousande / an hundred & two & seuentye: the childrẽ of Saphatiah / thre hundred & two & seuentye: ꝥ children of Arah / fyue hundred & two and fyftye: the childrẽ of Pahath Moab amonge the childrẽ of Jesua and Joab / two thousande / eight hundred / and eightene: the children of Elam a thousande / two hundred C & foure & fyftie: the childrẽ of Zathua eyght hundred & fyue & fortye / ꝥ childrẽ of Zachai seuẽ hundred & thre score: ꝥ childrẽ of Banui fyue hundred & eight & fortie: the children of Bebai / fyue hundred & eyght & twentye: the children of Asgad / two thousande / thre hundred and two & twentye: the children of Adonicam / fyue hundred & seuen & thre score: the children of Begoai / two thousande / & seuen and thre score: the children of Adin / fyue hundred and fyue and fyftye: the childrẽ of Ater of Hezekiah / eyght and nyentye.

The children of Hasom / thre hundred and eighte & twentye: the children of Bezai / thre hundred and foure & twentye: the children of Hariph /

thorow the myddes of the see drye shode: and their persecuters threwest thou in to ỹ depe as a stone/in ỹ mightie waters. ¶ ledd̄est thē on the daye tyme in a cloudy pyer, ¶ on the nyghte season in a pyer of fyre/to shewe thē lyghte in the waye that they wente.

¶ *Thou camest downe also vpō mout Sinai, and spakest vnto them from heauē/and gauest them righte iudgmentes/true lawes good commaundementes and statutes/and declaredst vnto them thy holy Saboth/and commaundedst them precептes/ordinaūces/ and lawes/by Moses thy seruaunt:and*gauest them bred from heauen when they were hongrye/and*broughtest forth water for thē out of the rock when they were thyrstye:and promysedst them/that they shulde go in/ and take possessyon of the lande/ouer whych thou haddest lyfte vp thyne hande for to geue thē.

But oure fathers were proude and hardnecked/so that they folowed not the commaundementes/and refused to heare/¶ were not myndefull of the wonders that thou diddest for them:but became obstynate ¶ heady in so moche that they turned backe to their bondage in their dishobedyence. But thou my God forgauest/and wast gracious/mercyfull/pacyent/and of greate goodnesse/and forsokest them not. *And though they made a moulte calfe (and sayde:¶ this is thy God/ that broughte the out of the lande of Egipte) and dyd greate blasphemyes/yet forsokest thou them not in the wyldernes/accordynge to thy greate mercy. * And the cloudy pyer departed not from them on the daye tyme to leade them the waye/nether the pyler of fyre in the nyght season/to shewe them lyghte in the waye that they wente.

And thou gauest them thy good spyrete to enfourme them/*¶ withheldest not thy Manna from their mouth/* and gauest them water when they were thyrstye. Fortye yeares longe madest thou prouysyon for them in ỹ wyldernesse/so that they lacked nothynge: *their clothes waxed not olde/ and their fete swelled not. And thou gauest them kyngedomes and nacyons, and partedst them acordynge to their porcyons so that they possessed *the lande of Sehon kynge of Hesebon/and the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the starres of heauen/and broughtest them in to the lande wherof thou haddest spoken vnto their fathers/that they shulde go in to it/and haue it in possessyon.

And the chyldren went in and possessed the lande/*and thou subduedst before thē the inhabyters of the lande, euen the Canaanites/¶ gauest them in to their hande/¶ their kinges and the people of the lande/ that they myght do with thē what they wolde. And they wāne ¶ their stronge cytes ¶ a fat* lande and toke possessyon of houses ỹ were full of all maner goodes/welles dygged out/ vynеyardes, oliegardens, and many fruteфull trees: ¶ they ate ¶ were fylled/¶ became fat/and lyued in welth thorow thy greate goodn̄. Neuertheles they were disobedient, ¶ rebelled agaynst the, and cast thy lawe behynde their backes/ and slewe thy prophetes, which exhorted thē so earnestly/that they shulde cōuerte vnto ỹ) and dyd greate blasphemies. Therfore gauest thou them ouer in to the hande of their enemyes that vexed them.

And in the tyme of their trouble they cried vnto the, and thou hardest them from heauen and thorow thy greate mercy thou gauest them b sauiours, whych helped them out of ỹ hande of their enemyes. But whē they came to rest/ they turned back agayne to do euell before the: therfore leftēst thou them in the hande of their enemyes so that they had the dominion ouer them. So they cōuerted, and cryed vnto the/ and thou herdest them from heauen, and many tymes hast thou deliuered them acordynge to thy greate mercy/ and testyfyedst vnto them, that they shulde turne agayne vnto thy lawe.

Notwithstandynge they were proude/and herkened not vnto thy cōmaundemētes/ but synned in thy lawes* (whych a mā shulde do, ¶ lyue in them) ¶ turned the shoulder awaye, ¶ were styffnecked, ¶ wolde not heare. And many yeares diddest thou forbeare them/¶ testifyedst vnto them thorow thy spyrete euē by the office of thy prophetes and yet wolde they not heare. Therfore gauest thou thē in to ỹ hande of ỹ nacyōs in the landes. But for thy great mercyes sake thou hast not vtterly cōsumed them/nether forsaken thē: for thou art a gracious and mercyfull God.

*Now oure God, thou greate God, mightie and terrible, thou that kepest couenaunt and mercy, regarde not as lyte all ỹ trauayle that hath happened vnto vs/¶ oure kynges/ princes/preestes/prophetes/fathers ¶ all thy people/ sence the tyme of the kynges of Assur vnto this daye. Thou art ryghteous in all ỹ thou hast broughte vpon vs: for thou hast done righte. As for vs/ we haue dene vngodly/¶ oure kinges/princes, preestes ¶ fathers haue not done after thy law/nor regarded thy cōmaundemētes/¶ thy earnest exhortacyōs wherwith thou hast exhorted them/and haue not serued the in their kyngdome/ and in thy greate goodes that thou gauest them/and in the large and plenteous lande whych thou gauest them/ and haue not conuerted from their wycked workes. Beholde/ therfore are we in bondage thys daye: yee euen in the lande that

a This fat lāde signifieth a fruteфull grounde that abydeth wyth all good thinges as it is layd of fat bred of Aser. Gene. xlix.

b Sauiours are here called the princes or captayne/which saued ỹ people frō their enemyes. Iud. iij.

Exod. xix.a. Deut. v.b.

Exo. xvi.b.

Num. xx.b.

Exod. xxxij.a.

Exo. xiij.d.

Exo. xvi.b.

Exo. xvij.b.

Deut. viij.b.

Num. xxi.a.

Iosu. ij. iij. xxiij.

Esai. xlviij. Rom. x.a. Galat. iij.b. Ezech. xx.b.

¶ Dan. ix.b. iij c. Daniel. ix.a.

¶

lande that thou gaueſt vnto oure fathers/to enioye the frutes and goodes therof/beholde there are we bondmen. And greate is the increase of it vnto the kynges/ whō thou haſt ſet ouer vs because of oure ſynnes, and they haue dominion ouer oure bodyes and catell/ and we are in great trouble. And in all thys make we a ſure couenaunt/and wryte it/and let oure prynces/ Leuites & prieſtes ſeale it.

¶ The names of them that ſealed the couenaunt betwene God and the people.

¶ The .x. Chapter.

THeſe ſealers were: Nehemiah that is, Hathirſatha ſonne of Hachaliah & Zedekiah / Saraiah/Aſariah/Jeremy/Phaſhur/Amariah/ Malchiah/ Hatus/ Sebeniah/ Malluch/ Harim, Meremoth Obadiah/Daniel Jenthon/Baruch/Moſolam/Abiah/Miamin/ Maaſiah/Belgai and Semeiah: theſe were prieſtes. The Leuites were: Jeſua the ſonne of Azaziah / Benui amonge the chyldren of Henadad & Cadmiel. And their brethrē: Sechaniah Hodiah Celita Phalaiah. Hanan/ Micha, Rohob/Haſabiah/Sachur/Serebiah/Sabaniah/Hodiah/Bani & Baanu. The heades of the people were: Pharos/Pahath Moab / Elam/Zathua/ Bani/ Boni/ Asgad/Bebai/Adoniah/Begoai/Adin/Ater Hezekiah/ Aſur. Hodiah. Haſum / Bezai/ Hariph/Anathoth/Nebai/Magphias/Moſolam/ Hezir/ Meſeſabel/ Zadoc/Jaddua/ Phalatia/Hanan/Anaiah/Hoſea/Hananiah Haſub / Haloyes, Phalcha/Sobek/Rehū/ Haſebnah/Maaſiah/Ahiah, Hanan/Anan/ Malluch/Harim and Baanah.

And the other people/the prieſtes/Leuites Porters/ſyngers/Nethinims/& all they that had ſeparated thē ſelues from ỳ people in the landes vnto ỳ lawe of God/with their wiues ſonnes & daughters / as many as could vnderſtande it/and their lordes that had rule of them, receaued it for their brethren.

Joſu.xxiij.c.k. v. Par.xv.c. *And they came to ſweare/& to bynde thē ſelues with an ooth to walke in Gods lawe/ which was geuen by Moſes the ſeruaunt of God/that they wolde obſerue & do accordinge vnto all the cōmaundementes/iudgmentes & ſtatutes of the Lorde oure God:* & that we wolde not geue our daughters vnto ỳ people in the lande/ nether to take their daughters for oure ſonnes.* And yf ỳ people of ỳ lande brought ware on the ſaboth/& all maner of victayles to ſell/ ỳ we wolde not take it of thē on the ſaboth and on the holy dayes.* And ỳ we wolde let the ſeuenth yeare be free concerninge all maner of charge.

Deut.vij.a. Exo.xxiij.a. Deut.xv.a. Leui.xxv.a. Deut.xv.a.

And we decreed a ſtatute vpō oure ſelues/ to geue yearly ỳ thirde parte of a ſycle to the miniſtracion in ỳ houſe of oure God/namely to ỳ ſhewbred, to ỳ daylye meatofferinge, to the daylie burntofferinge of the ſabothes/ of the newmones & feaſt dayes/ & to the thinges ỳ were ſanctifyed/and to the ſynofferinges/ to reconcyle Iſrael wyth all/ & to all the buſynes in the houſe of oure God.

And we caſt the lot amonge the prieſtes/ Leuites & the people, for offeringe of ỳ wod to be brought vnto the houſe of oure God fōr yeare to yeare/after ỳ houſes of oure fathers ỳ it might be brent at tymes appoynted, vpō ỳ aultare of ỳ Lord oure God/as it it wrytte in the lawe: & yearly to bringe the firſtlinges of oure lande/ & the firſtlinges of oure frutes of all trees yeare by yeare vnto ỳ houſe of ỳ Lorde: & the firſtlinges of oure ſonnes/ & of oure catell/as it is written in the lawe: & the firſtlinges of oure oxen and of oure ſhepe/ ỳ we ſhulde bringe all this to the houſe of oure God vnto ỳ prieſtes that mynyſter in ỳ houſe of oure God: and ỳ we ſhulde bringe ỳ fyrſtlynges of oure dowghe/ and of oure heueofferinges/and the frutes of all maner trees/ of wyne alſo and of oyle/ vnto the prieſtes to the cheſtes of the houſe of oure God. And the tithes of oure lande vnto the Leuites/that ỳ Leuites myght haue the tithes in all the cytyes of oure mynyſtracyon.

And the prieſt ỳ ſonne of Aaron ſhall with the Leuites haue alſo of the tithes of the Leuites, ſo that the Leuites ſhall bringe vp the tithes of their tithes vnto the houſe of oure God to the cheſt in the treaſure houſe. For ỳ chyldren of Iſrael & the chyldren of Leui ſhall bringe vp the heueofferinges of the corne/ wyne and oyle vnto the cheſtes. And there ſhalbe the veſſels of ỳ ſanctuary/ & ỳ prieſtes that mynyſter/and ỳ porters & ſyngers/ that we forſake not the houſe of oure God.

¶ Who dwelled in Jeruſalem after it was buylded & who in the cytyes of Juda.

¶ The .xi. Chapter.

AND the rulers of the people dwelt at Jeruſalē. But the other people caſt lottes therfore, ſo that amongeten one parte went to Jeruſalem in to the holy cytie to dwell/ & nyne partes in ỳ cities. And the people thanked all the men that were wyllynge to dwell at Jeruſalem.

Theſe are the heades of the lande ỳ dwele in Jeruſalem and in the cities of Juda. And euery one dwelt in his poſſeſſyō/ & in their cytyes of Iſrael/the prieſtes/ Leuites/the Nethinims/and the chyldren of Salomons ſeruauntes. And at Jeruſalem dwelt certayne of the chyldren of Juda and of Beniamin.

Of the chyldren of Juda: Athaiah ỳ ſonne of Uſiah the ſonne of Zachary the ſonne of Amariah the ſonne of Saphatiah, ỳ ſonne of Mahalaleel, of the childrē of Phares. And

Maaſiah

Maasiah the sonne of Baruch/ the sonne of Chal Hose/the sonne of Hasaia/the sonne of Adaia, the sonne of Joiarib/the sonne of Zachary/the sonne of Siloni. All the childrē of Phares that dwelt at Jerusalem/were foure C. and eight and thre score valeaunt men.

These are the childrē of Ben Jamin: Sallu the sonne of Mesullam, ꝑ sonne of Joeb/ the sonne of Phadaiah, the sonne of Colaiah the sonne of Maasiah, the sonne of Ithiel, the
B sonne of Jsaiah. And after hym Ibar/ Sebat nyne hundreth and eyght and twentye. And Joel the sonne of Zechri had the ouersyght of them: & Juda the sonne of Senuah ouer the seconde parte of the citie.

1. Par. 9. b. Of the prestes there dwelt: Jedaiah the sonne of Joiarib/ Jachin. Saraiah ꝑ sonne of Helkiah ꝑ sonne of Mosolam/ ꝑ sonne of Sadoc, the sonne of Meraioth/ the sonne of Ahitob, was prince in the house of God: and his brethren that perfourmed the worke in ꝑ house: of whom there were. bvij. C. and. xxij. And Adaiah the sonne of Jeroham/ ꝑ sonne of Phalaliel, the sonne of Amzi/ ꝑ sonne of Zachary, the sonne of Phashur the sonne of Melchiah and hys brethren/ chefe amonge the fathers: of whō there were two hundreth and two and fortie. And Amasai the sonne of Asarael the sonne of Ahasai ꝑ sonne of Mosolamoth/ the sonne of Emer: and his brethrē were valiaunt men/ of whom there were an hundreth & eight & twentye. And their ouerseer was Zabdiel the sonne of Hagdolim.

6. Par. 9. c. Of the Leuites: Semeiah the sonne of Hasub/ the sonne of Asrikam/ the sonne of Hasabiah the sonne of Boni: and Sabathai and Josabad of the chefe of the Leuytes/ in the outwarde busynes of the house of God. And Mathaniah the sonne of Micha/ the sonne of Zabdi/ the sonne of Asaph/ which was the pryncipall to begynne the thankesgeuinge vnto prayer. And bakbukiah the seconde amonge hys brethren/ and Abda the sonne of Sammua, the sonne of Galal, the sonne of Jduthun. All the Leuytes in the holy citie were two hundreth and foure & foure score. * And the porters Acub and Talmon/ and their brethrē that kepte the portes/ were an hundreth and two and seuentye. As for ꝑ residue of Jsrael/ the prestes and Leuites/ they were in al the cities of Juda/ euery one in his inheritaunce.

And the Nethinims dwelt in Ophel: and Siha and Gaspha belonged vnto the Nethinims. The ouerseer of the Leuites at Jerusalem, was Usi the sonne of Baani, ꝑ sonne of Hasabiah the sonne of Mathaniah/ the sonne of Micha.

D Of the children of Asaph there were syngers aboute the busynes in ꝑ house of God: for it was the kynges cōmaundement concernynge them/ that the syngers shulde deale faithfully euery daye as accordinge was.

And Pathaiah the sonne of Meseiabel of the children of Zarah the sonne of Juda nexte the kynge in all matters concernynge the people and their villages/ thorow oute all their regyons. And the children of Juda that were without in the townes of their lande/ dwelt some at Kiriath Arbe, and in the villages therof/ and at Dibon/ and in the villages therof: and at Cabzeel, & in the villages therof: & at Jesua/ Moladah/ Bethphalet/ Hazersual/ Berlabe and in their villages: & at Siklag and Moconah/ and in their villages: And at Enremon/ Zarah/ Jerimuth/ Zanoah/ Odollam and in their villages: At Lachis/ and in the feldes therof: At Azekah/ and in the villages therof: and dwelt from Berlabe vnto the valley of Hennom.

The childrē of Ben Jamin of Gaba/ dwelt at Machmas, Aia/ Bethel and in their villages. And at Anathoth/ Nob/ Ananiah/ Hazor/ Ramiah/ Gethaim/ Hadid/ Zeboim Nabalath/ Lod, Ono & in the carpēters valley. And certayne of the Leuites that had porcions in Juda/ dwelt in Ben Jamin.

¶ The prestes and Leuytes which cam with Zorobabel to Jerusalem are numbred: & the wall is dedycate.

¶ The. xii. Chapter.

THese are the prestes and Leuites that wente vp with Zorobabel the sonne of Salathiel & with Jesua: Saraiah/ Jeremy/ Esdras/ Amariah. Heluch Hatus Sechaniah Rehum Meremoth/ Ado/ Genthoi/ Abiah/ Miamin/ Maadiah. Bilgah. Semaiah. Joiarib. Jadaiah/ Salu/ Amok/ Helkiah & Jadaiah. These were the heades amonge the prestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua/ Bennui/ Cadmiel/ Sarabiah/ Juda & Mathaniah ouer the office of thankesgeuynge/ they and their brethren: Bacbukiah and Unni and their brethren/ were aboute them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chefe fathers amonge the prestes: vnder Saraiah Maraiah/ vnder Jeremy Hananiah/ vnder Esdras Mosolam/ vnder Amariah Jehoanan/ vnder Melico Jonathan/ vnder Sebaniah Joseph/ vnder Harim Edna/ vnder Maraioth Helcai vnder Idia Zacharv/ vnder Genthō Mosolā/ vnder Abia Zechri/ vnder Miniamin & Moadia Peltai/ vnder Bilgah Samua/ vnder Semeiah Jehonathan/ vnder Joiarib Mathnai/ vnder Jadaiah Usi/ vnder Selai Kelai, vnder Amok Eber, vnder Hel-

chiah Hasabiah, vnder Jadaiah Nathanael.
B And in the tyme of Eliasib. Jotada, Johanan & Jadua, were the chefe fathers amõge the Leuites, and the prestes wrytten vnder ỹ raygne of Darius the Persian. The chyldren of Leui ỹ principall fathers were wrytten in the Cronicles, vntyll the tyme of Jonathan the sonne of Eliasib. And these were ỹ chefe amonge the Leuites, Hasabiah, Serebiah and Jesua the sonne of Cadmiel, and their brethren ouer agaynst them, to geue prayse and thankes, acordynge as Dauid ỹ man of God had ordeyned it, one watch ouer agaynst another. Mathania, Balbukiah, Obadiah, Mosolam, Talmon & Ubub were porters in the watch at ỹ thresholdes of the gates. These were in the tyme of Joakim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemiah the captayne and of the preste Eldras the scrybe.

And in the dedycacyon of the wall at Jerusalem, were the Leuites sought out of al their places, that they myght be brought to Jerusalem, to kepe the dedicacion & gladnesse, with thankesgeuinges, with synginge with Cymbales, Psalteries and harpes. And the children of the syngers geatherd them selues together frõ ỹ playne countre aboute Jerusalem, and from the villages of Nethophathi, and from the house of Galgal, & out of the feldes of Geba and Asmaueth: for the syngers had buylded them villages aboute Jerusalem. And the prestes and Leuites purifyed them selues, and clensed the people, the gates and the wall.

C And I caused the princes of Juda to go vp vpõ ỹ wall, & appoynted two greate queers of thankesgeuynge, which went on ỹ ryght hande of the wall towarde the Dounggate, & after them went Osaiah, and half of the princes of Juda, & Asaria, Eldras, Mosolã Juda, Ben Jamin, Semeiah and Jeremy: and certayne of the prestes children with trõpettes, namely Zachary the sonne of Jonathan, the sonne of Semeiah, the sonne of Mathaniah, the sonne of Michaiah, the sonne of Zecur, the sonne of Asaph, and hys brethren Semeiah, Asarael, Melalai, Galalai, Maai, Nathanael and Juda and Hanani, with the musicall instrumentes of Dauid the man of God.

And Eldras the Scrybe before them, towarde the Welligate, & they went vp ouer agaynst them vpon the steppes of the cytye of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other queer of thankesgeuynge wẽt ouer agaynst them, and I after thẽ, and the halfe parte of the people vpon the wall, towarde the Fornacegate vpwarde, vntyll the brode wall, and to the porte of Ephraim, & to the Oldgate, and to the Fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in ỹ prelongate stode they styll, and so stode the two D queers of thankesgeuynge of the house of God, and I and the halfe of the rulers wyth me, and the prestes namely Eliakim, Maasiah, Minamin, Michaiah, Elioenai, Zachary, Hananiah, with trõpettes, and Maasiah, Semeiah, Eleasar, Uzzi, Jehohanan, Melchiah, Elam and Ser. And the syngers sange loude, & Jesahiah was the ouerseer.

And the same daye were there greate sacrifyces offred, & they reioyced: for God had geuẽ them greate gladnesse, so that both the wyues & children were ioyfull, & the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherin were ỹ Heueofferynges, the fyrstlynges and the tythes) that they shulde geather them out of ỹ feldes aboute the cyties, to destribute them vnto the prestes and Leuites acordinge to ỹ lawe: for Juda was glad of the prestes, and Leuites, that they stode and wayted vpon ỹ office of their God, and the office of the purifycacõ. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: * for in the tyme of Dauid and Asaph, were the chefe syngers founded, and the songes of prayse and thankesgeuynge vnto God. In the tyme of Zorobabel and Nehemiah, dyd all Israel, geue porciõs vnto the singers and porters, euery daye his porcion, & they gaue thynges halowed vnto the Leuites, & the Leuites gaue thynges ỹ were sanctifyed, vnto the children of Aaron.

* 1. Par xxiij. a

C Deuteronomye is read, and when they haue herde it, they separate from them all straungers &c.

C The xiij. Chapter.

And what tyme as the boke of Moses was red in ỹ eares of ỹ people there was founde wrytten therin, * that the Ammonites and Moabites shulde neuer come in to the congregacyon of God, because they mett not the children of Israel wyth bred and water, * and hyred Balaam agaynst them, that he shulde curse them: neuertheles oure God turned the curse in to a blessynge. Now when they herde the Lawe, they separated from Israell euery one that had myxte hym selfe therin. And before thys had the Preest Eliasib delyuered the chest of the house of oure God vnto hys kynsman Tobiah: for he had made hym a great chest, and there had they afore tyme layed the meatofferynges, frankencense, vessell, and the tythes of corne, wyne and

* Deut. xxiij. a

* Lu. xxij. a

kyne and oyle (accordinge to the cõmaundement geuen to the Leuytes/ syngers & porters) and the heueofferynges of the prestes.

But in all thys was not I at Ierusalem: for in ỹ two & thirtieth yeare of Artharerses kynge of Babilon/ came I vnto the kynge/ and after certayne dayes optayned I lycence of the kynge to come to Ierusalē. And I gat knowlege of the euell that Eliasib dyd vnto Tobiah/ in that he had made him a chest in ỹ courte of the house of God/ and it greued me sore/ and I cast forth all ỹ vessels of ỹ house of Tobiah out of the chest/ & cõmaunded thē to clense the chest. And thither broughte I agayne the vessels of the house of God/ the meatofferynge and the incense.

And I perceaued, that the portions of the Leuites were not geuen them/ for the which cause ỹ Leuites & syngers were fled/ euery one to his lāde for to worke. Then reproued I the rulers/ and sayde: why forsake we the house of God? But I gathered them together/ & set them in their place. Then broughte all Iuda the tythes of corne, wyne and oyle vnto ỹ treasure. And I made treasurers ouer the treasure/ euen Selemiah the preest/ and Sadoc the scribe/ and of the Leuytes Phadaiah & vnder their hande Hanan the sonne of Zacur the sonne of Mathaniah: for they were counted faythfull, and their office was to distribute vnto their brethren. *Thynke vpon me O my God here in/ and wype not out my mercy/ that I haue shewed on ỹ house of my God/ and on the officers therof.

In the same tyme sawe I some treadynge wyne prestes on the Sabeth and bringinge in clusters, and asses laden with wyne, grapes/ figges/ and bringinge all maner of burthens vnto Ierusalem/ vpon the Saboth daye. And I rebuked thē earnestly the same daye that they solde ỹ victayles. There dwelt men of Tyre also therin/ which broughte fysh and all maner of ware, and solde on the Saboth vnto the children of Iuda and Ierusalem. Then reproued I the rulers in Iuda, and sayde vnto thē: what euell thynge is/ thys that ye do/ & breake the Saboth daye? Dyd not oure fathers euen thus/ and oure God broughte all this plage vpon vs & vpō this cytye? And ye make the wrath more yet vpon Israel in that ye breake the Saboth.

And it fortuned, that when* the porters of Ierusalē made shadowe before ỹ Saboth, I cõmaunded to shutt the gates/ & charged ỹ they shulde not be opened tyll after the Saboth: and some of my seruauntes set I at the gates/ ỹ there shulde no burthen be broughte in on the Saboth daye. Then remayned the chapmen and marchauntes once or twyce ouer nyghte without Ierusalē with all maner of wares. Then reproued I them sore/ & sayde vnto thē: why tary ye all nyght about the wall? If ye do it once agayne, I will laye handes vpō you. From that tyme forth came they no more on the Saboth. And I sayde vnto the Leuites whych were cleane/ that they shulde come and kepe the gates/ to hallowe the Saboth daye. Thynke vpon me (O my God) cõcernynge this also/ and spare me accordynge to thy greate mercy.

And at the same tyme sawe I Iewes/ that maried wyues of Asdod, Ammō & of Moab and their children spake halfe in the speache of Asdod/ and coulde not speake in the Iewes language/ but by the tonge myghte a man perceaue euery people. And I reproued them/ and cursed them/ and smote certayne men of them/ and pluckte them vp/ and toke an ooth of them by God: Ye shall not geue youre daughters vnto their sonnes/ neither shall ye take their daughters vnto youre sonnes/ or for youre selues. Dyd not Salomō the kynge of Israel synne therin? and yet amonge many heythen was there no kynge lyke hym/ and he was deare vnto hys God/ and God made him kynge ouer all Israel/ & yet neuertheles outlandysh wemen caused hym to synne? And shall we then obeye vnto you, to do all thys great euell/ and to transgresse agaynst oure God, & marye straunge wyues?

And one of the children of Ioiada the sonne of Eliasib the hye preest, had made a cõtracte wyth Sanabalat the Horonite: but I chaced him frō me. O my God/ thynke thou vpon them that are quyte of the prestehode/ and haue defyled the couenaūt of the prestehode and of the Leuites. Thus clensed I thē from all soch as were outlandish/ and appoynted the courses of the prestes and Leuites/ euery one to his office/ and to offre the wod at tymes appoynted/ and the fyrst frutes. Thynke thou vpon me (O my God) for the best.

¶ The ende of the seconde boke of Esdras/ otherwyse called the boke of Nehemiah.

*Which shal the euenyng shadowe came to the porte. R. Alm. Esra/ the shadowe touched the portes.

The boke of Esther

¶ Kyng Ahasuerus/which is called Artharerres maketh a royall feast / whereunto the quene Vasthi wyll not come: for which cause she is deuorced.

¶ The fyrst Chapter.

IN the tyme of Ahasuerus which raygned fro Inda vnto Ethiopia ouer an hundreth & seuē & twētye landes/ what tyme as he sate on hys seate royall in the castell of Susan in the thirde yeare of his raygne/ he made a feast vnto all his princes & seruauntes namely vnto the mightie men of Perlia & Media, to the capitaynes & rulers of hys countrees/ that he mighte shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe/ euen an hundreth and foure score dayes.

And when these dayes were expyred the kynge made a feast vnto all the people that were in ỹ castell of Susan, both vnto greate & small, seuen dayes longe in the courte of ỹ gardē by ỹ kynges palace: where there hanged white reed & yalow clothes fastened wt coardes of lynnen & scarlet in siluer rynges/ vpon pylers of Marble stone.

The bēches were of goulde & syluer made vpon a pauement of grene, white, yalowe & black Marble. And the drynke was caried in vessels of goulde, & there was euer chaūge of vessell. And the kynges wine was myche acordinge to the power of the kynge. And no man was appoynted what he shulde drynke: for the kynge had cōmaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the kinge was merye of the wyne/ he cōmaunded Mehuman, Bartha, Harbona, Bagatha, Abagatha, Zathar and Carcas, the seuen chamberlaynes (that dyd seruyce in ỹ presence of kynge Ahasuerus) to fetch the quene Vasthi with the crowne regal/ that he might shewe ỹ people & princes her fairnesse: for she was bewtyfull. But the quene Vasthi wolde not come at the kynges worde by hys chamberlaynes. Then was the kynge very wroth, & his indignacion kyndled in him.

And the kynge spake to the wyse men that had vnderstandinge in the ordinaunces of ỹ lande for the kynges matters must be hādled before all soch as haue knowlege of ỹ lawe and iudgemēt: and the nexte vnto him were/ Carsena/ Sethar/ Admatha/ Tharsis/ Maeres/ Marsana & Mamucan, the seuen princes of the Perlians & Medes, which sawe the kynges face/ and sat aboue in the kyngdome/ What lawe shulde be executed vpō the quene Vasthi, because she dyd not acordinge to ỹ worde of the kinge by his chāberlaynes. D Then sayde Mamucan before the kynge & the princes: the quene Vasthi hath not onely done euell agaynst ỹ kinge but also agaynst all the princes & all the people in all ỹ landes of kynge Ahasuerus for this dede of ỹ quene shall come abrode vnto all wemen/ so ỹ they shall despyse their husbandes before their eyes, and shall saye: the kinge Ahasuerus cōmaunded Vasthi the quene to come before him/ but she wolde not. And so shall the princesses in Perlia & Media saye likewise vnto all ỹ kinges princes/ when they heare of this dede of the quene/ thus shall there aryse despytefulnes and wrath ynough. If it please the kynge, let there go a commaundement from him/ and let it be wrytten acordynge to the lawe of the Perlians & Medians (& not to be trāsgressed) ỹ Vasthi come no more before kynge Ahasuerus, & let ỹ kynge geue ỹ kingdome vnto another ỹ is better then she.

And that this wrytinge of ỹ kinge which shalbe made/ be publyshed throwout all his empyre (which is greate) that all wyues maye holde their husbādes in honoure/ both amonge greate and small.

This pleased the kynge and the princes/ and the kynge dyd acordinge to the worde of Mamucan. Then were there letters sent forth in to all the kynges landes, in to euery lande acordinge to the wrytynge therof/ and to euery people after their language/ that euery mā shulde be lorde in his awne house. And thys caused he be spoken after the language of hys people.

¶ After the quene put awaye/ certen goodly young damoselles are searched oute. Edissa otherwyse called Esther/ pleaseth the kyng/ and is made quene. Mardochus openeth vnto the kyng those that wolde betraye hym.

¶ The .ij. Chapter.

AFter these actes when the displeasure of kinge Ahasuerus was layed he thoughte vpō Vasthi/ what she had done/ and what was cōcluded concerninge her. Then sayde the kynges seruauntes: Let there be fayre younge virgins sought for the kynge/ and let the kynge appoynte ouerseers in all the landes of his empyre/ that they maye bringe together all fayre younge virgyns vnto the castell of Susan to the wemens buyldinge/ vnder the hande of Hagei the kynges chamberlayne/ that kepeth the wemen/ and let hym geue them their apparell. And loke which damsell pleaseth ỹ kinge/ let her be quene in Vasthis steade.

stede. This pleased the kynge/and he dyd so.

In the castell of Susan there was a Iewe/whose name was Mardocheus/ ꝑ sonne of Iair, the sonne of Semei, ꝑ sonne of Cis ꝑ sonne of Jemini/which was caried awaye
4.Reg.xxiiij.e. from Jerusalem/*whan Jechonias ꝑ kynge of Juda was led awaye/ (whom Nabuchodonozor the kynge of Babilō caryed awaye) and he norished Hadasah (that is Esther) hys vncles daughter: for she had nether father nor mother/ and she was a fayre and beutyB full damsell. And when her father and mother dyed/ Mardocheus receaued her as hys awne daughter.

Now when the kynges cōmaundemēt and cōmissyon was publyshed/ & many damsels were brought together vnto the castell of Susan vnder ꝑ hande of Hagei/ Esther was takē also vnto ꝑ kynges house vnder ꝑ hande of Hagei ꝑ keper of the wemē/ & the damsell pleased him/ & she founde grace in his sighte And he caused her oyntment to be geuen her/ and her gyftes/ & gaue her .vij. notable gētyl women of the kynges house/ & arayed both her & her gentyll wemē very ryche ye in the house of the wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her/ ꝑ she shulde not tell it. And Mardocheus walked euery daye before the courte of the wemens buyldinge/ ꝑ he might knowe how Esther dyd/ and what shulde become of her.

And when the appoynted tyme of euery damsell came that she shulde come to ꝑ kinge Ahasuerus/ after that she had bene twelue monethes in the deckynge of the wemen (for their deckynge must haue so moch tyme/ namely sixe monethes with Balme & Myrre/ & sixe monethes wt good spyces/ so were the wemē beutifyed) then wente there one dāsell vnto ꝑ kynge/ & what so euer she requyred/ ꝑ must be geuen her to go with her out of the wemēs buyldinge vnto ꝑ kyngs palace. And when one came in the euenynge/ ꝑ same wēt
C frō him on the morow vnto ꝑ seconde house of wemen, vnder the hande of Saasgas ꝑ kings chāberlayne, which kepte the cōcubins. And she must come vnto ꝑ kinge nomore/ except it pleased the kynge/ and that he cauled her to be called by name.

Now when the tyme came of Esther the daughter of Abihail Mardocheus vncle (whō he had receaued as hys awne daughter) that she shulde come to the kynge/ she desyred nothinge but what Hages the kinges chamberlayne the keper of the wemen sayde.

And Esther founde fauoure in the syghte of all them that loked vpon her. And Esther was taken vnto kynge Ahasuerus in to the house royall/ in the tenth moneth whych is called Tebeth/ in the seuenth yeare of hys raigne.

And the kynge loued Esther aboue all the wemen/ and she founde grace and mercy in his syghte before all the virgyns: and he set the quenes croune vpon her head/ and made D her quene in steade of Vasthi. And the kinge made a great feast vnto all hys princes and seruauntes (whych feast was because of Esther) and let the landes be in quyetnes/ and gaue royall gyftes.

And whan the virgyns were geathered together the seconde tyme, Mardocheus sat in ꝑ kinges gate. And as yet had not Esther shewed her kynred and her people/ acordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus/ like as whē he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate/ two of the kynges chamberlaynes Bagathan and Thares which kepte the doze/ were wroth/ & sought to laye their handes on ꝑ kynge Assuerus: wherof Mordocheus gat knowledge/ and tolde it vnto quene Esther/ & Esther certyfyed the kynge therof in Mardocheus name. And when inquisycion was made/ it was founde so. And they were both hanged on tre: and it was wrytten in the Cronycles before the kynge.

Haman the Macedonian/ after he was exalted/ obtayned of the kyng that all the Iewes shulde be put to death/ because Mardocheus had not done hym worshyp as other had.

The.iij. Chapter.

After these actes dyd the kynge promote Haman ꝑ sonne of Amadatha A the Agagite/ and set hym hye/ & set his seate aboue al the princes that were with him. And all the kynges seruauntes that were in the gate/ bowed their knees/ and dyd reuerēce vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee/ and worshipped him not. Then the kynges seruauntes whych were in the kynges gate/ sayde vnto Mardocheus: why trāsgressest thou the kynges cōmaundemēt? And when they spake this dayly vnto hym, B & he folowed thē not/ they tolde Haman/ that they myght se whether Mardocheus maters wolde endure: for he had tolde thē, that he was a Iewe. And whē Haman sawe, that Mardocheus bowed not the knee vnto hym/ nor worshypped hym/ he was full of indignacyon & thought it to lyttell to laye handes onely on Mardocheus: for they had shewed him ꝑ nacīō of Mardocheus, but he sought to destroye all the Iewes the nacion of Mardocheus/ that were in the whole empyre of Ahasuerus.

In the fyrst moneth (that is the moneth Nisan) in the twelueth yeare of kynge Ahasuerus they cast Phur (ꝑ is a lott) before Hamā/on what daye & what moneth this should be done: & it went oute the twelueth moneth that is the moneth Adar. And Haman sayde vnto kinge Ahasuerus: There is a people scattered abrode and dispersed amōge all people in all the landꝭ of thyne empire/ & their lawe is cōtrary vnto al people/ & they do not after the kynges lawes, nether is it the kingꝭ profet to suffre thē after this maner. If it please the kynge/ let him wryte/ that they maye be destroyed/ & so will I weye downe ten thousande talentes of syluer/ vnder the handes of the worckmen, to be brought into the kinges chamber. Then toke the kynge his ringe frō hys hande/ & gaue it vnto Haman the sonne of Amadatha the Agagite the Iewes enemie And the kynge sayde vnto Haman: Let the syluer be geuen the/ and that people also/ to do with all what pleaseth the.

D Then were the kynges scrybes called on the thirteneth daye of the fyrst moneth/ and there was writtē (accordynge as Haman cōmaunded) vnto the kynges princes and to the captaynes euery where in the landes/ and to the rulars of euery people in ꝑ countreyes on euery syde/ accordynge to the writynge of euery nacyon/ and after their language in the name of kynge Ahasuerus/ and sealed with the kynges ringe. And the writtinges were sent by postes in to all the kynges landes/ to rote out/ to kyll/ and to destroye all Iewes/ both yonge and olde/ chyldren and wemen in one daye (namely vpon the thyrteenth daye of the twelueth moneth/ whych is the moneth Adar) and to spoyle their goodes.

Thys was the summe of the writynge/ ꝑ there shulde be a cōmaundement geuen in all landes/ to be publyshed vnto all people/ that they shulde be ready agaynst the same daye. And the postes wente in all the haste accordynge to the kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the kynge and Haman sate and dranke. But the cytye of Susan was disquieted.

¶ Mardocheus geueth the quene knowledge of the cruell decree of the kyng agaynst the Iewes.

¶ The.iiii. Chapter.

When Mardocheus perceaued all that was done, he rēte his clothes and put on sack cloth/ and asshes/ and wente out in to the myddes of the citie/ and cried loude and lamētably/ and came before the kinges gate: for there might no man entre within the kynges gatē/ that had sack cloth on. And in all landes and places/ as farre as the kynges worde and commaundement extended/ there was greate lamentacyon amonge the *Iewes and many fasted wepte/ mourned, and laye in sack clothes and in asshes. So Esthers damsels/ and her chamberlaynes/ came and tolde it her. Then was the quene exceadingly astonyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sack clothe from hym. But Mardocheus wolde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whych stode before her) and gaue hym a commaundement vnto Mardocheus/ that he myght knowe what it were, and wherfore he dyd so. So Hathath wēte forth to Mardocheus vnto the strete of the cytye, whych was before the kynges gate.

* The Iewes were fyrst called Hebrues, of Heber the eldest sonne of Sale sonne of Arphaxat/ as it appeareth. Genes.xi.b. & 1. Paral.i.c. After were they called Israel of Jacob & after Iewes of one of the sonnes of Jacob that was lorde of Iudea.

And Mardocheus tolde him of all ꝑ had happened vnto him/ and of the summe of syluer that Hamā had promysed to weye downe in the kynges chāber because of the Iewes for to destroye them (and he gaue him the copye of the cōmaundement/ that was deuysed at Susan to destroye them/ that he myght shewe it vnto Esther/ and to speake to her & charge her/ that she shulde go in to the kinge and make her prayer and supplicacion vnto hym for her people.

And whē Hathath came in/ & tolde Esther the wordes of Mardocheus/ Esther spake vnto Hathath/ and cōmaunded hym to saye vnto Mardocheus: all the kynges seruauntes/ and the people in the landes of the kyng knowe/ that whosoeuer cōmeth within the courte vnto the kynge, whether it be man or woman, which is not called, the cōmaundement is that the same shall dye immedyatly/ excepte the kynge holde out the gouldē scepter vnto hym, that he maye lyue. As for me/ I haue not bene called to come in to ꝑ kinge now this thirtie dayes.

And when Mardocheus was certified of Esthers wordꝭ/ Mardocheus bad saye agayne vnto Esther: thinke not to saue thine awne life/ whyle thou art in ꝑ kinges house before all Iewes: for yf thou holdest thy peace at this tyme/ then shall ꝑ Iewes haue helpe and delyuerannce out of another place/ and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to ꝑ kyngdome, for this tymes sake? Esther bad/ geue Mardocheus this answer: Go thou thy waye then/ & geather together all the Iewes ꝑ are founde at Susan/ and fast ye for me/ ꝑ ye eate not & drinke not in thre dayes/ nether daye nor nighte. I and my mayden will fast lykewyse, & so wyll I go in to the kynge cōtrary to the cōmaundemēt: yf I perishe/ I perishe. So Mardocheus wente his waye/ & dyd all that Esther had cōmaunded hym.

¶ Esther

¶ Esther entreth in to the kyng and byddeth him and Haman to a feast. Hamã prepareth a gallouse for Mardocheus.

¶ The.v. Chapter.

A IN the thirde daye put Esther on her royall apparell, & stode in ỹ courte of the kyngs palace withyn ouer agaynst the kynges house. And the kynge sate vpon hys royall seate in the kynges palace ouer agaynst the gate of the house. And when the kynge sawe Esther the quene standynge in ỹ courte, she founde grace in hys syghte. And the kynge helde out the golden scepter in hys hande towarde
B Esther. So Esther stept forth & touched the toppe of the scepter. Then sayde the kynge vnto her: What wilt thou quene Esther? and what requyrest thou? aske euen the halfe of ỹ empyre, & it shall be geuẽ the. Esther sayde If it please ỹ kinge, let ỹ kinge & Haman come this daye vnto ỹ banket ỹ I haue prepared. The kynge sayde: cause Haman to make haste, that he maye do as Esther hath sayde.

Now when the kynge & Haman came to ỹ banket ỹ Esther had prepared, ỹ kyng sayde vnto Esther at the bancket of wyne Esther, what is thy peticyõ? and it shalbe geuen the. And what requyrest thou? If it be euen the halfe of the empyre, it shalbe done.

C Then answered Esther and sayde: my peticion & desyre is, yf I haue founde grace in the syght of the kynge, & yf it please ỹ kinge to geue me my peticion, and to fulfyll my request, then let the kynge & Haman come to the bancket ỹ I shall prepare for thẽ, and to morow will I do as the kinge hath sayde.

Then went Haman forth the same daye ioyfull and mery in his mynde. And when he sawe Mardocheus in the kynges gate, ỹ he stode not vp and kneled before hym, he was full of indignacion at Mardocheus. Neuertheles he refrayned him selfe: and whẽ he came home, he sent, and called for his frendes, and Zares hys wyfe, & tolde thẽ of the glory of his riches, & the multitude of his children all to gether how ỹ kinge had promoted him so greatly, and how that he was take about the princes and seruãtes of the kynge. Hamã sayde moreouer: Yee & Esther the quene let no man come with the kinge vnto ỹ banket ỹ she had prepared, excepte me, & tomorow am I bidden vnto her also with ỹ kinge. But in all thys am I not satisfyed as longe as I se Mardocheus the Iewe syttinge at ỹ kynges gate. Then sayde Zares hys wyfe & all hys frendes vnto hym: Let them make a galowes of fyfty cubites hie, and tomorow speake thou vnto the kinge ỹ Mardocheus maye be hanged theron, yf thou cõmest merely with the kynge vnto the banket. Hamã
D was well content wyth all, and caused a galowes to be prepared.

¶ The kyng turneth ouer the Chronycles & fyndeth the scripture of Mardocheus, & then to the cõsolyõ of Hamã, cõmaundeth Mardocheus to be had in honoure.

¶ The.vi. Chapter.

A THe same night could not ỹ kinge slepe, and he cõmaunded to bringe the Cronycles and storyes: whych when they were red before ỹ kinge they happened on ỹ place where it was written, how Mardocheus had tolde, that the kynges two chãberlaynes (whych kepte the threshold) sought to laye handes on kynge Ahasuerus. And the kynge sayde: what worshippe & good haue we done to Mardocheus therfore? Then sayde the kynges seruãtes
B that ministred vnto him. There is nothynge done for hym. And the kynge sayde: Who is in the courte? (for Haman was come in to ỹ courte without before the kyngs house, that he myght speake vnto the kynge to hange Mardocheus on ỹ tre, that he had prepared for him.) And ỹ kinges seruãtes sayde vnto him: beholde, Haman standeth in the courte. The kynge sayde: let him come in. And when Haman came in, the kynge sayde vnto hym: what shall be done vnto the man, whom the kynge wolde fayne bringe vnto worshippe? But Haman thought in hys hert: Whom shulde the kynge els be glad to bringe vnto worshippe, but me? And Haman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshippe, be
C broughte hyther, that he maye be arayed wyth the royall garmentes whych the kynge vseth to weare: and the horse that the kynge rydeth vpõ, and that the crowne royall maye be set vpon hys heed. And let this rayment and horse be deliuered vnder the hande of one of the kynges princes, that he maye araye the man withall whõ the kinge wolde fayne honoure, and cary hym vpõ the horse thorow the strete of the citie, & cause it to be proclamed before him: thus shall it be done to euery mã, whom the kinge wolde fayne honoure.

The kynge sayde: make haste, and take as thou hast sayde, the rayment and the horse: & do euen so with Mardocheus the Iewe that sytteth before ỹ kynges gate, & let nothinge fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, & arayed him, and brought hym on horsbacke thorow the streate of the citie, and proclamed before hym: Euen thus shall it be done vnto euery man whom the kinge is disposed to honoure.
D And Mardocheus came agayne to ỹ kynges gate, but Haman gat him home in all ỹ haste mourninge with bare heade, and tolde Zares his wyfe & all his frendes, euery thynge that

had happened him. Then sayde his wise men & Zares his wyfe vnto him: If it be Mardocheus of the sede of the Iewes, before whom thou hast begonne to fall, thou canst do nothynge vnto hym, but shalt fall before hym. Whyle they were yet talkinge with hym, came the kynges chamberlaynes, and caused Haman to make haste to come vnto the bāket that Esther had prepared.

¶ The quene biddeth the king and Hamā agayne, and prayeth for her selfe and her people. She accuseth Haman: and he is hāged on the gallowes which he had prepared for Mardocheus.

¶ The.bij.Chapter.

AND when the kynge and Hamā came to ỹ banket that quene Esther had prepared, ỹ kynge sayde vnto Esther on the seconde daye at the banket of wyne: what is thy petitiō quene Esther, that it maye be geuen the? And what requyrest thou? Yee, all be euen halfe of ỹ empyre, & it shall be done. Esther the quene answered and sayde: If I haue founde grace in thy syghte (O kynge) & yf it please the kynge then graunte me my lyfe at my desyre & my people for my petitiōs sake: for we are solde I & my people bothe to be destroied, to be slaine B & to perisshe. And wolde God we were solde to * Some reade. be bondmen and bondwemen, then wolde I although the although be the enemye wolde not recompence the kynges harme. kynges harme. The kynge Assuerus spake and sayde vnto quene Esther: what is he that? Or where is he that darre presume in his mynde to do soch a thinge after that maner? Esther sayde: the enemye and aduersary is this wicked Haman.

C As for Hamā, he was exceadingly afraied before the kinge & the quene. And the kynge arose from the bāket and from the wyne in hys displeasure and wente into the palace garden. And Haman stode vp and besought quene Esther for hys lyfe: for he sawe that there was a mischefe prepared for hym of the kynge allready.

And when the kynge came agayne out of the palace garden into the parler where they had eaten, Haman had layed hym vpon the D bed that Esther sat vpon. Then sayde ỹ kinge wyll he force the quene also before* me in ỹ house? As sone as that worde wēte out of the * Or in my presence. kynges mouth, they* couered Hamans face. * To couer his face, is to And Harbonah one of the chamberlaynes ỹ stode before the kynge, sayde. Beholde there standeth a gallowes in Hamans house fyfty cubytes hye, whych he had made for Mardocheus, that spake good for the kynge. The kynge sayde: hange hym theron. So they hanged Haman on the gallowes that he had made for Mardocheus. Then was the kynges wrath pacyfyed.

¶ After the death of Haman is Mardocheus exalted: & then are ther counfortable letters sent vnto ỹ Iewes.

¶ The.biij.Chapter.

THe same daye dyd kynge Assuerus geue the house of Haman the Iewes enemye, vnto quene Esther. And Mardocheus came before ỹ kynge: for Esther tolde how that he belōged vnto her. And the kynge put of hys fynger ryng, which he had take from Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Hamā. And Esther spake yet more before the kynge, and fell downe at hys fete, & besought hym, that he wolde put awaye the wyckednes of Haman the Agagite, and his deuice that he had ymagined agaynst the Iewes. And the kyng helde out the goulden scepter vnto Esther. B Then rose Esther, & stode before the kynge, and sayde: yf it please the kynge, & yf I haue founde grace in his sight, & yf it be cōuenīēt for the kynge, & yf it be accepted in his sight then let it be wrytten, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: wych letters he wrote, to destroye the Iewes in all the kynges landes. For how can I se ỹ euell that shall happen vnto my people? & how cā I loke vpon the destruccion of my kynred?

Then sayde the kynge Assuerus vnto quene Esther, and to Mardocheus the Iewe: Beholde, I haue geuen Esther the house C of Haman, and him haue they hanged vpon a tre, because he layed hande vpon the Iewes. Wryte ye now therfore for the Iewes, as it lyketh you in the kynges name, & seale it with the kynges ryng (for the wrytinges that were wrytten in the kynges name, and sealed wyth the kynges ryng, durst no man dysanulle.) Then were the kynges scrybes called at the same tyme in the thirde moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was wrytten (as Mardocheus cōmaunded) vnto the Iewes and to the prynces, to the Debytes and captaynes in the landes from India vntyll Ethiopia, namely an hundred and seuen and twentye landes, vnto euery one accordynge to the wrytynge therof, vnto euery people after their speche, and to the Iewes accordynge to their wrytinge and language. D

And it was written in the kynge Assuerus name, and sealed with the kinges ringe. And by postes that rode vpon swyfte ponge Mules, sent he the wrytynges, wher in the kynge graunted the Iewes (in what cytyes so euer they were) to geather them selues to gether, and to stande for their lyfe, and for to rote

to rote oute to slaye / and to destroye all the power of the people & lande that wolde trouble them with chyldren and wemen . and to spoyle their good vpō one daye in all ỹ lādes of kynge Ahasuerus namely vpon the thyrteenth daye of the twelueth moneth, which is the moneth Adar.

* To lande for their lyues is a matter of speakyng simple to the Iewes for they were syre to resiste and kyll their enemyes and spoyle their goodes.

The summe of the wrytynge was / how there was a cōmaundemēt geuē in all landes to be publyshed vnto all ỹ people / that the Iewes shulde be ready agaynst that daye to auenge them selues on their enemyes. And the postes that rode vpon the Mules / made haste with all spede / accordyng to ỹ kynges worde: and the commaundement was deuysed in the castell of Susan.

As for Mardocheus, he went oute frō the kynge in royall apparell of yelow & whyte / and with a greate crowne of goulde / beynge arayed with a garment of lynnē and purple / and the cytte of Susan reioyced & was glad: but vnto the Iewes there was come lyght & gladnesse / and ioye & worshyppe. And in all landes and cyties / into what places soeuer the kynges worde and commaundemēt reached / there was ioye and myrth / prosperite & good dayes amonge the Iewes: in somoch that many of the people in the lande became of the Iewes belefe / for ỹ feare of ỹ Iewes came vpon them.

¶ At the cōmaundement of the kynge the Iewes put their aduersaries to deeth. The sonnes of Haman are hanged. The Iewes kepe a feast daye in remembraunce of their deliuerance.

¶ The.ix. Chapter.

IN the twelueth moneth / that is the moneth Adar / vpon the thyrteenth daye, which the kinges worde and cōmaundement had appoynted / that it shulde be done / euen vpō the same daye that the enemyes shulde haue destroyed the Iewes to haue oppressed them / it turned contrary wyse / euen that the Iewes shulde subdue their enemyes. Then geathered the Iewes together in their cyties within all ỹ landes of kynge Ahasuerus / to laye hande on soch as wolde do them euell / and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes / and princes and Debities / and officers of the kynge promoted the Iewes: for the feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house / & the reporte of hym was noysed in all lādes / how he increased & grewe.

Thus the Iewes smote all their enemies
B with a sore slaughter / and slewe & destroyed / and dyd after their wyll vnto soch as were their aduersaries. And at the castell of Susan slewe the Iewes and destroyed fyue hundreth men: & slewe Pharsandatha / Delphō / Alphatha / Phoratha / Adalia / Aridatha / Pharmastha / Arisai / Aridai, Uaizatha / the ten sonnes of Haman the sonne of Hamadatha ỹ enemye of the Iewes: but on his goodes they layed no handes. At the same tyme was the kynge certyfyed of the nombre of those that were slayne at ỹ castell of Susan. And the kynge sayde vnto quene Esther: The Iewes haue slayne & destroyed fyue hundreth men at ỹ castell of Susan, & the ten sonnes of Haman: What shall they do in the other landes of the kynge? what is thy petityon / that it maye be geuen the? & what requyrest thou more to be done? Esther sayd: If it please the kynge / let him suffre the Iewes to morow also to do accordyng vnto this dayes cōmaundemēt / that they maye hange Hamās ten sonnes vpon the tre. And the kyng charged to do so / & the cōmaundemēt was deuysed at Susan / & Hamans ten sonnes were hanged. And the Iewes geathered thē selues together at Susan / vpō the fourteenth daye of the moneth Adar, and slewe thre hundreth men at Susan / but on their goodes they layed no handes.

As for the other Iewes in ỹ kynges lādes / they came together / & * stode for their lyues / & gat rest from their enemyes: and slewe of their enemyes fyue & seuētye thousand how beit they layed no handes on their goodes. This was done on the thirteenth daye of the moneth Adar / & on the fourteenth daye of the same moneth rested they / which daye they ordeyned to be a daye of feastyng & gladnesse But the Iewes at Susan were come together both on the thyrteenth daye & on ỹ fourteenth / & on the fyfteenth daye they rested, and the same daye ordeyned they to be a daye of feastynge & gladnes. Therfore the Iewes ỹ dwelt in the villages and vnwalled townes / ordeyned the fourteenth daye of the moneth Adar / to be a daye of feastyng and gladnes / and one sent gyftes vnto another.

* Lode in the next chapter before at the letter D.

And Mardocheus wrote these actes, and sent the wrytyngs vnto all the Iewes ỹ were C in al the landes of kynge Ahasuerus / both nye & farre / that they shulde yearly receaue & holde the fourteenth & fyfteenth daye of the moneth Adar / as the dayes wherin ỹ Iewes cam to rest frō their enemies / & as a moneth wherin their payne was turned to ioye / and their sorowe into prosperite: that they shulde obserue the same as dayes of wealth & gladnes / and one to sende gyftes vnto another / & to distribute vnto the poore.

And the Iewes receaued it that they had begonne to do / and that Mardocheus wrote vnto them: how that Haman ỹ sonne

of Hamadatha all the Jewes enemye/had deuyled to destroye all the Jewes / & caused to cast Phur(that is Lot) for to put them in feare/& to bringe them to naughte:and how Hester wente and spake to the Kynge / that thorow letters his wycked deuyce(which he ymagined agaynst the Jewes)might be turned vpon his awne heede/ and how he & hys sonnes were hanged on the tre.For ỹ which cause they called this daye Phurim after the name of *Phur, according to all the wordes of this wrytyng: and what they them selues had sene/and what had happened vnto them.

* That is/ Lot.

And the Jewes set it vp/ and toke it vpon them and their sede/& vpō all soch as ioyned them selues vnto them / that they wolde not mysse to obserue these two dayes yearly/according as they were wrytten and appoynted/how that these dayes are not to be forgotten/but to be kepte of chylderes chyldrē amōge all kynredes in all landes & cytyes. They are the dayes of Phurim/which are not to be ouerslipte amonge the Jewes/ & the memoryall of them oughte not to perysshe from their sede.

And quene Hester the daughter of Abihail & Mardocheus the Jewe wrote wyth all auctorite/to confirme this seconde wrytting of Phurim/and sent the letters vnto all the Jewes in the hundreth & seuē & twenty landes of the empyre of Ahasuerus / wyth frendly and faythfull wordes / to confirme these dayes of Phurim / in their tyme appoynted / according as Mardocheus the Jewe and Hester the quene had ordeyned cōcernynge them:lyke as they vpō their soule and vpon their sede had confirmed the actes of the* fastynges and of hir cōplaynte. And Hester cōmaunded to stablish these actes of this Phurim/and to wryte them in a boke.

Hester.16.

¶ The glorie and nobleues of Ahasuerus: and Authorite of Mardocheus.

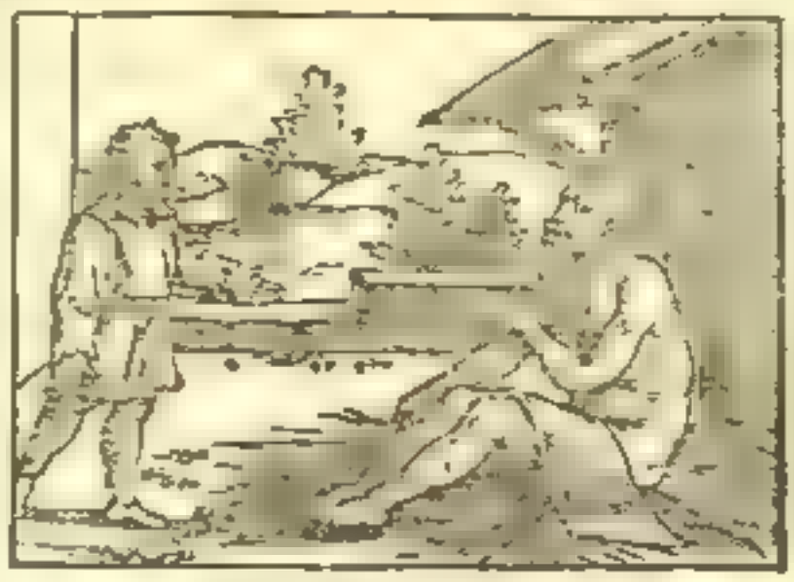
¶ The.x.Chapter.

And the kynge Ahasuerus layed tribute vpon the lande/ and vpon the Iles of the see. As for all ỹ worke of his power and auctorite/ & the greate worshippe of Mardocheus / whych the kynge gaue him, beholde, it is wrytte in the Cronycles of the kynges of Media and Persia. For Mardocheus the Jewe was the seconde nexte vnto kynge Ahasuerus / and greate amōge the Jewes/& accepted amōge the multitude of his brethren / as one that seketh ỹ welth of his people/ and speaketh the best for all his sede.

¶ The ende of the boke of Esther.

The boke of Job.

¶ Job is plaged of God by the losse of his goodes and chyldren.



¶ The fyrst Chapter.

In the lāde of Hus there was a man called Job: an innocent & vertuous man,soch one as feared God excheued euell. This mā had.vii. sonnes/ and iii daughters. & ys substaunce was.vii.M.shepe.iii.M.camels v. C.youck of oxen.v.C. she asses / and a very greate housholde:so that he was one of the most principall men amonge all them of the east countre. And his sonnes went / & made bancketes:one daye in one house / another daye in another/ & sent for their.iii. systers to eate & drincke with them. So when they had passed ouer ỹ tyme of their banckettyng rounde aboute,Job sent for them / & clensed them agayne/and gat vp early, & offered for euery one a brentoffryng. For Job thought thus: peraduenture my sonnes haue done some offence/and haue bene vnthankfull to God in their hertes. And thus dyd Job euery daye. Now vpō a tyme,when ỹ a* seruauntes of God b* cam & stode before the Lord, Sa- a* By the seruauntes of God here vnderstande not only angelles/by whō he ordreth the course & workes of the worlde: but also the godly & chosen/whom he continually careth and prouydeth for. Job.v.a.

b* Cam & stode before the lorde. Thynck not that God some tyme appeareth to the angelles/and sometyme not/for the good aungelles do alwayes se the face of God: Neither commeneth God euer with the aungelles or with the deuell with bodely speache but the holy ghoost in the scriptures speaketh many thynges vnto vs accordynge to oure fealynge/and vseth a maner of speakynge familyar to vs / attrybutynge appearyng speakyng enquiryng and answerynge to God and to aungelles which thynge mā onely vseth to shewe that we therby maye the easelyar perceaue his meanynge. The commynge of the aungelles here to no nother thyng than to gene accomptes of their office inioyned them; which they gene/ knowyng that God seyth wyth what trust they dyde it: and to gene thankes and wayte forth.r to ward. They came (sayth Origen) honourynge magnifyng prayseyng & genynge thankes. Of Satan also wryteth he thus. He cam nether with goyng to/or cōmynge in.but he cam in thought/counceill/a most wycked desyre to accuse the ryght welle before God. His thought and desyre are take as a cōmyng. The deuyll then is counted to haue come into the syght of God/not that the most wycked cam in drede in the syght of the good God/but because his cruelle most wycked thoughtes cam into the syght of God. And thus euen now a dayes also commeth the deuyll with them in to the syght of God in that he dayly accuseth/fyndeth faute/vexeth/persecuteth & troubleth the godly.

than cam

than cam also among[st] them. And the Lorde sayde vnto Sathan: From whence cōmest thou? Sathan answered the Lorde/ & sayd: I haue gone aboute the lande and walked thorow it.

Then sayde the Lorde vnto Sathan: hast thou not cōsydered my seruaunt Job/ how that he is an innocent and vertuous mā: loch one as feareth God, and eschueth euell, and that there is none lyke him in the lande? Sathā answered/ and sayde vnto the Lorde: Doth Job feare God for nought? hast thou not preserued him, his house/ and all his substaunce on euery syde? hast thou not blessed the worckes of his handes? Is not his possession encreased in the lande? But laye thyne hande vpon him a lytle/ touche once all that he hathe/ and (I holde) he shall curse the to thy face. And the Lorde sayd vnto Sathan: lo all that he hath/ be in thy power: only vpon hym selfe se that thou laye not thyne hande. Then went Sathan forth from the Lorde.

¶ Now vpō a certayne daye whē his sonnes and daughters were eatynge/ and drinckīng wyne in their eldest brothers house/ there came a messenger vnto Job/ & sayde: Whyle the oxen were a plowynge/ & the Asses going in the pasture besyde them: the Sabees cam in violently/ and toke thē all awaye: ye they haue slayne thy seruaūtes with the swearde/ and I only ranne my waye to tell the.

And whyle he was yet speakynge/ there came another/ and sayde: The fyre of God is fallen from heauen/ it hath consumed/ and brent vp all thy shepe and seruauntes: and I only ranne my waye/ to tell the. In ỳ meane season whyle he was yet speakynge/ there cam another, and sayde: The Caldees made thre armies/ & fell in vpon thy camels, which they haue caried awaye/ yee and slayne thy seruauntes with the swearde: and I only am gottē awaye/ to tell the: Whyle he was speakynge/ there came yet another/ & sayde: Thy sonnes and daughters were eatyng & drynckynge wyne in their eldest brothers house/ & lodenly there came a mighty greate wynde out of the South/ & smote the .iiii. corners of the house: which fell vpon thy children/ so that they are dede: and I am gotten awaye alone/ to tell the.

Then Job stode vp/ and rente hys clothes shaued his heade, fell doune vpō the groūde/ worshipped and sayde: Naked came I out of my mothers wombe/ & naked shall I turne thyther agayne. The Lorde gaue/ and the Lorde hath taken awaye * now blessed be ỳ name of the Lorde. In all these thynges dyd Job not offende, *ner murmured folyshly agaynst God.

* The Greke & Origen adde hereunto. As it hath pleased the the Lorde so is it done.

* The Greke addeth with his lyppes.

Job is plaged with sore byles/ & afterwarde is mocked of his wyfe. His frendes vnryte him & haue compassion on hym.

The .ij. Chapter.

IT chappened also vpō a tyme/ that when the seruauntes of God cam & stode before the Lorde/ Sathan came amōge them, & stode before him. * And the Lorde sayde vnto Sathan: From whence commest thou? Sathan answered and sayde: I haue gone aboute the lande and walked thorow it.

Then sayde the Lorde vnto Sathan: hast thou not consydered my seruaunt Job/ how that he is an innocent and vertuous mā loch one as feareth God and eschueth euell/ and that there is none lyke him in the lande? But thou mouedest me agaynst hym/ to punysh him: yet is it in vayne, for he contynueth still in his godlynesse. Sathā answered ỳ Lorde, and sayde: Skynne for skynne? yee a man will geue all ỳ euer he hath/ for his lyfe. But laye thyne hande vpon him, touche him once vpō the bone and flesh/ and (I holde) he shall curse the to thy face. Then sayde the Lorde vnto Sathan: lo/ there hast thou him in thy power, but spare his lyfe.

So went Sathan forth from the Lorde/ and smote Job with marueylous sore byles/ from the sole of the fote vnto hys crowne: so that he sat vpon the grounde in the asshes/ and scraped of the fylth of hys sores with a potsherde.

Then sayd his wyfe vnto him: Wolte thou contynue in thy perfectnes? curse God/ and dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Seynge we haue receaued prosperite at the hande of God, wher fore shulde we not be content with aduersyte also? In all these thynges/ dyd not Job synne with his lyppes.

Now when Jobs frendes herde of all the trouble/ that happened vnto hym/ there came thre of them, euery one from hys awne place: namely/ Eliphas the Thamanite/ Baldad the Suhite/ and Zophar the Naamathite.

For they were agreed together to come/ to shewe their compassyon vpon him/ and to comforte hym. So when they lyfte vp their eyes a farre of/ they knewe him not.

Then they cryed/ and wepte: then euery one of them rente hys clothes, and sprynckled dust vpon their heades in the ayre. They sat them doune by him also vpō the grounde vij. dayes and .vij. nyghtes. Neyther was there eny of them that spake one worde vnto hym/ for they sawe that hys payne was very greate.

¶ The

¶ The wordes of Job/ wherin he declareth that thys present lyfe is myserable: & that the deeth of the rygh teous is ioyouse and fortunable

¶ The.iij.Chapter.

a* Cursed hys daye. Lyke as a man hauynge an impostume clayth Chyrurgome(yf he be cut of the Surgeon/ hauynge nothyng wher with he may resyst durynge the tyme of his cuttynge he deeth for the tyme(that he reyseth him not: yet is redy to ayde them that stand by him: and yet can do nothyng vnto them: ¶ euen so Job fearing the greuousnes of blasphemynge and curssynge doth wrynge to vnlyp vnly thynges & speakynge after the maner of the comen people whych imputeth their miserye to the influence of the starres & to the daye of their byrth curseth his wombe: that is to say according how byrter a lyfe he lyueth: & vnto how great myserye he was borne(as we comenly saye) in an vnhappy houre: euen as though now a dayes a man repenting his synne/ should saye/ Wo is me wretch. In an vnhappy houre was I borne whych wyth my deades haue deuyded my maker and wo worth my selfe.

b* They that curse the dayes: are those that are weryed of their lyfe / in somoche that they fall in deade to cursynge.

* Marck wide

AFter this opened Job hys mouth/ and/ a* cursed his daye/ and sayde: lost be that daye / wherin I was borne: and the nyght/ in the whych it was sayde. there is a mā chylde conceaued The same daye be turned to darcknesse. and not regarded of God from aboue, nether be shyned vpō with lyght: but be couered with darcknesse / and the shadowe of death. Lett the dymme cloude fall vpon it / and let it be lapped in with sorowe Let the darck storme ouercome that nyght, lett it not be reckened amōge the dayes of the yeare / nor counted in the monethes. Desyred be that nyght/ & discōmended: let* the cōthat curse the daye/ euē those ẏ be ready to rayse vp mournynge geue it also their curse. Lett the starres be dymme thorow darcknesse of it. Let it loke for lyght. but let it se none nether the rysyng vp of the fayre morynyng: because it shut not vp the wombe that bare me / nor hyd these sorowes fro myne eyes.

Alas, why dyed I not in the byrth? Why dyd not I perysh, as sone as I came oute of my mothers wombe? Why set they me vpon their knees? Why gaue they me suck wyth their brestes? Then shulde I now haue lyen styll, I shulde haue slepte, & bene at rest: like as the kynges and lordes of the erth which buylde them selues specyall places: As the prynces ẏ haue greate substaunce of gould/ and their houses full of syluer. O that I vtterly had no beynge / or were as a chynge borne out of tyme, that is put aside ether as yonge children, which neuer sawe the light There must the wycked ceasse from their tyranny there such as are ouerlabourid be at rest: there are those lett out fre / whych haue bene in prison, so that they heare nomore the voyce of the oppressoure: There are small and greate. the bonde man, and he that is fre from his master.

Wherfore is the lyght geuen to him that is in misery? and lyfe vnto them, that haue heuy hertes? Whych longe for death / yet come not: & search for it moare then for treasure which also wolde be exceding glad, & re ioyce yf they fownde their graue. That shuld be hope to ẏ man whose waye is hyd * which God hedeth backe from him. For my syghes come before I eate & my roarynges fall out like flowyng water For ẏ thyng ẏ I feared/ is come vpon me: and the thynge that I was afrayd of, is happened vnto me? Was I not happy? Had I not quyetnesse? Was I not at rest? And now cōmeth such mysery vpō me.

¶ Job is reprehended of impacience and mistrust/ and of the presumpcion of his owne righteousnes.

¶ Job is reprehended of impacience and mistrust/and to deeth/so that he cannot obtayne to dye/ which thynge he so greatly desyreth for.

¶ The iiij.Chapter.

THen answered Eliphas the Themanyte and sayd vnto him: Yf we beginne to cōmen with the peraduenture thou wylt be dyscontent/ but who can withholde him self from speakynge? Beholde/thou hast bene a teacher of many/and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen / thou hast refreshed the weake knees. But now that the plage is come vpon the thou chrenckest awaye: now that it hath touched thy self, thou arte sayntharted. Is not this thy feare, thy stedfastnesse, thy pacīēce/ and the perfectnesse of thy wayes? Consyder (I praye the) whoeuer perysshed beynge an innocēt? Or/ whē were the godly destroyed? As I haue sene them that plowe vanytie & sowe malicie reape the same. With the blast of God dyd they perysh/ and with the breth of his anger cōsumed they awaye. The a* roaryng of the lyon the voyce of the lyoness, and the teeth of the lyons whelpes are broke. The lyon perisheth, for lacke of praye & the lyons whelpes are scattered abrode.

And vnto me was ẏ worde hydde & myne eare hathe receaued a lytell therof. In ẏ phātasyes and thoughtes of the vysyon of the nyght, when slepe cometh on men. feare came vpō me and drede & made my bones to shake And when the wynd passed by before my presence it made the heares of my flesshe stand vp. He stode there and I knew not his face, an ymage ther was before me and ther was styllnes/so that I heard thys voyce. b* Shall man be more iust than God? Or shall man be purer than his maker? * Beholde ther is no trust to his seruaūtes/ & in his aungelles hath he founde frowardnes. How moche moare in them that dwell in houses of claye, whose foundacion is but erth: which shalbe consumed by the Moth. They shalbe smytē fro the morynge vnto the euenyng: yee they shall perysh euerlastyngly & no man thinck therō. Is not their b* dignitie take awaye wt them, they shall dye and not in wysdome.

a* By the roaryng the voyce & the teethe/ are vnderstand the blasphemyes & barbaryngers that are vsed against the innocent / as it is sayde Prouer. 30. By the sygnifycacion of the lyo he meaneth that the wycked shall perysshe how great or myghty soeuer they be.

b* Shall mā be more iust &c. Of this principle will Eliphates reason thus against Job. yf God wolde destroye an innocent it shulde followe that mā were more ryghteouse and pure than God but this is impossible for the contrarye is shewed vnto me by reuelacyon.

c* Beholde ther is no trust &c. He laboureth in confirmynge that which he had before propounded. The summe of the reason is/Aungelles are not purer than God/ergo not men.

d* Dignitye sygnifyeth here whatsoeuer they haue wherin they excell other whether it be ryches or honoure / power or cunynge &c. For none of these shall redeame them from deth.

¶ The.v.Chapter.

¶ The ende of a fole. The ryghtwesnes of God. The Lorde chastneth vs/ and delyuereth them agayne.

Q iiij

NAme me one els/yf thou cãst fynde eny:yee loke aboute the/vpon eny of the holy men. As for the folysh man, displeasure kylleth him and anger slayeth the ignorant. I haue sene my self, when the folish was depe roted/that hys hewty was sodenly destroyed / that his chyldren were without prosperite or health: that they were slayne in the dore / and no man to delyuer them: that his haruest was eaten vp of the hungrye: that the weapened man had spoyled it, and that the thurstie had droncke vp his ryches. It is not the earth yͤ bringeth forth trauayle, nether cõmeth sorow out of ye grounde: but it is mã/that is borne vnto mysery/lyke as the byrde for to fle.

B But now wyll I speake of the Lorde/and talke of God: whych doth thynges / that are vnsearcheable/and maruelles without nombre: Which geueth rayne vpõ the earth / and poureth water vpon all thynges: which setteth vp them of lowe degre / and sendeth prosperite/to those that are in heuynesse: which destroyeth the deuyces of the sotyll / so that they are not able to performe yͤ thinges that they take in hande: whych compaseth the wyse in their awne craftynesse / and ouerthroweth the councell of the wycked. In so- C moch yͤ they runne in to darcknesse by dayre / & grope about them at the none daye/ lyke as in the nyght.

a* He delyuereth the sely. This sentence propounded after the maner of a Prophecye ys mysseth all one with that of Paul. i. Cor. c. God is faythfull which shall not suffre you to be tempted aboue youre strengthe / but shall in the myddes of the temptacyon make a waye to escape out. Elphas meaneth: he hath verely wrapt the in many mi series but whe the seuenth cometh & when it shall scame to him that yͤ offence is justycyed ys punished & that thou hast left thyne impacyence (for that sayeth he to Job/thoughe vnrightly) then wyll he prosper the as so great

And so he delyuereth the poore from the swearde, from their mouth and frõ the hãde of the cruell; that yͤ poore maye haue hope/ and that the mouth of the oppressoure maye be stopped.

Beholde happye is the man/ whom God punyssheth: therfore despyse not thou yͤ chastenynge of the Almyghty. For though he make a woũd he geueth a medicine agayne: though he smyte / hys hande maketh whole agayne.

a* He delyuereth the oute of syxe troubles/ so yͤ in the seuenth there can no harme touch the. In the myddest of honger he saueth the from death: and when it is warre / from the power of the swearde.

He shall kepe the from the perilous tonge so that when trouble commeth / thou shalt not nede to feare. In destruction & derth thou shalt be merry/ & shalt not be afrayed for the beastes of the earth: But the castels in the lande shall be confederate with the / and the beastes of the felde shall geue the peace.

Yee thou shalt know, that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce & be nomore punysshed for synne Thou shalt se also that thy sede shall encrease, and that thy posterite shalbe as the grasse vpon the erth. Thou shalt come to thy graue in a layre age /lyke as the corne cheues are brought in to yͤ barne in due season. Lo, this is yͤ matter as we ourselues haue proued by experience. Therfore now that thou hearest it/take better hede to thy self. health/yͤ thou shalt after leade thy lyfe moost fortunately.

Job answereth/that his payne is moare grenouse. then his faute/yet not withstãdyng he deliteth therin

The .vi. Chapter.

IOb answered and sayde: O yͤ my mysery were weyed, & my punishment layed in the balaunces: for then shulde it be heuyer, then the sande of the see. This is the cause / that my wordes are so sorowfull. a* The Arrowes of the almyghtye after some mennes opinion are the sorenesse of his iudgement & his wrath: after some other/ they are yͤ crowble which the lawe mouthing the hertes of men- B while they there by are styrred to hate their selues / and so are healthfully pulled: as it is sayd Psal. xxxvi. & some agayne expounde them to be the crosse of mysery and wretchednes wherin God hath now wrapped hym. For the Scriptures (sayr they) reuocate their crosse of ignorãce of God. The same wyll that this sentence be encreasyng & amplifying of that which his aduersarye had scarcely layde

Forc* the arowes of the almyghty are in me, whose indignacion hath dronke vp my spyrite, and the terryble fearcs of God fyght agaynst me. Doth the wylde asse reare whe he hath grasse? Or cryeth the ox whiche hath fodder ynough? That which is vnsauery, shalt it be eaten with oute salte or is there any taste in yͤ whyte of an egge. The thyng that some tyme I myght not awaye withall are now my meate for very sorow. O that I myght haue my desyre: O that God wolde graunte me the thyng that I longe for: That he wolde let his hãd go, & hew me downe. Then shulde I haue some cõsolacyon: yee I wolde desyre hym in my payne, that he shulde not spare / for I wyll not be agaynst yͤ wordes of yͤ holy one.

What power haue I to endure? Or, what is myne end, that my soule myght be patient? Is my strength the strength of stones? Or/ is my flesh made of brasse? Is it not so that ther is in me no helpe: b* that my substaũce is taken from me. He that is in tribulacyon ought to be cõforted of his neyghbour: c* but the feare of the Lorde is cleane awaye: My awne brethren passe ouer by me as the water broke / that hastely runneth thorow the valleyes. But they that feare the hore frost, the snowe shall fall vpon them.

When their tyme cõmeth / they shalbe destroyed and perysshe: and when they be set on fyre, scarcely layde

against him. Elphas in the begynnyng of the fourth Chapter had layde that the plage was came vpõ him & had touched him. With this (sayr they) meaneth he nowe. Beholde it not onely toucheth me / but woundeth me with Arrowes / and those venoumed with venoume/ haptly with the gall of dragõs with which touchyng both my blonde wareth woode/and all my spyrete is supped vp. Moreouer God hathe not onely throwe these darres vpon me but also his dreadfull feares/ that is whatsoeuer he hathe that is terrible layeth he on me.

b* That my substaunce is taken frõ me. The Chald interp. hathe. Wysdome is departed from me / and that after Hab. Sirach. the wysdome of dyscussynge iudging & tryng of thynges As though he shulde saye so soare is my greefe sythe my helpe is taken from me that I am not permytted to breathe so longe tyll I maye call to remembraunce what is most acceptable to God. Some reade Is not all the strength of myne vnderstãdyng gone from me.

c* But the feare of the Lorde &c. As thoughe he sayd. But alas/ nowa dayes, there is no feare of the Lorde lefte: and therfore it is no maruell yͤ charitie also which is ioyned to the feare of God be not in vse.

kynde, they shalbe remoued out of their place/ for ỳ pathes that they go in/are croked: they haste after vayne thynges/and shall perysh. Consydre the pathes of Theman/ & ỳ wayes of Saba/wherin they haue put their trust. Confounded are they/that put eny confidence in them: for when they cam to opteyne ỳ thynges ỳ they loked for, they were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my mysery/ye are afrayed. Wyll I desyre you/to come hyther? Or/to geue me eny of youre substaunce? To delyuer me frō the enemyes hande / or to saue me from the power of the myghtie? Teach me and I wyll holde my tonge: and yf I do erre / shewe me wherin.

Wherfore blame ye then the wordes / ỳ are well and truly spoken? which of you can reproue them? Sayyng only that ye are subtyll to check mens sayinges/and can speake many wordes in the wynde. Ye fall vpon the fatherlesse/& go about to ouerthrowe youre awne frende. Wherfore loke not only vpon me/but vpon youre selues: whether I lye/ or no. Turne into youre awne selues/ I praye you/ be indifferent iudges. and cōsydre myne vnrygh-teousnesse: whether there be eny vnrygh-teousnesse in my tonge / or vayne wordes in my mouth.

¶ Job sheweth that this lyfe is but a batayle or warfare.

¶ The.vij.Chapter.

Is not the lyfe of man vpon earth a very batayll? Are not hys dayes lyke ỳ dayes of an hyred seruaūte? For lyke as a bonde seruaunt desyreth the shadowe/ & as an hyrelynge wolde fayne haue an ende of his worcke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull nyght haue I tolde. When I layed me downe to slepe / I sayde: O whē shall I ryse? Agayne, I longed sore for the night. Thus am I full of sorowe/ tyll it be darcke. My flesshe is clothed wyth wormes/ fylthynesse and dust: my skynne is wythered/ and crompled together: my dayes passe ouer more spedely / then a weuer can weeue out his webbe: and are gone/ or I am a ware. O remembre/ that my lyfe is but a wynde/ and that myne eye shall nomore se ỳ pleasures therof / yee & that none other mānes eye shall se me eny more / yf thyne eyes vpon me / I come to naught lyke as a cloude is consumed & vanished awaye/ euen so he that goeth downe to hell / cōmeth nomore vp / ner turneth agayne into hys house/ neither shall his place knowe him eny more.

¶ Therfore I wyll not spare my mouth/ but will speake in the trouble of my spryte/ in ỳ bytternesse of my mynde will I talke. Am I a see or a whalfysh/ that thou kepest me so in preson? When I thynke: my bedd shall comforte me. I shall haue some refreshynge by talckinge by my self vpon my couche: Then troublest thou me wyth dreames / & makest me so afrayed thorow vysions/ that my soule wysheth rather to be strangled, & my bones to be deed.

I can se no remedy/ I shall lyue no more: Spare me then/ for my dayes are but vayne What is man, that thou hast hym in such reputacion/ and settest so moch by hym? Thou takest diligent care for hym / & sodenly doest thou trye him

Why goest thou not fro me/ ner lettest me alone / so longe tyll I swalow downe my spetle? I haue offended/ what shall I do vnto the/ O thou preseruer of men? Why hast thou made me to stande in thy waye/ & am so heuy a burden vnto my self? Why doest thou not forgeue me my synne? Wherfore takest thou not awaye my wyckednesse. Beholde/ now must I slepe in the dust: & yethou seekest me to morow in ỳ mornyng. I shalbe gone.

¶ Job is reprehended and noted to haue deserued hys payne. A descripcion of hypocrisye.

¶ The.viij.Chapter.

Then answered Baldad the Suhite/ & sayde: How longe wylt thou talke of such thynges? how longe shall thy mouth speake so proude wordes? Doth God peruerte the thyng that is iustfull? Or/ doth the Almyghtye destroye the thynge that is ryght? When thy sonnes synned agaynst him/ dyd not he punish them for their wyckednesse? If thou woldest now resorte vnto God by tymes/ and make thyne humble prayer to the Almyghtye: yf thou woldest lyue a pure and a godly lyfe: shulde he not wake vp vnto the immediatly, & geue the, the bewte of righteousnesse agayne: In so moch / that wherein soeuer thou haddest lytle afore / thou shuldest now haue greate aboundaunce. Enquere of them that haue bene before the, search dylygently amonge thy forefathers: Namely / that we are but of yester daye / and consydre not / that oure dayes vpon earth are but a very shadowe. They shall shewe the they shall tell the/ yee they wyll gladly confesse the same.

Maye a ryshe be grene wythout moysture? maye ỳ grasse growe wythout water? No: but (or euer it be shot forth / and or euer it be gathered) it withereth before eny other herbe. Euen so goeth it with all them / that forget God: and euen thus also shall the ypocrytes hope come to naught. His confydence shalbe destroyed, for he trusteth in a spyders webb

webbe. He leaneth him vpō his house, but he shall not stande: he holdeth him fast by it, yet shall he not endure. Ōt tyme a thynge doth florysh, and men thynke that it maye abyde: ℣ Sonne shynynge: it shuteth forth ỹ braunches in his garden, it taketh many rotes, in so moch that it is lyke an house of stones.

But yf it be taken out of his place, euery mā denyeth it, saying: I knowe the not. Lo, thus is it vnto him, that reioyseth in his awne doynges: and as for other, they growe oute of the earth.

Beholde, God wyll not cast awaye a vertuous man, nether wyll he helpe the vngodly. Thy mouth shall be fyll with laughynge, & thy lyppes wyth gladnesse. They that hate the, shalbe confounded, and the dwellynges of the vngodly shall come to naught.

¶ Job declareth the benefytes of God: & that mannes ryghteousnes is nothynge.

¶ The.ix. Chapter.

IOb answered, & sayd: As for that, I knowe it is so of a treuth, that a man compared vnto God, can not be iustified. If he wyll argue with him, he shall not be able to answere him vn to one amonge a thousande. He is wyse of hert, and myghtie in strēgth. Who euer prospered, that toke parte agaynst hym? * He translateth the mountaynes, or euer they be aware, & ouerthroweth them in hys wrath. He remoueth the earth out of her place that her pylers shake wyth all. He commaundeth the Sonne, and it ryseth not: he closeth vp ỹ starres as it were vnder a synget. He him selfe alone spreadeth out the heauens, and goeth vpon the waues of the see. He maketh the baynes of heauen, the Oxons the.vii. starres and the secrete places of the south. He doth greate thynges such as are vnsearcheable, yee and wonders without nombre.

If he cam byme, I myght not loke vpon him: yf he went his waye, I shulde not perceaue it. If he be hasty to take eny thynge awaye, who will make him restore it agayne? Who wyll saye vnto hym: what doest thou? He is God, whose wrath no man maye withstande: but the proudest of all must stoupe vnder him. How shulde I then answere him? or what wordes shulde I fynde out agaynst him? Yee though I be righteous, yet wyll I not geue him one worde agayne, but mekely submytte my selfe to my iudge. All be it ỹ I call vpon him, and he heare me, yet am I not sure, ỹ he hath herde my voyce: he troubleth me so with the tempest, and woundeth me out of measure without a cause. He wyll not let my spyrite be in rest, but fylleth me with bytternesse.

If men wyll speake of strength, he is the strongest of all: yf men wyll speake of ryghteousnes, who darre be my recorde. * If I will iustifye my self, my awne mouth shall condemne me: yf I wyll put forth my selfe for a perfecte man, he shall proue me a wycked doer: for that I shulde be an innocēt my conscyence knoweth it not, yee I my selfe am weary of my lyfe.

This one thyng wyll I saye: He destroyeth both the ryghteous & vngodly. And though he slaye sodenly wyth the scourge, yet laugheth he at the punyshment of the innocent. It is for the worlde, he geueth it ouer in to the power of the wycked, such as the rulers be, wherof all landes are full. If it not so, where is there eny, but he is such one?

My dayes haue bene more swyfte then a runner: they are gone sodenly, and haue sene no good thynge. They are passed awaye, as the shippes that be good vnder sayle, and as the Egle that hasteth to the praye. When I am purposed to forget my complaynynges to chaunge my countenaunce, & to cōforte my selfe: then am I afrayed of all my worke, for I knowe, thou fauourest not an euell doer. If I be then a wycked one, why haue I laboured in vayne? Though I washed my selfe with snowe water, & made myne handes neuer so clene, yet shuldest thou dyppe me in the myer, and myne awne clothes shulde defyle me. For he that I must geue answere vnto, and with whom I go to lawe, is not a man as I am. Nether is there eny daysman to reprouve both the partes, or to laye his hande betwixte vs. Let him take his rod awaye fro me, yee let him make me no more afrayed of him, and then shall I answere him wythout eny feare. For as longe as I am in such fearfulnesse I can make no answere: And why? it greueth my soule to lyue.

Here is it good to se that Job presumeth not of his awne ryghteousnes, but playnely cōfesseth him selfe a synner before god, although he before the worlde had lyued blamelesse. God saweth on the herte though men looke but onelyon ỹ outwarde appearāce. His aduersaryes thought that he shulde neuer haue had soche a crosse layde on hym, vnlesse they had also outwardly & openly layed to wyckednesse. Therfore answereth Job in dyuerse places that he therin was not culpable, & therfore accuseth as it were after the maner of men the iudgemēt of God, concernynge such as are outwardly ryghteous: & thoughe he be not vtterly ryghteous (for soche a one is no where) yet he is not so vngodly, that he deserueth so sore punnyshmēt, and that shulde cause him to shewe him blamelesse knowe, that he speaketh of hys outwarde maner of lyuynge, not of the inwarde thoughtes and desyres of the herte, wherin he was vnadoubted an offender.

a God translateth the mountaynes, not only these of ỹ erth but also the arrogācy & pryde of tyrantes & the great rewmes of the worlde, which by a borrowed speache are often tymes in the Scripture sygnyfyed by mountaynes & hylles. So trāslated he Pharao. Exodi. vii. g. & kynge Senacherib. Esai. xxxvij. g

¶ The.x. Chapter.

¶ Job is weery of his lyfe & setteth out his fragilitie before God. He desyreth tyme to repēt. & declaracō of truth.

Neuer-

Nuertheleſſe/now will I put forth
my wordes: I wyll ſpeake out of ꝑ
very heupneſſe of my ſoule/ & wyll
ſaye vnto God: O do not cõdemne
me/but ſhewe me the cauſe / wherfore thou
iudgeſt me on this maner. Thinckeſt thou it
well done/to oppreſſe me/to caſt me of (being
a worke of thy handes) and to maintayne the
councell of the vngodly? Haſt thou fleſhly
eyes then, or doeſt thou loke as man loketh?
Are thy dayes as the dayes of man / and thy
yeares as mãs yeres? that thou makeſt ſoch
inquiſycion for my wickednelle/ & ſearcheſt
out my ſynne? where as (notwithſtandynge)
B thou knoweſt that I am no wycked perſon/
and that there is no man able to delyuer me
out of thyne hande / thy handes haue made
me/ & faſhoned me altogether roũde about/
wilt thou then deſtroye me ſodenly? O remẽ-
bre, I beſeche the) how that thou madeſt me
of the moulde of the earth / and ſhalt bringe
me to earth agayne.

Haſt thou not milked me, as it were milck:
and turned me to cruddes lyke chele? Thou
haſt couered me wyth ſkynne and fleſh / and
ioyned me together wyth bones & ſynowes.
Thou haſt graũted me lyfe/ & done me good:
C and the diligent hede that thou tokeſt vpon
me, hath preſerued my ſpyrete.

Though thou hydeſt theſe thynges in thine
hert yet am I ſure that thou remẽbreſt thẽ
all. Wherfore dideſt thou kepe me/ when I
ſynned and haſt not clenſed me fro myne of-
fence? If I do wickedly / wo is me therfore:
If I be ryghteous, yet darre I not lyft vp my
heade: ſo full am I of confuſyon / & ſe myne
awne myſery.

Thou hunteſt me out (beynge in heupneſſe)
as it were a Lyon / and troubleſt me oute of
meaſure. Thou bringeſt freſh wytneſſes a-
gainſt me thy wrath increaſeſt thou vpõ me/
very many are ꝑ plages ꝑ I am in. Wherfore
haſt thou brought me oute of my mothers
D wombe? O that I had peryſched / & ꝑ no eye
had ſene me. If they had caried me to my gra-
ue, as ſone as I was borne, then ſhulde I be
now as though I had neuer bene.

Shall not my ſhort lyfe come ſoone to an
ende? O holde the fro me, let me alone/ that I
maye eaſe my ſelf a lytle afore I go thyther/
from whence I ſhall not turne agayne. Na-
mely to that lande of darckneſſe & ſhadowe
of death: yee into that darck clowdy lande &
deadly ſhadowe, where as is no order/ but ter
rible feare as in the darckneſſe.

C Iob is vniuſtly reprehended of Sophar. God is in-
comprehenſyble he is mercyfull to the repentaunte.

C The xi. Chapter.

Then anſwered Sophar the Naa-
mathite, and ſayd: Shulde not he
that maketh many wordes, be an-
ſwered? Shulde he that babbleth
moch, be cõmended therin? Shulde men ge-
ue eare vnto ꝑ only? Thou wylt laugh other
men to ſcorne / and ſhall no body mocke the
agayne? Wylt thou ſaye vnto God: The thyng
that I take in hande, is perfecte / & I am clene
in thy ſyght? O that God wolde ſpeake / and
open his lippes agaynſt the / that he myght
ſhewe the (out of his ſecrete wyſdome) how
manyfolde hys Lawes is: then ſhuldeſt thou
knowe, that God had forgotten the, becauſe
of thy ſynnes.

Wylt thou fynde out God ẽ thy ſeking?
wilt thou attayne to the perfectneſſe of the
almyghtye? He is hyer then heauen, what
wilt thou do? Deper then the hell, how wylt
thou then knowe hym? His length exceadeth
the lenght of the erth, & his breth ꝑ bredth
of the ſee. Though he turne all thynges vp
ſyde downe, cloſe them in, or thruſt them to
gether, who darre check hym therfore?

For it is he that knoweth the vanyte of
men: he ſeyth their wyckednelle alſo / ſhulde
he not then cõſider it? A vayne body exalteth
hym ſelfe, & the ſonne of man is lyke a wyld
aſſes foale If thou haddeſt now a right hert/
and lyfteddeſt vp thyne handes towarde hym:
yf thou woldeſt put awaye the wyckednelle
which thou haſt in hande/ ſo that no vngod-
lyneſſe dwelt in thy houſe: Then myghteſt
thou lyft vp thy face wythout ſhame/ then
ſhuldeſt thou be ſure/ & haue no nede to feare

D Then ſhuldeſt thou forget thy myſery, and
thynckeſt nomore vpon it/ then vpon the wa-
ters that runne by. Then ſhuld thy lyfe be as
cleare as the noone daye / and ſpringe forth
as the morninge. Then myghteſt thou haue
coumforth, in the hope that thou haſt: & ſlepe
quyetly, whẽ thou art buryed. Then ſhuldeſt
thou take thy reſt / and no man to make the
afrayed/ yee many one ſhuld ſet moch by the.
As for the eyes of ꝑ vngodly they ſhalbe cõ-
ſumed, and not eſcape: their hope ſhalbe my-
ſery and ſorow of mynde.

C Iob in the wyng hys parpence declareth the myght
and power of God.

C The xii. Chapter.

So Iob anſwered, and ſayde: Then
(no doute) ye are the men alone / &
wyſdome ſhall peryſh wyth you.
But I haue vnderſtãdyng as well
as ye, and am no leſſe then ye. Yee who kno-
weth not theſe thinges? Thus he that calleth
vpon God and whõ God heareth/ is mocked
of hys neyghboure: the godly and innocent
mã is laughed to ſcorne. Godlyneſſe is a light
deſpyſed in the herters of the ryche / and is ſet
for

for them to stomble vpō. The houses of robbers are in wealth & prosperite/ & they ỹ maliciously medle agaynst God/ dwell without care: yee God geueth all thinges rychely with hys hande.

B Aske the catell/ & they shall informe the: the fowles of the ayre/ & they shall tell the: Speake to the earth/ & it shall shewe ỹ: Or to the fyshes of the see/ and they shall certifie the. What is he/ but he knoweth that the hande of the Lorde made all these? In whose hande is the soule of euery lyuyng thinge/ & the breth of all men. Haue not ỹ eares pleasure in hearing/ & the mouth in tastinge the thinge ỹ it eateth? Amonge olde personnes there is wysdome/ & amonge the aged is vnderstandinge. Yee with God is wysdome and strength/ it is he that hath councell and forknowlege. If he breake downe a thing/ who can set it vp agayne? If he shut a thing who wyll open it? Beholde yf he withholde ỹ waters, they drye vp: yf he let them go they destroye the earth. With hym is strength and wysdome: he knoweth bothe the deceauer & hym that is deceaued.

☞ He carpeth awaye ỹ wyse men/ as it were a spoyle/ & bringeth the iudges out of their wyttes. He lowseth the gyrdle of kynges/ & gyrdeth their loynes with a bonde. He ledeth D awaye the Preastes in to captyuyte/ & turneth the myghtye vpsyde downe. He taketh the verite frō out of the mouth & disapoynteth the aged of their wysdome. He powreth out confusyon vpon Princes/ & comforteth them that haue bene oppressed. Loke what lyeth hyd in darcknesse/ he declareth it opēly: and the very shadowe of death bringeth he to lyght. He bothe increaseth the people/ & destroyeth them: He maketh thē to multiplye/ & driueth thē awaye. He chaūgeth the hertes of the Princes & kynges of the earth/ & disapoynteth thē: so that they go wandringe out of the waye/ & grope in the darcke without lyght/ stackering to & fro lyke dronckē men.

Sapien. xiij. a. Job. xxxix. a.

Job xxxij. d.

Esaie. xxij. d. Apocal. xij. b. Gala.

1 Par. xxvij. c. Ezech. xxij. b.

Luc. xij. a.

¶ Job reproueth his frendes vp their awne sayinges/ and condemneth hypocrysye.

¶ The. xiij. Chapter.

LO, all this haue I sene with myne eye, heard with myne eare/ & vnderstand it. Loke what ye knowe/ that same do I knowe also, nether am I inferior vnto you. Neuertheles I am purposed to talke with the almyghtie/ & my desyre is to comen with God. As for you/ ye are worckmasters of lyes/ & vnprofytable Phisicias all to gether. I wolde God ye kepte youre tonge/ that ye myght be take for wyse men. Therfore heare my wordes/ & ponder the sentence of my lyppes. Will ye make answere for God wyth lyes, and mayntayne hym with disceate? Will ye accepte the person of God, & intreate for hym? Shall it, at helpe you, when he calleth you to rekoning. Thynke ye to begyle him as a man is begyled? He shall punysh you, & reproue you yf ye do secretly accepte any personne. Shall he not make you afrayed, when he sheweth hym selfe? Shall not hys terrible feare fall vpon you? youre remembraūce & albe lyke vnto the dust, & youre pryde shalbe turned to clay. Holde youre tonges now, and let me speake, for there is some thinge come into my mynde. *Wherfore do I beare my flesh in my teth & myne soule in myne hādes? Lo there is nether comforte nor hope for me yf he will slaye me. But yf I shewe & reproue myne awne wayes in his sight, he is cuē the same, that maketh me whole: & why? there maye no hypocrite come before hym. Heare my wordes & ponder my sayinges vp youre eares. *Beholde now haue I prepared my iudgement, & knowe that I shalbe founde ryghtwes. What is he, that will go to lawe with me? For yf I holde my tōge I shall dye. Notwithstandinge graunte me two thinges, and then will I not hyde my selfe from the.

Withdrawe thyne hande frō me, & let not the fearfull dredde of the make me afrayed. And then sende for me to the lawe ỹ I maye answere for my selfe: or els let me speake & geue thou the answere. How greate are my wyckednes & synnes? Let me knowe my trāsgressions & offences. *Wherfore hydest thou thy face and holdest me for thyne enemye? Wilt thou be so cruel & extreme vnto a fryg leafe & folowe vpon drye stubble? & thou layest so sharpely to my charge, & wilt bestowe vpon me/ for ỹ synnes of my youth? Thou hast put my fote in the stockes: thou lokest narowly vnto all my pathes & markest the steppes of my fete: where as I (notwithstandyng must consume lyke as a foule carion, and as a cloth that is moth eaten.

B Be not farre from me. C Job describeth the lyfe of a man and prophesieth of the reuengement vpon. Hope suffereth the godly tyll they obtayne that they loke for.

¶ The. xiiij. Chapter.

MAn that is borne of a woman hath but a shorte tyme to lyue & is full of diuerse miseries. He cōmeth vp & falleth awaye lyke a floure. He flyeth as it were a shadowe, & neuer cōtinueth in one state. Thynkest thou it now well done/ to open thyne eyes vpō suche one/ and to bringe me before the iudgemēt? Who can make it cleane/ that commeth of an vncleane thinge? No body. The dayes of man are shorte/ the nombre of his monethes are knowne only vnto the. Thou hast apoynted him his boūdes, he can not go beyonde thē.

B Wherfore * C These both are proverbyally spoken of them that offre their lyues to ieopardy and spare not their selues. For he sparyth not hys selfe that reuengeth his selfe with his teth: C & agayne he that vexeth his neighbour in his harde captyuyte as a thynge ready to be forgeuē without he wolde streyght waue it & cast it of. a B. I oldest, this is a meanyng C be summe of my cause vpon wo is this/ that dyd I order and defend my cause against perilous: that my hope is to be a stedfast armed with the fayth/ I come without feare vnto iudgemēt for will not pronounce him vnrighteous that so bouldly & boldly trusteth in his mercye. Hypocrites they vpon they are to iudgement the more the feare I them per I am to dethe the more stedy is my hope. * C Wherfore hydest thou my face. What the hydinge of hys face meaneth loke Deute. xxxi. d.

Go from him/that he maye rest a lytle: vntyll his daye come/which he loketh for/lyke as an hyrelynge doth.

If a tre be cut downe/there is some hope yet/that it wyll sproute and shute forth the
B braunches agayne: For though a rote be waxen olde & dead in the grounde/ yet when the stocke getteth the sent of water/ it wyll budde/ & bringe forth bowes/lyke as whē it was fyrst planted. But as forman/when he is deed/perysshed & consumed awaye/ what becommeth of him? The floudes when they be dryed vp/ & the ryuers when they be emptie/are filled agayne thorow the flowynge waters of the see: but when man slepeth/ he ryseth not agayne/vntill the heauen perish: he shall not wake vp ner ryse out of his slepe

C O that thou woldest kepe me/ and hyde me in ỹ hell/vntyll thy wrath were styllyd: & to appoynte me a tyme/wherin thou myghtest
a *remembre me. Maye a deed mā lyue Agayne? All the dayes of this my pilgrymage am I lokyng whē my chaūginge shall come If thou woldest but call me/ I shulde obeye the: only despyse not ỹ worke of thyne awne handes.

D For thou hast nombred all my goynges/ yet be not thou to extreame vpō my synnes. Thou hast sealed vp myne offence/as it were in a bagg: but be mercyfull vnto my wyckednesse. The mountaynes fall awaye at ỹ last, the rockes are remoued out of their place/the waters pearse thorow the very stones by lytle & lytle/the floudes washe awaye ỹ grauell & earth: Euen so destroyest thou the hope of mā in lyke maner. Thou preuaylest agaynst him/ so that he passeth awaye: thou chaungest his estate/ & puttest him frō the. Whether his chyldrē come to worshippe or no/he can not tell: And yet they be nē of lowe degre/he knoweth not. While he lyueth, his flesh must haue trauayle: & whyle the soule is in him/he must be in sorowe.

Eliphas reprehēdeth Job because he ascribeth wysdome & pureues to him selfe. He describeth the curse fallyth on the wycked/rekenyng Job to be one of that nombre.

The.xb. Chapter.

Then answered Eliphas ỹ Themanite & sayde: *Shulde a wyse mā answer as the seyence of ỹ winde/ & fyll his bely wyth the wynde of the east? Thou reprouest with wordes, that are nothinge worth: & speakest the thinges/ which can do no good. As for shame / thou hast set it aside els woldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth & so thou hast chosen the a craftie tonge. Thyne awne mouth condemneth the, and not I: yee thyne awne lyppes shape the an answere. Art thou the

* That is, Shulde a wyse man speake harme wordes & shulde he hymselfe be vayne & puft vp with vnprofytable & reprouynge doctryne. The east wynde dryeth vp all thynges & therfore by a bely fylled with

fyrst man / that euer was borne? Or / wast thou made before the hilles? hast thou herde the secrete coūcell of God, that all wysdome is to lytle for the? What knowest thou, that we knowe not? What vnderstandest thou, but we can the same? With vs are olde and aged men, yee such as haue lyued lōger then thy forefathers.

Thynckest thou it a small thynge of the consolacions of God? and are they with the
a * lyenge worde. Why doth thyne herte make the so proude? Why standest thou so greatly in thyne awne conceate? Where vnto loke thyne eyes, that thy minde is so puft vp agaynst God & letteth such wordes go out of thy mouth? What is man/ that he shulde be cleane? what hath he (which is borne of a woman) wherby he myght be knowne to be ryghteous? Beholde there is no trust to hys sayncters: yee ỹ very
* heauēs are not cleane in his syght. How moch more then an abhominable and vyle man which ** dryncketh wickednesse like water? I will tell the heare me: I wyll shewe the a thynge, that I know: which wyse men haue tolde & hath not bene hyd from their fathers: vnto whom only the lande was geuen, that no straunger shulde come amonge them.

The vngodly despayreth all the dayes of his lyfe, & the nōbre of a tyrauntes yeres is vnknowne. A fearfull sounde is euer in hys eares/ & when it is peace / yet feareth he destruccīō: He beleueth neuer to be delyuered out of darcknesse, the sweorde is alwaye before his eyes. Whē he goeth forth to get hys lyuing he thinketh plainly, that ỹ daye of darcknesse is at hande. Sorow and carefulnesse make him afrayed, & cōpasse him roūde about, lyke as it were a kynge w̄ his hoost redy to ỹ battayll. For he hath stretched out his hande agaynst God / & armed hym selfe agaynst the Almyghtie. He runneth proudly vpon him and with a styffnecke fyghteth he agaynst him: where as he coūereth hys face with fatnesse/and maketh his body wyll lykynge. Therfore shall his dwelling be in desolate cyties/and in houses which noman inhabiteth/but are become heapes of stones.

He shall not be rych/neyther shall his substaunce continue/ner encrease vpon earth. He shall neuer come out of darcknesse / the flame shall drye vp his braunches/ with the blast of the mouth of God shall he be taken awaye. He wyll nether applye hym selfe to faythfulnes ner treuth/ so sore is he disceaued with vanite.

He shall perysh/afore his tyme be worne out/ & his hande shall not be grene. He shall be pluckte of as an vntymely grape frō the vyne, & shall let his floure fall / as the olyue doth

B It is sygnifyed by a borowed speache of a stomacke or herte, out of which proceadeth false doctryne as doth vp the moysture of the soule in erring out of the truth.

* Some reade/ & erre. The wyse sentence doth make wyse thys exposicion. God can yet cōforth the agayne in this lyfe & regardest thou so lyttell his comforthes & takest them for a lyer. Other / thus: Seame the comforthes of men of grauitye hyd dad & Sophar

C vnto thye, for the & seeme they to the lyes.

a Under the name of the heauens vnderstādeth he the aungelles.

b * To drynche wyckednesse ỹ be waters is / to be fylled with wyckednes: it is a maner of speaking of the Hebrues / so to drinck lecherousnes sygnifyeth to be fylled therwith after as in ỹ .xxxvj. psa.

doth. For the congregacion of ypocrites is vnfrutefull/ & the fyre shall cōsume the houses of soch/ as are gredy to receaue gyftes. He cōceaueth trauayle/ he beareth mysche-fe, & his body bringeth forth disceate.

¶ Job repetynge his mysery te sayth that he suffreth more then his wyckednesse hath deserued.

¶ The.xvi.Chapter.

IOb answered, and sayde: I haue oft tymes herde soch thyngs. Mi-serable geuers of cōfort are ye/ all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coude speake/ as ye do also. But wolde God/ that youre soule were in my soules stede: then shulde I heape vp wordes agaynst you/ and shake my heade at you. I shulde cōforte you with my mouth and release youre payne with the talkyng of my lyppes. But what shall I do? For all my wordes nip sorow wyll not ceasse: and though I holde my tonge, yet will it not departe from me. And now that I am full of payne, and all that I haue destroyed where of my wyrnckes beare wytnesse: there standeth vp a dyssembler to make me answere with lyes to my face. He is angry at me, he ba-teth me & gnasheth vpon me with his teth. Myne enemy slaueth vpō me with hys eyes.

They haue * opened their mouthes wyde vpon me and smytten me vpon the cheke de-spytefully, they haue eased thē selues thorow myne aduersite. God hath geuen me ouer to the vngodly, & delyuered me into the handes of the wycked. I was somtyme in wealth/ but sodenly he hath brought me to nought. He hath taken me by the neck he hath rente me, & set me as it were a marck for hym to shute at. He hath cōpased me rounde aboute with his dartes he hath wounded my loynes/ and not spared. My bowels hath he poured vpō the groūd. He hath geuē me one woūde vpon another, and is fallen vpon me lyke a giaunte. I haue sowed a sack cloth vpon my skynne & lye with my strength in the dust.

My face is swollē with wepyng & myne eyes are waren dymme. Howbeit there is no wyckednesse in my handes/ and my prayer is cleane. ** O earth couer not my blood, & let my crynge fynde no rowme. For lo, my witnesse is in heauē, & he that knoweth me/ is aboue in ẏ heygth. My frendes laugh me to scorne/ but myne eye poureth out teares vnto God. Though a body myght pleate with God as one man doth with another yet the nombre of my yeares are come/ and I must go the waye, from whence I shall not turne agayne.

¶ Job sayth that he consumeth awaye/ and yet doth patiently abyde hyt.

* To open their mouthes/ sygnifyeth to threatten with most extreame & cruell pu-nishment/ & to reproue with shamefull and spytefull wor-des/ as in the Psal.xxij.c.

** O erth co-uer not my bloude/ that is, as Eliu Buzabā er pounded it: hyde not my bloude so but that it be auen-ged/ let not the auengement therof be vn-knowē but ope vnto all mens eyes: as was the auengemēt of Dathan and Abiram whom the erth swalo-wed. Num.xvi.c. ye maye also ex-pounde it thus/ hyde not my bloude but let it testi-fye and wytnes myne innocen-cye/ as dyd the bloud of Abell/ of whō we rea-de ẏ his bloude cryed from the erth. Ge.iiij.b

B

¶ The.xvij.Chapter.

MY breth fayleth, my dayes are shor-tened. I am harde at deathes dore. I haue disceaued no mā, yet must myne eye cōtinue in heynesse. O deliuer me, and set me by the: who shall then be able to thrust my handes togethers Thou hast withholden their hertes frō vnderstan-dynge, therfore shall they not be set vp on hye. He promyseth hys frendes parte of hys good, but his awne chyldrē spōge it. He hath made me as it were a byworde of the comon people. I am hys gestynge stocke amonge thē. My countenaunce is heuy for very an-ger, & the membres of my body are become lyke a shadow. Vertuous men therfore shall well consyder this, & the innocent shall take C parte agaynst the ypocrite.

The ryghteous wyll kepe his waye/ & he that hath cleane hādes, wyll euer be strōger & stronger. As for you, turne you, & get you hence/ for I can not se one wyse mā amōge you. My dayes are past/ my thoughtes are banysched awaye/ wherch haue vexed myne herte chaungynge the nyght in to daye/ and ẏ light into darckenes. Though I tary neuer so moch yet ẏ graue is my house, and I must make my bed in the darcke. I call corrupciō my father & the wormes call I my mother & my syster. What helpeth then my longe ta-ryenge? Or who wyll fulfyll ẏ thynge that I loke for? All that I haue, shall go downe in to the pytt, and lye with me in the dust.

¶ Baldad reherseth the payues of the vnhappyfull & wyckyd.

¶ The.xviij.Chapter.

THen answered Baldad ẏ Suhite/ and sayde: when wyll* ye make an ende of youre wordes? Marcke well, & consyder/ we wyll speake also. Wherfore are we counted as beastes/ and reputed so vyle in youre syght: Why de-stroyest thou thy selfe with anger? Shall ẏ earth be forsaken/ or the stones remoued oute of their place because of the? Shall not the lyght of the vngodly be put oute? yee ẏ flame of his fyre shall not burne. The lyght shalbe darcke in his dwellynge & hys candle shalbe put out with him. His presump-tuous goinges shall be kepte in, & his awne councell shall cast him downe. For his fete shalbe taken in the nett/ and he shall walke in ẏ snare. His fote shalbe holdē in ẏ gilder/ and the thurste shall catch him. The snare is layed for him in the grounde, and a pitfall in the waye.

Fearfulnesse shall make him afrayed on euery syde that he shall not knowe, where to get out. Honger shalbe his substaunce & myssortune shall hange vpon hym. The frall

* Thou Job & soche as thou.

Cate the strength of his skynne, a* the fyrst borne of death shall eate hys membres. All his comforte & hope shalbe roted out of his dwellynge / very fearfulnesse shall bringe him to the kynge. b* Other men shall dwell in his house, which now is none of his) and brymstone shalbe scattered vpon his habitacion. Hys rotes shalbe dryed vp benethe and above shall his harueste be cutt downe. Hys remembraunce shall perish from the earth / & his name shall not be prayed in the stretes: he shalbe dryuen from the lyght into darcknesse / and be cast cleane out of the worlde. He shall nether haue children nor kynnefolckes amonge his people / no / nor eny posterite in his countre: young & olde shalbe astonished at his death. Soch are now the dwellynges of the wycked / and this the place of him that knoweth not God.

a* That is / an horryble and soddayne death. Some reade the prince of death

b* Or the shall dwell: that is to saye, his wyfe with oute him.

¶ Iob recyteth his mysteries and greuouse paynes. He prophesyeth of the generall resurrection.

¶ The .xix. Chapter.

Iob answered / & sayde: how longe will ye vexe my mynde / & trouble me with wordes? Lo / ten tymes haue ye reproued me: are ye not ashamed for to laugh me so to scorne? yf I go wrōge / I go wrōge to my selfe. But yf ye will enhaunce your selues agaynst me / & accuse me to be a wicked personne because of ꝑ shame ꝑ is come vpō me: knowe this then / ꝑ it is God / which hath hādled me so violētly & hath compased me aboute with his scourges. Beholde / though I crye / yet violence is done vnto me / I can not be herde: Though I cōplane / there is none to geue sentence vnto me. He hath hedged vp my path / I can not get awaye he hath set darcknesse in my gate. He hath spoyled me of myne honoure and take the a* crowne awaye fro my head. He hath destroyed me on euery syde / and I am vndone: My hope hath he taken awaye fro me as it were a tre pluckt vp by ꝑ rote. His wrath is kindled agaynst me, he taketh me / as though I were his enemy.

His men of warre came together / which made their waye ouer me / and besieged my dwellynge rounde aboute. He hath put my brethren farre awaye fro me, & soch as were of myne acquauntance / are become straūgers vnto me. Myne awne kynsfolkes haue forsakē me / & my frēdes haue put me out of remēbraunce. The seruauntes & maydēs of myne awne house take me for a straūger / & I am be come as an alcaunt in their syght. When I call vpon my seruaūt he geueth me no answere: no though I praye him with my mouth. Myne awne wyfe maye not abyde my breth / I am layne to speake fayre vnto the chyldren of myne awne body. Yee ꝑ very desert fooles despyse me / & whē I am gone from them, they speake cruell vpon me. All soch as were my most familiers, abhorre me: & they whom I loued best, are turned against me. My bone hageth to my skynne / & my flesh is awaye only there is left me the skynne aboute my teth. Haue pyte vpō me / haue pyte vpō me (O ye my frendes) for the hande of the Lorde hath touched me. Why do ye persecute me b* as God, and c* are not satisfyed of my flesshe?

a* Rabi Abraham vnderdandeth by the crowne the dignitye that commeth to the ryche by the meanes of their ryches: for all men haue the ryche in honour: although come vnderstande therby his chyldren: as in the proues. The crowne of olde men are their chyldren. Other some other interpret the dignitie that came vnto him of his wysdom & cunnynge. So Iobs meanynge is / that of a worshypfull ryche man he is become poore & despysed.

b* The hebrues reade as thy do / meanynge the cruell which are not satisfyed with his flesshe-for he wolde be not that his frendes shulde conuerte.

c* Are not satisfyed of my flesshe. To eate & be satisfied of a mannes flesshe is a borrowed speache take both in the good and euell parte. In the good parte it sygnifyeth to loue / to iudge frendly & thynke the leuyth to fall to prayenge. In the euell parte it is cruelly and beastly to inuade & (as it were) to trare with spytefull and baynouse wordes.

O that my wordes were written, O that they were put in a boke: wolde God they were grauē with yron penne in leade or in stone. For I am sure, ꝑ my redemer lyueth, & that I shall ryse out of ꝑ earth in ꝑ latter daye: that I shall be clothed agayne with thys skynne & se God in my flesh. Yee I my selfe shall beholde him / not with other but with these same eyes. My reynes are consumed within me / when ye saye: why do not we persecute him: we haue founde an occasion agaynst him. But bewarre of the swearde / for the swearde wylbe auenged of wyckednesse: and be sure, that there is a iudgment.

¶ Sophar sayth / that the vnfaythfull the couetouse and the wycked shall haue a shorte ende.

¶ The .xx. Chapter.

Then answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes cōpell me to answere. And why: my mynde is tossed here and there. I haue sufficyently herde thy checking and reproue, therfore am I purposed to make answere after myne vnderstandyng. Knowest thou not this, namely: that from the begynnynge euer sence the creacion of man vpon earth) the prayse of ꝑ vngodly hath bene shorte / and that the ioye of ypocrites continued but the twynckelyng of an eye: Though he be magnifyed vpto ꝑ heauen / so that his heade reacheth vnto the cloudes: yet he perisheth at ꝑ last lyke dōge: In somoch that they which haue sene hym / saye: Where is he? He vanysheth as a dreame / so that he can no more be founde / & passeth awaye as a vysyon in the nyght. So ꝑ the eye which sawe him before getteth now no syght of him, and his place knoweth him nomore. His chyldren go a beggynge / their handes bringe them to sorow & heuynesse.

Frō his youth his bones are full of vyce / which shall lye downe wyth hym in ꝑ earth. When wyckednesse is swete in his mouth / he hydeth it vnder his tonge. That he fauoureth / that wyll he not forsake / but kepeth it close in his throte. The meate ꝑ he eateth / shalbe turned to the poyson of serpentes / within

within his body. The ryches that he deuoureth / shall he perbreake agayne / for God shall drawe thē out of his bely: he shall sucke ꝓ serpēts heed & ꝓ adders tonge shall slaye him: so that he shall nomore se the ryuers & brokes of hony & butter: But laboure shall he / & yet haue nothinge to eate. Greate trauayle shall he make for ryches / but he shall not enioye thē. And why? he hath oppressed the poore, and not helped them. houses hath he spoyled and not buylded them. Hys bely coude neuer be filled therfore shall he perish in his couetousnesse. He deuoured so greedely, that he left nothyng behinde therfore his goodes shall not prospere. Though he had plenteousnesse of euery thynge / yet was he poore / and therfore he is but a wretch on euery syde.

a. He shall sucke the serpētes heed that is he shalbe subiect to all cursednesse & suffer all maner sorowe. It is for the sinnes of speache as is before in the .xv. & .xx. of vpbrayding wyckednesse.

For though ꝓ wicked haue neuer so moch to fill his bely, yet God shall sende his wrath vpon him, and cause hys battayll to rayne ouer him: so ꝓ yf he fle the yron weapens, he shall be shott with ꝓ stele bowe. The arowe shall be takē forth, and go out at his backe / and a glysteryng swearde thorow the gall of him, feare shall come vpō him. b* There shall no darcknes be able to hyde hī. And vnkyndled fyre shall consume him / and loke what remayneth in hys house / it shall be destroyed. The heauen shall declare his wickednesse / & the earth shall take parte agaynst him. The substaunce that he hath in his house / shalbe taken awaye and perysh / in the daye of the Lordes wrath. This is the porcyon that the wicked shall haue of God / and the heretage that he maye loke for of the Lorde.

b. That is he cānot byte him for perelles.

¶ Job recyteth the prosperite of the wycked & after declareth their sodayn ruyne and destruccyon.

¶ The.xxi. Chapter.

IOb answered / and sayd: O heare my wordes / & amende your selues. Suffre me a lytle / that I maye speake also / and then laugh my wordes to scorne / yf ye wyll. Is it with a mā / that I make this disputacyon? Which yf it were so / shulde not my spyrete be then in sore trouble? Marck me well, be abashed / and laye youre hande vpon youre mouth. For whē I ponder & cōsyder this / I am afrayed / and my flesh is smytten with feare. Wherfore do wicked men lyue in healthe and prosperite / come to their olde age / and increase in ryches? Their chylders chyldren lyue in their sight / & their generacyon before their eyes. Their houses are safe frō all feare / for the rodd of God doth not smyte them. Their bullocke gendreth / & that not oute of tyme: their cowe calueth, and is not vnfrutefull.

They sende forth their chyldrē by flockes / and their sonnes lede ꝓ daunce. They beare with them tabrettes and harpes / and haue instrumentes of musyck at their pleasure. They spende their dayes in welthynesse: but sodēly they go downe to hell. They saye vnto God: go from vs / we desyre not the knowledge of thy wayes. What maner of felowe is the Almyghtie / that we shulde serue him? What profyt shulde we haue / to submytte oure selues vnto hym? Lo / there is vtterly no goodnesse in thē / therfore will not I haue to do with the councell of ꝓ vngodly. How oft shall the cāde of the wicked be put out? how oft cōmeth their destruccion vpon thē? O what sorowe shall God geue thē for their parte in his wrath? Yee they shall be euē as chaff before the wynde / and as dust that the storme careth awaye.

And though God saue their chyldrē from soch sorowe / yet wyll he so rewarde thē selues, that they shall know it. Their awne destruccion and mysery shall they se with their eyes / & drincke of the fearfull wrath of the Almighty. For what careth he / what be come of his housholde after hys death? whose monethes passe awaye swyfter then an arowe. In as moch thē as God hath the hyest power of all / who can teach him eny knowlege? One dyeth now when he is mightye & at his best / rich / & in prosperite: euē whē hys *bowels are at ꝓ fattest, & his bones full of mary. An other dyeth in sorowe & heuynesse / and neuer had good dayes. Now lye they both a lyke in the earth / & the wormes couer them. But I knowe what ye thynke / yee & what ye ymagin agaynst me vnrighteously For ye saye: where is the Princes palace? where is the dwellynge of the vngodly: Like eny mā that goeth by the waye / & (yf ye will not regarde their tokens & dedes) he shall tell you / that the wicked is kepte vnto the daye of destruccyon / and that the vngodly shalbe brought forth in the daye of wrath. Who darre reproue him for his wayes to his face? who rewardeth him for the vngraciousnesse that he doth? Yet shall he be brought to hys graue / and watch amonge the heape of the dead. Then shall he be layne to be buryed amonge the stones by the broke syde. All men must folowe hym / & there are innumerable gone before hym. O how vayne is the comforte ꝓ ye geue me! Are not youre answeres cleane contrary to ryght and treuth?

* after the Greke some reade pappes.

¶ Eliphaz reprehendeth Job of vnmercyfulnesse.

¶ The xxij. Chapter.

THen Eliphas the Themanite gaue answere & sayde: Maye a man be compared vnto God in wysdome / though he seme to him self / for to be lyke him? What pleasure hath God in ꝓ

thou art righteous? Or what doth it profite him/ þ thy wayes are perfect? Is he afrayed to reproue the/ & to steppe forth wt the in to iudgment? Cōmeth not this for þ great wickednesse/ & for thyne vngracious dedes which are innumerable? Thou hast take þ pledge from thy brethrē for nought/ & robbed þ naked of their clothing: To such as were weery, hast thou geuē no water to drincke, thou
B hast withdrawē bred frō þ hūgrye: Shulde such one then as vseth violēce/ wronge & oppression (doinge all thinge of partialite/ and hauinge respecte of personnes) dwell in the lande? Thou hast sent wyddowes awaye emptie & oppressed the poore fatherlesse.

Therfore art thou cōpased aboute wyth snares on euery syde/ & sodēly vexed wt feare Shuldest thou thē se no darcknesse? Shulde not þ water floude runne ouer the? Now because þ God is hyer then the heauēs/ & because thou seyst þ the starres are so hye/ wilt thou therfore saye: Tush/ how shulde God knowe? Doth his dompnion reach beyonde the cloudes? Tush/ the cloudes couer hym þ he maye not se/ for he dwelleth in heauen.
C Well, thou wilt kepe þ olde waye/ that all wicked men haue gone: both olde & yonge/ whose foundaciō is a rūninge water/ which saye vnto God: go frō vs/ & after this maner: Tush/ what will the Almightie do vnto vs? where as he (not withstandyng) fylleth their houses wt al good. Which meanynge of the vngodly be farre fro me. For with ioye shall the godly/ and with gladnesse shall the innocent se/ that their increase shall be hewen downe/ and their posterye consumed with fyre.

Therfore recōcile the vnto God/ & be content/ so shall all thinges prospere wt þ rightwell. Receaue the lawe at his mouth/ & laye vp his wordes in thyne herte. For yf thou wilt
D turne to þ Almightie, thou shalt stande fast/ & all vnrighteousnesse shall be farre frō thy dwellynge: He shall geue the an haruest/ which in plenty & aboundaūce shall exceade the dust of the earth/ and the golde of Ophir lyke ryuer stones. Yee the Almightye hys awne selfe shalbe thine haruest/ & the heape of thy money. Then shalt thou haue thy delyte in the Almightie/ & lyft vp thy face vnto God. Then shalt thou make thy prayer vnto him/ & he shall heare the/ & thou shalt kepe thy promyses. Then/ loke what thou takest in hand, he shall make it to prospere wt the, and the lyght shall shyne in thy wayes. For who so humbleth hym selfe/ hym shall he set vp: and who so loketh meekely/ shalbe healed. Yf thou be innocēt, he shall saue the: and thorow the vnclenesse of thyne hādes shalt thou be delyuered.

Job affirmeth that he bothe knoweth and feareth the power and sentence of the iudge & sayth that he hath walked in his ryghtwesnesse.

The .xxiij. Chapter.

Iob answered/ & sayd: My saying is yet this daye in bitternes/ & my hāde heuy amonge my gronynges.
O that I myght fynde him and fynde him: O that I myght come before his seate/ to pleate my cause before him/ & to fyll my mouth wt argumētes: That I might know/ what answere he wolde geue me: & that I might vnderstande/ what he wolde saye vnto me. Will he pleate agaynst me with hys greate power & strēgth or will he leane him
B selfe vtterly vpon me? Oh no/ let him not do so wt me. But lett hym geue me lyke power to go to þ lawe/ then am I sure to wynne my matter. For though I go before/ I fynde him not: If I come behynde/ I can get no knowledge of him: Yf I go on the left syde to pōdre his workes/ I can not attayne vnto them Agayne/ yf I go on the right syde/ he hydeth him selfe/ that I can not se him. But as for my waye, he knoweth it: & tryeth me as the golde in the fyre.

Neuertheles my fete kepe his path/ hys hye strete haue I holden/ and not gone oute of it. I haue not forsaken the cōmaundemēt
C of his lippes/ but loke what he charged me with his mouth/ that haue I shutt vp in my herte. It is he hī selfe alone/ who will turne him backe? He doth as him listeth/ and bryngeth to passe what he will. He rewardeth me in to my bosome/ & many other thynges mo doth he as he maye by his power. C Lys is
D þ cause/ that I shrincke at his presence/ for when I consyder him/ I am afrayed of hym. For in somoch as he is God/ he maketh my herte soft: and seynge that he is Almightye/ he putteth me in feare. Thus can not I gett out of darcknesse/ the cloude hath so couered my face.

C Job describeth the wyckednes of men: & sheweth what curse belongeth to the wycked.

The .xxiij. Chapter.

Consyderynge then that there is
A no tyme hyd from the Almyghtie/ how happeneth it/ that they which knowe hym, will not regarde his dayes? For some men there be, that remoue other mens landemarkes: that robbe them of their catell/ and kepe the same for their awne: that dryue awaye þ asse of the fatherlesse: that take the wyddowes oxe for a pledge: that thrust the poore oute of the waye/ and oppresse the symple of the worlde together. Beholde, the wylde asses in the deserte goo by tymes/ as their maner is/ to spoyle: Yee the very wyldernesse mynistreth foode for their children. They reape the corne felde
B that

that is not their awne: & gather the grapes out of his vinyarde / whō they haue oppressed by violence. They are the cause that so many men are naked and bare / hauynge no clothes to couer them and kepe them from colde: So that when the showers in ỳ moūtaynes haue rayned vpon them / & they be all wett / they haue none other succoure / but to kepe them amonge the rockes.

They spoyle the suckinge fatherlesse chīdrē / and put the poore in prison: In somoch that they let thē go naked without clothing / and yet the hungrie beare the sheeues. The poore are fayne to labourre in their oyle milles / yee and to treade in their wyne presses / & yet to suffre thyrst. The whole cytie cryeth vnto the Lorde with syghyng / the soules of ỳ slayne make their complaynte: But God destroyeth them not for all this / where as they (notwithstandynge) are rebellious and disobediēt enemyes / which seke not his light and waye / ner turne agayne in to hys path. Tymely in the morynge do they aryse / to murthur the symple and poore / & in ỳ nyght they go a stealynge.

The eye of the vngodly is lyke the adulterer / ỳ wayteth for the darcknesse / & sayeth thus in hym selfe: Tush / there shall no man se me / & so he disgyseth his face. In ỳ nyght season they search the houses / and hyde thē selues in the daye tyme / but will not knowe ỳ light. For as soone as the daye breaketh / the shadowe of death cōmeth vpon thē / and they go in horrible darcknesse. The vngodly is very swyft: O ỳ his portiō also vpō erth were swyfter then ỳ runnyng water / which suffreth not ỳ shypmā to beholde the fayre & pleasaūt vyneyardes. O ỳ they (for ỳ wickednesse which they haue done) were drawen to ỳ hell / soner thē snowe melteth at the heate. O that all cōpassion vpō thē were forgottē: that their dayntyes were wormes, that they were cleane put out of remēbraūce / & vtterly hewē downe lyke an vnfrutefull tre. For they manteyne the barē / & make thē ỳ they can not beare / & vnto wyddowes they do no good. They plucke downe ỳ mightie w their power / & when they them selues are gotten vp / they are neuer without feare / as lōge as they lyue. And though they myght be safe / yet they wyll not receaue it / for their eyes loke vpō their awne wayes. They are exalted for a lytle / but shortly are they gone / brought to extreme powerte / & take out of the waye: yee & vtterly plucte of / as ỳ eares of corne. Is it not so? Who wyll thē reproue me as a lyar / & saye that my wordes are nothynge worth?

¶ Baldad proueth that no man is cleane & with oute synne before God.

¶ The.xxv. Chapter.

THen answered Baldad the Suhite & sayde: Power & feare ys w him aboue / ỳ maketh peace / sytteynge in his highnesse / whose men of warre are innumerable, and whose lyght aryseth ouer all. But how maye a mā cōpared vnto God, be iustified? Or, how can he be cleane, that is borne of a womā? Behold / the Moone shyneth nothing in cōparison to him, and ỳ starres are vncleane in his sight. How moch more then mā / ỳ is but corruptiō: & ỳ sonne of mā, which is but a worme? B

¶ Job sheweth that man can not helpe God and proueth it by his myracles.

¶ The.xxvi. Chapter.

JOb answered, & sayd: O how helpest thou ỳ weake: what cōforte geuest thou vnto hym ỳ hath no strength: Where is ỳ counsell ỳ thou shouldest geue him which hath no wysdome? Hast thou so shewe thyne excellent ryghtiousnes? Before whom hast thou spoken those wordes? Who made the breth to come out of ỳ mouth? The giauntes & worthies ỳ are slayne, & lye vnder the worlde w their cōpanions: yee & all they which dwell beneth in the hell are not hyd frō hym / and ỳ very destrucciō it selfe can not be kepte out of his syght. He stretcheth out ỳ north ouer the emptie / & hāgeth the earth vpō nothyng. He byndeth the water in his cloudes / ỳ they fall not downe together. He holdeth back his cloude / that it can not be sene / & spreadeth his cloudes before it.

He hath cōpased the waters w certayne boundes, vntyll the daye & night come to an ende. The very pyllers of heauē tremble & quake at his reproffe. He stilleth ỳ see with his power, & thorowe hys wysdome hath he set forth the worlde. With his spyrite hath he garnished the heauēs & with his hāde hath he wounded the rebellious serpent. This is now a shorte summe of his doynges. But who is able sufficiētly to rehearce his workes: Who can perceaue and vnderstande ỳ thonder of his power.

¶ The constauntnes and perfectnes of Job & the part of the vnlayth full with God.

¶ The.xxvii. Chapter.

MOreouer Job proceaded & wente forth in his cōmunication, saying: As truly as God lyueth (which hath taken awaye my power fro me) & the Almightye / that hath vexed my mynde: My lippes shall talke of no vanite / and my tonge shall speake no vnclenesse / whyle my breth is in me / & as longe as the winde (that God hath geuen me) is in my nostrels.

God forbidde / ỳ I shulde graunte youre

¶ Adam & eue with out synne had no propertye no rytches nor any thynge to leaue to their children / but God fed them vp / as it appeareth of them here aboue in this chapter: but Job taketh his similitude of ouer earthly bylyders because his hearers shulde the soner vnderstande ỳ. m.

I

cause to be ryght. As for me/ vntyll myne ende come wyll I neuer goo from myne innocency. My ryghtwes dealynge kepe I fast/ which I wyll not forsake: my hert shall not reproue me of my dayes** . Therfore myne enemy shalbe founde as the vngodly/ & he ꝑ B
** Understãdyng spirituall he meaneth that he will not suffre that his conscience be fauty and that he will not cure all euell conscience for medle spendyng of his lyfe ryght: in which he had lyued most vnockedly.
taketh parte agaynst me/ as ꝑ vnrighteous What hope hath ꝑ ypocrite/ though he haue greate good, and though God geue him ryches after his hertꝭ desyre? Doth God heare him the sooner, whẽ he crieth vnto him in his necessite? Hath he soch pleasure and delyte in the Almightie, ꝑ he dare alwaye call vpõ God? I wyll teach you in the name of God: and the thinge that I haue of the Almightie/ will I not kepe from you. Beholde, ye ỹ ãde in youre awne conceate, as though ye knew all thynges. Wherfore then do ye go aboute with soch vayne wordes/ sayinge: This is ꝑ porcion that the wycked shall haue of God/ & the heretage that tyrauntes shall receaue of the Almightie. If he get many childrẽ/ they shall perish with the swearde/ & his posterite shall haue scarcenesse of bred. Loke whõ he leaueth behinde him, they shall dye & be buried/ and no man shall haue pite of his wyddowes. Though he haue as moche money as the dust of the erth/ & raymẽt as ready as the claye/ he maye well prepare it: but the godly shall put it vpon hym/ & the innocẽt shall deale out ꝑ money. His house shall endure as the moth, and as a boothe that the watch mã maketh. When the rich mã dyeth/ he carieth nothynge with him: he is gone in the twynclinge of an eye. Destruccion taketh holde vpon him as a water floude/ & ỹ tẽpest stealeth him awaye in ỹ night season. A behement winde carieth him hence/ & departeth: a storme plucketh him oute of hys place. It ruscheth in vpon him/ and spareth him not, he maye not escape from the power therof. Then clappe men their hãdes at him/ yee ỹ least of hi/ whẽ they loke vpõ his place.

¶ Job sheweth that the wysdome of God is vnsearchable.

¶ The .xxviij. Chapter.

THere are places where syluer is molten/ & where golde is tryed: where yron is dygged oute of the grounde/ & stones reioiced to metall. The darckenes shall once come to an ende/ he can seke out ỹ groũde of all thinges: the stones/ the darcke/ & ỹ horrible shadow. With the ryuer of water parteth he a sunder the straunge people/ ỹ knoweth no good neyghbourheade: soch as are rude/ vnmanerly & boyesterous. He bringeth foode out of ỹ erth/ & that which is vnder/ consumeth he w fyre. There is founde a place/ whose stones B are cleane Saphirs, & where ỹ clottes of ỹ earth are golde. There is a waye also ỹ the byrdes knowe not/ that no vulturs eye hath sene: wherin ỹ proude & hye mynded walke not/ & where no lyon cõmeth. There putteth he his hande vpõ the stony rockes/ and ouerthroweth the moũtaynes. Riuers flowe out of the rockes/ & loke what is pleasaunt/ his eye seyth it. Out of droppes bryngeth he greate floudes together/ & the thinge that is hyd bringeth he to lyght. How cõmeth a mã then by wysdome? Where is the place ỹ men fynde vnderstanding? Verely no mã can tell how worthy a thynge she is/ nether is she founde in the lande of the lyuinge. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for ỹ most fyne golde/ nether maye ỹ pryce of her be bought with eny moneye. No wedges of golde of Ophir/ no precious Onix stones/ no Saphirs maye be cõpared vnto her. No/ nether golde ner Christall/ nether swete odours ner golden plate. There is nothing so worthy/ or so excellent/ as once to be named vnto her: for perfecte wysdome goeth farre beyonde them all. The Topas that cõmeth out of Inde/ maye in no wyse be lickened vnto her: yee no maner of apparell how pleasaunt and fayre soeuer it be.

From where then cõmeth wysdome? and D where is the place of vnderstandynge? She is hyd from the eyes of all men/ yee & frõ the fowles of ayre. Destruccion & death saye: we haue herde tell of her w oure eares. But God seyth her waye/ and knoweth her place. For he beholdeth the endes of the world and loketh vpõ all that is vnder heauen. When he weyed the wyndes/ & measured ỹ waters: when he set the rayne in ordre/ and gaue the mighty floudes a lawe: Then dyd he se her/ then declared he her/ prepared her & knewe her. And vnto man he sayde: Beholde, to feare the Lorde/ is wysdome: & to forsake euell, is vnderstandynge.

¶ Job cõplayneth of the prosperite of the tyme past/ suttelly reprouynge hys frendes of iniurye/ because they sayde ỹ Job suffered accordyng to his deserueng.

¶ The .xxix. Chapter.

MOreouer Job proceaded and went forth in his communycacyon/ sayinge: O that I were as I was in ỹ monethes by past/ and in the dayes when God preserued me: when hys lyght shyned vpon my head: when I went after the same light & shynynge cuẽ thorowe the darckenesse. As it stode with me, when I was welthy & had ynough: when God prospered my house: whẽ the Almightie was with me: when my housholde folckes stode aboute me: whẽ my wayes ranne ouer with butter/ and when the stony rockes gaue me ryuers

of oyle

of oyle: when I wente thorow the citie vnto the gate/and whē they set me a chayre in the strete: whē the young men (as soone as they sawe me) hyd them selues / & when the aged arose/and stode vp vnto me: when the Princes left of their talking/& layed their hande to their mouth: when the myghty kepte styll their voyce/and when their tonges cleued to the rofe of their mouthes. ¶When all they that herde me/called me happye: and when all they that sawe me/wytnessed me good. For I delyuered the poore when he cryed / and the fatherlesse that wanted helpe. He that should haue bene lost / gaue me a good worde/ and the wyddowes herte praysed me. And why? I put vpon me *righteousnes / which couered me as a garmēt / and equyte was my crowne. I was an eye vnto the blynde, and a fote to ỳ lame I was a father vnto ỳ poore/ and when I knew not their cause I sought it out diligently. I brake the chaftes of the vnryghteous / and plucte the spoyle out of their teth.

* This ryghteousnes is nothyng els thā to lyue iustly amōgst men, hurtyng no mā & geuyng vnto euery mā that which belongeth vnto hym. Eccle. xxv. c. & Psal. xv.

Therfore I thought verely, that I shulde haue dyed in my nest, & that my dayes shulde haue bene as many as the sondes of the see. For my rote was spred out by ỳ water syde/ & the dew laye vpō my corne. Myne honour encreased more and more/and my bowe was euer the stronger in my hand. Vnto me men gaue eare, me they regarded/& with silence they taryed for my councell. If I had spokē/ they wolde haue it none other wayes / my wordes were so well taken amonge them. They wayted for me/as the earth doth for ỳ rayne: and gaped vpon me / as the grounde doth to receaue the *latter shower. ¶When I laughed / they knew well it was not earnest: and this testymony of my countenaūce pleased them nothing at all. ¶When I agreed vnto their waye I was the cheefe and sat as a Kynge amonge his seruauntes: Or as one that comforteth soche as be in heuynesse.

* By ỳ latter shower is vnderstand holesome doctryne which causeth iustice & mydgement to spryng.

The greate displesynge of men and curse of God that Job suffereth.

The .xxx. Chapter.

But now they that are myne inferiours and younger then I haue me in derysyon: yee euen they, whose fathers I wold haue thought scorne to haue set with the dogges of my catell. The power & strēgth of their handes might do me no good and as for their age, it is spēt and past awaye without any profyt. For very misery and honger, they wente aboute in the wyldernesse lyke wretches and beggers/ pluckyng vp herbes from amonge the bushes/& the Junipers rote was their meate. And when they were dryuen forth/men cried after them / as it had bene after a theefe.

Their dwellynge was beside foule broukes/ & yee in the caues & dennes of the earth. Vpon the brye heeth wente they aboute cryinge/ & in the brome hylles they gathered thē to gether. They were the chyldren of fooles & vylaynes/wyche are dead awaye frō the worlde. Now am I their songe / & am become their iesting stocke: they abhorre me/they flē farre fro me/ & stayne my face with spetle. For the Lorde hath opened his quyuer/he hath hyte me/& put a bridle in my mouth. Vpon my right hande they rose to gether agaynst me/ they haue hurte my fete/made a waye to destroye me/& my path haue they clene marred. It was so easy for them to do me harme/ that they neded no man to helpe them. They fell vpō me / as it had bene the breakyng in of waters / & came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

Myne honoure vanysheth awaye more swyftly then wynde/& my prosperite departeth hēce lyke as it were a cloude. Therfore is my mynde poured full of heuynesse/ & the dayes of trouble haue takē holde vpon me. My bones are pearsed thorow in the nyght season/& my synewes take no rest. ¶With all their power haue they chaūged my garmēt/ & gyrded me therwith/as it were wt a coate. I am euē as it were claye/& am become like asshes and dust. ¶When I crye vnto the/ thou doest not heare me: & though I stande before the/yet thou regardest me not. Thou art become myne enemye/ & wt thy vyolent hande thou takest part agaynst me. In tymes past thou dydest set me vp on hye/as it were aboue the wynde/but now hast thou geuē me a very sore fall. Sure I am/ ỳ thou wylt delyuer me vnto death: where as a lodgynge is prepared for all men lyuynge. Now vse not mē to do vyolēce vnto thē/ that are destroyed all ready: but where hurte is done/ there vse they to helpe. Dyd not I wepe in the tyme of trouble? Had not my soule compassyon vpō the poore? Yet neuertheles where as I loked for good/euell happened vnto me: and where as I wayted for lyght / there came darcknesse. My bowels sreth within me/& take no rest / for the dayes of my trouble are come vpon me. Mekely & lowly came I in/ yee & without any displeasure: I stode vp in the congregacyon, and cōmuned with them. But now I am a companyon of dragons/& a felowe of Estriches. My skynne vpon me is turned to blacke/and my bones are brent with heate: my harpe is turned to sorow/& my pype to weppynge.

Job recyteth the innocencye of his lyuynge and nombre of his vertues.

The .xxxj. Chapter.

a* To make a couenaunt with his eyes/is/ to mortifye the cōcupiscence of the hert that commeth by the mares of the eye: which is to pulle out the eyes is sayde Mat.v.e.

I a* Made a couenaunt with myne eyes/ that I wolde not loke vpon a damsell. For how greate a portiō shuld I haue of God frō aboue: & what enheritaunce frō the almyghtye on hye: As for the vngodly & the that towcheth him selfe to the cōpany of wycked doers/ shall not destruccion & mysery com vpon them: Doth not he se my wayes/ & tell all my goynges. If I haue cleaued vnto vanite or yt my fote haue runne to dysceaue: let me be weyed in an euen balaunce/ that God may se my innocency. If so be that I haue withdrawne my fote out of ꝑ ryght waye/ yf myn hert hath folowed myne eye syght/ yf I haue stayned or defiled my hādes: Then is it reason that I sowe/ and another eate/ yee that my generacion and posterite be cleane roted out. If my hert hath lusted after my neighbours wyfe/ or yf I haue layde wayte at his doze. Then let my wife be another mans harlot and let other lye with her. For this is a wickednesse & synne/ that is worthy to be punyshed/ yee a fyre that vtterly shulde consume/ & rote out all my substāce. Dyd I euer thinke scorne to do right vnto my seruantes & maydēs/ whē they had eny mater agaynst me. But seynge ꝑ God will syt in iudgmēt what shall I do: And for so moch as he will nedes vysett me/ what answere shall I geue hym: He that fashioned me in my mothers wombe/ made he not him also: were we not both shapen alyke in oure mothers bodies: When the pooze despyseth any thynge at me/ haue I denyed it them: Haue I caused the wyddowe stande waytinge for me in vayne: Haue I eaten my porcyō alone/ that the fatherlesse hath had no parte ther of me: for mercy grewe vp with me fro my youth/ & cōpassion fro my mothers wombe. Haue I sene any man perish thorow nakednesse & wāt of clothinge: Or any pooze man for lack of rayment whose sides thanched me not because he was warmed with the wolle of my shepe: Dyd I euer lyfte vp my hande to hurte the fatherlesse: yee in the gate where I sawe my selfe to be in auctorite: then let myne arme fall fro my shulder/ & myne arme bones be broken frō the ioyntes. For I haue euer feared the vengeaūce & punishemēt of God/ & knew very well/ ꝑ I was not able to beare his burthen. Haue I put my trust in golde: Or haue I sayde to the fynest golde of all: thou arte my confydence: Haue I reioysed because my substaūce was great, & because my hande gat so moche: Dyd I euer greatly b* regarde the rysing of the soune: or had I the going downe of the moone in greate reuerence: Hath myn hert medled pryuely w any dissceate: Or did I euer kysse myne awne

b. To regarde the ryssynge of the soune & the goyng downe of the moone is to be gloryous in prosperite & to vse the thynges of this worlde to pleasure. Jere. xxv. c For on them that worshippe the soune in the firmamēt & the moone rolled cloudy and darkesome.

hande: that were a wyckednesse worthy to be punyshed/ for then shulde I haue denyed the God that is aboue. Haue I euer reioysed at the harme of myne enemy: Or was I euer glad/ ꝑ any harme happened vnto him: Oh no. I neuer suffred my mouth to do soche a synne/ as to wysh hym euell. Yet they of myne awne houshold saye: who shall let vs to haue oure belly full of his flesh: I haue not suffred a straunger to lye without/ but opened my doores vnto him. Haue I euer done any wicked dede where thorow I shamed my selfe before men: or any abhominacyō/ that I was fayne to hyde it: For yf I had feared any greate multytude of people: or yf I had bene dyspysed of the kynrede. O then shuld I haue bene afrayed. Thus haue I quyetly spent my lyfe/ & not gone out at the doze. O that I had one whych wolde here me. Lo, this is my cause. Let the almyghty geue me answere: & let hym that is my contrary party sue me with a lybell. Then shall I take it vpon my shulder/ & as a garlande about my head. I haue told the nōber of my goynges, & delyuered them vnto hym as to a Prynce But yf case be that myne owne lande crye agaynst me, or that the forowes therof make any cōplaynte: yf I haue eatē the fruites therof vnpayed for, yee yf I haue greued any of ꝑ plowmen: then let thystles growe in stede of my wheate/ & thornes for my barlye.

¶ Here ende the wordes of Job.

c. The lande cryeth agaynst hym when the husbande men defrauded of their wages crye therto e agaynst hym: so the kynde of the vnkynde Gene. iiij. And the tokens were made lame tāto make to vnderstande that plowe the ground & make the forowes a token of their guilte.

¶ Elyu after the other had fynyshed their communycacyon reproueth them of folyshnes. Age maketh not a man wyse, but the spirite of God.

¶ The xxxij. Chapter.

THese thre men wolde fynde no more with Job, because he helde hym selfe a ryghteous man. But a* Elyu the sonne of Barachell the Busite of the kynred of Ram, was very sore displeased at Job, that he called him selfe iust before God. And with Jobs thre frynders he was angry also because they had founde no reasonable answere to ouercome hym. Now tarried Elyu tyll they had ended their cōmunicacyon with Job/ for why they were elder then he. So when Elyu the sonne of Barachel the Busite sawe/ ꝑ these thre men were not able to make Job answere/ he was myscontent: so that he gaue answere him selfe/ & sayde: Consydring/ that I am yonge/ & ye be men of age/ I was afrayed/ & durst not shewe forth my mynde/ for I thought thus within my selfe: It becommeth olde men to speake/ & the aged to teache wisdome. Euery mā (no doute) hath a mynde/ but it is the inspiracyō of the Almighty that geueth vnderstanding. All mē are not wyse/ neyther doth euery aged

a* S. Hierome in his treatyse of the traditions of the Hebrues vpon Genesis. Saith that this Elyu was that Balaā of whō is spoken Numer. xxij.

man vnderstande the thinge that is to doubt.
Therfore wyll I speake also(in so farre as I maye be harde)& wyll shewe you myne oppynyon. For when I had wayted tyll ye made an ende of youre talkynge/and hearde youre wysdome/what argumētes ye made in your communycacyon: yee when I had dylygētly pondred what ye sayde I founde not one of you that made any good argument agaynst Job / or that directly coude make answere vnto his wordes: lest ye shulde prayse youre selues/to haue foūde out wysdome: because it is God that hath cast hym out / & no man.
D Neuertheles/seynge he hath not spokē vnto me/therfore wyll not I answere hym as ye haue done (for they were so abashed/that they coude not make answere / nor speake one worde) but in so moche as ye wyll not speake / standynge styll lyke dom men / and makynge no answere: I haue a good hope for my parte to shappe him an answere/and to shewe him my meanyng. For I am full of wordes/& the spyrete that is within me/ compelleth me.

Beholde/I am as the newe wyne / which hath no vente / and bursteth the newe vessels in sunder. Therfore wyll I speake that I may haue a vente: I will opē my lyppes/& make answere. I will regarde no maner of personne/no mā will I spare. For yf I wold go aboute to please men/I knowe not how sone my maker wolde take me awaye.

¶ Eliu sheweth wherin Job offendeth. With God may we not strue/nor curiously searche out his workes.

¶ The.xxxiij.Chapter.

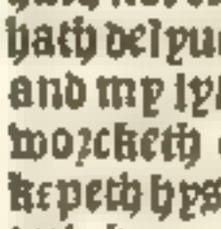
Herfore heare my wordes(O Job) & herken vnto me all/that I wyll saye: Beholde / I wyll open my mouth/and my tonge shall speake out of my chawes. My hert shall ordre my wordes aryght/ & my lyppes shall talke of pure wisdome. The spyrite of God hath made me/& the brethe of the almyghtye hath geuen me my lyfe. If thou canst/ then geue me answere: prepare thy selfe to stande before me face to face. Beholde/before God am I euen as thou/for I am fashyoned and made euen of the same moulde. Therfore / thou nedest not be afrayed of me / nether nedest thou to feare / that my auctoryte shalbe to heuy for the. Now hast thou spoken in myne eares/& I haue herde the voyce of thy wordes: I am clene without any faute / I am innocent, & there is no wickednes in me. But lo/he hath pyked a quarell agaynst me, taketh me for his enemy: he hath put my fote in ꝑ stockes/ & loketh narowly vnto all my pathes. Beholde / vnto these vnreasonable wordes of thyn wyll I make answere.
B

Shulde God be reproued of man? Why doest thou then stryue agaynst him/because he geueth the no accōptes of all his doinges? For when God doth once cōmaunde a thing there shulde no man be curyous / to searche whether it be ryght. In dreames & bysyōs of the nyght season (when slombrynge cōmeth vpō men/& they fall a slepe in their beddes) he rowndeth thē in the eares, he informeth them/and sheweth them playnely / that it is he/which withdraweth man from euyll/ delyuereth hym from pryde/ kepeth hys soule from destrucciō/& his lyfe from the swearde. He chasteneth hym with sychnesse/and bryngeth hym to his bed: he layeth sore punyshement vpon hys bones/so that hys lyfe maye awaye with no bred / & his soule abhorreth to eate any dayntye meate: In so moche that his body is cleane consumed awaye/and his bones appeare no more. Hys soule draweth on to destrucpon/& hys lyfe to death. Now yf there be a* messenger, one amōge a thousande) sent for to speake vnto man, and to shewe hym the ryght waye: then the Lorde is mercyfull vnto hym / & sayeth: Be shalbe delyuered/that he fall not downe to destrucpon/for I am sufficyently recōcyled. Than hys flesh (which hath bene in mysery & trouble) shalbe as it was in hys youth. For yf he submytte hym selfe vnto God / he is gracyous/and sheweth hym hys countenaūce ioyfully/and rewardeth man for his rightuousnes. Soche a respecte hath he vnto men. Therfore let a man confesse (and saye) I offended/ but he hath chastened and reformed me. I dyd vnryghtuously / neuertheles he hath not recompensed me therafter. Yee he hath delyuered my soule from destrucpon/ and my lyfe/that it seeth the lyght. Lo/thus worcketh God allwaye with man / that he kepeth hys soule from peryshynge/ and letteth hym enioye the lyght of the lyuynge. Marcke well (O Job) and heare me: holde the styll/vntyll I haue spoken. But yf thou hast any thynge to saye / then answere me/ and speake/for thy answere pleaseth me. If thou hast nothinge/then heare me/and hold thy tonge/so shall I teache the wysdome.
A

* That is an interpretour of the worde of God.

¶ Eliu prayseth the iustyce of God / whych iudgeth the worde and gouerneth all.

¶ The.xxxiiij.Chapter.



Eliu proceading forth in his communycacyon / sayde: Heare my wordes (O ye wyse men) herken vnto me/ye that haue vnderstandynge. For lyke as the mouth tasteth ꝑ meates / so the eare proueth and discerneth the wordes. As for the iudgement, let vs seche it
A

out amõge oure selues, that we may knowe what is ryght. And why? Job hath sayde: I am ryghtuous/but God doth me wronge. I must neades be a lyer, though my cause be right/and violently I am plaged where as I made no sawte: where is there soche one as Job, ẏ drynketh vp scornefulnes like water? which goeth in the cõpany of wycked doers/ & walketh with vngodly men? For he sayeth: Though a man be good, yet is he naught before God. Therfore herken vnto me/ ye that haue vnderstandynge.

Lohe before in the .xv. b.

B

Farre be it from God/that he shuld medle with wickednesse: and farre be it from the almightye/ ẏ he shulde medle with vnrighteous dealynge: but he rewardeth the workes of man and causeth euery man to finde accordinge to his wayes. For sure it is/ /that God condemneth no man wrongoully/ and the iudgement of the Almyghtye is not vnrighteous. Who ruleth ẏ earth in his steade? Or/whom hath he sett to gouerne the whole worlde? To whom hath he geuen hys herte/ for to drawe his spirite and breth vnto hym? All flesh shall come to gether vnto naught/ & all men shall turne agayne vnto earth. If thou now haue vnderstandynge heare what I saye/ & herken to the voyce of my wordes.

Maye he be made whole / that loueth no ryght? If thou were a very innocent man/ shuldest thou then be punyshed? For he is euen the same/ that knoweth the rebellions kynges/ & sayeth to Princes: Vngodly men are ye. He hath none respecte vnto the per-

C sonnes of the lordly/ & regardeth not the ryche more then poore. For they be all the worcke of his handes. In the twynckinge of an eye shall they be slayne: & at mydnight/ when the people & the tyrauntes rage/ then shall they perysh/ & be taken awaye without handes. And why? hys eyes loke vpon the wayes of man/ and he seyth all his goynges. There is no darckines nor thycke shadowe / that can hyde the wycked doers frõ hym. For no man shalbe suffred to go into iudgemẽt with God.

Many one/ yee innumerable doth he punyshe/ and setteth other in their steades. For he knoweth their euell & darcke worckes/ therfore shall they be destroyed. They that were in the steade of Sears/ dealt lyke vngodly men. Therfore turned they back trayterously & vnfaythfully from hym / & wolde not receaue his wayes. In so moch that they haue caused the voyce of the poore to come vnto hym/ & now he heareth the complaynte of soche as are in necessite. If he deliuer and graũte pardõ, who will iudge or condemne? But yf he hyde awaye his coũtenaũce/ who wyll turne it aboute agayne/ whether it be

D to the people or to any mã? For the wycked-

nesse and synne of the people/ he maketh an ypocryte to reygne ouer them. For so moch then as I haue begonne to talke of God/ I wyll not hynder the. If I haue gone a mysse/ enfourme me: yf I haue done wronge/ I will leaue of. Wylt thou not geue a reasonable answere? Art thou afrayed of any thynge/ seinge thou begannest fyrst to speake, & not I? For els the men of vnderstandynge & wysdome, that haue herde me, might saye: What canst thou speake? As for Job he hath nether spoken to the purpose nor wisely. O father/ let Job be well tryed / because he hath turned hym selfe to the wycked: yee aboue hys synnes he hath blasphemed / which offence he hath done euen before vs/ in that he stryueth agaynst God with his wordes.

¶ Nether doth godlynesse profet/ or vngodlynes hurt to God but to man.

¶ The .xxxv. Chapter.

Eliu spake more ouer / and sayde:

A Thynkest thou it ryght that thou sayest: I am ryghtuous before God? Seinge thou sayest so, how doest thou knowe it? What thinge hast thou more excellẽt then I. ẏ am a synner? Therfore wyll I. geue answere vnto the and thy frendes: loke vnto the heauen / & beholde it: consyder the cloudes how they are hyer then thou. If thou synnest, what doest thou vnto B hym? If thyne offences be many how gettest thou his fauoure? If thou be ryghtuous what geuest thou hym? Or what receaueth he of thy handes? Of soche an vngodly personne as thou ẏ of the sonne of man that is ryghteous as thou pretendest to be: there is a greate cry & cõplaynte made by them that are oppressed with violence/ yee euery man complayneth vpon the cruell arme of tyrañtes. For soche one neuer sayeth: Where is God that made me? ẏ that giueth vpon vs/ C ẏ we myght prayse him in the night? Which geueth vs more vnderstanding then he doth the beastes of the earth / & teacheth vs more then the foules of heauen.

If any soche complayne/ no man geueth answere/ & that because of the wyckednesse of proude tyrauntes. But yf a man call vpõ God / doth not he heare hym? Doth not the almyghtye accepte hys crye? When thou D speakest then/ shulde not he pardon the / yf thou open thy selfe before hym, and put thy trust in him? Then bleth he no violence in his wrath/ nether hath he pleasure in curyous & depe inquysicions. Therfore hath Job opened his mouth but in vayne / & folyshly hath he made so many wordes.

¶ Eliu sheweth wherfore God punysheth and correcteth.

¶ The .xxxvj. Chapter

Eliu

Aflu proceaded forth in his talkīg & sayde: Holde the styll a lytle/ & I shall shewe the/ what I haue yet to speake on Goses behalfe. I wyll open vnto the yet moze of myne vnderstandynge/ and proue my maker righteous. True are my wozdes/ & no lye: & the knowledge wher with all I argue agaynst the/ is perfecte. Beholde/ God caũeth not awaye ỹ mightye/ for he him selfe is mighty in power and wysdome.

Is for the vngodly/ he preserueth thẽ not/ but helpeth the pooze to their right. He turneth not his eyes awaye frõ the righteous/ he setteth vp kynges in their trone/ and confirmeth them/ so that they allwaye sytt ther
B in. But yf they be layed in prison and cheynes/ oz bounde with the bondes of pouerte: then sheweth he them their wozckes & dedes & the synnes wherwith they haue vsed cruell violence.

a* With punishyng & nurtringe of them, rowndeth them in the eares, warneth them to leaue of from their wyckednesse, & to amende. If they now wyll take hede and be obedient, they shall were out their dayes in prosperite and their yeares in pleasure & ioye. But yf they wyll not obeye / they shall go thozow the swearde, & perish oz euer they be aware. As for soche as be sayncte/ dissemblers and ypocrites, they heape vp wzath for thẽ selues: for they call not vpõ hym, though they be his prisoners. Thus their soule perisheth in folysshnesse/ and their lyfe with the condemned. The pooze deliuereth he out of his straytenesse/ & comforteth soche as be in necessyte and trouble. Euen so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is benethe: and yf thou wilt holde the quyete/ he shall fyll thy table with plenteousnesse.

a* With punishyng & nurtringe of them, rowndeth them in the eares, warneth them to leaue of from their wyckednesse, & to amende. If they now wyll take hede and be obedient, they shall were out their dayes in prosperite and their yeares in pleasure & ioye. But yf they wyll not obeye / they shall go thozow the swearde, & perish oz euer they be aware. As for soche as be sayncte/ dissemblers and ypocrites, they heape vp wzath for thẽ selues: for they call not vpõ hym, though they be his prisoners. Thus their soule perisheth in folysshnesse/ and their lyfe with the condemned. The pooze deliuereth he out of his straytenesse/ & comforteth soche as be in necessyte and trouble. Euen so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is benethe: and yf thou wilt holde the quyete/ he shall fyll thy table with plenteousnesse.

Neuertheles thou hast condemned the
C iudgement of the vngodly/ yee euen soche a iudgemẽt and sentence shalt thou suffre. For then shall not thy cause be stylled with cruelte/ nor pacyfyed with many gyftes. Hath God ordened then/ that the gloryous lyfe of the/ & all soch mighty men shulde not be put downe: Prolõge not thou the tyme/ tyll ther come a nyght for the / to set other people in thy steade. But bewarre that thou turne not aside to wickednesse and synne/ which hither to thou hast chosen moze then mekenesse. Beholde/ God is of a myghtye hye power: Where is there soche a gyde and lawe geuer as he: Who wyll reproue hym of his waye: who wyll saye vnto hi: thou hast done wrõg:

Neuertheles thou hast condemned the
C iudgement of the vngodly/ yee euen soche a iudgemẽt and sentence shalt thou suffre. For then shall not thy cause be stylled with cruelte/ nor pacyfyed with many gyftes. Hath God ordened then/ that the gloryous lyfe of the/ & all soch mighty men shulde not be put downe: Prolõge not thou the tyme/ tyll ther come a nyght for the / to set other people in thy steade. But bewarre that thou turne not aside to wickednesse and synne/ which hither to thou hast chosen moze then mekenesse. Beholde/ God is of a myghtye hye power: Where is there soche a gyde and lawe geuer as he: Who wyll reproue hym of his waye: who wyll saye vnto hi: thou hast done wrõg:

O consyder how greate and excellent his
D wozckes he/ whom all men loue and praise: yee wonder at hym/ and yet they se hym but a farre of. Beholde/ so greate is God/ that he passeth oure knowledge/ nether are we able to come to the experience of his yeares. He turneth the water to small droppes/ he dryueth his cloudes to gether for to rayne/ so ỹ they poure downe and droppe vpon men. He can spreade out the cloudes (a couerynge of his tabernacle) and cause hys lyght to shyne vpon them/ & to couer the botome of the see. By these thinges gouerneth he hys people/ & geueth them aboundaunce of meate. In ỹ turnyng of a hande he hydeth the lyght/ & at hys commaundement it commeth agayne. The ryslng vp therof sheweth he to his frendes and to the catell.

¶ Elyu proueth that the wysdome of God is vnsearcheable.

¶ The.xxxvij. Chapter.

At this/ my hert is astonied/ & mo-
I ued out of his place. Heare then ỹ sounde of his voyce/ & the noyse ỹ goeth out of his mouth. He gouerneth euery thing vnder the heauẽ/ & his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him for his glorious maiesty grueth soche a thonder clappe/ that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horrybie sownde/ when God sendeth oute hys voyce: greate thynges doth he/ which we can not cõprehende. When he cõmaundeth the snowe/ it falleth vpon the erth: As soone as he geueth the rayne a charge/ immedyatly ỹ showers haue their strength / and fall downe. He sendeth feare vpon euery man, that they
B might knowe their awne wozckes. The beestes crepe into their dẽnes/ & take their rest. Out of the south commeth the tempest, and colde out of the north.

At the* blesth of God the frost cõmeth/ & the waters are sped abrode. The cloudes do their labour in geuing moystnesse the cloudes poure doune their rayne. He dystributeth also on euery syde, accordinge as it pleaseth him to deale out his wozckes, that they maye do / whatsoeuer he cõmaundeth them thozow the whole worlde: whether it be to punysh any lande, oz to doo good vnto them/ that seke hym.

* The breth of God here signifieth a stroge and vehement wynd as is the north wynde.

Herken vnto this (O Job) stand styll/ and
C considre the wondrous wozckes of God. Art thou of councell wyth God/ when he doth these thinges: When he causeth the lyght to come forth of hys cloudes: Art thou of hys councell when he spreadeth out the cloudes: Hast thou the perfecte knowledge of hys wonders: and how thy clothes are warme/ when the lande is styll thozow the South wynde: Hast thou helped hym to spreade out the heauen/ which is to loke vpon/ as it

were

were cast of cleare metall? Teache vs what we shall saye vnto hym / for we are vnmete
P because of darcknes. Shall it be tolde hym what I saye? Shuld a man speake / or shulde he kepe it backe? For euery man seyth not the light / that he kepeth cleare in ꝑ cloudes / which he clenseth whan he maketh ꝑ wynde to blowe. Golde is brought out of ꝑ North / but the prayse & honoure of Gods feare cō-meth from God hym selfe. It is not we that can fynde out the almyghtye: for in power / equite / & righteousnesse / he is hyer than can be expressed. Seinge then ꝑ euery body fea-reth hym / why shulde not all wyse men also stande in feare of hym.

¶ The wondres and marueiles that the Lorde hath done from the begynnynge.

¶ The.xxxviij.Chapter.

THen spake the Lord vnto Job out of the storme / & sayde: what is he that hydeth his mynde with folysh wordes? Gyrde vp thy loynes lyke a man / for I will question the / se thou geue me a directe answere. Where wast thou / whē I layde the foundacyōs of ꝑ earth? Tell pla-nely yf thou hast vnderstanding. Who hath measured it, knowest thou? Or / who hath spreade ꝑ lyne vpō it? Where vpō stande the pylers of it? Or / who layed ꝑ corner stone? * a Where wast thou, * a whē the morning starres praysed me to gether and all the chyldren of God reioysed tryumphantly? Who shut the see with doores whē it brake forth as a chyld out of hys mothers wombe? When I made the clowdes to be a couering for it, & waoled it with the darcknes? when I gaue it my com-maundement, making dores & barres for it / & sayd: Hither to shalt thou come, but no fur-ther, & here shalt thou laye downe thy proud & hye waues. Hast thou geuen the morning his charge (as soone as thou wast borne) & shewed the daye spring his place, ꝑ it might take holde of the corners of the earth, & that ꝑ vngodly might be shakē out? Their tokēs & weapōs hast thou turned lyke claye, & sett thē vp agayne as the chaūging of a garmēt. Yee thou hast spoyled the vngodly of their light & brokē the arme of ꝑ proude. Camest thou euer into the grounde of the see: or hast thou walked in the lowe corners of the depe? Haue the gates of deeth bene opened vnto the / or hast thou sene the dore of euerlastyng treasure? Hast thou also perceaued how broade ꝑ earth is? Now yf thou hast know-ledge of all / then shew me where light dwel-leth / & where darcknes is: that thou mayest bringe vs vnto their quarters / yf thou canst tell the waye to their houses.

¶ Knewest thou (whē thou wast borne) how olde thou shuldest be? Wentest thou euer in to the threasuries of the snowe / or hast thou sene the secrete places of the hayle / which I haue prepared agaynst the tyme of trouble / agaynst the tyme of batell and warre? By what waye is the lyght parted, and the heate dealt out vpon the earth? Who deuydeth the aboundaunce of waters into ryuers / or who maketh a waye for the stormy wether / that it watereth & moysture th the drye and baren grounde: to make the gracse growe in places where no body dwelleth / and in the wylder-nes where no man remayneth? Who is the father of rayne? Or who hath begotten the droppes of dewe? Out of whose wōbe came the yse? Who hath gendred the colnes of the ayre? that ꝑ waters are as harde as stones / and lye congeled aboue the depe. Hast thou brought ꝑ .vij. starres to gether? Or art thou able to breke the circle of heauē? Canst thou D bringe forth the morninge starre or the eue-nynge starre at conuenient tyme / & cōueye them home agayne? Knowest thou ꝑ course of heauen, that thou mayest set vp the ordy-naunce therof vpō the erth? Moreouer / cāst thou lyft vp thy voyce to the cloudes / ꝑ they maye powre downe a greate rayne vpō the? Canst thou thonder also that they maye go their waye / & be obedīēt vnto the / saying: Lo here are we. Who geueth sure wysdome or stedfast vnderstandinge? who nombreth the cloudes in wysdome? who stylleth the behe-ment waters of the heauen? who turneth the clottes to dust / & then to be clottes agayne? Hunteste thou the praye frō the lyō / or fedest thou his welpes lying in their dēnes / & lur-king in their couches? who prouideth meate for the rauē / when his younge ones crye vn-to God / & be aboute for want of meate?

¶ God speaketh vnto Job shewynge hym by the ex-ample s of hys workes. that hys ryghtwesnes is vn-searchable.

¶ The.xxxix.Chapter.

KNowest thou the tyme when the D wilde gotes bringe forth their yōge amōge ꝑ stony rockes? Or layest thou wayte whē the hyndes vse to fawne? reknest thou the monethes after they engendre / that thou knowest the tyme of their bearinge? or when they lye downe / when they cast their younge ones / & when they are deliuered of their trauayle & payne? How their younge ones growe vp & ware greate thorow good kepyng? who letteth the wilde asse go fre / or who lowseth ꝑ bondes of the mule? Vnto whom I haue geuen the wyldernes to be their house / & the vntylled lande to be their dwellyng place. ¶ That they may geue no force for the multytude of peo-ple in the cities / nether regarde the cryenge of the dryuer: but seke their pasture about thy

* a He sayth not that hes wyse was made before the earth but whe his godly wyt-dome made the he sayth he had a dwelling place and that he needed no erthly ma-ryon: for then was he pro-yded of the angels / wotch here are called the cyte-zens of God. He meaneth also that there was no man by or helpe hym when he made the heuens and created the in-tellectuall and spirituall na-tures.

the mountaynes, and folowe ẏ grene grasse.
B Wyll the vnicorne be so tame as to do ẏ ser-
uyce, or to abyde styll by thy crybbe? Canst
thou bynd ẏ yocke about hym in thy forowes,
to make hym plowe after the in the vallers?
Mayest thou trust hym (because he is strōg)
or committe thy labour vnto hym? Mayest
thou beleue hym that he wyll bringe home ẏ
corne, or to cary any thinge vnto the barne?
The Estryche whose fethers are fayrer than
the wynges of the sparow hauke) when he
hath layd hys eggis vpon the grounde, he
bryngeth them in the dust & forgetteth them:
so that they might be trodē with fete or bro-
C ken with some wylde beast. So harde is he
vnto hys yonge ones, as though they were
not hys & laboureth in vayne without any
feare. And that because God hath takē wyl-
dome from him & hath not geuē hym vnder-
standynge. When his tyme is, he styreth vp on
hye, & carreth nether for horse ner man.

Hast thou geuen the horse his strength, or
lerned him to bowe downe his neck w feare:
that he letteth him selfe be dryuen forth lyke
a grashopper where as the stoute neyenge
that he maketh is fearfull? he breaketh the
grounde with the hoffes of his fete chearful-
ly in his strength, & runneth to mete ẏ har-
nest men. He layeth aside all feare, hys sto-
macke is not abated, nether starteth he a back
D for any swerde. Though the quyuers rattle
vpō hym though the speare & styde glystre:
yet rusheth he in fearsely and beateth vpon
the grounde. He feareth not the noyse of the
trompettes, but as soone as he heareth the
shawmes blow thush, sayeth he for he smel-
leth the batell a farre of the noyse, the Cap-
taynes and the shoutinge.

Commeth it thorow thy wysdome, ẏ the
Goshauke flieth towarde the South? Doth
the Aegle mounte vp, and make hys nest on
hye at thy commaundement? He abydeth in
the stony rockes, & vpon the hye toppes of
harde moūtaynes where no man can come.
From thence maye he beholde hys praye, &
loke farre about with his eyes. His younge
ones are fed with bloude, & where any dead
body lyeth, there is he immedyatly.

Moreouer God spake vnto Job & sayde:
Can he that stryueth with the almyghtye be
at rest? Shulde not he which dysputeth with
God geue hym an answere? Job answered
the Lorde, sayinge: Beholde, I am to vyle a
personne, to answere the, therfore wyll *I
laye my hand vpō my mouth. Once or twyse
haue I spoken, but I wyll saye no more.

a. Or put his hand vpon his mouth, is to holde his peace & to be styll & astonyed at the soddayn anger of God. Mich. vj.d.

¶ Job humbleth hym selfe vnto God the discripcyō of an Elephant. Leuyathan.

¶ The xl. Chapter.

THen spake ẏ Lorde vnto Job out I
of ẏ storme, & sayde: Gyrde vp thy Job.xxxviij.a
ioynes lyke a man, and tell me the
thinges that I wyll aske the. Wilt
thou dysanulle my iudgement? Or wilt thou
condemne me, that thou thy selfe mayest be
made righteous? Is thyne *arme then lyke *a. Arme for
the arme of God? Maiest thou thonder lowde a power strēg-
lounde as hys doth? Then arme thy selfe w o myghtynes in Psal.lxxij.a
thyne awne power, hyp, decke the in thy ioly
araye, poure out ẏ indignacīō of thy wrath:
se that thou cast downe all the proude, ic lie
well, that thou makest all soche as be stub- B
burne, to obeye: treade all the vngodly vnder
thy feate, cast thē downe into ẏ myre & couer
their faces w darcknesse: Then will I cōfesse
also, ẏ thyne awne right hand hath saued ẏ.

Beholde, *b Behemoth, whom I made w *b. The Hebrues vnderstande by Behemoth the greatest beast in yerth that is an Elephant. Other vnderstande there by any earthly beaste that is great, but vnto an Elephant do all the properties here recyted right well agree. Wherfore it semeth most agreable to the texte, that. ẏ the word be vnderstanded an Elephant.
ẏ)which eateth haye as an oxe: lo how stōg
he is in his loynes, & what power he hath in
the nauell of hys body. He spreadeth out hys
tayle lyke a Cedre tre all his baynes are knyt.
His synnes are lyke pypes of braste, hys
rygge bones are lyke staues of yron. First
when God made hym he ordened the wylder-
nesse for hym, that the mountaynes shulde
geue hym grasse where all the beastes of the
fylde take their pasture. He lyeth amonge ẏ
reedes in the Mosses the fennes hyde hym w
then shadowe, & the wyllowes of the broke
couer him rouñd aboute. Lo without any la-
bour might he drincke out of ẏ whoale floud
a suppe of Iordane without any trauayle.
Who darre laye hande vpō hym openly & vn-
dertake to catch hym? Or, who darre put a
hooke thorow his nose, & lay a snare for yi?

Darrest thou drawe out *c Leuyathan w *c. Leuyathan as properly ment vnderstanded māy poynte signifieth the great fysh that lyeth in the see which is a whalie.
an angle, or bynde hys tonge with a snare?
Canst thou put a ryng in the nose of hym, or
bore hys chekes thorow with a naule?
Wyll he make many fayre wordes with the
(thynkest thou) or flatter the? Wyll he make
a couenaunt with the? Or art thou able for
to compell him to do the cōtinuall seruyce?
Wylt thou take thy pastyme with hym as w
a byrde, or geue hym vnto thy maydēs, that
thy companyons may hew hym in peces, to
be parted amōge the marchaunt men? Canst
thou fyll the net with his skynne, or the fysh
pannyer with his heade? Darrest thou laye
hande vpon him? It is better for the to consy-
dre what harme might happen the there thor-
row & not to touche hym. For whē thou thin-
kest to haue ho lde vpon him, he shall begyle
the: Euery man also that seyth hym shall go
backe. And why? there darre none be so bold
as to rayse hym vp.

¶ Of the same Leuyathan whereof is mencyoned in the Chapter afore.

¶ The xli. Chapter.

Who

Jere.l.b.

WHo is able to stande before me? Or, who hath geue me any thing afore hande, that I am bounde to rewarde him agayne? All thinges vnder heaue are myne. I feare him not, whether he threate or speake fayre. Who lyfteth him vp & stripeth him out of his clothes or who taketh hym by the bytt of hys bridle? Who openeth ꝑ dore of his face? for he hath
B horrible tethe rounde aboute. His body is couered with scales as it were with shyldes/ lockte in, kepte, & well compacte together. One is so ioyned to another, ꝑ no ayre can come in: Yee one hangeth so vpon another/ & stycketh so together/ ꝑ they cã not be sundered. His nesinge is lyke a glystering fyre/ & his eyes lyke the morynge sterne. Out of his mouth go torches & fyre brandes out of his nostrels ther goeth a smoke, lyke as out
C of an hote sething pot. His breth maketh ꝑ coales burne, the flamme goeth out of hys mouth. In his necke remayneth strength, & before hys face sorowe is turned to gladnesse. The membres of hys body are ioyned so strayte one to another / and cleue so fast together that he can not be moued.

His hert is as herde as a stone/ & as fast as the stithye that the hammer man smyteth vpon. When he goeth: the myghtiest of all are afrayed & the waues heuy. If he drawe out the swearde / there may neither speare/ ner brest plate abyde hym. He setteth as moche by a strawe as by yrõ / and as moche by a rotten stocke as by metall. He starteth not away for him that bendeth the bowe: & as for synge stones he careth as moche for
D stubble as for them. He counteth the hãmer no better then a straw. he laugheth hym to scorne that shaketh the speare. He treadeth the golde in ꝑ myre lyke the sharpe pot sherdes. He maketh the depe to sethe and boyle lyke a pot and stereth the see together lyke an oyntment. The waye is lyght after him the depe is his walkynge place. Upon erth is there no power lyke vnto hys / for he is so made that he feareth not. If a man will consyder all hys thinges, this same is a king ouer all the chyldren of pryde.

The repentaunce of Job. he prayeth for hys frindes/ & his goodes are restored double vnto hym.

The.xlij. Chapter.

Exal.erbiñ.c. 1.Reg.ꝑvi.b.

THen Job answered the Lorde / and sayd: I knowe that thou hast power ouer all thinges/ & ꝑ there is no thought hyd vnto the. For who can kepe his awne councell so secrete/ but it shalbe knowne? Therfore haue I spoken vnwyselye / seynge these thinges are so hye/ & passe myne vnderstandyng. O herken thou vnto me also/ & let me speake: answere vnto the thinge that I wyll aske the. I haue geuen diligent eare vnto the/ & now I se the w̃ myne eyes. Wherfore I geue myne awne selfe the blame/ & take repentaũce in ꝑ dust and asshes.

Now when the Lorde had spoken these wordes vnto Job, he sayde vnto Eliphas the Themanite: I am displeased with the & thy two frendes, for ye haue not spoken ꝑ thing
B that is ryght before me/ lyke as my seruaũt Job hath done. Therfore take .vij. oxen & .vij. rammes/ and go to my seruaunt Job / offre vp also for youre selues a brent offringe: and Marc.v.c. let my seruaũt Job praye for you. Him will I accepte/ & not deale with you after youre folysshnesse: in that ye haue not spoken the thinge which is ryght/ lyke as my seruaunt Job hath done.

So Eliphas the Themanite/ Baldad ꝑ Suhite & Sophar the Naamathite wente
C their waye, and dyd accordyng as the Lorde cõmaunded thẽ. The Lorde also accepted ꝑ personne of Job/ and the Lorde turned hym vnto Job, whẽ he prayed for hys frindes: Yee the Lorde gaue Job twyse as moche as he had afore.

And then came there vnto him all his brethren/ all his systers, with all them that had bene of his acquaintaunce afore/ & ate bred with him in hys house/ wondring at hym/ & comfortynge hym ouer all the trouble/ that the Lorde had brought vpon hym. Euery man gaue him a shepe and a Jewell of golde.

And the Lorde made Job rycher then he
D was before: for he had .xiiij. M. shepe. bi. M. camels/ & .M. youck of oxẽ/ & a. M. asshes. He had chyldren also .vij. sonnes & .iij. doughters. The fyrst called Faye: the second Pouerte: the thyrde All plenteousnes. In all ꝑ lande were none foũde so fayre/ as ꝑ doughters of Job/ & their father gaue them enheritaunce amonge their brethren. After this lyued Job .xl. yeares/ so that he sawe his childrẽ; & hys childrẽs children to the fourth generacyon. And so he dyed/ beinge olde & of a perfecte age.

Dauid. vltra.

¶ The fyrst Psalme.

¶ Those that forsake the councelles and tradycyons of the wycked/and wholly geue them selues to knowe the lawe of God/and to shewe it in their lyuyng: doth thys Psalme pronounce blessed/ both here in the worlde to come: and the contrarye parte/in both the worldes/myserable and wretched.

Blessed is the man/ that goeth not in the councell of the vngodly: that abydeth not in a the waye of synners/ b and sytteth not in the seate of the scornefull.

But delyteth in the lawe of the Lorde/ & exercyseth hym selfe in his lawe, both daye and nyght.

Soche a man is lyke a tre planted by the waterside, that bryngeth forth his frute in due season.

His leaues shall not fall of, & loke what soeuer he doth/it shall prospere.

As for the vngodly it is not so with them: but they are lyke the dust, which the wynde scattereth awaye from of the grounde.

Therfore the vngodly shall not be able c to stande in the iudgement, nether the synners in the congregacyon of the ryghtuous.

For the Lorde alloweth the waye of the ryghtuous, but the waye of the vngodly shall perysshe.

a The waye of synners is their maners & ordynaunces in whych they walche/ as it were in a waye Waye in the scripture is taken for whatsoeuer we do or go about/ be it good or euyll/ as in the last verse of thys Psalme.

b The Scripte in the seate of the scornefull is to conspire with the & to become fellowes of their mysche-fe: as in the Psal. xcvj.

c To stande in iudgement/ is/ to wynne the procesle and to haue sentence: pronounced on their syde: as to robbe iudgement/ is/ to let the procesle/ & to haue sentence pronounced agaynst ryght & trueth. Esa. x.a. So then this text meaneth no more/ but that the wycked shall haue soche a terrible sentence geuen vpon them/ that they shall not be able to abyde/ when the Lorde shall come to the generall iudgement: it meaneth not that the wycked shall not appeare in the iudgement.

¶ The .ij. Psalme.

¶ They that knowe not God are moued agaynst the kyngdome of Christ with wonderfull inuentes/ but in vayne: yet runneth their rage thorow the whole worlde. The only waye to health is to cõmit thy selfe to Christ.

Why do the Heathen grudge? why do the people ymagyne vayne thinges?

The Kynges of the earth stande vp/ and the rulers are come together/ agaynst the Lorde and agaynst hys anoynted.

*Let vs breake their bondes asunder/ & cast awaye their yocke from vs.

*Neuertheles he that dwelleth in heauen/ shall laugh them to scorne: yee euen the Lorde hym selfe shall haue them in derysyon.

Then shall he a*speake vnto them in hys wrath/ & vexe them in hys sore displeasure.

*Yet haue I set my Kynge vpon my holy hyll of Syon.

*As for me/ I will preache the lawe/ whereof the Lorde hath sayde vnto me: Thou art my sonne/ this daye haue I begotten the.

Desyre of me/ & I shall geue the Heathen for thyne enheritaunce Yee the vttermost partes of the worlde for thy possession

Thou shalt rule them with a b*rodde of yron and breake them in peces like an earthen vessell.

*Be wyse now therfore O ye Kynges be warned, ye that are iudges of the earth.

¶ Serue

I *The Prophete.

*The Enemye.

B *The Prophete.

a* To speake vnto the in hys wrath/ is to ordeyne and determe to destroye the. Ieremy. xviij. a.

‡ God.

*The Kyng Christ.

b* A rodde of yron for a sure and vnouercable dompynge as it is sayde Psalm. lxxxix. b. and Esay xxx. b.

C

*The Prophete.

Serue the Lorde with feare/and reioyce before hym with reuerence.

a* Kysse the sonne/ lest the Lorde be angrye/& so ye perysshe from the ryght waye. For his wrath shalbe kindled shortly: blessed are all they that put their trust in hym.

a* Kysse the sonne / to reneth the Hebr. It is a figurative speach in whych by the signe is vnderstande that which is sygnyfyed therby For by the kysse of the handes euen now adayes in many regyons do the subiectes testifye/ that they wyll be in the fayth & power of the kynge. He calleth hym sonne/because he before brought in the father/ sayinge: Thou art my sonne. The Gentyle readeth: receaue instruccion & be lerned: meaninge therby that they shulde submyt them selues vnto the kynge Christ/ and receaue hys instruccyon and chastenynge.

The. iij. Psalme.

Dauid speakynge vnto the Lorde / wondreth both at the nombre and confydence of hys enemyes. whych came agynst hym/& cōmytteth him selfe with greate saftye vnto his helpe/although hys enemyes were at hande ready to stryke him: both because nomā eis can saue hym / & because none can be partakers of health or saluacyon but they that beleue in hym and trust to hym.

A * Psalme of Dauid when he fledde from the face of Absalom.

The storye of this tytle is in the secōd of the kynges from the. xv. Chapter vnto the. xx.

LORDE why are they so many/ that trouble me? a greate multytude are they/ that ryse agaynst me.

Yee many one there be / that saye of my soule: ther is no helpe for him in God. b* Selah.

But thou / O Lorde / art my defender/ my worshyppe, and the lifter vp of my head.

I call vpon the Lorde wyth my voyce / & he heareth me out of hys holy hyll. Selah.

I layed me downe & slepte, but I rose vp agayne, for the Lorde sustayned me.

I am not afrayed for thousandes of the people that compasse me rounde aboute.

Vp Lorde / and helpe me/ O my God: for thou smytest all myne enemyes vpon the cheke bones, and c* breakest the teeth of the vngodly.

Helpe belongeth vnto the Lorde, therfore let thy blessynge be vpon thy people.

a* Psalme/in Hebr. Mizmor that is/ a songe or as some will that it sygnifie perpetually or lōg.

b* Selah. This worde after Rab. Kim. was a sygne or token of lyftinge vp the voyce / & also a monycō & admonycion to enforce the thought & myn- de earnestly to geue hede to ye meaning of the verse vnto which it is added. Some will that it sygnifie perpetually or lōg.

c* To breake the teeth of the vngodly / is/ to byrge to naught the blasphemy of the & wicked & make the true- eth. Psal. lxxj. b

The. iiij. Psalme.

Dauid prayseth the benyuolence & the ready healpe of God towarde hym in the conspiracy of Absalom. He reproueth the maners of the heades & rulers of Israel that conspyred agaynst hym/ & calleth the agayne to amendement: and after he gloryeth of the aboundaunce of goodes peace / and saftye restored agayne vnto hym by the benefyte of the Lorde.

a* To the Chaunter in b* Neginoth/ a Psalme of Dauid:

a* That is here translate / To the Chaunter / is in Hebrue Lamnazeah: which worde after the mynde of Aruah. Esra & Dauid himself interpretoures in Hebrue/ signifyeth/ To the cheafe of the syngers: whych we comenly call in Englysh Setter of the quere or chaū-

ter. This interpretacyon also do both the moost & the best lerned of the Latenystes best alowe / and therfore haue I folowed the same the whole Psalter throughout expressynge it by this worde Chaunter. Notwithstandynge dyuers Authoures do dyuerslly interprete it. Some saye that it signifieth/ To the victour or ouercomer: some/ to the vyctorye: which maye thus agree and concorde together yf thou take a Psalme to be a scripture & an exhortacyon to put oure trust in God/ being sure to obtayne the vyctorye: And where some interprete/ vnto the ende/ vnderstande euen the same: for therfore do we put oure trust in God/ that we may come to the ende of the vyctorye. Some translate the tytle thus: A vehement and often made exhortacion in instrumentes of musyke/ a Psalme to Dauid / that is/ as they them selues expounde it: a Psalme reuelate to Dauid, for Dauid is in Hebrue the datyfe case not the genytyfe.

b* Neginoth sygnyfyeth the tune or note of the instrumentes wher after the Psalmes before whych it is prefyxed/ were songe: for the Psalmes were songe at certen instrumentes/ but so that the swete tune & melodye of the instrumētes prepared the mynde more perfectly to perceaue the wordes of the holy dytye.

HEare me when I call/ O God of my ryghtuousnes: thou that cōfortest me in my trouble: haue mercy vpon me/ & herken vnto my prayer.

O ye sonnes of men/ how longe wyll ye blaspheme myne honour? why haue ye soch pleasure in vanyte / and seke after lyes? Selah.

Knowe thys/ that the Lorde dealeth marueloully wyth hys sayntes: & when I call vpō the Lorde/ he heareth me.

Be angrye / but synne not: comen wyth youre awne hertes vpon youre beddes / and remembre youre selues. Selah.

Offre the sacrifyce of ryghtuousnes / & put your trust in the Lorde.

There be many that saye: who wyll do vs any good? Lorde c* lyft vp vpon vs the lyght of thy countenaunce.

Thou reioycest myne herte, though their encrease be greate both in corne & wyne.

Therfore wyll I laye me downe in peace/ and take my rest: for thou Lorde only settest me in a sure dwellynge.

B

c* That is/ loke louyngly vpō vs fauourably & stretch forth thy goodnes towarde vs. For on soch as we fauourloke we amyably / & beholde the with a countenaūce & wyth- nesseth frendshyppe.

The. v. Psalme.

A prayer of hym that is oppressed of wycked enemyes/ whom when he knoweth that they cannot but be hated of God/ he taketh hert that after he is deliuered frō all iopardye/ he shall geue thankes to God hys fauour in the company of the holy: Therfore beseecheth he the Lorde to leade and conduct hym that he be not trapped wyth their wyles & further/ to ouerthrowe them/ and to cheare and incourage the godly.

a* To the Chaunter by b* Nehiloth/ a Psalme of Dauid.

a* Loke in the tytle of the Psalme that goeth next before.

b* Nehiloth sygnyfyeth by interpretacyon heritages: or as some will a certen instrument of musyke.

Heare

a* That is no byrdyne/ or ho nour of cheual rye/ or an im Deumēt of mu ſycke.

¶ The.xvi.Pſalme.

Che deſyreth God to be hys defender. He profeſſeth that he is geuen to the fauour of the ſayncte/ & that he abhorreth Idolaterers. He loueth to haue the par fect and contynuall ioye of the ſyght of God.

*-Michtam of Dauid.

PReſerue me (O God) for in the I haue layde vnto the Lorde: thou art my God, my goodes are no thynge vnto the:

All my delyte is vpon the* ſayncte that are in the earth, and vpon ſuche lyke.

But they that runne after another / ſhall haue greate trouble.

Their drinchofferynges of blonde will not I offre, neither make mencyon of their name in my mouth.

The Lorde him ſelfe is my good & my por cyon, thou mayntayneſt myne enheritaūce.

The lot is fallē vnto me in a fayre groūd/ yee I haue a goodly heritage.

I will thanke the Lorde for geuyng me warnynge: my reynes alſo haue chaſtened me in the nyght ſeaſon.

Afore hand ſawe I God all wayes before me, for he* is on my ryght hande, ꝙ I ſhuld not be moued.

Therfore dyd my hert reioyce, & my tūge was glad, my fleſh alſo ſhall reſt in hope.

For why: b* thou ſhalt not leaue my ſoule in hell/ neither ſhalt thou ſuffre thy ſaincte to ſe corrupcyon.

Thou haſt ſhewed me the wayes of lyfe: thou ſhalt make me full of ioye w thy countenaunce.

At thy ryght hande there is pleaſure and ioye for euermore.

¶ The.xvij.Pſalme.

A vehement and feruent prayer of Dauid that he myght be deliuered from the perſecucyons of Saul. He innocently prayſeth his awne innocētye/ as he dyd in the.vij. Pſalme. He cryeth for healpe/ deſcribeth the proude condicions & vayne intencions of his perſecuters/ and confeſſeth that his felycyte conſyſteth in the knowledge of God.

A prayer of Dauid.

HEare the right (O Lorde) cōſidre my cōplaynte: herken vnto my prayer that goeth not out of a fayned mouth.

Let my ſentence come forth frō thy preſence: & loke vpon the thynge that is equall.

Thou haſt proued & vyſyted myne herte in the nyght ſeaſon: thou haſt tryed me in the* fyre: & haſt founde no wickednes in me: for I vtterly purpoſed that my mouth ſhuld not offende.

Because of the wordes of thy lippes / I haue kepte me frō the workes of men: in the waye of the murtherer.

Oh order thou my goinges in thy pathes: that my fote ſteppes ſlippe not.

For vnto ꝙ I b* crie: heare me O god: encline thyne eares to me: & herkē vnto my wordes.

Shewe thy maruelous louing kindneſſe/ O thou that ſaueſt thē which put their truſt in the/ from ſuche as reſiſt thy right hande.

Kepe me as the apple of an eye: defende me vnder the c* ſhadowe of thy wynges.

From the vngodly ꝙ trouble me fro myne enemyes which compaſſe my ſoule rounde aboute.

Which mālyne their awne welthynes wyth oppreſſyon: & their mouth ſpeaketh proude thynges.

They lye waytinge in our waye on euery ſyde, turninge their eyes downe to the groūd

Like as a lyon ꝙ is gredy of hys pray, & as it were a lyōs whelpe lurckyng in his dēne.

Vp Lorde, diſapoynte hym and caſt hym downe: deliuer my ſoule wyth thy ſworde from the vngodly.

From the men of thy hand (O Lorde) frō the men off the worlde / which haue their portion in this life: whoſe belyes thou fylleſt wyth thy treaſure.

They haue chyldren at their deſyre / and leaue the reſte of their ſubſtaunce for their babes.

But as for me, I will beholde thy preſence in righteouſnes: and when thy glory appeareth / I ſhall be ſatyſfyed.

c* Is on my ryght hande/ that is/ helpeth ayded and ſocourreth me/ & is preſt & redy therto. Pſal. cix. d.

d* Thou ſhalt not leaue my ſoule in hell/ ꝙ is thou ſhalt not forſake me that my ſoule ſhal dye: And that folowith/ Nether ſhalt thou ſuffre thy ſaynct to ſe corrupcyon ſignifieth: thou ſhalt not ſuffre my body to abyde in the graue & ſo to corrupt. So doth Peter expounde thys place of Chriſt. Act. ij & Paul Act. xiij.

a* The ſame cyō ſent of God as the fyre that tryeth all the faythfull/ as in the Pſal. xvij. & Pſal. xxvj.

b* To cry is not to roare in the queare but to praye inſtantly & affectiouſly and with the whole hert/ as Pſal. xxvij. a

¶ The.xviij.Pſalme.

Dauid ſeruaunt of the Lorde which layde vnto the Lorde the wordes of this ſonge/ on the daye in whych the Lorde deliuered hym frō the hand of all his enemyes, & frō the hād of Saul/ & ſayd.

a* Loke the title of the fourth Pſalme.

I Wyll loue the (O Lorde) my ſtrength.

The Lorde is my ſuccour, my refuge/ my Sauyour: my God, my helper in whom ꝙ truſt: my buckler, b* ꝙ horne of my health, and my protecyon.

I will prayſe the Lorde, & call vpō him, ſo ſhall I be ſafe fro myne enemyes.

c* The ſorowes of death cōpaſſed me / and the brokes of vngodlynes made me afrayed.

The paynes of hell came about me / the ſnares of death toke holde vpon me.

Yet in my trouble I called vpō the Lorde & complayned vnto my God.

So he hearde my voyce out of hys holy temple, and my cōplaynte came before hym/

b* He calleth God the horne of his health/ becauſe vp him he had ſubdued his enemyes/ & obtayned health. It is a borowed ſpeache of horned beaſtes / which vp their hornes defende them ſelues & dryue awaye thē that feyght agaynſt them. Pſal. xxxij a.

c* Wp the ſorowes of death/

and brookes of vngodlines (by which is meant the obstynate multytude of the wicked vngodly) the paynes of hell & the snares of death are signified the tropabous & terrible feares which by the wyckednes of his enemyes happened vnto him / & he ought him selfe of right to dethes dore: so that by ye iudgemet of the flesh he thought hym selfe vtterly cast away. ¶ Consyder after the vse of the scripture signifie the vncapable ges the enuyer / & the indygnacyon of god. Psal. cxv. a ¶ Of this ye haue .xviij. a Cherubin in hebrue signifieth fowyst by a. Psal. the thinges here rehersed is described the power might & mayshye of almyghtye god / whych he declareth in these pesties. of which the whole psalme entreateth and in Job xxxvij. are these thinges in a ꝓpoūd to the setting out of his power. ¶ Often tymes we rede that God would be wroth more & more / & more expressely declare hys power vnto men / caused thunder lightening & rayny quakes. ye As in Exo. xix. whe the lawe was geuen. And ¶ 1. Reg. ij. when the prophe dyspred a

Then the earth trembled and quaked, the very foundacyons of the hylles shoke & were remoued, because he was wrothe.

There wēte a smoke out of hys nostrels and a cōsumynge fyre out of hys mouth, so that * coales were kyndled at it.

He bowed the heauens * & came downe / & it was darcke vnder hys fete.

He rode vpō the * Cherubyns & dyd flye he came flyēge with ye wynges of ye wynde.

He made darcknesse his pauylion rounde about hym, with darcke water and thycke cloudes to couer hym.

At the brightnes of his presence ye cloudes remoued, with hayle stones & coales of fyre.

The Lorde also thonored out of ye heauē / & the heygth gaue his thōdre with hayle stones and coales of fyre.

He sent out hys arowes and scatred thē / he cast forth lyghtenynges / & destroyed thē.

The springes of waters were sene / & the foundacyons of the rounde worlde were discouered at thy chydyng, O Lorde, at the blastynge and breth of thy displeasures.

He sent downe frō ye heygth to fetch me / & toke me out of * greate waters.

He deliuered me fro my strong enemyes / & fro my foes which were to myghty for me.

They preuēted me in the tyme of myne trouble but the Lorde was my defence.

He brought me forth also into ryberte: and deliuered me, because he had a fauour vnto me.

The Lorde shall rewarde me after my righteous dealynge, & according to the clennesse of my handes shall he recompense me.

For I haue kepte the wayes of ye Lorde: and haue not behaued my selfe wickedly a gaynst my God.

I haue an eye vnto all hys lawes, & cast not out his commaundementes fro me.

Uncorrupte wyll I be before him, & will eschue myne awne wyckednes.

Therefore shall the Lord rewarde me after my ryghteous dealynge, & according vn to the clennesse of my handes in his eye sight.

With the holy thou shalt be holy / & with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane / and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed / & bringe downe the hye lokes of the proude.

Thou lyghtest my candle / O Lorde my God: thou makest my darcknes to be light.

For in the I can discōfort an host of men: yee in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the Lorde are tryed in the fyre: he is a shylde of defence / for all them that trust in hym.

For who is God, but the Lorde? Or / who hath any strenght / but oure God?

It is God that gyrded me with strength / and made my waye vncorrupte.

He hath made my fete lyke hertes fete / & set me vpon hye.

He teacheth myne handes to fyght / & maketh myne armes to breake euen a bowe of stele.

Thou hast geuen me the defence of thy healthy, thy ryght hande vpholdeth me / & thy louynge correccyon maketh me greate.

Thou hast made * rowme enough vnder me for to go, that my fote steppes shulde not slyde.

I wyll folowe vpon myne enemyes / and take them: I wyll not turne tyll they be discomforted.

I wyll smyte them, they shall not be able to stande, but fall vnder my fete.

Thou hast gyrded me with strength vnto the batell thou hast throwē them all downe vnder me, that rose vp agaynst me.

Thou hast made myne enemyes to tourne their backes vpō me, thou hast destroyed them that hated me.

They cried but there was none to helpe them: yee euen vnto the Lorde, but he herde them not.

I wyll beate them as smal as the dust claye in the winde. I wyll cast them out as the claye in the stretes.

Thou shalt deliuer me from the stryuynges of the people / thou shalt make me the * heade of the Heithen.

A people whō I haue not knowne shall serue me.

Assoone as they heare of me / they shall obey me but the * straūge chyldren dyssemble with me.

The straunge chyldren are waxen olde / and go halteynge out of their pathes.

The Lorde lyueth: and blessed be my helper, praysed be the God of my healthy.

Even the God which seyth that I be auēged / and subdueth the people vnto me.

It is he that deliuereth me frō my cruell enemyes: thou shalt lyft me vp from them that ryse agaynst me, thou shalt ryd me frō the wycked man.

For this cause I wyll geue thankes vnto the (O Lorde) amōge the gentyles / and synge prayses vnto thy name.

Greate prosperyte geueth he vnto hys kynge, and sheweth louynge kyndnesse vnto Dauid hys anoynted, yee & vnto hys sede for euermore.

Big. Mat. xxvj. when Christ was on ye crosse Act. ij. whē the holy goost came vpon the Apostles. Actuū. xix. whe they prayed With such lyke wonders as some suppose ye God did at one tyme or other (yet we his benyuolence to Dauid and confyrmed hys promyse) shaking of the earth / fearyng thunder / lightenig / hayle / clouds / stormes & other terrible tokens / where with he holpe Dauid / & ouerthrue hys enemyes. Other knowe it that the scripture mēcioneth not therof in any place. For it mencioneth not the tempest which Esai prophecyed to come in ye delyuerance of Jerusalē from the Assyrias / yet who wyll denye but that it was in very deade done.

* By the waters are signified / myghty & valyaunt enemies frō which he saith he was deliuered by the hand of god

G

* Rowme ynough signifieth abundance or prosperitye of all thynges / Psal. cxviij

* Heed for ruler or gouernour

* Straunge chyldren are those that ought to be of ye housholde of God / that also auaunce the seruice therof / but be in deade worldly / & walcke not in the pathes of his commaundementes) as they haue promised to do. Wherof is spoken Esai. ij.

¶ The

HEare my wordes (O Lorde) consyder my callynge.

O marke the voyce of my petycyō/ my Kynge and my God, for vnto the wyll I make my prayer.

c* The sayth betymes & early in the morning because þ tyme is conuenyent to praye and to heare the word of God in: at which tyme all so they customably came together both to the tabernacle and vnto the temple of God.

Heare my voyce* by tymes (O Lorde) for early in the morynyng wyll I gett me vnto the, yee and that with diligence.

For thou art not the God that hath pleasure in wyckednesse, there may no vngodly personne dwell with the.

Soche as be cruell maye not stande in thy syght thou art an enemye vnto all wycked doers.

Thou destroyest the lyers: the Lorde abhorreth the bloude thurstye and dysceatfull.

B But as for me, I will come into thy house/ euen vpon the multytude of thy mercy: and in thy feare wyll I worshyppe towarde thy holy temple.

Lede me (O Lorde) in thy rightuousnesse) because of myne enemyes/ & make thy waye playne before me.

For there is no faithfulnesse in their mouthes: they dyssemble in their hertes: their throte is an opē sepulchre: with their tonges they disceaue.

C Punysh them (O God) that they may perysh in their awne ymaginacions: cast them out because of the multitude of their vngodlynesse, for they rebell agaynst the.

Agayne, let all them that put their trust in the, reioyse: yee let them euer be geuynge of thankes, because thou defendest thē: that they which loue thy name, maye be ioyfull in the.

For thou Lorde geuest thy blessinge vnto the ryghtuous: & with thy fauorable kyndnes thou defendest him, as with a shylde.

C The. vj. Psalme.

C This Psalme contayneth a feruent prayer of one that is oppressed with grefe, and that greatly abhorreth deeth, fearyng lest the glory of God shulde be any thinge darckened therwith, and that also gloryeth of the helth restored agayne vnto hym.

a* b* Loke in the tytle of the fourth Psal. for them both.

a* To the chaunter* by Neginoth vpon c* Sheminith, a Psalme of Dauid.

c* Sheminith is as moche to saye as an eyght, or, an instrument of musyke that hath eyght strynges.

A

D Y Lorde* rebuke me not in thyne anger: Oh chasten me not in thy heuy displeasure.

b* Rebuke me not in thyne anger &c. That is so heuely as one that were angred & moued with great and hydeouse indignacyon. Some expolde anger & heuy displeasure or (as the commen trāsl. readeth) furie/

Haue mercy vpō me (O Lorde) for I am weake: O Lorde heale me, for all* my bones are vexed.

My soule also is in greate trouble, but Lorde how longe?

Turne the (O Lorde) & delyuer my soule: Oh saue me for thy mercyes sake.

For* in death no man remembreth the: Oh who wyll geue the thankes in the hell?

I am weery of groning: euery nyght wash I my bedde, and water my couche with my teares.

My countenaunce is chaunged for very inwarde grefe, I consume awaye, I haue so many enemyes.

Awaye from me all ye wicked doers, for the Lorde hath herde the voyce of my wepynge.

The Lorde hath hearde myne humble petycyon, the Lorde hath receaued my prayer.

All myne enemies shalbe confounded and sore vexed: yee they shalbe turned backe & put to shame, and that ryght soone.

vnto vs what God shall appeare vnto them that shall feale hys iudgement: but yf it speake after oure maner, of God as though it spake of a man, as in the Psal. lxxviij. c. Loke after in the Psal. xxxviij. a.

e* My bones are vexed, &c. Of this ye haue Esaye. xxxviij. c.

f* They be in the death and in hell that dispayre and blaspheme God as it is sayde Psal. cxv.

C The. vij. Psalme.

C He desyreth to be saued from the greate & grieuous persecucyon of Saul. He mencyoneth hys awne innocencye. He prayeth that he maye obtayne the kyngdome promysed hym, to thintēt that the people might be gathered to God and the mychef of the wycked expelled: Then sayth he that the wycked shall perisshe with their awne swerde, & endeth the Psalme with the prayse of God.

a* Sigaion of Dauid, which he sang for the wordes of Cus the sonne of Jemini.

Reade the story in the. ij. of the Kynges. xvi.

a* Sigaion as some wyll, signifyeth an exercyse, that is, a paynefull and heuy temptacyon of Dauid. Other interprete it an ignorauncе, because he knew not the fault that was layde vnto him. Some saye that it was one of the instrumentes, wherat all the Psalmes before which it is set, were songe. Some thynke that it is a certayne kynde of melodye.

That is here called Cus, in the place of the Kynges aboue rehersed is called Semei.

A

D Lorde my God, in the do I trust: saue me from all them that persecute me, & delyuer me.

Lest b* he hantch vp my soule lyke a lyō, and teare it in peces, whyle there is none to helpe.

b* That is, Cus. After the Hebrues is Saul vnderstande ther by.

O Lorde my God, yf I haue done any soche thing, yf there be any vnrightuousnes in myne handes:

If I haue rewarded euyll vnto them that dealt frendly with me, or hurte thē that without any cause are myne enemyes:

c* Then let myne enemye persecute my soule, and take me: yee let hym treade my lyfe downe in the earth, and laye myne honour in the dust. c* Selah.

c* By these. ij. is vnderstande an vtter destructyō. Esay xxij. a.

d* Loke in the xv. Psal. a.

Stande vp (O Lorde) in thy wrath, lyft vp thy selfe ouer the furyous indygnacyon of myne enemyes: aryse vp (for me) in the vēgeaunce that thou hast promysed.

B

That the congregacyō of the people may come aboute the, for their sakes therfore lift vp thy selfe agayne.

¶ The Lord is iudge ouer the people: auenge me then (O Lorde) accordynge to my ryghteousnes & innocencye.

Oh let ỹ wyckednes of the vngodly come to an ende: but mayntayne ỹ iust, thou righteous God, that* tryest the very hertes and the reynes.

* That is, ententest & lokest on the thoughtes, delectacions desyres & pleasures of man. 1. Reg. xvi. b. Prouer. xvii. a.

My helpe cōmeth of God, which preserueth them that are true of herte.

God is a ryghteous iudge, & God is euer threatenynge.

If men wyll not turne, he hath whett his* swearde: he hath bent his bowe and made it ready.

* Swerde. Luke Elaye xvij. a.

He hath prepared hym the weapens of death, and ordened hys arowes to destroye.

Beholde, he trauayleth with myschefe, he hath conceaued vnhappynesse, and brought forth a lye.

He hath graue and digged vp a pytte, but he shall fall hym selfe into the pytte that he hath made.

* That is: the euyll which he doth vnto other shall fall vpon hym selfe. Ecclesiast. xxvij.

* For hys vnhappynes shall come vpon hys awne heed, & his wyckednes shall fall vpon hys awne pate.

As for me, I wyll geue thankes vnto the Lorde for his ryghteousnes sake, and wyll prayse the name of the Lorde the most hyest.

¶ The. viij. Psalme.

The prayseth and greatly wondereth at the inestymable benyfyte and syngular loue of God maker of all thinges towarde mankynde, which euery where with an vnspeakable glorye shyneth his euerlastyng power and strength.

To the chaunter vpon Gethith, a Psalme of David.

a* Lohe in the Cycle of the fourth Psal. b* Githith after some signifyeth as moche as for the wyne presses. After some, concernyng the Gethites. After other it is an instrument of musyke.

O Lorde oure gouernour how wonderfull is* thy name in all ỹ worlde: how excellēt is thy glory aboue ỹ heauēs!

* What is signifyed by hys name: ye haue Psal. xlviij. c.

Out of the mouth of the very babes and suckelynges thou hast ordeyned prayse, because of thyne enemyes, that thou myghtest destroye the enemye & the auenger.

For I cōsyder thy heauēs, euē the worcke of thy fyngers: the moone & the starres which thou hast made.

B

* That is, that thou so knowest hym, carest and prouydest for him.

Oh what is man that thou* art so myndfull of him: ether the sonne of man that thou vysytest hym?

After thou haddest for a season made him lower then the aungels, thou* crownedest him with honour and glory.

* To crowne hym & ye is to make hi a kyng which thynge was fulfylled in Christ after his resurrectiō Mat. xxviij. d.

Thou hast set him aboue the worckes of thy handes: and thou hast put all thynges in subiection vnder his fete.

All shepe and oxē, yee and the beastes of the felde.

The foules of the ayre, the fysh of the see, and whatsoeuer walketh thorow the wayes of the see.

O Lorde oure gouernoure how wonderfull is thy name in all the worlde!

And of hi doth the epistle to the Hebrues expounde thys verse. Hebr. ij.

¶ The. ix. Psalme.

The geueth thankes for a great victorye obtayned & for the fall of a great enemy, lyche as Goliath or some other prynce of the Philistynes. He prayseth the ryghtwesnes of God, which al wayes attendeth hys. He prayeth God to pull vnder the wycked.

To the chaunter vpon Almuth Laben, a Psalme of David.

a* Lohe the tytle of the. xij. Psalme

b* Almuth Laben, as some thincke, signifieth a certayne instrumēt of musyke. Some saye, that Almuth signyfyeth, of the deeth: which some vnderstande by Laben, Goliath or some other Philistine. Some reade the tytle thus: A vehement and often made exhortacyon of a secret or folysh sonne: They vnderstande therby the ryghtwelle, which by fayth is the sonne of God, & the same is to the world folish, because he is cōtynually in deeth and secrettes, for his lyfe is hydde in Christ tyll the hydde thinges be shewed agayne in the iudgemēt of God, then shall it appeare that the deeth of this worlde is glorye. Some readeth the tytle thus, vnto the victour or ouercomer of the death of a fole, which ye may well vnderstande of the death of folysh Antichrist & of the ruyne of his kyngdome: howbeit this tytle shulde frame more conuenient for the next Psalme, which after the Hebrues is a distincte Psalme from this, where as the Lattinistes make this and the next but one.

I wyll geue thankes vnto the (O Lorde with my whole herte, I wyll speake of all thy meruelous worckes.

I wyll be glad, and reioyse in the, yee my songes wyll I make of thy name, O thou moost hyest.

Because thou hast ouercōme myne enemyes abacke, they were discomfyted, and perished at thy presence.

For thou hast mayntayned my ryght and my cause: thou sittest in the throne that art the true iudge.

Thou rebukest the Heythen, & destroyest the vngodly, thou puttest out their name for euer and euer.

The enemyes swordes are come to an ende, thou hast ouerthrowen their* cytyes, their memoryall is perysshed with them.

* Cytyes here signifie the defences, fortresses, armoure, wyly doctrine, fayned ryghteousnes and all that the worlde trusteth in against ỹ Lorde, as in Esaye xxxij. b.

But the Lorde endureth for euer, he hath prepared his seate vnto iudgement.

B

* Or as some wyll, he requyreth their blonde or slaughter, that is, he inquyreth not vnnocent blonde vniuged, nor forgetteth the crye of the afflycte. Genes. xlij. d.

He gouerneth the worlde with righteousnes, and mynystreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in the tyme of trouble.

Therfore they that know thy name, put their trust in the: for thou (Lorde) neuer fayllest them, that seke the.

O prayse the Lorde, which dwelleth in Syon, shewe the people of his doynges.

And why: * he maketh inquysycyon for their blonde, and remembreth them: he forgetteth not the** complaynte of the poore.

* & he complaynte of the poore, is the feruent desyre and burnyng affeccyō wherwith they crye vnto the Lorde, & be heard. By the

Haue mercy vpō me (O Lorde) cōsyder the trouble

poore in ỳ scripture are vnder stãd ỳ affect wherby feale there meade and temptacõ and which so ofte lamet ỳt the trueth is ouerthrodē, which put no trust at all in any thig that is in thys worlde: see which are deceiued ỳ for sake of the worlde. Cleaue only to the liuing god: assured that at hys tyme he shal fende his that fode heale pe, though the worlde be neuer so extreame ageynst them as in the next psalme.d.

trouble that I am in amõge myne enemyes/ thou ỳ liftest me vp frõ the *gates of death.

C That I maye shew all thy prayses within the g* portes of the daughter of Siõ, and reioyse in thy sauynge health.

As for the Heythẽ, they are sunckẽ downe in the pytte that they made: in the same nette which they spyed out pryuely, is their awne feete taken.

Thus ỳ Lord is knowne to execute true iudgement, when the vngodly is trapped in the worckes of his awne handes. Selah.

The wycked must be turned vnto hell, & all the Heythen that forget God.

But the poore shall not all waye be out of remembraunce, the pacient abydinge of soche as be in trouble shall not perysh for euer.

Vp Lord let no mã haue the vpper hand, let the Heythen be condemned before the.

O Lorde set a scolemaster ouer thẽ, that the Heythen maye knowe them selues to be but men. *h Selah.

f* The gates of death are the iudgemẽtes of deeth, the counceiles of the wicked, the cõgregacyõs of Sathan, the doctrines of falsnes, and whatsoeuer leadeth to death.

g* The portes or gates of the daughter of Syõ are, the companies of the good and faythfull in whych are receyued the truethes of God, and all that leadeth to lyfe. Psal.xxxvij.a.

h* Of Selah loke the.iij. Psalme.a

C The.x Psalme.

C A prayer agaynst frowarde malycyous & wycked men, which vexe with wyles and violence oppresse all that are poore and helpelesse, wherin also their intolerable pryde and vngodlynes, with their craftes and despyte to hurte other are described.

C There is no Tytle in the Hebrew.

Why arte thou gone so farre of, O Lorde: wylt thou hyde thy selfe in tyme of trouble?

Whyle the vngodly hath ỳ ouer hande, the poore must suffre persecucyon: O that they were taken in the ymagynacyon which they go aboute.

For ỳ vngodly maketh boost of his awne hertes desyre, the couetous blesseth him self, and blaspheneth the Lorde.

The vngodly is so proude and full of indignacyon that he careth not: neither is God before his eyes.

His wayes are allwaye filthye, thy iudgmentes are farre out of his sight, he defyeth all his enemyes.

For he sayeth in hys herte: Tush, I shall neuer be cast downe, ther shal no harme happen vnto me.

a* Trauel and sorowe in the Scripture are taken for wyckednes and malice, as in the Psal.xcj.c.

His mouth is full of cursyng, fraude & deceate: vnder hys tõge is* trauayle & sorowe.

He sytteth lurkyng in the gardens, that he maye pryuely murthur the innocent, hys eyes are set vpon the poore.

C He lyeth waytynge secretly, as it were a lyon in hys denne.

He lurketh that he maye rauysh the poore yea to rauish the poore, when he hath gotten him in to hys nett.

Then stoupeth he, then oppresseth he and castyth downe the poore with his auctorite.

For he sayeth in hys herte: Tush, God hath forgotten, he hath turned awaye hys b* face, so that he will neuer se it.

Aryse O Lorde God, lyft vp thyne hand, and forget not the poore.

Wherfore shuld ỳ wicked blaspheme God & saye in his herte: tush, he careth not for it.

C Thys thou seyst, for thou considerest the mysery and sorowe.

The poore geueth him selfe ouer in to thy hande, and cõmitteth him vnto the, for thou art the helper of the frendlesse.

Breake thou the armie off the vngodly and malycyous, search out ỳ wickednesse which he hath done, that he maye perish.

The Lorde is kynge for euer, the Heythen shall perish out of his lande.

Lord, thou hearest ỳ c* desyrous longyng of the poore: their herte is sure, that thyne eare herkeneth therto.

Helpe ỳ fatherlesse and poore vnto their ryght, that the vngodly be no more exalted vpon earth.

b* The face of God in ỳ scripture signifyeth often the fauour grace or beniuolence of God, as in the Psal.xxxb, & cxix.c.

c* Loke the Psalme next before.c.b

C The.xi Psalme.

C He complaineth his wrong with them that thrust him forth of all the dumpt vpon of Israel, so that he founde no place to abyde in. He prayseth hys confydence to God wardes, and the iudgement of God both towardes the good and euell.

a* To the chaunter, of David.

In the Lorde put I my trust: how wylt ye then saye to my soule that she shulde flee as a byrde vpon youre hylls?

For lo, b* the vngodly haue bẽt their bowe, & made ready their arowes in the quyuer, ỳ they maye pryuely shute at them, which are true of hert.

The very foũdaciõ haue they cast downe, what can the ryghtuous then do with all?

But the Lorde is in hys holy temple, the Lordes seate is in heauen: he consydereth it wyth hys eyes, hys* eye lydes beholde the chyldren of men.

The Lorde tryeth bothe the ryghtuous and vngodly, but who so delyteth in wyckednes, him his soule abhorreth.

Vpõ the vngodly he shall rayne snares, fyre, brymstone, storme and tempest: thys rewarde shall they haue to drynke.

For the Lord is ryghtuous, and he loueth ryghtuousnes: his countenaunce beholdeth the thinge that is iust.

a* Loke the tytle of the fourth Psal.

b* The vngodly haue bent their bowe.&c. That is a bowe wed speache ỳ which is ygnorãt of the wycked dede of Dauid were most prest and ready to destroy him. For this Psalme as some suppose was made when he fledde frõ Saul & hid hym self frõ him in dyuers & sondry places as ye reade i. Reg. Frõ the.xxij. chap to ỳ xxvj where his persecucyõ was so great, that at ỳ length he was fayne to fle out of the coastes of Israel vnto the Philistines. After lyke maner do oure Saules daily persecute ỳ Christe. Psal.xxxvij.b

c* Loke in the xxxij. Psalme.c.

¶The.xij.Pſalme.

¶The cõplayneth that righteouſnes & fayth are euery where decayed/& that wyly & gyleſull flatterers rule all/and prayeth the Lorde to haue compaſſyon on the afflict/which they cruelly vexe:& alſo to helpe the accordyng to his worde/which onely can not deceaue/and to delyuer his/from the fylthye compa..pe of the wicked.

a*Loke the ſtyle of the.xij. Pſalme.

¶ a*To the Chaunter vpon b* Sheminith/ a Pſalme of Dauid.

A HElpe Lorde, for there is not one ſaincte more: very fewe faythfull are there amonge the chyldren of men.

Euery mã telleth lyes to hys neyghbour/ they do but flatter with their lyppes and dyſſemble in their herte.

O that the Lorde wolde rote out all dyſceatfull lyppes/and the tõge that ſpeaketh proude thinges.

Which ſaye:oure tonge ſhulde preuayle: we are they þ ought to ſpeake/ who is lorde ouer vs:

B Now for the troubles ſake of the oppreſſed / and becauſe of the complaynte of the poore/I wyll vp(ſayeth the Lorde) I wyll helpe them/and ſet them at reſt.

c*That is/often tymes.

The wordes of þ Lorde are pure wordes: euen as the ſyluer, which from earth is tryed and purifyed c* vij.tymes in the fyre.

Kepe d* thẽ therfore, O Lorde) & preſerue vs from this generacyon for euer.

And why:when vanyte & pollynes getteth the ouerhande amonge the chyldren of men/ all are full of the vngodly.

¶The.xiij.Pſalme.

¶David being in a leopardous caſe & in great perell doth earneſtly with perſuſiues deſyre Gods helpe/to the intent that hys enemys ſhulde not triumphe at his death but that he rather myght reioyce of his health obtayned/and wa..tyly mayntayne and prayſe his preſeruer God.

a*Loke the ſtyle of the.xiij Pſalme

¶ a*To the chaunter a Pſalme of Dauid.

HOw longe wylt thou forget me / O Lorde: for euer: how longe wylt thou hyde thy face fro me:

b*That is/ how longe ſhall I take counſell and ſorowe in my herte?

Oh b* how longe ſhall I take counſell in my ſoule:how longe ſhall I be ſo vexed in myne herte: how longe ſhall myne enemye tryumphe ouer me:

c*Lyghten myne eyes.

¶Conſyder/& heare me, O Lorde my God: c* lyghten myne eyes, d* that I ſleape not in death.

d*That I ſleape not in death/that is/that I ſleape not the ſleepe of death/that I dye not and be ouercome of myne enemyes: and ther for followeth in/leſt myne enemye ſaye: I haue preuayled, &c.

B Leſt myne enemye ſaye: I haue preuayled agaynſt hym:for yf I be caſt downe, they that trouble me wyll reioyce at it.

But my truſt is in thy mercy/& my herte is ioyfull in thy ſauynge health.

I wyll ſynge of the Lorde, that dealeth ſo louyngly with me.

(Yee I wyll prayſe the name of the Lorde the moſt hyeſt.)

e*Lyghten myne eyes.

e*That is/ make me circũſpecte diligent/ that I neglect ſight to do þ which I ought to be done: for lyghtyng ate..pt that whiche ought to be ..chuned ſo to me vnwyſely in the hãdes of myne enemyes & be oppreſſed of them: they for to come reade:kepe me awayke for that which is here reade lyghten myne eyes.

¶The.xiiij.Pſalme.

¶He bewayleth that all places are full of wycked and open ſynners/& deſcrybeth their moſt corrupt/ fylthy and vyolent condycyon: and further/he propheſyeth vengeaunce to them / and ſaluacyon to the innocent/ whom they oppreſſe and deuoure.

a*Loke the tytle of the fourtye Pſalme.

¶ a*To the chaunter/of Dauid.

THe folyſh bodyes ſaye in their hertes: thus/there is no God

They are corrupte, & become abhominable in their doinges / there is not one that doth good.

b*They are all gone out of the waye / that is/ they are all departed frõ the waye of God/ & haue ſet aſide his lawe. & are fallen to their awne inuencions/councelles and opynyõs. Pſal.liij.a. Iohã.viij.d.

The Lorde loked doune from heauẽ vpõ the chyldren of men, to ſe yf there were any that wolde vnderſtande & ſeke after God.

But b* they are all gone out of the waye/ they are all to gether become vnprofytable: there is none that doeth good, no not one.

B How can they haue vnderſtandyng/ that worke myſchefe/eatinge vp my people, as it were bred/& call not vpon the Lorde?

Therfore ſhall they be brought in greate feare, for God ſtandeth by the c* generacyon of the righteous.

c*The generacõ of the righteous are al thoſe whych by fayth are made the ſonnes of god iuſtified by the ryghteouſnes of Chriſt. Pſal.cxij.a.

As for you, d* ye haue made a mocke at þ counſell of the poore, becauſe he putteth his truſt in the Lorde.

d*ye haue made a mocke.&c. that ye haue eſtemed blaſphemed & made hereſye the counſell of the poore/deſpiſed/and ryghteous man:/ becauſe he forſoke all proumpcion ſo..han ſelfe wyſe that onely which he vnfaynedly beleued to haue of God/for hys ſauyng healthes ſake Chriſt.

Oh that the ſauynge healthe were geuen vnto Iſrael out of Sion.

Oh that the Lorde wolde deliuer his people out of captyuyte.

Then ſhulde e* Iacob reioyce, and Iſrael ſhulde be ryght glad.

e*By Iacob or Iſrael is vnderſtande the whole flocke/ progeny / & offſpringe of Iacob or Iſrael/as in the Pſalme. xx.a.

¶The xb.Pſalme.

¶This pſalme deſcribeth what maners & condycions the very Epicurys of heauẽ & membres of the church of God muſt haue.

¶ A Pſalme of Dauid.

LOrde/ who ſhall dwell in thy tabernacle:or who ſhall reſt vpon thy holy hyll?

Euen he that leadeth an vncorrupt life:that doth the thing which is ryght / and that a* ſpeaketh the treuth frõ his herte.

a*To ſpeake the truth frõ hys herte / is/ to meane good fayth and to do that he promeſeth. ſo that he fayne not in worde another thynge then he thynketh in herte. Pſalme xxv.a

He that vſeth no diſceat in his tonge: he þ doth no euell to his neyghbour, & ſclaundreth not his neyghbours.

He that ſetteth not by the vngodly / but maketh moche of them that feare the Lorde: he that ſweareth vnto his neyghboure, & diſpoynteth hym not.

He that geueth not his money vpõ vſury/ & taketh no rewarde agaynſt the innocent.

Who ſo doth theſe thinges, ſhall neuer be remoued.

¶The

The. xxiiij. Pſalme.

When the Lorde had shewed vnto Dauid that the thryllyng flour of Dinan ꝑ Jebuſyte, which was in the hyll Moria, was the place where he wolde haue a temple buylded for hym, Dauid monyſhed with the ſyngular goodnes of God towarde the Iſraelites amongeſt whō he had chosen hym a dwellyng place, deſcryueth to whō the place of God doth verely belonge, and which is the very nacion of God ꝑ amongeſt whom he vouchſaueth to dwell. Then he exhorteth them to the buyldynge of the temple.

Dim
est A

The Pſalme of Dauid.

THe earth is the Lordes, ꝑ all ꝑ therin is: the compaſe of the worlde, ꝑ all that dwell therin.

For he hath founded it vpon the ſees, and buylded it vpon the floudes.

Who ſhall gꝙ vp in to the hyll of ꝑ Lorde? Or, who ſhall remayne in his holy place?

Euen he that hath innocent handes and a cleane hert: which *liſteth not vp his mynde vnto vanyte, ꝑ ſweareth not to diſceaue.

He ſhall receaue the bleſſynge from the Lorde, and mercy from God his ſauioure.

This is ꝑ generaciō of thē that ſeke him, of them ꝑ ſeke thy *face, O Jacob. Selah.

Open your gates, O ye princes, lett the euerl aſtyng dores be opened, that the kyng of glory maye come in.

Who is this kyng of glory? It is ꝑ Lorde ſtronge and myghtie, euen the Lorde myghtye in batel.

Open youre gates, O ye princes, lett the euerlaſtynge dores be opened, that ꝑ kyng of glory maye come in.

Who is this kyng of glory? It is the Lord of Hooſtes, he is ꝑ kyng of glory. *Selah.

a *Which lyfteth not vp hys mynde vnto vanitie. That is, which glorifyeth not hym ſelfe nor eſteameth or ſetteth by hym ſelfe as though he were ſomewhat, but taketh hym ſelfe for nothyng. Gala. vi. a.

b *That is, the fauour of thy God.

c *Loke in the third Pſalm. a

The. xxv. Pſalme.

A prayer of Dauid oppreſſed both with ſynne and with enemyes. He prayeth the Lorde to deliuer him from his ſynnes to ſhewe him his wayes and to rydd him from the furye of his enemyes. In the ende he prayeth for all the people.

Of Dauid.

VNto the (O Lorde) I lyft vp my ſoule. My God, I truſt in the: Oh lett me not be cōfunded, leſt myne enemyes triumphe ouer me.

For all they that hope in the ſhall not be aſhamed: but ſuch as be ſeecme full deſpyſers without a cauſe, they ſhall be put to cōfuſyon.

*To knowe the wayes of ꝑ Lorde is to lyue after ꝑ pleaſeth God: that is to lyue in his fayth, and to lett him leade vs by hys goodnes: the ſame is the waye of lyfe before mē. Pſal. xxv.

Shewe me thy wayes, O Lorde, and teach me thy pathes.

Lede me in thy trueth and lerne me, for thou art the God of my health, and in the is my hope all the daye longe.

B Call to remembraūce, O Lorde, thy tender mercyes and thy louynge kyndneſſes, which haue bene euer of olde.

Oh remēbre not the ſynnes ꝑ offences of my youth, but accordynge vnto thy mercy thynke vpō me, O Lorde, for thy goodneſſe.

How frendly and ryghtuous is the Lord, therfore will he teach ſynners in the waye.

He ledeth the ſymple a right, and ſuch as be *meke thē lerneth he his wayes.

All the wayes of the Lorde are very mercy and faythfulneſſe, vnto ſuch as kepe hys *teſtament and conuenaunt.

For thy names ſake, O Lorde, be mercyfull vnto my ſynne, for it is greate.

Whatſoeuer he be that feareth ꝑ Lorde, he ſhall ſhewe hym the waye that he hath choſen.

His ſoule ſhall dwell at eaſe, and his ſede ſhal poſſeſe the lande.

The ſecrete of the Lorde is amonge them that feare him, and he ſheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde, for he ſhall pluche my fete oute of the net.

Turne the vnto me and haue mercy vpon me, for I am deſolate and in myſery.

The ſorowes of my herte are greate, O brynge me out of my troubles.

Loke vpon myne aduerſyte ꝑ myſery, and forgeue me all my ſynnes.

Conſyder how myne enemyes are many, and beare a malicious hate agaynſt me.

O kepe my ſoule, and deliuer me: let me not be cōfounded, for I haue put my truſt in the.

Let innocency and ryghtuous dealynge wayte vpon me, for my hope is in the.

Deliuer Iſrael, O God, out of all hys trouble.

b *Loke after in the Pſalm. xxxvij. a

c *A Teſtament is properly the laſt wyll of hym that dyeth, which may not be chaunged or altered. Wherfore the Teſtament of Chriſt is the promes and ꝑworde, wherby we be elect & chosen ꝑ chyldren of God thorow him, as he ſayth. Heb. ix. a.

The. xxvi. Pſalme.

He deſcribeth to the enſample of the good, what endurerance he gaue to innocentye, & how warely he eſchued the compaſy of the cruell: then prayeth he to eſchape the vengeance that abydeth ꝑ wicked ſythe he lyueth holyly, and deſyreth nothynge more then to ſet oute the glory of God.

Of Dauid.

BE thou my iudge, O Lord, for I walke innocently: my truſt is in the Lorde, therfore ſhall I not fall.

Examen me, O Lord, and proue me: trie out my *reynes and my hert.

For thy louyngkyndneſſe is before myne eyes, and I walke in thy trueth.

*By the hert & reynes wyll be vnderſtande the delectacions and affeccions of the fleſhe, whych let hym to forowe God.

b *I ſyt not amonge vayne perſonnes, ꝑ haue no felliſhipe with the diſceatfull.

I hate the congregacyon of the wycked, and I will not ſyt amonge the vngodly.

I waſhe my handes with innocency, O Lorde, and ſo go I to thyne aulter.

That I maye ſhewe ꝑ voyce of thy prayſe and tell of all thy wonderous workes.

Lorde, I loue ꝑ habitacion of thy houſe, & the place where thy honoure dwelleth.

B As ſaloure in the Pſal. xvi. b.

b *To ſyt amonge vayne perſones is to conſyppe with the vnfaythfull & to be a cōpanion of their vnbeleefe as ſaloue in ꝑ. xxiiij. c. & ꝑ Scripture.

O deſtroye

DEstroye not my soule with ỹ synners/ ner my lyfe with the bloudthurstye.

c* In whose c* handes is wyckednesse/ and their ryght hande is full of gyftes.

But as for me I wyll walcke innocent- ly: O delyuer me, and be mercifull vnto me.

My d* fote standeth right: I wyll prayse the, O Lorde, in the congregacions.

d* Fote in the Scriptures is take for the affectiõ/desyre or wyll of ỹ hert/ as after in the Psal.xxxvi.b. Dlett not the fote of ỹ pde ouertake me.

¶ The.xxbij.Psalme.

¶ This Psalme made Dauid vpon some greate and Jeopardous perill agaynst which he hertened him self not a lytell with calling to remẽbraunce the promes of God: & thereby perswaded him self that he shulde haue the victorye/ & after lyue peceably in the trade of godly lyuyng.

¶ Of Dauid.

THe Lorde is my lyght and my health: whom then shulde I feare? the Lorde is the strength of my lyfe / for whome then shulde I be afrayed?

Therfore when the wycked / euen myne enemyes and my foes/ came vpõ me/ to eate vp my flesh / they stombled and fell.

B Though an hoost of men were layed a- gaynst me, yet shall not my hert be afrayed: & though there rose vp warre agaynst me/ yet wyll I put my trust in him.

a* The scripture doth often call the rocke for strength & stablenes ỹ which is ỹ true & liuely foundacõ of ỹ church. Psal.xviii.a.

One thynge haue I desyred of ỹ Lorde/ which I wyll require: namely / that I may dwell in the house of the Lorde all the dayes of my lyfe to beholde the fayre beutie of the Lorde/ and to vyset his temple.

b* That is/ vanquyshed myne enemyes.

For in the tyme of trouble he hath hyd me in his tabernacle/ yee in ỹ secrete place of his dwellyng hath he kepte and set me vp vpon a a* rocke of stone.

c* The lyfte his face frõ yi/ is/ not to care for him to trouble hym/ and not to heare hym: And on ỹ contrary parte not to hyde his face frõ him, is to care for him/ to helpe him and succoure him fauorably to heare him. Psal.xxxiij.b. cij.cxliij.

And now hath he b* lyft vp my head aboue myne enemyes/ ỹ cõpassed me roũde about.

Therfore wyll I offre in his dwellynge / the oblacyon of thãkesgeuyng: I wyll singe and speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde / when I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto ỹ/ my face seketh the, yee Lorde thy face wyll I seke.

d* This is expounded in the .xxvij. Psalm.cxxij.b

c* hyde not thou thy face fro me / cast not thy seruaunt of in displeasure.

Thou art my succoure, leaue me not/ neither forsake me, O God my sauyoure.

For my father and my mother haue for- sakẽ me, but the Lorde hath taken me vp.

e* To tarye ỹ Lordes leasure is not to determyne God a tyme when he shulde helpe but patiently to abyde/ assured ỹ he helpe wyll. Psal. xxxvij.&c.

Shewe me thy waye O Lorde, & lede me in the right path, because of myne enemyes

Delyuer me not in to the wyles of myne aduersaryes / for there are false wytnesses rysen vp agaynst me/ and they ymagyn myschefe.

Neuertheles I beleue verely to se the goodnesse of ỹ Lorde in ỹ d* lãde of ỹ lyuing.

O e* tarye thou ỹ Lordes leysure, be stroge/ let thyne hert be of good comforte / & wayte thou still for the Lorde.

¶ The.xxbiij.Psalme.

¶ He prayeth the Lord/ not to forsake him in his great necessytie He desyreth that he beyng innocẽt/ be not auenged with the wycked: and wyllyeth that euen they also maye not haue soche iudgement as they haue deserued: Then geueth he thankes to God for the victorye/ and prayeth for the people.

¶ Of Dauid.

VNto the wyll I a* crye/ O my stronge defence: thynke no scorne of me, lest/ yf thou make ỹ as though thou herdest not, I be come lyke them, that go downe in to the b* pytte.

a* Loke in Exod.xvij.b & 1.Reg.viij.b

b* Pytt/ for prison or graue in the earth. Psal.lxxxviij.a

Heare the voyce of my humble peticyon/ when I crye vnto the, & holde vp my handes towarde thy holy temple.

B

O plucke me not awaye amonge the vngodly & wicked doers/ which speake frendly to their neyghboure, but ymagyn mischefe in their hertes.

Rewarde them accordynge to their dedes and wyckednesse of their awne inuencions.

Recompense them after the worckes of their handes/ paye thẽ ỹ they haue deserued.

For they regarde not the worckes of the Lorde/ nor the operacyon of his hãdes: therfore shall he breake thẽ downe, & not buylde them vp.

Praysed be the Lorde / for he hath herde ¶ the voyce of myne humble peticyon.

The Lorde is my strenght and my shylde: my hert hoped in him, and I am helped: therfore my herte daunseth for ioye / and I wyll synge prayses vnto him.

The Lorde is ỹ strength of his people/ he is ỹ defender & Sauioure of his anoynted.

O helpe thy people/ geue thy blessing vnto thyne enheritaunce: fede them/ & lett thẽ vp for euer.

¶ The.xxix.Psalme.

¶ He prayseth God by the power that he sheweth in thonder & other tẽpestes/ and reporteth of his goodnes towarde the people of Israel.

¶ A Psalme of Dauid.

AScribe vnto the Lorde, O ye mightie/ ascribe vnto the Lorde worshippe and strength. B

Geue the Lorde the honoure of his name/ bowe youre selues to the holy magesty of the Lorde.

It is the Lorde that cõmaundeth ỹ waters: It is the glorious God that maketh ỹ thonder: it is the Lorde that ruleth the see.

The voyce of ỹ Lorde is mightye in operacyon, the voyce of the Lord is a glorious voyce.

The voyce of the Lorde breaketh the Cedre trees: yee the Lorde breaketh the Ceders of Libanus.

He maketh

He maketh them to skyppe lyke a calfe: Libanus & Sirion lyke a ponge vnycorne.

The voyce of the Lorde deuydeth the flames of fyre: the voyce of the Lorde [b*] shaketh the wyldernesse / yee the Lorde shaketh the wyldernesse of Cades.

b* That is maketh the hydeous & terrible brastes of the wylderness to quake.

The voyce of the Lorde moueth the hyndes and discouereth ỹ thicke bushes: in his temple shall euery man speake of hys honoure.

The Lorde stilleth the water floude / & the Lorde remayneth a kynge for euer.

The Lorde shall geue power vnto hys people / the Lorde shall geue his people the blessynge of peace.

¶ The .xxx. Psalme.

¶ He geueth thãckes for the obtayning of his healthe. He greatly prayseth the goodnes of God / whych sendeth not aduersyte vnto his people but for the best: & protesteth / that he desyreth not the lengthenyng of his lyfe for any other cause / then to restoure and set forth the thinges that make for the glorie of God & profet of the sayntes.

¶ A Psalme and songe of the dedycacyon of the house [a*] / of Dauid.

a. Understãd of God.

I Wyll magnifye the / O Lorde / for thou hast set me vp / & not suffred my foes to triumphe ouer me.

O Lord my God, I [b*] cryed vnto the / and thou hast healed me.

b. Luke Ero. xiij. d. j. Reg. vp. b.

Thou Lord hast brought my soule out of [c*] hell: thou hast kepte my life, where as they go downe to the pytte.

c* Here is it manyfest ỹ hell is taken for the estate of ỹ dede / as well of the good as of the euell / as it is sayde Gene. xxxvij. g

Synge prayses vnto ỹ Lorde (O ye saintes of hys) geue thankes vnto hym for a remembraunce of his holynesse.

B For his wrath endureth but ỹ twynckling of an eye / and his pleasure is in lyfe: heuynesse maye well endure for a nyght / but ioye commeth in the morynge.

As for me / when I was in prosperite / I sayde: Tush / I shall neuer fall more.

And why? thou Lorde of thy goodnesse hadest made my hyll so stronge.

But as soone as thou turnedest thy face fro me / I was brought in feare.

Then cryed I vnto the / O Lorde / yee vnto the Lorde made I my prayer.

What profyt is there in my bloude / yf I go downe to corrupcyon?

Maye the dust geue thanckes vnto the? Or shall it declare thy faythfulnesse?

Heare / O Lorde / and haue mercy vpon me: Lorde be thou my helper.

D d* To put of his sack cloth is / to put awaye ỹ sadnes of hys herte: because they vsed to clothe the selues with sacke cloth in tyme of their extreame sadnes / as ye se in Esther & in many other places.

D And so thou hast turned my heuynesse into ioye: thou hast put of my [d*] sack cloth / & gyrded me with gladnesse.

That myne honour myght synge prayses vnto ỹ without ceasyng: O Lorde my God / I wyll geue thanckes vnto the for euer.

¶ The .xxxi. Psalme.

¶ He sheweth wherwith he strengthened hys hope / what he desyred for / what he complayned of / in what case he was / and how he was mynded / when he & his were be sett rounde about in the wildernes of Nabal & sought a meanes to escape. He prayseth the great goodnes of God / to ward all suche as feare him: And moueth men to the feare and loue of God / which cannot forsake them that leaue vnto him.

a* To the chaunter / a Psalme of Dauid.

a* Loke the Tytle of the fourth Psal.

IN the / O Lorde / is my trust: let me neuer be put to cõfusyon, but delyuer me in thy [b*] righteousnesse.

b* The righteousnesse of god in the Psalmes is hys goodnes / mercye & kyndnes / wherby he redeemeth vs from the bondage of Sathan and liberally geueth vs hys kyngdom. Psal. xxxv. d. xlv. g.

Bowe downe thine eare to me make haste to delyuer me: be thou my stronge rocke and a house of defence / ỹ thou mayest saue me.

For thou art my strõg holde & my castell: O be thou my gide, & lede me for thy names sake.

Drawe me out of the net that they haue laied priuely for me, for thou art my strẽgth.

Into thy hãd I cõmẽde my spyrete: thou hast delyuered me O Lorde thou God of truth.

I hate them that holde of vanities / & my trust is in the Lorde.

I wyll be glad and reioyce in thy mercy: for thou hast cõsydred my trouble / thou hast knowne my soule in aduersite.

Thou hast not delyuered me ouer in to ỹ handes of the enemye / but hast set my fete in a large rowme.

Haue mercy vpon me / O Lord / for I am in trouble myne eye is cõsumed for very heuynesse / yee my soule and my body.

My lyfe is waxen olde with heuynesse / & my yeares with mournynge.

My strẽgth fayleth me because of myne aduersyte / and my bones are corrupte.

I am become a very reproffe amonge all myne enemyes / my neyghbours and they of myne awne acquauntaunce are afrayed of me: they that se me in the strete / conuey them selues fro me.

I am cleane forgottẽ & out of mynde / as a dead man: I am become lyke a brokẽ vessell.

D For I haue herde ỹ blasphemy of ỹ multitude: euery man abhorreth me: they haue gathered a councell together agaynst me / & are purposed to take awaye my lyfe.

But my hope is in the Lorde / and I saye: thou art my God.

My tyme is in thy hande: delyuer me frõ the hande of myne enemyes / and from them that persecute me.

Shewe thy seruaũt the lyght of thy coũtenaunce / helpe me for thy mercyes sake.

Let me not be cõfounded / O Lord / for I call vpon the: let the vngodly rather be put to confusyon / and brought vnto the hell.

Let the lyenge lyppes be put to sylence / wyych cruelly / disdaynfully / & despytefully / speake agaynst the ryghtuous.

O how

O how greate & manyfolde is thy good/ which thou hast hyd for the that feare the?

O what thinges bringest thou to passe for them/ that put their trust in the/ euen before the sonnes of men?

Thou hydest them priuely by thyne awne F presence from the proude men/ thou kepest them secretly in thy tabernacle/ frō the strife of tonges.

Thankes be to the Lorde/ for he hath shewed me maruelous greate kyndnesse in a stronge cytie.

For when the soddane feare cam vpō me/ I sayde: I am cast oute of thy syght.

Neuertheles/ thou herdest myne humble G prayer/ when I *cryed vnto the.

*Luke Ero. xiij. d. 3. Reg. iij. b.

O loue the Lorde (al ye his saynctes) for the Lorde preserueth the faythfull, and plenteously rewardeth he the proude doer.

Be stōge therfore and take a good herte vnto you / all ye that put youre trust in the Lorde.

¶ The. xxxij. Psalme.

¶ He sheweth that all aduersyties come of synne / & that he therfore is happye/ that hath his synnes forgeuen: And further/ that both forgeuenes of sinnes and the protection and defence of God are obtayned by earnest acknowledgynge of oure offences/ & feruent prayer.

*In instruccyon of Dauid. *Of intelligens.

A Blessed are they / whose vnryghtuousnesse is forgeuē/ and whose synnes are couered.

*Roma. iij. a. *Blessed is the man vnto whō the Lorde imputeth no synne / in whose spyrete there is no gyle.

For while I helde my tonge/ my bones cōsumed awaye thorow my daylye complaynynges.

And because thy hande was so heuy vpon me both daye and nyght / my moysture was lyke the drouth in Sommer. b* Selah.

B Therfore I confessed my synne vnto the/ b* Luke the thirde Psal. a. and hyd not myne vnryghtuousnesse.

I sayde: I will knowledge myne offence/ & accuse my self vnto the Lorde/ and so thou forgauest me the wyckednesse of my synne Selah.

For thys shall euery saynete make hys prayer vnto the in due season, therfore shall c *Of these waters ye haue in the Psal. xviij. c. 3 of the floude. Gen. vi. c not ꝑ greate *water floudes come nye him.

Thou art my defence in the trouble that is come aboute me / O compasse thou me about also wt ꝑ ioye of delyueraūce. Selah.

C I will enforme the/ & shewe the the waye d *I wyll fasten myne eyes vpon the / that is / I wyll se to the by my prouidence & be thy

wherin thou shalt go: b* I wyll fasten myne eyes vpon the.

Be not ye now lyke horses and mules/ which haue no vnderstandynge.

Whose mouthes thou must holde with bytt and bridle, yf they wyll not obeye the. helper & counforter.

Greate plages shall ꝑ wegodly haue/ but who so putteth his trust in the Lorde, mercy shall compasse him on euery syde.

Be glad/ Ye ryghtuous/ & reioyce in the Lorde, be ioyfull all ye ꝑ are c* true of hert. c* Of this/ loke the Psal.

¶ The. xxxiij. Psalme.

¶ He exhorteth and moueth men diligētly to prayse God: And sheweth that all thynges are full of hys goodnes.

A Reioyce in the Lorde/ O ye ryghtuous/ for it be commeth well the iust to be thankfull.

Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrument of ten strynges.

Synge him a new songe/ yee synge lustely vnto him/ and with a good corage.

For the worde of the Lorde is true / & all his worckes are faythfull.

B He loueth mercy and iudgmēt / the earth is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heauens made/ and all the hoostes of them by ꝑ breth of his mouth.

He gathereth the waters together as it were in a bottell/ & laieth vp ꝑ depe in secret.

Let all the earth feare the Lorde/ and lett all them that dwell in the worlde / stande in awe of hym.

For loke what he sayeth / it is done: and loke what he cōmaundeth/ it standeth fast. C

The Lorde bryngeth the councell of the Heithen to naught/ and turneth the deuyces of the people.

But the councell of the Lorde endureth/ and the thoughtes of his herte from generacion to generacion.

Blessed are the people that holde ꝑ Lorde for their God, and blessed are the folcke whō he hath chosen to be hys heritage.

The Lorde loketh downe from heauen/ & beholdeth all the chyldren of men: from hys a* stronge seate he consydreth all them that dwell in the worlde. D a* Heauen is called the stōg seate habitacle or dwellynge place of God/ because it is perpetuall and perysheth not/ but dureth euer. Psal. ij.

He only hath fashyoned all the hertes of them, and knoweth all their worckes.

A kynge is not holpen by his awne great hoost, nether is a giaunte saued thorow the myght of his awne strenght.

A horse is but a vayne thing to saue a mā, it is not the power of hys strength that can E delyuer him. Beholde / the eye of the Lorde loketh vnto them that feare him/ & put their trust in his mercy.

That he maye delyuer their soules from death/ & to fede them in the deare tyme.

Let oure soule patiently abyde the Lord/ for he is oure helpe and shylde.

So shall oure herte reioyce in hym / because

¶ The. xix. Psalme.

He describeth the power of God/wonderfully declared by the workemãshipe of the heaues. He sheweth the excellentnes of the lawe of God / desyreth to be saued from synne/ and willyeth that whatsoeuer he either thynketh in hert or speaketh w mouth / maye be good and acceptable to God.

n* Loke the tytle of the fourth psalm.

a* To the chaunter, a Psalme of Dauid.

THe very heauens declare the glory of God/and the very firmament sheweth his handye worcke.

One daye telleth another/ and one nyght certifyeth another.

There is nether speach ner lãguage/ but their voyces are herde amonge them.

Their sounde is gone out in to all landes, and their wordes in to the endes of the worlde.

B In them hath he sett a tabernacle for the Sunne / whych commeth forth as a bridegrome out of his chambre/ and reioyseth as a giaunte to runne his course.

It goeth forth frõ the one ende of the heauen/and runneth aboute vnto the same ende agayne, and there maye no man hyde hym selfe from the heate therof.

b* The lawe of the Lorde is a perfecte lawe it quickeneth the soule.

The testimony of the Lorde is true/ and geueth wysdome euen vnto babes.

The statutes of the Lorde are right/& reioyse the herte: the cõmaundemẽt of ỹ Lorde is pure and geueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgmentes of the Lorde are true and ryghtuous altogether.

More pleasaunt are they then golde/ yee then moch fyne golde: sweeter then hony and the hony combe.

Thyse thy seruaunt kepeth/& for keping of them there is greate rewarde.

D Who can tell / how oft he offendeth? Oh clense thou me fro my secrete fautes.

Kepe thy seruaũt also frõ presumptuous synnes/lest they get the dominion ouer me: so shall I be vndefyled and innocent frõ the greate offence.

Yee the wordes of my mouth and the meditacion of my herte shalbe acceptable vnto the/O Lorde/my helper and my redemer.

b* The lawe of the Lorde is introduced to syue, with cõmaundynge ỹ whych must be done/ and forbydding the contrarie: vnto which the hert of man must fauour, & helpe to do it, & receyue him self the rem / as it is sayd Psal. 1.

¶ The. xx. Psalme.

A prayer wherin the people desyreth helth to kyng Dauid goyng to a difficulte and ieopardous battell / & also a thanckesgeuynge of health and victorye geuen from aboue.

a* To the chaunter/ a Psalme of Dauid.

THe Lorde heare the in the tyme of trouble, the b* name of the c* God of Jacob defende the.

Sende the helpe frõ the Sanctuary, and strength the out of Sion.

Remembre all thy offerynges / and accepte thy brent sacrifyce. d* Selah.

Graunte the thy hertes desyre/ and fulfyll all thy mynde.

We wyll reioyse in thy health / & triũphe in the name of the Lorde oure God: the Lord performe all thy petitions.

Now knowe I/ that the Lorde helpeth his anoynted and will heare him from hys holy heauen: myghtye is the helpe of hys ryght hande.

Some put their trust in charettes / and some in horses: but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen, but we are rysen and stande vp right.

Saue, Lorde / and helpe vs / O kynge/ when we call vpon the.

God of Jacob or Israel is vnderstande the God of ỹ whole stocke/ progenye & offspryng of Jacob or Israel & further of all the people of the Lorde: as in Esa. xlviii. a

b Loke the Psalm. xx. a.

B The cause why is/ ỹ Jacob, which as ye reade Genesis. xxxv. b. was after called Israel/ was father vnto the xij. Patriarches / of whom the. xij. tribes and the whole people of Israel descended.

¶ The. xxi. Psalme.

A thanckesgeuynge which the people vsed for the victory and other benefytes that David aboundantly receaued.

a* To the chaunter, a Psalme of Dauid.

a* Loke the tytle of the fourth Psalm.

LOrde / how ioyfull is the kynge in thy strength: O how exceadynge glad is he of thy sauynge healthe?

Thou hast geuẽ him his hertes desyre / & hast not put him frõ ỹ requeste of his lippes. b* Selah.

For thou hast preuẽted him with lyberall c* blessynges, and set a crowne of golde vpon his heade.

He asked lyfe of the/ and thou gauest him a longe lyfe/ euen for euer and euer.

His honoure is greate in thy sauynge health/ glory and great worshipe shalt thou laye vpon him.

For thou shalt geue him euerlastynge felycite / and make him glad with the ioye of thy countenaunce.

And why? because the kynge putteth his trust in the Lorde/ and in the mercy of ỹ most hiest he shall not myscary.

Let all thine enemyes fele thy hãd: let thy right hande fynde out all them that hate the.

Thou shalt make them lyke a fyre ouen in tyme of thy wrath: the Lorde shall destroye them in his displeasure / and the fyre shall consume them.

Their frute shalt thou rote oute of the earth, and their sede from amonge the chyldren of men.

For they intended myschefe agaynst the/ & ymagyned soche deuyces / as they were not able to perfourme.

Therfore shalt thou put thẽ to flight/ and

b* Loke the Psalm. xix. a

c* Blessyng/ for honoures/ as in Gene. xlix. I wyll blesse the that blesse the. &c.

b* This is also a vsuale thyng in the Scriptures / to take the hand of God for the vengeaunce whych he taketh on sinners Job xxi. a Psal. v. c. and xxxix. c

wyth thy strynges thou shalt make ready thyne arowes agaynst the faces of them.

Be thou exalted / Lorde / in thyne awne strength / so wyll we synge and prayse thy power.

¶ The .xxij. Psalme.

¶ Dauid declareth very euydently in thys Psalme that he was a fygure of Christ. Fyrst he declareth Christes derelection & small castymacyō & then the exaltacyon and dylatacyon of his kyngdome / euē to the coastes of the earth and ende of the worlde / & all vnder the fygure and shadow of him selfe.

¶ a* To the Chaunter vpon * b Aieleth * c of the dawnyng / a Psalme of Dauid.

a * Lyke thy Mytle of the fourth Psal.

b * Aieleth signifieth a certen instrument of musike: or as some wyll / a certē kynd of melodye Dyuers Authoures do dyuerslly expounde it.

c * Of the dawnyng / this Psalme was made of oure Sauyour Christ / & because it was not conuenyent to discride him with oute a mysticall worde / he calleth him the dawnyng or (as some will) the morny starre.

I

MY God / my God: why hast thou forsakē me? the wordes of my cōplaynte are farre fro my health.

O my God I d* crye in the daye tyme / but thou hearest not: and in the nyght season also I take no rest.

d * Whatsoeuer is signifyed by crying in the scripture / ye shall fynde in the Psalmes

Yet dwellest thou in the sanctuary / O thou worshyppe of Israel.

Oure fathers hoped in the / they trusted in the / and thou dyddest delyuer them.

They called vpon the / & were holpen: they put their trust in the / & were not confoūded.

But as for me / I am a worme & no mā: a very scorne of mē & ye outcast of ye people.

B

All they ye se me, laugh me to scorne: they shute out their lippes / & shake their heades.

He trusted in God / let him delyuer hym: let him helpe him / yf he wyll haue him

But thou art he ye toke me out of my mothers wombe: thou wast my hope / when I hanged yet vpon my mothers brestes.

e * Vnder the name of beastes are vnderstande the heades / rulers and mighty of power / which are fatted with the ryches of thys worlde. Amos. iij. a

I haue bene left vnto the euer sence I was borne / thou art my God, euē fro my mothers wombe.

¶ O go not fro me then / for trouble is harde at hande / and here is none to helpe me.

f * Greate bulles are come about me, fatt oxen close me in on euery syde.

They f* gape vpon me with their mouthes / as it were a rampynge and roarynge lyon.

f * To gape or ope their mouthes wyde is ex pounded in Job xvi. b.

I am poured out lyke water, all my bonys are out of ioynt: my hert in the middest of my body is euen lyke melteynge ware.

My strēgth is dryed vp lyke a potsherde / my tūge cleueth to my gommes / & thou hast brought me in to the dust of death.

D

g * My dogges are vnderstande the tyrannye & the cruelte of the Iewes towarde christ Like dogges are they at all tymes which Iewishly and hatefully persequute ye members of Christ / & chatis the faythfull.

h * By these wordes vnderstande the cōmen people of the Iewes which cruelly furiously put them selues in peryll agaynst Christ / crying. Crucifye hi Crucifie hi. Math. xxvij.

i * The greate congregacō is the whole companye & multitude of the that feare God / as well of the Iewes as of the gentyles therfore oute the whole worlde / yf they beleue to receaue the promises of God for Christes sake only: as it is sayde in Jocl. ij. & And it shall come to pas whosoeuer shall call &c.

k * Loke in the Psal. lxxij. vij. d.

l * Some vnderstand thys of the .xxij. other of the ryches which for their myrrhe ate, lothe vnto ye dred / & cannot prolōge their lyfe.

g * They dogges the congregacyon of the wycked hath layed leage agaynst me.

They pearsed my handes and my fete / I might haue tolde all my bones: as for them / they stode starynge and lokynge vpon me.

They haue parted my garmentes amōge them, and cast lottes vpon my vesture.

But be not thou farre fro me, O Lorde: thou art my succoure, haste the to helpe me.

Delyuer my soule from the swearde, my dearlyng frō the power of the dogge.

Saue me from the lyons mouth, & heare me frō amonge ye hornes of the h* vnicornes.

So wyll I declare thy name vnto my brethrē, in the myddest of the cōgregacion wyll I prayse the.

O prayse the Lorde ye ye feare him: Magnify him all ye sede of Jacob, and let all ye sede of Israel feare him.

For he hath not despised ner abhorred the miserable estate of ye poore: he hath not hyd his face fro me, but whē I called vnto him, he herde me.

I wyll prayse the in the i* greate congregacyon, and performe my vowes in ye sight of all them that feare the.

The poore shall eate & be satisfyed: they that seke after the Lorde shall prayse hym: oure herte shall lyue for euer.

All the endes of the worlde shall remēbre them selues, and be turned vnto the Lorde: and all the generacyons of the heithen shall worshippe before him.

For ye kyngdom is the Lordes / & he shall be the gouernoure of the heithen.

All soch as be k* fat vpon earth, shall eate also and worshippe l* All they that lye in ye dust and lyue so hardly, shall fall downe before hym.

The sede shall serue hym / and preach of the Lorde for euer.

They shall come / and declare hys ryghteousnes: vnto a people that shall be borne, whom the Lorde hath made.

¶ The .xxiij. Psalme.

¶ He describeth the wonderfull sure rest & great grace of a faythfull and sure confydence in God.

A Psalme of Dauid.

THe Lorde is my shepherde / I can want nothynge.

He fedeth me in a grene pasture / & ledeth me to a fresh a* water.

a * This fresh the water is the healthfull water of the worde of God / of which is sayde Esaie. lv. a

B

He quickeneth my soule, & bryngeth me forth in the waye of ryghteousnes for hys names sake.

Though I shulde walke now in ye valley of ye b* shadow of death / yet I feare no euell, for thou art wyth me: thy staffe & thy shepehode comforte me.

b * Shadowe for darckenes & affliccō as it is sayd Esaie. ix. c

Thou prepareste a c* table before me agaynst myne enemyes: thou anoyntest my head with oyle, and fyllest my cuppe full.

c * Loke the Psal. lxxviij. c.

Oh lett thy louynge kyndnes and mercy folowe me all the dayes of my lyfe / that I maye dwell in ye house of the Lorde for euer.

¶ The

cause we haue hoped in his holy name.

Let thy mercyfull kyndnesse/ O Lorde/ be vpon vs, like as we put oure trust in the.

¶ The .xxxiiij. Psalme.

¶ Dauid prayseth the Lord because he prouyded for his chosen in tyme of neade: and moueth all men to endeuer them selues to innocencye and godlynes/ bycause such as are indued therwith/ are rydde forth of all parels & aboundantly rewarded with al goodnes.

1.Reg.xxi.b. *Of Dauid/ when he fayned hym selfe to be madde before Abimelech: whych droue hym awaye/ and he departed.

Be my

I Will alwaye geue thanckes vnto the Lorde/ his prayse shall euer be in my mouth.

My soule shall make her boast in ỹ Lord: the a** humble shall heare therof, & be glad.

a** The humble or meeke are all such as haue determyned with them selues to beare ỹ crosse/ which are cruell intreated of ỹ world because they be not of ỹ world Joh.xv.c. All such are displeased with their owne euelles/ & chuse ryghteousnes/ & the reuerencynge of them selues do wholly cõtempt them into the hande of God/ as before in the Psal.xxv.b.

O prayse the Lorde with me, and let vs magnyfye his name together.

I sought the Lorde/ and he hearde me, yee he deliuered me out of all my feare.

They that haue an eye vnto hym/ shalbe lightened, & their faces shal not be ashamed.

B

This poore man cryed vnto the Lorde/ & he hearde hym, yee and deliuered hym out of all his troubles.

The Aungell of the Lorde pytcheth hys tente rounde aboute hym that feare hym, & deliuereth them.

O taste and se how frendly the Lorde is/ blessed is the man that trusteth in hym.

O feare the Lord ye that be his sayntes: for they that feare hym, lacke nothinge.

The b** lyche shall want and suffre hunger, but they which seke the Lord, shall wãt no maner of thynge/ that is good.

C

Come hyther/ O ye chyldren/ herkẽ vnto me/ I will teach you the feare of the Lorde.

b** By the lyche are vnderstande the cruell/ rauieners/ vsurers/ & such as lyue of the swete & labour of other. Psal. xv.c.

Who so lysteth to lyue/ and wolde fayne c** see good dayes.

Let hym refrayne his tonge from euell/ & hys lyppes that they speake no gyle.

Let hym eschue euell/ and do good: Let hym seke peace and ensue it.

For the b** eyes of ỹ Lord are ouer ỹ righteous/ & his eares are opẽ vnto their prayers.

c** To se good dayes is to lyue in peace/ to lyue quietly in trãquyllytye/ & to leade a peasable lyfe. But the c** face of the Lorde beholdeth thẽ

D

that do euell/ to destroye the remembraunce of them out of the earth.

When the ryghteous crye/ the Lord heareth them/ & deliuereth them out of all their troubles.

d** The eyes of the Lorde do comenly signifye his fauour. Psal.xi.b.

e** Loke after in the Psal.lxb

The Lorde is nye vnto them that are cõtryte in hert/ and wyll helpe such as be of an humble spyrete.

Greate are the troubles of ỹ ryghteous/ but the Lorde deliuereth them out of all.

He kepeth all their bones/ so that not one of them is broken.

But myschyefe shall slaye the vngodly/ & they that hate the ryghteous shalbe gylty.

The Lorde delyuereth the soules of hys seruauntes/ and all they that put their trust hym/ shall not offende.

¶ The .xxxv. Psalme.

¶ He desyreth the Lord to fight for him agaynst Saul & his adherẽtes/ & to deliuer hym forth of their hãdes.

Of Dauid.

A

Stryue thou wyth them/ O Lorde/ ỹ strywe wyth me, fyght thou agaynst them that fyght agaynst me.

Laye hande vpon the shylde & speare, and a** stande vp to helpe me.

a** What the standyng vp or the arysyng of God signifieth ye shall fynde after in ỹ Psal me.lxviij.a.

Drawe out thy swearde/ and stoppe the waye agaynst them that persecute me/ saye vnto my soule: I am thy helpe.

Let them be confounded & put to shame/ that seke after my soule: let them be turned back and brought to confusyõ, that ymagyn myscheefe for me.

Let them be as the dust before the winde/ and the aungell of the Lorde scatteryng thẽ.

Let their waye be darcke and slyppery/ & the aungell of the Lorde to persecute them.

For they haue pryuely layed their nett to destroye me without a cause/ yee and made a pytte for my soule/ which I neuer deserued.

B

Let a soden destruccyon come vpon him vnawarres/ & the net that he hath layed pryuely/ catch hym selfe/ that he maye fall in to hys owne myscheefe.

But let my soule be ioyfull in the Lorde/ and reioyse in hys helpe.

All my bones shall saye: Lorde/ who is lyke vnto the? which deliuerest the poore frõ those ỹ are to stronge for hym/ yee the poore and the nedy from hys robbers.

False wytnesses are rysen vp/ and laye to my charge thinges that I knowe not.

They rewarde me euell for good/ to the greate dyscomforth of my soule.

C

Neuertheles, when they were sycke/ I put on a sack cloth: I humbled my soule wyth b** fastyng and my prayer turned into myne owne bosome.

b** By thys fast in the scriptures is vnderstande all maner of chastenyng of the bodys mortificacyon of the flesh. Num.xxx c 1.Reg.xxi.c Tobi.xi.c. Judith.iij.c.

I behaued my selfe as though it had bene my frende or my brother/ I wente heuely/ as one that mourneth for his mother.

But in myne aduersite they reioyse/ & gather them together: Yee the very lame come together agaynst me vnawarres/ makynge mowes at me/ and ceasse not.

With the gredy and scornefull ypocrites they gnasshed vpon me with their teeth.

Lorde/ whan wilt thou loke vpon thys?

O restore my soule from the wycked rumoure of them/ my dearlyng from the lyõs.

So wyll I geue the thanckes in ỹ greate cõgregacõ, & prayse ỹ amõge moch people.

O let thẽ not triũphe ouer me, ỹ are myne enemyes

enemyes for naught: O let thē not wynche wt their eyes/that hate me wythout a cause.

And why? their comening is not for peace/ but they ymagyn false wordes agaynst the quyetnes of the lande.

D. They gape vpō me with their mouthes/ saying: there/there: we se it with oure eyes.

This thou seist/O Lorde: holde not thy tonge then/go not farre fro me/O Lorde.

Awake Lorde/& stande vp: auenge thou my cause/my God/& my Lorde.

Judge me/O Lorde my God/ accordyng to thy ryghtuousnesse/ that they tryumphe not ouer me.

O let them not saye in their hertes: there there/so wolde we haue it: O lett them not saye: we haue ouercome hym.

Let them be put to confusion & shame/ that reioyse at my trouble: let them be clothed with rebuke and dishonoure/that boost themselues agaynst me.

Let them also be glad and reioyse/that fauoure my righteous dealynge: yee let them saye alwaye: blessed be the Lord/which hath pleasure in the prosperyte of hys seruaunt.

And as for my tonge/it shalbe talkyng of thy ryghtuousnes and of thy prayse/ all the daye longe.

¶ The .xxxvj. Psalme.

The prayseth the goodnes of God excedingly/in that he suffreth not vp his mercy from the vngodly/when they haue greuously offended hym. He sheweth also/ that the chosen receaue his goodnes before other/ and prayeth hym more largely to dystribute hys benefytes vnto them that knowe hym: and to delyuer hym from the violence of the wycked: whose fall & ruyne he also prophecyeth.

** To the Chaunter, of Dauid the seruaūt of the Lorde.

* Lode the title of the .xij. Psalme.

MY hert sheweth me the wickednesse of the vngodly/ that there is no feare of God before hys eyes.

For he dyssembleth before his face/ so lōg tyll his abhomynable synne be founde out.

The wordes of his mouth are vnrighteousnes & deceate/he will not be lerned to do good

a. Wedde after the scripture sygnifieth the secretes of the hertes in the Psal.xxxix.b.& Eccle.x.d.

He ymagyneth mischefe vpō his a** bedd/ he will come in no good waye/ ner refuse ye thinge that is euell.

Thy mercy/O Lorde/reacheth vnto the heauen/& thy faythfulnesse vnto the cloudes.

Thy ryghteousnesse standeth lyke the stronge mountaynes/and thy iudgemēt like the greate depe.

Thou Lord preseruest both men & beestes.

B How precious is thy mercy/O God, that the chyldren of men maye put their trust vnder the shadowe of thy wynges?

b. By welles flodes/ ryuers & sprynges are vnderstāde the helpes/ consolacions & coun-

They shalbe satysfyed with the plēteousnesse of thy house, and thou shalt geue them dryncke of the ryuer of thy pleasures.

For by the is the b** well of lyfe, and in thy lyght, shall we se lyght.

O sprede forth thy louyng kyndnesse vnto them that knowe the, and thy ryghteousnesse vnto them that are true of hert.

O let not the * fote of pryde ouertake me. O let not the* hand of the vngodly cast me downe.

As for wycked doers/ they fall/ they are cast downe, & are not able to stande.

¶ The .xxxvij. Psalme.

¶ Lest the prosperyte of the euell shulde greue the good/he sayth: that vnto soche as feare God and lyue ryghteously/all thynges shall happen well/ and that they shall in very deede be happye: where as the vngodly although the seame to florysshe for a tyme/ shall at ye last be roted/ & wiped cleane out of the waye.

A Psalme of Dauid.

FRet not thy self at the vngodly/ be not thou enuyous agaynst the euell doers.

For they shall soone be cut downe lyke the grasse, and be wythered euen as the grene herbe.

** Put thou thy trust in the Lorde/ & be doinge good. so shalt thou dwell in the lande, & verely it shall fede the.

Delyte thou in the Lorde/& he shall geue the thy hertes desyre.

Commytte thy waye vnto the Lorde/ set thy hope in hym/ & he shall bringe it to passe.

He shal make thy righteousnesse as cleare as ye light/ & thy iust dealing as ye noone daye.

Holde the styll in the Lorde/ & abyde pacyently vpon hym: but greue not thy selfe at one that hath prosperyte/ and lyueth in abhomynacyon.

Leaue of from wrath/let go displeasure/ let not thy gelousy moue the also to do euell.

For wycked doers shalbe roted oute/ but they that pacyently abyde the Lorde/ shall enherete the lande.

Suffre yet a lytle whyle/and the vngodly shalbe clene gone: thou shalt loke after hys place and he shalbe awaye.

But the b* meke spretde c* shall possesse the earth/and haue pleasure in moch rest.

The vngodly layeth wayte for the iust/ & gnasheth vpon him with his tethe.

But the Lord laugheth him to scorne/ for he seyth that his daye is commynge.

The vngodly d** drawe out the swerde and bende their bowe to cast downe ye symple & poore, & to slaye soch as go the ryght waye.

Neuertheles, their swerde shal go thorow their awne herte & their bowe shalbe broke.

A small thinge that the ryghteous hath/ is better then greate ryches of the vngodly

For the e** armes of the vngodly shalbe broke, but ye Lord vpholdeth the ryghteous.

The Lord knoweth the dayes of the godly/ & their inheritaunce endureth for euer.

They shall not be cōfounded in ye perilous tyme/

fortes of God: & the fruytfulnes & frutefulnes of ye holy goost. Esai.xxvi.a.

c. By the fote of pryde and hand of vngodlynes/he sygnifyeth the violence oppressiō & tyranny of the enemyes. Exo.xv.g

b* This is the true honour and seruyce of God/as it is sayde. Exo.x.g

b* This is expounded before in ye Psal. xxxvij.a.

c* Not that they shalbe lordes of ye earth: but shall continue longer then those that desire vengeaunce: & shall haue the fruycyon of all good thynges/ as moch as shal suffise them.

d* These are borowed speaches/by whych is sygnyfyed that the wycked are prest & redye to destroye the godly as before in the Psal.xxxvij.

e* That is/ the power of the vngodly. Psal.xxxvij.a.

tyme/& in the dayes of derth they shall haue ynough.

As for ỹ vngodly/they shall perysshe: and when the enemyes of the Lorde are in their floures/they shall consume/yee euen as the smoke shall they consume awaye.

The vngodly* borowyth and payeth not agayne, but the rightuous is mercyfull and lyberall.

Soch as be blessed of hym/ shall possesse the lande: and they whom he curseth/ shalbe roted out.

The Lorde ordreth a good mans goinge/ and hath pleasure in his waye.

Though he fall, he shall not be hurte/ for the Lorde vpholdeth him with his hande.

I haue bene yonge/and now am olde: yet sawe I neuer the righteous forsakē/ner his sede to seke their bredde.

The ryghteous is euer mercyfull / and lēdeth gētly/therfore shal his sede be blessed

Flie from euell / and do the thynge that is good/so shalt thou dwell for euer.

For the Lorde loueth the thynge that is ryght/he forsaketh not his saynctes/ but they shall be preserued for euermore: as for the sede of the vngodly/it shalbe roted out.

Yee the ryghteous shall possesse the land/ and dwell therin for euer.

The mouth of the righteous is exercised in wysdome / and hys tonge talketh of iudgment.

The lawe of his God is in his hert / therfor shall not his fotesteppes slyde.

The vngodly seyth ỹ ryghteous/& goeth aboute to slaye him.

But the Lorde wyll not leaue him in hys handes / ner condempne hym when he is iudged.

Hope thou in the Lord/& kepe his waye. & he shall promote the/ ỹ thou shalt haue the lande by enheritaunce/ and se/ when the vngodly shall perisshe.

I my selfe haue sene the vngodly in great power/ & florishinge lyke a grene baye tree: but whē I wēt by, lo/he was gone: I sought him/but he coude no where be founde.

Kepe innocency / and take hede vnto the thynge that is ryght/ for that shall bringe a man peace at the last.

As for the transgressours / they shall perisshe together/and the vngodly shall be roted out at the last.

The helpe of the ryghteous commeth of the Lorde, he is their strength in the tyme of trouble.

The Lorde shall stande by them/and saue them: he shall delyuer thē from the vngodly/ and helpe them, because they put their trust in hym.

* Some reade thus. The vngodly lendeth vpō vsury & not for naught.

The .xxxviij. Psalme.

Dauid taken with a feruent dysease / desyreth to be ryddē therof/ altoughe hys synnes haue deserued so to be chastened. He complayneth wōderfully of the intollerable violence of his sykenes/of the vnkyndnes of his frendes which forsoke him/and of the crueltes of his enemyes: Then requyreth he the healp of God/ vnto whom he wholly committeth him selfe.

* To the chaunter / to bringe to remembraunce. *

* Understande/ the benefyte of God in to the hertes of the people/because he had delyuered hym from so paynfull a disease / and restored him to his health. Howbeit some thynck that thys whole psalm intreateth of the sykenes of the soule/that is/of the synnes/ wherwith dauid was exercysed. And they vnderstād the tytle thus. To bring to remembraunce & to knowe oure corrupcyon and frayltes/take awaye by Christ/ to as many as repent and beleue.

a* Loke the tytle of the .xxxviij. Psalme.

PVt me not to rebuke (Oh Lorde) in thine anger: Oh chasten me not in thy heuy displeasure.

For thyne arowes stycke fast in me / & thy hande presseth me sore.

There is no whole parte in my body, because of thy displeasure: there is no rest in my bones/ by reason of my synnes.

For my wyckednesses are gone ouer my heade/ and are lyke a sore burthen / to heuy for me to beare.

My woundes stynke and are corrupte/ thorow my folysshnesse.

I am brought in to so greate trouble and mysery / that I go mournynge all the daye longe.

For my loynes are cleane dryed vp / and there is no whole parte in my body.

I am feble & sore smytten, I roare for the very disquietnes of my hert.

Lorde/thou knowest all my desyre / & my gronynge is not hyd from the.

My hert panteth my strēgth hath fayled me & the lyght of myne eyes is gone fro me.

My louers and frendes stande lokynge vpon my trouble, and my kynsmen are gone a farre of.

They that sought after my lyfe and to do me euell, spake of ryes & ymagined deceate all the daye longe.

As for me/I was lyke a deafe mā & herde not: and as one that were domme/ not openynge his mouth.

I am be come as a mā that heareth not: and that can make no resistaunce wyth hys mouth.

For in the / O Lorde / is my trust / thou shalt heare me/O Lorde my God.

My desyre is/that myne enemyes triumphe not ouer me: for yf my fote slyppe / they reioyse greatly agaynst me.

I am redy to suffre trouble/and my heuinesse is euer in my syght.

Ps. Put me not &c.

Some suppose that thys Psalm and the vi. of the .xxx. & xxxvi. do describe some great & feruent sykenes wherwith Dauid was sore troubled and vexed: And that he in this and the other above rehersed Psalmes complayneth vpon the grieuous paynes whych he suffered by the meanes of that sykenes: Which paynes (saye they) he here calleth a chastisyng in anger and heuy displeasure/ and the arowes & handes/ that is the plage of God. Like he before in the .vi. Psalme. &c.

Dd For

For I confesse my wyckednesse / and my synne greueth me.

But myne enemyes lyue / & are mightie: and they that hate me without a cause / are many in nombre.

They ꝙ rewarde me euell for good / speake euell of me / because I folowe the thynge that good is.

Forsake me not (O Lorde my God) O go not farre fro me.

Haste the to helpe me / O Lorde my succoure.

¶ The. xxxix. Psalme.

¶ He sheweth that although he were vexed with the greuouse payues of his sycknes / yet he kept him selfe so with in hys boundes / that he let no vnlyttynge wordes escape him in the tyme of his complaynynge: chefely whyle the wycked heard him.

a* Loke the tytle of the. xxxix. Psalme.

a* To the chaunter for b* Idithun / a Psalme of Dauid.

b* Idithun is the name of a chaunter. i. Paralip. xvi. d. and. xxv. a. Wherfore thynketh that Dauid made this Psalme / and that it was wont to be songe of that kynde of syngers ouer which Idithun bare rule. Some thynck it to be a certen songe / after whose tyme the Psalme was songe.

I Sayde: I wyll kepe my wayes that I offended not in my tonge.

And so I shut my mouth / whyle the vngodly layed wayte for me.

I held my tonge / I was domme / I kepte scylence / yee euen from good wordes / but it was payne and greke to me.

My hert was hote within me / and whyle I was thus musynge / the fyre kyndled: so ꝙ I spake with my tonge.

Lorde / let me knowe myne ende / and the nombre of my dayes: ꝙ I maye be certyfyed what I wante.

B Behold, thou hast made my dayes a spāne longe / and my lyfe is as it were nothyng before the.

c* Loke the thyrd Psalm. a O how vayne are all mē liuing? * Selah.

Yee euery mā walketh as it were a shadow / and disquieteth him selfe in vayne: he heapeth vp ryches / and can not tell to whom he gathereth them.

And now Lorde wherin shall I comforte me? my hope is in the.

Delyuer me from all myne offences / and make me not a scorne vnto the foolish.

I kepe scylence / and open not my mouth / for thou hast done it.

¶ Turne thy plagꝫ away fro me, for I am consumed through the feare of thy d* hande.

d* Of this is spoken before in the Psalm. xxxi.

When thou punishest mā for synne / thou chastenest him: so ꝙ his beutye cōsumeth away / like as it were a mothe. O how vayne are all men? Selah.

Heare my prayer O Lorde / and consyder my callynge: shewe not thy selfe as though thou sawest not my teares. For I am a straūger and pilgrymme with the / as all my forefathers were.

Oh spare me a lytle that I maye refresh my selfe, before I goo hence / and be no more sene.

¶ The. xl. Psalme.

¶ He reioyseth that he is ryddē forth of his great woo payne by the helpe of God and wonderyth at his vnspeakable goodnes towarde them that feare him: and for it / sythe he setteth not by sacrifyces / but requireth the whole man. he cōmytteth hym selfe vnto him: and sayth that he wyll prayse his rightwesnes & goodnes contynually: Then sheweth he the greuousnes of the ieopardye wherin he was / & the cause therof / whych was his synnes. At the last he beseecheth God to ouerthrowe his enemyes / and to gladden the hertes of the good.

a* Loke the tytle of the. xxxix. Psalme.

a* To the chaunter, a Psalme of Dauid.

I Wayted pacyently for the Lorde / which enclynedhim selfe vnto me: and herde my callynge.

He brought me out of the horyble pytte / out of the myre and claye: he sett my fete vpō the rocke / & ordred my goinges.

He hath put a newe songe in my mouth / euen a thanckesgeuynge vnto oure God.

Many men seynge thys / shall feare the Lorde / and put their trust in him.

Blessed is the mā that setteth hys hope in the Lorde / and turneth not vnto the proude / and to soch as go aboute with lyes.

O Lorde my God / greate are thy wonderous workes which thou hast done: and in thy thoughtꝫ towarde vs there maye none be lykened vnto the.

B I wolde declare them / and speake of thē: but they are so many / that they can not be tolde.

b* Some rede thus: but myne eares hast thou opened. vnderstande / to heare roundly and to obeye.

Sacryfyce and offerynge thou woldest not haue b* but a body hast thou ordeyned me: burntofferynges and sacrifyce for synne thou hast not alowed.

Then sayde I: Lo, I come. In the begynnyng of the boke is it is writtē of me, that I shulde fulfyll thy wyll O my God / and that am I content to do: yee thy lawe is within my hert.

I wyll preach of thy ryghtwoulnesse in ꝙ great cōgregacyon: Lo / I wyll not refrayne my lippes / O Lorde / as that thou knowest.

I do not hyde thy ryghtwoulnes in my hert / my talkynge is of thy treuth & sauyng health: I kepe not thy louing mercy & faithfulnesse backe from the greate cōgregacion.

C Turne not thou thy mercy fro me O Lord, but let thy louynge kyndnesse and treuth alwaye preserue me.

For innumerable troublꝫ are come about me: my synnes haue taken soch holde vpon me / that

me / that I am not able to loke vp: yee they are mo in nōbre then ỹ heares of my head / and my hert hath fayled me.

O Lorde / let it be thy pleasure to deliuer me / make haste (O Lorde) to helpe me.

D Let them be ashamed and cōfounded that * seke after my soule, to destroye it: let them e * Seeke for lyke as in Mat. vi. c. Luk. xi. fall backwarde and be put to confusyon / ỹ wish me euell.

Let thē soone be brought to shame / that crye ouer me: there there.

But let all those that seke the / be ioyfull and glad in the: & lett all such as delyte in thy sauynge health / saye allwaye: the Lorde be praysed.

As for me / I am poore & in mysery / but the Lorde careth for me.

Thou art my helper and redemer / make no longe tarynge / O my God.

¶ The xli. Psalme.

¶ In this Psalme also speaketh he of a dysease / wherein whyle he was holde / his enemyes were greatly reioyced / hoppynge that he shulde be made awaye with ỹ violence of his dysease / And in which also his frendis had forsake him / but God holpe him which allwayes wolde preserue him: And therfore in the begynnynge / he pronounceth hym happye whych perceaueth ỹ counceil of God concerynge him.

* Loke the tytle of the. xlij. Psalme.

* To the chaunter, a Psalme of Dauid.

A b * poore in the Scripture sygnifyeth not onely him that hath nomanye good of this worlde: but also him ỹ hathe a sore hert & him in whom ther is no hypnynde / but onely meaneth e lounge lowlynes.

B Lessed is he / that cōsydereth ỹ * poore: the Lorde shall deliuer him in the tyme of trouble.

The Lorde shall preserue hym / and kepe him alyue: he shal make him to prosper vpō earth, and shall not deliuer him into ỹ wyll of his enemyes.

The Lord shall refresh him, whē he lyeth sick vpon his bedd, yee thou makest his bed in all his sickneße.

I sayde: Lord be mercifull vnto me, heale my soule / for I haue synned agaynst the.

C Myne enemyes speake euell vpon me: when shall he dye, and his name perisshe?

Though he came in to se / yet meaned he falsede in his hert, heappynge myschefe vpon him selfe.

All they that hate me / runne together agaynst me / and ymagyn euell agaynst me.

They haue geuen a wycked sentence vpō me: when he lyeth / he shall ryse vp nomore.

Yee euen myne awne familier frende / ¶ whō I trusted / which dyd eate my bred, hath lyft vp his hele agaynst me.

But be thou mercifull vnto me (O Lord) rayse thou me vp / and I shall rewarde them.

By this I knowe thou fauoureſt me, that my enemye shall not triumphe ouer me.

Thou hast vpholdē me because of my innocency / and set me before thy face for euer.

O blessed be the Lorde God of Israel / frō hence forth and for euer more / Amē / Amen.

¶ The seconde treatyse.

¶ The xlij. Psalme.

¶ She sheweth how sorowfull she was / because she was let from the holy assemble and feast of the Lord by the cōspiracye of his sonne Absolom: and how he was disquyeted with the voyces of the wycked / which blasphemed the helpe of God vnto which he was geuen / for a vayne and vnprofytable thyng.

* To the chaunter, a monicyon of ỹ sonnes of Corah.

* Loke the tytle of the xlij. Psalme.

L Ike as the hert desyreth the water brookes / so longeth my soule after the / O God.

My soule is a thurste for God / yee euē for the lyuinge God: when shall I come, and beholde the face of God?

My teares are my meate daye and nyght / whyle it is dayly sayde vnto me: where is now thy God?

Now when I thinke there vpō, I poure out my hert by my self: for I wolde fayne go hence with the multitude / & passe ouer with them vnto the house of God / in the voyce of prayse and thanckesgeuynge / amonge such as kepe holy daye. B

Why art thou so full of heuynes (O my soule) & why art thou so vnquiete within me?

O put thy trust in God, for I will yet geue him thākes, for the helpe of his cōtinaunce.

My God / my soule is vexed within me: therfore I remembre the lande of Iordane / and the lytle hyll of Hermonim.

One depe calleth another with the voyce of thy whyrlies / all thy waues and water floudes are gone ouer me. C

The Lorde hath promysed hys louynge kyndnesse daylye, therfore will I prayse him in the nyght season / and make my prayer vnto the God of my lyfe.

I will saye vnto God my stony rock: why hast thou forgottē me? why go I thus heuely / whyle the enemye oppresseth me?

Whyle my bones are brokē / & whyle myne enemyes cast me in the tethe, daylie sayinge vnto me: where is now thy God?

Why art thou so heuy (O my soule) & why art thou so disquieted within me?

O put thy trust in God for I will yet thāke hym for the helpe of his countenaunce, & because he is my God.

¶ The xliij. Psalme.

¶ She desyreth to be delyuered frō the cōspyters with Absolom / that he maye worthely prayse God in hys holy temple.

G * Eue sentence vpon me (O God) and I defende my cause agaynst the vnholy people: O delyuer me frō the dyssceat-full / and wycked man. * Some rede. Kepe me. Kulge me.

For thou (O God) art my stregth: why hast thou shot me from the? Why go I then so he-

uely/whyle the enemye oppʒesseth me?

Oh sende out thy lyght and thy trueth/ ꝙ they maye leade me and bʒynge me vnto thy holy hyll/and to thy dwellynge.

That I maye go in to the aulter of God/ euen vnto the God whych is my ioye & pleasure/& vpon the harpe to geue thankes vnto the/O God/my God.

Why art thou so heuy (O my soule) and why art thou so disquyeted within me?

O put thy trust in God / for I wyll yet geue hym thanckes for the helpe of hys countenaunce/and because he is my God.

¶ The.xliij Psalme.

¶ The cõplaynyth that Israel suffereth so greuous persequucyon for the honoure of God and holy lyuynges sake/and that yet God is not present with thē in myracles doynge/as he in tymes past was: And prayeth him to put forth his power/and delyuer his from the iniuryes of the wycked.

¶ [a]* To the chaunter an instruccyon of the sonnes of Corah.

a* Lyke the tytle of the.xlij. Psalme.

WE haue herde vᵇ oure eares (O God) oure fathers haue tolde vs, what thou hast done in their tyme of olde.

b* That is/ oure fathers.

How thou hast dryuen out the Heithen vᵇ thy hande, and planted[c*] them in: how thou hast destroyed the nacyons and cast thē out.

For they gat not the lande in possessyon thorowe their awne swerde / neither was it their awne [c*]arme that helped them.

c* Arme is ofter alyp taken for any thynge wherunto we leane & trust as here for stedfast power. & in the Psal. 7.b. hyr followeth/But thy ryght hand &c. that is / thy strength thy healp/thine vpper &c.

But thy ryght hande, thyne arme and the lyght of thy countenaunce, because thou haddest a fauoure vnto them.

Thou art the kynge and my God / thou sendest helpe vnto Jacob.

Thorow the / wyll we ouer throwe oure enemyes: & in thy name will we treade them vnder/that ryse vp agaynst vs.

For I wyll not trust in my bowe, it is not my swerde that shall helpe me.

But it is thou that sauest vs from oure enemyes/& puttest thē to cōfusion ꝙ hate vs.

We wyll allwaye make oure boaste of God/& prayse thy name for euer. [d*]Selah.

But now thou forsakest vs/& puttest vs to confusyon / and goest not forth wyth oure hostes.

d* Lyke the thyrd Psalme.

Thou makest vs to turne oure backe vpō oure enemyes / so that they wyche hate vs/ spoyle oure goodes.

Thou lettest vs be eaten vp lyke shepe / & scatrest vs amonge the Heithen.

Thou sellest thy people for naught/ & takest no moneye for them.

Thou makest vs to be rebuked of oure neyghbours/to be laughed to scorne and had in derisyon/of them ꝙ are rounde about vs.

Thou hast made vs a bery byworde amōge the Heithen/and that the people shake their heades at vs.

My confusyon is daylie before me/& the shame of my face couereth me.

For the voyce of the sclaunderer and blasphemer/for the enemye and auenger.

All this is come vpō vs/ and yet haue we not forgotten the / ner behaued oure selues vnfaythfully in thy couenaunt.

Oure herte is not turned backe / nether oure steppes gone out of thy waye.

For thou hast [e*]smittē vs in ꝙ place of dragons, & couered vs wᵗ the shadowe of deeth.

e* That is/ thou hast condempned vs to the place of serpēts or dragons: or/ thou hast dryue vs in to the place of serpētes or dragons. By the place of serpētes is vnderstande/ their bondage amōge the Heithen/whych in cruelnes are lyke vnto serpētes: & he same calleth he the shadowe of deeth. for it is worse then deeth & moare to be feared/ to be put in all thinges to the arbytrement & pleasure of the vngodly / to heare continually the name of God blasphemed & all Godlines despised & all maner of iniuries & wrōges done to the fauourers therof. Therfore sayth he. Thou hast coursed vs with the shadow of deeth/ that is/with the very darcknes of deeth. Esai.xv.e.

If we had forgottē ꝙ name of oure God, & holdē vp oure handes to eny straunge God.

Shulde not God fynde it out? for he knoweth the very secretes of the hert.

But for thy sake we are kylled all ꝙ dayt longe, and are counted as shepe apoynted to be slayne.

Vp Lorde/why slepest thou? I wake/ & cast vs not of for euer.

Wherfore [f*]hydest thou thy face? wylt thou cleane forget oure mysery & oppressiō?

For oure soule is brought lowe euē vnto the dust, & oure bely cleueth vnto the groūd.

Aryse O Lord, helpe vs and delyuer vs for thy mercy sake.

f* God is sayd to hyde his face/wyle he suffereth the good to be persequuted of the cruell/as it is sayde of his awakyng. Psal.lxxviij.g.

¶ The.xlv. Psalme.

¶ The sonnes of Corah prayse Salomā for the brewtye/eloquence strength power/and nobleues both of him and of his wyfe and also for the nobylity of their coplyzen. In them do they also fygure Christ/ and the power and nobylytie of his kyngdome.

To ꝙ chaunter, vpō [a*]Sosanim/an instruccyō of ꝙ children of Corah, a long of loue.

a* Lyke the tytle of the.lxix. Psalm.

MY herte is endyting of a good matter / I speake of that/ which I haue made of the kynge: My tonge is the penne of a ready wryter.

b* It is a certayne instrument of musycke.

Thou arte the fayrest amonge the chyldrē of men, full of grace are thy lyppes/therfore God blesseth the for euer.

Gyrde the with thy swerd, vpō thy thyghe (O thou mightye) wᵗ worshype & renowne.

Good lucke haue thou with thyne honoure, ryde on with ꝙ treuth, meknesse & righteousnes: and thy right hand shall teach the wonderfull thynges.

Thy [c*]arowes are sharpe/the people shall be subdued vnto the / euen in the myddest amonge the kynges enemyes.

c* The arowes of God maye signifye the wordes wherwith the conscyence is pricked thorow the feare of the iust iudgmēt of God. Job.vi.a.

Thy seate (O God) endureth for euer: the scepter of thy kyngdom is a ryght scepter.

Thou hast loued righteousnesse/ & hated iniquite: wherfore God (which is thy God) hath anoynted the wyth the oyle of gladnes aboue thy felowes.

All thy

All thy garmētes are lyke myrre / Aloes & Casia / whē thou cōmest out of thine pue-
rye palaces in thy beutifull glory.

Kyngs daughters go in thy goodly araye /
and vpon thy right hande standeth the quene
in a vesture of the most fyne golde.

Herken (O daughter) consyder / & encline
thine eare: forget thyne awne people / & thy
fathers house.

So shall the kynge haue pleasure in thy
beutye, for he is thy Lord, & thou shalt wor-
shype him.

The daughters of Tire shall be there with
gyftes / the ryche amonge the people shall
make their supplicacyon before the.

The kynges daughter is all gloryous
within, her clothynge is of wrought golde.

D She shalbe brought vnto the kynge in
raymēt of nedle worke / & maydēs after her:
soch as be next her shalbe brought vnto the.

Wyth ioye and gladnesse shall they be
brought / & goin to the kynges palace.

In steade of thy fathers thou hast gotten
b* chyldren, whom thou shalt make prynces
in all landes.

I wyll remembre thy name from one ge-
neracyon to another: therfore shall ỳ people
geue thākes vnto the, worlde without ende.

b* By these chyldrē are figured the Apostles / which some tyme are called prynces or iudges Esa. 1. Mich. ix.

¶ The. xlvi. Psalme.

¶ The sterty wherin the godly be in all maner of ieopardyes by the helpe of God.

a* To the chaunter / a songe of the chyldren of Corah vpon b* almuth.

a* Lyke the tytle of the. xlv. Psalme.

IN oure troubles & aduersyte / we haue
b* founde, that God is oure refuge / oure
strenght and helpe.

b* Lyke the tytell of the. xlv Psalme.

Therfore wyll we not feare / though ỳ erth
fell / and though the hylles were caryed in to
the myddest of the see.

Though the waters of ỳ see raged & were
neuer so troublous / and though the moun-
tayns shoke at the tēpest of ỳ same. Selah.

For there is a floude / which with hys ry-
uers reioyseth ỳ cyte of God / the holy dwel-
lynge of the most hyest.

God is in ỳ myddest of her / therfore shall
she not be remoued: for God helpeth her, and
that ryght early.

The Heithen are madd / the kyngdomes
B make moch a doo: but when he sheweth hys
voyce / the earth melteth awaye.

The Lorde of Hostes is with vs / the God
of Jacob is oure defence. *Selah.

c* Lyke the thirde Psal. a

O come hither and beholde the workes
of the Lorde / what destruccyons he hath
brought vpon the earth.

He hath made warres to ceasse in all the
worlde: he hath broken the bowe / he hath
knapped the speare in sonder / and brent the
charettes in the fyre.

Be styll then and confesse that I am God:
I wyll be exalted amonge the Heithen / and
I wyll be exalted vpon earth.

The Lorde of Hostes is with vs the b* God d* Of this ye
of Jacob is oure defence. Selah. haue in the. xlvi.
Psal. a

¶ The. xlvii Psalme.

¶ Of the excellēt glorye of God declared throwout the
whole worlde. Of the conuersyon of kynges & people
vnto God.

To the chaunter / a Psalme of the chyldrē of
Corah.

I Omer

CLappe youre handes together (all ye
people) O synge vnto God with the voy-
ce of thanckesgeuynge.

For the Lorde the most hyest is to be fea-
red / & he is the greate kyng vpon all ỳ earth.

He shall subdue the people vnder vs / and
the Heithen vnder oure fete.

He choseth vs for an heretage / the beutie
of Jacob whom he loued. b* Selah. b. Lyke the third psalm. a

God is gone vp with a merye noyse / & the
Lorde with the sownde of the trompet.

O synge prayses, synge prayses vnto God:
O synge prayses, synge prayses vnto oure
kynge.

For God is kyng of all ỳ earth / O synge
prayses vnto him with vnderstandynge.

God is kynge ouer the heithen / God sy-
tteth in his holy seate.

The prynces of the people are gathered
together vnto the God of Abraham: c* for God
is farre hyer exalted / then the mightye lords
of the earth. c* Somerai-
ne. The protec-
tours or de-
fenders of the
earth belong
to God. Rom.
xiij. a.

¶ The. xlviij. Psalme.

¶ The great glorye & felycyte of the Churche & con-
gregacyon / in that they haue God euer present wyth
them / to be their defender: described vnder the fy-
gure of Jerusalem.

I longe of a Psalme of ỳ chyldrē of Corah.

GReate is ỳ Lord & hyelie to be praysed / I
in the cyte of oure God / euen vpon his
holy hyll.

The a* hyll of Sion is like a fayre plāte /
wherof all the lande reioyseth: vpon ỳ north
syde lyeth the cyte of the great kynge. a* By the hill of Sion is vnder-
stande the
churche: as a-
boue in the. v.
Psalme. b.
and. lxxvij. E.

God is well knowne in her palaces, ỳ he
is the defence of the same. B

For lo, kynges are gathered / and gone by
together.

They marueled / to se soch thynges: they
were astonied / and sodenly cast downe.

Feare came there vpon them / and sorowe
as vpon a woman in her trauayle.

Thou shalt breake the shyppes of ỳ see /
thorow the east wynde.

Lyke as we haue herde / so se we in ỳ cite
of ỳ Lord of Hostes / in ỳ cyte of oure God. b* Lyke the
third Psalm. a
God vpholdeth the same for euer. b* Selah.

We wayte for thy louyng gentylnesse (O

(God) in the myddest of thy temple

O God, according vnto thy c* name, so is thy prayse vnto ẏ worldes ende: for thy ryght hãde is full of ryghteousnes.

Oh let the mount Sion reioyce / and the daughters of Iuda be glad because of iudgmentes.

Walke about Sion / go rounde about her, and tell her d* towres.

Marcke well her walles / set vp her houses that it maye be tolde them ẏ come after.

For this God is oure God for euer & euer / and he shall allwaye be oure gyde.

c* Ioke the Psalm. cxxxij.b

c* By the name of God / is signifyed hys maieste / power / worldome / & goodnes / abydinge in the vi. & xxi.b. xxvii.a ben. viii. in the iiij.b. cxvij.a. cxix.b.

d* That is / that which thou dost is synneles.

The. xlix. Psalme.

The mysery and madnes of them that sett by ryches / which receaue their felicyte in this worlde / & shal after contynually remayne in hell: where as the vertuous shall haue euerlastynge ioye.

a* To the chaunter, a Psalme of the children of Corah.

Heare thys / all ye people: ponder it well / all ye that dwell vpon the earth.

Bye and lowe / ryche and poore / one with another.

My mouth shall speake of wysedome / and my hert shall muse of vnderstandynge.

I will enclyne myne eare to the parable / and shewe my darcke speach vpõ the harpe.

Wherfore shulde I feare the euell dayes / when the wyckednesse of my heles cõpaseth me rounde aboute?

They that put their trust in their good / and boost thẽselues in the multitude of their ryches.

No mã maye delyuer his brother / ner make agrement vnto him for God.

For it costeth more to redeme their soules / so that he must let that alone for euer.

Yee though he liue longe / and se not ẏ graue.

For it shall be sene / ẏ soch wyse men shall dye and perishe together / as well as ẏ ignorannt and folysh / and leue their goodes for other.

Loke what is in their houses / it contynueth still: their dwellyng places endure frõ one generacyõ to another / and are called after their awne names vpon the earth.

Neuertheles man abydeth not in soch honour / but is compared vnto ẏ brute beastes / and becõmeth lyke vnto them.

Thys waye of theirs is very folyshnesse / and yet their posterite prayse it wyth their mouth. b* Selah.

b* Loke the thirde Psal. a.

They lye in the hell like shepe, death shall gnawe vpon them / and the ryghteous shall haue dominacyon of them in the morynge by tymes: their strength shall consume / and hell shalbe their dwellynge.

c* That is / from perdicyõ eternall dispuacyon.

But God shall delyuer my soule frõ ẏ* power of hell, when he receaueth ẏ me. Selah.

Be not thou afrayed, when one is made ryche / & ẏ glory of his house increased.

*For he shall cary nothynge awaye wyth him when he dyeth / nether shall hys pompe folowe him. *Iob xxvij.d.

Whyle he lyueth / he is counted an happie mã: and so longe as he is in prosperyte, men speake good of him.

But when he foloweth his fathers generacyon / he shall neuer se lyght eny more.

When a man is in honoure and hath no vnderstandinge, he is cõpared vnto the brute beastes / and becommeth lyke vnto them.

The. l. Psalme.

The prophecieth that God wyll call all nacyons of the earth vnto him by the Gospell: And that he will requyre the confessyon & prayse of his name / & not sacrifyce: And how greatly he will abhorre the / which boost them selues to be religyous and holy / and are in deade nothyng lesse.

A Psalme of Asaph.

The Lorde euen the myghtye God hath spokẽ / & called the worlde frõ the rysyng vp of the sonne vnto ẏ goinge downe of the same.

Out of Sion apeareth ẏ gloryous beutye of God.

Oure God shall come / & not kepe sylence: there goeth before him a cõsumyng fyre / and a mightie tempest rounde aboute hym.

He shall call the heauens from aboue / & the earth / that he maye iudge his people.

Gather my saynctes together vnto me / those that sett more by the couenaũt then by eny offerynge.

And ẏ heauẽs shal declare his righteousnesse / for God is iudge him selfe. a* Selah.

Heare, O my people: lett me speake, lett me testifye amonge you / O Israel: I am God / euen thy God. a* Of thys / Psalme. xy.a

I reproue the not because of thy sacrifice / thy burntofferynges are allwaye before me.

I wyll take no bullock out of thy house / ner gotes out of thy foldes.

For all the beastes of the felde are myne / and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes / and the wylde beastes of the feld are in my syght.

If I be hongrye, I wyll not tell the: for ẏ whole worlde is myne / & all that therin is.

Thynkest thou / that I wyll eate the fleshe of oxen or drynke the bloude of goates?

Offre vnto God prayse and thankesgeuynge, and paye thy vowes b* vnto the most hyest.

b* That is / after the wyll of God.

And call vpon me in the tyme of trouble / so wyll I heare the / ẏ thou shalt thanke me.

But vnto the vngodly sayeth God: Why doest

doeſt thou preach my lawes/and takeſt my couenaunt in thy mouth?

Where as thou hateſt to be reformed/ and caſteſt my wordes behynde the?

If thou ſeeſt a theefe/thou runneſt wt him/ and art partaker with the aduouterers.

Thou letteſt thy mouth ſpeake wickednesse/and thy tonge paynteth diſceate.

D Thou ſyttest & ſpeakeſt agaynſt thy brother, yee & ſclaundreſt thyne awne mothers ſonne.

This thou doeſt/whyle I holde my tonge: and thynckeſt me to be euen ſoch one as thy ſelf: but I will reproue the/ and ſet my ſelfe agaynſt the.

O conſyder this/ye that forget God: leſt I plucke you awaye/ and there be none to deliuer you.

Who ſo offreth me thanckes and prayſe/ he honoureth me: and this is the waye/ wherby I wyll ſhewe him ꝑ ſauynge health of God.

¶ The.l. Pſalme.

¶ A prayer of Dauid wherin he earneſtly acknoledgeth his ſynnes. he deſyreth the holy ghoſt/& prayeth for the church which is the true Ieruſalem.

a* Loke the Cytle of the xxj. Pſalme.

a** To the chaunter, a Pſalme of Dauid, whē the Prophet Nathan came vnto hym/ after he b** was gone in to Bethſabe.

b* That is/ he companied with.

HAue mercy vpon me (O God) after thy goodnes/& accordyng vnto thy greate mercyes do awaye myne offences.

c* In the ſolempne ſacrifice for ſynne/ of which Leui. xvi. & in the cleanſynge of the lepre/ of which Leui. xiiij. there was ſlope anuexed & ioyned to. By that B ſprynckling was ſygnifyed ryght purenes of herte: for that prayeth he here/ that is/ for full remyſſyō of his ſynne: whych ones had/ & the fauour of God obtayned/ the myndе reioyceth with vnſpeakable ioye/ and becometh moche whiter to the eye of the ſoule than doth any ſnowe to the bodely eye. Some vnderſtand by ꝑ ſlope/ the paſſiō of Chriſt/ by wych onely

Waſh me well fro my wickednesse/ and clenſe me fro my ſynne.

For I knowledge my faultes/ & my ſynne is euer before me.

Agaynſt the only agaynſt the haue I ſynned/ and done euell in thy ſyght: that thou mightest be iuſtified in thy ſayinges/ & ſhuldeſt ouercome when thou art iudged.

Beholde, I was borne in wyckednesse/ & in ſynne hath my mother conceaued me.

But lo/ thou haſt a pleaſure in ꝑ truth/ and haſt ſhewed me ſecrete wyſdome.

O purge me with *Iſope, and I ſhal be cleane: waſh thou me/ and I ſhal be whyter then ſnowe. Oh let me heare of ioye & gladnesse, that the bones which thou haſt broke/ maye reioyſe.

Turne thy face frō my ſynnes, & put oute all my miſdedes.

Make me a cleane hert, O God/ & renue a ryght ſprete within me.

Caſt me not awaye from thy preſence/ & take not thy holy ſprete from me.

O geue me ꝑ comforte of thy helpe agayne/ and ſtablich me with thy free ſprete.

Then ſhall I teach thy wayes vnto the wicked, ꝑ ſynners maye be conuerted vnto the.

Deliuer me frō bloude gyltynesse O God/ thou that art the God of my healthy/ that my tonge maye prayſe thy righteouſneſſe.

Open my lyppes/ O Lorde/ that my mouth maye ſhewe thy prayſe.

For yf thou haddeſt pleaſure in ſacrifice/ I wolde geue it the: but thou delyteſt not in burntoffrynges.

The ſacrifyce of God is a troubled ſprete/ a broken and a contrite hert, O God/ ſhalt thou not deſpyſe.

d* The ſacrifyce of ryghtewesnes is the mortifynge of the fleſſhe and meakynge of the hert/ the prayſynge of God & knowledgynge oure ſynnes. Pſal. xlix. b.

O be fauorable & gracyous vnto Sion/ ꝑ the walles of Ieruſalē maye be buylded.

For then ſhalt thou be pleaſed wyth the d* ſacrifyce of ryghteouſneſſe/ with ꝑ burntoffrynges & oblacyons: then ſhall they laye bullockes vpon thyne aulter.

¶ The.lij. Pſalme.

¶ He deſcryeth the frowarde mynde and intent of Doeg and after that/ his banyſhment/ and the ioyfulnes that the ryghtwes had therof.

a* Loke the Cytle of the fourth Pſal.

a** To the chaunter, an inſtructyō of Dauid/ when Doeg the Edomyte came to Saul/ & ſhewed hym, ſayinge: Dauid is come to the houſe of Ahimelech.

b* Jt is a certayne longe or ſ inſtrument of muſycke/ ſygnifying dyſcaſe or heritage.

WHy boaſteſt thou thy ſelf/ thou Tyraunt/ that thou canſt do myſchefe?

Where as the goodnesſe of God endureth yet daylie.

Thy tonge ymagineth wickednesſe/ and with lyes it cutteth like a ſharpe raſoure.

Thou louest vngraciouſneſſe more then good/ to talke of lyes more then ryghteouſneſſe. Selah.

Thou louest to ſpeake all wordes ꝑ maye do hurte. O thou falſe tonge.

Therfore ſhall God cleane deſtroye the/ ſmyte the in peces/ pluckе ꝑ out of thy dwellynge/ and rote the out of the lande of the lyuynge. Selah.

The righteous ſhall ſe this/ and feare/ & B laugh him to ſcorne.

Lo/ this is the mā/ that toke not God for his ſtrēgth/ but truſted vnto ꝑ multitude of his riches/ & was mighty in his wickednesſe.

As for me/ I am lyke a grene olyue tre in the houſe of God: my truſt is in the tender mercy of God for euer and euer.

I will alwaye geue thankes vnto the/ for ꝑ thou haſt done: and will hope in thy name/ for thy ſayncters lyke it well.

¶ The.liij. Pſalme.

¶ He complayneth that all places are full of the wicked and vngodly/ as before in the.xiiij. Pſalme.

a* Loke the Cytle of the fourth Pſal.

a** To the chaunter vpō b** Mahalath, an inſtruccyon of Dauid.

b* Jt is a certayne ſonge or inſtrument of muſycke/ ſygnifying dyſeaſe or heritage.

THe foliſh bodyes ſaye in their hertes: Tuſh, there is no God.

Corrupte are they, and become abhominable in their wyckednesſes: there is not one/ that doth good.

God loked downe from heauen vpon the chyldren of men, to ſe yf there were eny that wolde vnderſtande/or *ſeke after God.

But they are all b*gone out of the waye/ they are all become vnprofytable: there is none that doth good/no not one.

How can they haue vnderſtandyng/ that are the worckers of wyckednes, eatynge vp my people as it were bread/and c* call not vpon God?

They are afrayed, where no feare is: for God breaketh the bones of them that beſege the: thou puttest them to confuſion, for God deſpiſeth them.

Oh that the ſauynge health were geuen vnto Iſrael out of Sion: Oh that the Lorde wolde deliuer his people out of captiuite.

Then ſhulde Jacob reioyſe/ and Iſrael ſhulde be ryght glad.

c* To ſeke after God is/ at no hande to ſeke oure awne in any thynge: but both to do and ſuffer all thynges to the glorie of God and profet of oure neyghbour/ to reuye oure ſelues & all oures & we come the ſeruauntes of all men: And this is the eſpecyall poynt of Godlynes/ a gynſt whych no men ſtryue moare ſtyffly/ then the vloudthyrſty and diſceatfull-which thynck they ſeke God & ſeke the ſelues

d* The meanyng herof ſhall ye fynde in the Pſalm. xiij.a.

e* Of this ye haue in Eſa.lxiij.c

¶ The.liiij.Pſalme.

The ſheweth how he deſyred healp of the Lorde/and was hearde/ when he was brought in to great Ieoparde/by the treaſon of the Zephites: & how God toke vengeaunce of his enemyes.

a* To the chaunter in Neginoth/ an inſtruccyon of Dauid/ when the Zephites came and ſayde vnto Saul: Dauid is hydde amongeſt vs.

a* Loke the Cytle of thys Pſalm.

The cauſe of this Cytle is in i. Reg. xxiij.d.

Helpe me (O God) b* for thy names ſake/and deliuer me in thy ſtrength.

Heare my prayer (O God) conſyder the wordes of my mouth.

For ſtraungers are ryſen vp agaynſt me/ and the mightie (which haue not God before their eyes) ſeke after my ſoule. *Selah.

But lo/ God is my helper: it is he that vpholdeth my ſoule.

He ſhall reward euell vnto myne enemies: and in thy treuth ſhalt thou deſtroye them.

A free wyll offeryng will I geue the/and prayſe thy c* name O Lorde, because it is ſo comfortable.

For thou haſt deliuered me out of all my trouble, ſo that myne eye ſeyth his deſyre vpon myne enemyes.

b* These wordes of the Hebrues/ for thy names ſake/ in thyne name/for thy name or by thy name/ ſygnifyeth as muche to be/ as in for or by thy marueylous glorie/goodnes/ maieſtye/ power wyche

c* Pſal.cxxxviij.c

c* Eche ſacrifyce or offeryng is called in the Pſal.xcix.a

d* The Pſal. xlviij.c.

¶ The.lv.Pſalme.

The complayneth that he was brought in to a great ſtraite/through moſt wycked and craftye men/ who he toke for his cheafe frendes.

a* To the chaunter in Neginoth/ an inſtruccyon of Dauid.

a* Loke the Cytle of the fourth Pſal.

Heare my prayer/O God/and hyde not thy ſelf fro my peticyon.

Take hede vnto me and heare me/ how pyteouſly I mourne and complayne.

The enemye cryeth ſo/ and the vngodly commeth on ſo faſt: for they are mynded to do me ſome myſcheefe/ ſo malycyouſly are they ſet agaynſt me.

My hertte is heuy within me/and the feare of death is fallen vpon me.

Fearfulneſſe and tremblynge are come vpon me/ and an horryble dreede hath ouerwhelmed me.

And I ſayde: O that I had wynges lyke a doue/ that I myght flee ſomwhere/ and be at reſt.

Lo/then wolde I get me awaye farre of/ and remayne in the wyldernes. *Selah.

I wolde make haſt to eſcape/ from the ſtormy wynde and tempeſt.

Deſtroye their tonges (O Lorde) and deuyde them/ for I ſe vnryghtuouſnes & ſtryfe in the cyte.

This goeth daye and nyght aboute the walles/ myſchefe and vyce are in the myddeſt of it.

Wickednes is therin/ diſceate and gyle go not out of her ſtretes.

Yf it were myne enemye that reuyled me/ I coude beare it: or yf one that ought me euell wyll dyd threaten me/ I wolde hyde my ſelfe from him.

But it is thou my companyon/ my gyde & myne awne familier frende.

We had ſweete and ſecrete cõmunicacion together in the houſe of God.

Lett death come haſtely vpon them/ and lett them goo downe quyck into hell/ for wickednes is amonge them in their dwellynges.

As for me/ I wyll call vnto God/ and the Lorde ſhall helpe me.

In the euenynge/ mornyng and at noone daye wyll I mourne and complayne: and he ſhall heare my voyce.

It is he that deliuereth my ſoule in peace/ from thẽ that laye wayte for me: for they are many agaynſt me.

Yee euẽ God that endureth for euer/ ſhall heare me/ and bryng them downe. Selah. For they wyll not turne: and why? they feare not God.

Yee they laye handes vpon ſuch as be at peace with him/ & ſo they breake his couenaunt.

Their mouthes are ſofter then butter/ & yet haue they battell in their mynde: their wordes are ſmoother then oyle/ and yet be they very ſwerdes.

O caſt thy burthen/ or care/ vpõ the Lorde/ he ſhall noryſh the/ and not leaue the ryghtuous in vnquyetneſſe.

But as for them/ thou (O God) ſhalt caſt downe into the pytte of deſtruccyon.

The bloudthyrſtye & diſceatfull ſhall not lyue out half their dayes. Neuertheleſſe my truſt is in the.

¶ The

¶ The. lvj. Pſalme.

¶ She ſheweth how he called on the helpe of the Lorde/ when he was in ieopardy before Achis king of Geth: and how he accuſed the wyles and vyolence of Saul and his adherentes/ which had driuen hym vnto that perell.

a* Loke the tytle of the. xvij. Pſalme.

a*To the chaūter, vpon b* the domme flock dowue: which ſpeth ferre of, c* Michtam of Dauid / when the Philiſtines toke hym in Geth.

b* Abra. Eſra thincketh that the dome flocke dowue was the begynnynge of a ſonge/ after whoſe tune this Pſalme was ſonge. Kimhi and other ſuppoſe that Dauid called hym ſelfe/ a dōme flock dowue which ſeme farre / becauſe he commytted hym ſelfe wholy vnto God/ and geuyng none anſwere to his aduerſaryes fledde farre from his awne nacyō vnto the Philiſtines/ which were not only ſtraūgers/ but alſo enemyes. The ſtory yerof is reade. i. Reg. xxi.

c* Loke before in the tytle of the. xvi. Pſalme.

BE mercyfull vnto me (O God) for men wyll treade me downe: they are dayly fyghtynge and troubleynge me.

Myne enemyes treade me dayly vnder their fete/ for they be many, & proudly fyghte agaynſt me.

b* Flelhe doth often ſignyfye as moche as man. Rom. iij. c For by the dedes of the lawe ſhall no flesh be iuſtified that is no man: & lyke wyſe here.

Neuertheleſſe/ when I am afrayed/ I put my truſt in the.

I will comforte my ſelfe in Godes worde/ yee I wyll hope in God, and not feare: What can b* flesh then do vnto me?

They vexe me dayly in my wordes: all & they ymagyne, is to do me euell.

They holde all togither, & kepe them ſelues cloſe: they marcke my ſteppes, how they maye catch my ſoule.

But in vayne/ for it ſhall eſcape the: and why? thou (O God) in thy diſpleaſure ſhalt caſt downe ſoche people.

Thou telleſt my flyttinges/ thou puttest my teares in thy bottell, & nombreſt them.

¶ When ſoeuer I call vpon the/ myne enemyes are put to flight: wherby I knowe that thou art my God.

In Godes worde wyll I reioyce/ in the Lordes worde wyll I comforte me.

Yee in God do I truſt/ & am not afrayed: what can man than do vnto me?

Vnto the (O God) wyll I paye my bowes/ vnto the wyll I geue thankes and prayſe.

For thou haſt delyuered my ſoule from death / and my fete from fallynge / that I maye walke before God in the lyght of the lyuynge.

¶ The. lvij. Pſalme.

¶ She ſheweth how he cōmytted hym ſelfe to the Lorde & eſcaped all ieopardye/ when he was in the caue and hys ſoudyars with hym: and with what affeccyon he gaue thanckes vnto the Lord therfore: with a defer pcyon of the malyce & hate of his enemyes toward him.

a* Toy chaūter, b* deſtroye not c* Michtam of Dauid, when he fledde from Saul vnto the caue.

a* Loke the tytle of the. lvij. Pſalme.

b* Or, Thou ſhalt not deſtroye or make awaye (as ſome wyll). By this he ſignifieth after the mynde of Kimhi, that he tooke with ſtode and reſiſted his ſoudyars/ which moued him to deſtroye and kyll Saul. Eſra thincketh it to be a certē tune & maner of ſyngyng.

c* Of this in the tytle of the. xvi. Pſalme.

BE mercyfull vnto me/ O God, be mercyfull vnto me, for my ſoule truſteth in the: & vnder the ſhadowe of thy wynges ſhalbe my refuge / vntyll wyckednesse be ouer paſt.

I call vnto God the moſt hyeſt/ euen the God that ſhall helpe me vp agayne.

He ſhall ſende from heauē/ & ſaue me frō the reproſe of hym that wolde ſwalowe me vp. *b Selah.

b* Loke the Pſal. xlv. a.

This ſhall God ſende, for his mercy and faythfulnes ſake.

I lye vp my ſoule amonge the cruell hōs: euē amōge the chyldrē of men/ whoſe c* tethe are ſpeares and arowes / and their tonge a ſherpe ſwerde.

c* Of this is ſayde Prouer. xxx. b.

Set vp thy ſelfe/ O God, aboue the heauens/ and thy glory aboue all the earth.

They haue layed a neet for my fete / and preſſed downe my ſoule: they haue dygged a pytt before me, and are fallen into it them ſelues. Selah.

Myhert is ready O God/ myhert is ready to ſynge and geue prayſe.

Awake/ O my c* glory/ awake lute and harpe, I my ſelfe wyll awake right early.

I wyll geue thankes vnto the, O Lorde, amōge the people/ I wyll ſynge prayſes vnto the amonge the Heithen.

For the greatnes of thy mercy reacheth vnto the heauēs, and thy faythfulneſſe vnto the cloudes.

Set vp thy ſelfe/ O God/ aboue the heauens/ & thy glory aboue all the earth.

c* Glory here ſignifieth the ſonge or pſalme by whych he prayſeth god: or after ſome the ſoule of hym that prayeth.

¶ The. lviij. Pſalme.

¶ An interpue againſt the diſturbers and aduerſaryes of Saul / with whoſe punyſhment he prophecyeth that the rygh teous ſhalbe wonderfully reioyced.

a*To the chaunter b* Deſtroye not c* Michtam of Dauid.

a* Loke the tytle of the. lvij. Pſalme.

b* Of this in the tytle of the Pſalme next before.

c* The ſignyficacyon here of, ye haue in the Tytle of the. xvi. Pſalme.

b* If youre myndes be vpon ryghteouſneſſe in dede, then iudge the thynge that is ryght, O ye ſonnes of men.

But ye ymagin miſchefe in youre hertes, and youre handes deale with wyckednesſe.

The vngodly are frowarde / euen from their mothers wombe: as ſoone as they be

b* Or, Is the iuſtyce in dede domme/ that ye ought to pronounce ryghtwes thynges that ye ought to iudge / O ye ſonnes of men? Or, ye holde the counſell pronounce ye in dede that whych is righteous: ye ſonnes of men iudge ye after the thynges & ryght are.

borne/they go a straye and speake lyes.

They are as furyous as the serpent, euen lyke the deaf Ader that stoppeth her eares.

That she shulde not heare the voyce of the charmer, charme he neuer so wyttely.

*That is) bring to naught the blasphemy of them which call me a seducer. Psal. ij. b. B

** Breake their teth (O God) in their mouthes, smyte the chaft bones of the lyons whelpes in sonder/O Lorde.

That they maye fall awaye / lyke water that runneth a pace: & that when they shote their arowes, they may be broken.

Let them consume awaye lyke a snayle/& lyke the vntymely frute of a wemã, and let them not se the sunne.

Or euer youre thornes be sharpe / & wrath shall take thẽ awaye quycke/ lyke a stormy wynde.

The ryghtuous shall reioyse whẽ he seyth the vengeaunce / and shall wash hys fete in the bloude of the vngodly.

So that men shall saye, verely there is a rewarde for the ryghtuous: doutles/ there is a God that iudgeth the earth.

¶ The.lix. Psalme.

The desyreth helpe agaynst his enemyes. He boasteth his innocencye. He describeth the maners of his enemyes/and prophecyeth their auengement.

a* To the chaunter, b* destroye not/ c* Michtam of Dauid, when Saul sende to watch the house, to thyntent to kyll hym.

a* Loke the tytle of the.xxj. Psalme

b* Of this in the.lvij. Psal.

c* The significacyon herof is shewed before in the xvi psal. The storye of this tytle shall ye fynde in the fyrst of the kynges the.xix. Chaptre.

DElyuer me fro myne enemyes (O my God) and defende me from them that ryse vp agaynst me.

O delyuer me from the wycked doers/ & saue me from the bloudthurstye men.

For lo/they lye waytinge for my soule: & myghty men are gathered together agaynst me/ without any offence or faute of me/ O Lorde.

They runne / and prepare them selues/ without my faute: Arise/ come thou helpe me/and beholde.

B Stand vp O Lorde God of Hostes/thou God of Israel d* to vysyt all Heythen: be not mercyfull vnto them that offende of malycyous wyckednesse. Selah.

d* To visite for to chastē: as in the Psalme. lxxix. c

Let them go to and fro/and runne aboute the cytye, houlynge lyke dogges.

Beholde/they speake (agaynst me) with their mouth, swerdes are vnder their lyppes/ for who reyzoueth them?

But thou (O Lorde) shalt haue them in derisiõ, thou shalt laugh al Heythẽ to scorne.

My strength do I ascrybe vnto the/for thou (O God) art my defender.

God sheweth me his goodnes plenteously/ God letteth me se my desyre vpon myne enemyes.

Slaye them not/lest my people forget it: but scatre them abroade with thy power/ & put them downe/ O Lorde my defence.

For the synne of their mouth, for ỹ wordes of their lyppes/ and because of their pryde/ let them be taken: and why? their preachyng is of cursynge and lyes.

Consume them in thy wrath / consume them that they maye perish and knowe that it is God/ whych ruleth in Jacob and in all the worlde. *c Selah.

c* Loke the Psalme. xcix. a. D

Let them go to and fro, and runne about the cytye, houlynge lyke dogges.

Let them rũne here and there for meate/ and grudge when they haue not ynough.

As for me/ I wyll synge of thy power / & prayse thy mercy bytymes in the mornyng: for thou art my defence & refuge in the tyme of my trouble.

Vnto the (O my strength) wyll I singe/ for thou (O God) art my defence/ & my mercyfull God.

¶ The.lx. Psalme.

He sheweth how God beyng displeased/had in tymes past geue the people of Israel into the handes of their enemyes/but dyd yet mercyfully helpe them agayne: he sheweth also the power and domynyõ of the Israelytes/vnto whom now are subdued the Edomytes/ & the Philistines: and (ca. ij.) by the power of God to haue the victorye of the Amalekytes.

a* To the chaunter, vpon the rose of wytnesse, b* Michtam of Dauid/ for to teache: when he fought agaynst c* Syria of Mesopotamia, & Syria of Zoba: and when Joab turned backe, and slue xij. thousand Edomytes/ in the valley of Salt.

a* Loke the tytle of the.xlv. Psalme.

b* What is sygnyfyed herby ye shall finde in the tytle of the xvi Psalme.

c* That is/ ỹ parte of Syria which is called Mesopotamia & that which is called Zoba. A

GOd/ thou that hast cast vs out & scatered vs abroade / thou ỹ hast bene so sore displeased at vs, comforte vs agayne.

Thou that hast remoued the lande & deuyded it, heale the sores therof, for it shaketh.

Thou hast shewed thy people heuy thynges, thou hast geuẽ vs a* d* drynke of wyne, that we slombre with all.

d* This dyshe of wyne & c. signifieth the anger of the Lorde or the sufferaūce of some plage/ or the cuppe of anger. Apoca. xviij. b. e* Psal. lxxv. a. B

Yet hast thou geuen a token for soche as feare the / that they maye cast it vp in the trueth. e* Selah.

That thy beloued myght be delyuered/ helpe thẽ with thy ryght hande / & heare me.

God hath spokẽ in his Sanctuary (which thinge reioyseth me) I wyll deuyde Sichẽ/ & meate out the valley of Sucheth.

Galaad is myne / Manasses is myne/ Ephraim is the strength of myne heade/ Juda is my Captayne.

Moab is my washpotte/ ouer Edom wyll I stretche out my shoue / Philistea shalbe glad of me.

Who wyll leade me into the stronge cite? C

Who

expende Dñe fm ꝑ
expaltza ꝑtes

Who wyll brynge me into Edom?

Shalt not thou do it, O God, thou that haſt caſt vs out: thou God, that wenteſt not out with oure hoſtes?

O be thou oure helpe in trouble, for vayne is the helpe of man.

Thorow God we ſhal do greate actes, for it is he ỹ ſhall treade downe oure enemyes.

¶ The. lxj. Pſalme.

¶ He deſyreth to be deliuered from perell, & ſtraight wayes, wyth a promes of thankeſgeuynge boaſteth, that his deſyre is yearde. He maketh hym ſelfe a figure of Chriſt reuoſynge of hys kyngdome, which laſteth euer.

a* b* Loke the tytle of the.xxj. Pſalme for the ſixth.

a* To ỹ chaũter vpõ b* Neginoth, of Dauid.

c* To crye frõ the endes of the earth is, byeng in ſtraite contrey to ſpeke wt exclamacõ & prayer with feruẽt deſyre, to come out of the tribulacõs & aduerſytye, wherin we are oppreſſed in thoſe ſtraite contreys; and to be brought agayne to the place wher we wold fayn be. Heade the .xj. of the kinges, the.vij. Chapter. 1. Da. Dauid was dryuen into the vtmoſt coaſtes of al Iſrael, both wt Saul & Abſalõ perſecuted hi. And therfore ſayth he, how farre ſo euer I be out lawed, yet wyll I call vpon the Lord & truſt ſurely to obtayne my requeſt.

a* Loke the tytle of the.xix. Pſalme.

b* Of thys is ſayde in the tytle of the.xxxix Pſalme.

c* To fall or be remoued in the ſcripture is to be confounded, troubled, & to haue a quaking & trẽbling cõſcience. Before in the Pſal. xv. b and xx. b.

HEare my cryenge (O God) geue hede vnto my prayer.

c* From the endes of the earth will I call vnto the, when my herte is in trouble: Oh ſet me vp vpon an hye rocke.

For thou art my hope, a ſtrong tower for me agaynſt the enemye.

I wyll dwell in thy tabernacle for euer, that I maye be ſafe vnder the couerynge of thy wynges. Selah.

For thou, O Lord haſt herde my deſyres, thou haſt geuen an herytage vnto thoſe that feare thy name.

Thou ſhalt graunte the kynge a longe lyfe, that his yeares may endure thorow out all generacyons.

That he maye dwell before God for euer: Oh let thy louynge mercy and faythfulnes preſerue hym.

So wyll I all waye ſynge prayſes vnto thy name, that I maye daylye perfourme my vowes.

¶ The. lxij. Pſalme.

¶ He teacheth to truſt to God onely and not to men, neither to any of their ſtrengthes or armes: And deſcrybeth their frowardnes and vanyte, wyth the vengeaunce that abydeth it from aboue.

a* To the chaunter, for b* Jduthun, a Pſalme of Dauid.

MY ſoule wayteth only vpon God, for of hym commeth my helpe.

He only is my ſtrength, my ſaluacyon, my defence, ſo that I ſhall not greatly c* fall.

How longe wyll ye ymagyn myſchefe agaynſt euery man? ye ſhalbe ſlayne all the ſorte of you: yee as a tottrynge wall ſhall ye be, and lyke a broken hedge.

Their deuyce is only how to put him out, their delite is in lyes: they geue good wordes wyth their mouth, but curſe vt them herte.

Selah.

Neuertheleſſe, my ſoule abydeth only vpõ God, for he is my God.

He only is my ſtrẽgth, my ſaluacyõ, & my defence: ſo that I ſhall not fall.

In God is my health, my glory, my might, and in God is my truſt.

O put youre truſt in hym all waye (ye people) poure out youre hertes before hym, for God is oure hope. b* Selah. b* Loke the third Pſalme.

As for men, they are but vayne: men are of lyght eſtymacyon: vpon the weyghtes they are all together lyghter than vanyte it ſelfe.

O truſt not in wronge and robbery, geue not youre ſelues vnto vanyte: yf ryches encreaſe, ſet not youre herte vpon them.

God ſpake once a worde, twyſe haue I heарde the ſame: that power belongeth vnto God.

That thou Lorde art mercyfull, and that thou rewardeſt euery man accordynge to his workes.

¶ The. lxiij. Pſalme.

¶ She weth how he gaue his mynde to the contemplacyon of the goodnes and power of God, and was ther wyth wonderfully comforted, when he was abſent from the holy ſeaſt in the wildernes of Juda, throughe the perſecucyon of Saul: and how he ſawe by the ſpyrite, both his exaltacyon and the deſtruccion of his enemyes: wherin he alſo figureth Chriſt vnder the perſon of hym ſelfe.

A Plaime of Dauid, when he was in the a* wyldernes of Juda.

a* He meaneth the wyldernes of Ziph, which fell to the lott of Juda.

GOd, thou art my God: early wyll I ſeke the.

My ſoule thyrſteth for the, my fleſh longeth after the in a baren and drye lande, where no water is.

Thus do I loke for the in thy Sanctuary, that I myght beholde thy power and glory.

For thy louynge kyndneſſe is better then lyfe, my lyppes ſhall prayſe the.

As longe as I lyue wyll I magnyfy the, and lyft vp my handes in thy name.

My ſoule is ſatisfyed euen as it were wt marye & fatneſſe, when my mouth prayſeth the with ioyfull lyppes.

In my bedde wyll I remembre the, and when I wake my talkinge ſhalbe of the.

For thou haſt bene my helper, and vnder the ſhadowe of thy wynges wyll I reioyce.

My ſoule hangeth vpon the, thy ryght hande vpholdeth me.

They ſeke after my ſoule, but in vayne, for they ſhall go vnder the earth.

b* They ſhall fall into the ſwerde, and be a porcyon for foxes.

b* He meaneth Saul & his hoſte

But the kynge ſhall reioyce in God: all they that ſweare by him, ſhalbe commended, for the mouth of lyers ſhalbe ſtopped.

¶ The. lxiiij. Pſalme.

¶ A prayer agaynſt betrayers, whoſe diſpoſycyon he deſcribeth, and proſpereth their auengement.

*a To

a* Loke the tytle of the.xiij Pſalme

*To the chaunter/ a Pſalme of Dauid.

HEare my voyce/ O God/ in my complaynte/ preſerue my lyfe from feare of the enemye.

Hyde me from the gatherynge to gether of ỹ frowarde/ frō ỹ heape of wycked doers.

Which whett their tonges lyke a ſwerde/ and ſhute with their venymous wordes lyke as with arowes.

That they may preuely hurt the innocēt/ & ſodenly ſmyte hym with out any feare.

B They haue deuyſed myſchefe/ & communed amonge thē ſelues/ how they may laye ſnares: tuſh (ſaye they) who ſhall ſe them?

b* The true of herte are thoſe that nether for the proſperyte of the vnfayth full/ ner power eye of the good are ſeduced but alwayes rudge ỹ will of God/ are pleaſed wt that he doeth/ contented only with hys promes contayned in his worde. Pſal. lxxiij. a.

They ymagyn wyckednes/ & kepe it ſecrete amonge them ſelues/ euery man in the depe of his herte.

But God ſhall ſodenly ſhute wt an arow/ that they ſhalbe wounded.

Yee their awne tonges ſhall make them fall/ in ſo moch that who ſo ſeyth them/ ſhall laugh them to ſcorne.

And all men that ſe it/ ſhall saye: this hath God done/ for they ſhall perceaue that it is hys worcke.

The righteous ſhall reioyſe in the Lord/ & put his truſt in hym: and all they that are b* true of herte/ ſhalbe glad therof.

The. lxv. Pſalme.

The ſheweth that God wh ich principally & properly ruleth in Sion (by which is ſignified the congregacō of the faythfull) ought to be knowen and worſhipped of all men: becauſe he geueth aboundaunce/ both of thinges partepning to this life/ & heuenly thinges alſo.

a* Loke the tytle of the.xiij Pſalme

*To the chaunter/ a Pſalme and ſonge of Dauid.

THou/ O God/ art prayſed in Syon/ & vnto the is the vowe performed.

Thou heareſt the prayer/ therfore commeth all fleaſh vnto the.

Oure mysdedes preuayle agaynſt vs/ Oh be thou mercyfull vnto oure ſynnes.

Bleſſed is the mā whom thou choſeſt and receaueſt vnto the/ that he may dwell in thy courte: he ſhalbe ſatisfyed with the pleaſures of thy houſe/ euen of thy holy temple.

B Heare vs/ according vnto thy wonderfull righteouſneſſe/ O God oure ſaluacyō: thou that art the hope of all the endes of the earth/ and of the broade ſee.

Which in his strēgth ſetteth faſt ỹ mountaynes/ and is gyrded aboute with power.

Which ſtylleth the raginge of the ſee/ ỹ roarynge of his waues/ and the woodnes of the people.

They that dwel in the vttermooſt partes are afrayed at thy tokens/ thou makeſt both the morynyng & euenyng ſtarres to prayſe ỹ.

C Thou viſiteſt the earth/ thou watereſt it/ and makeſt it very plenteous.

The ryuer of God is full of waters/ thou preparеſt man his corne/ & thus thou proudeſt for the earth.

Thou watereſt her forowes/ thou breakeſt the harde clottes therof/ thou makeſt it ſoft with the droppes of rayne/ & bleſſeſt the increaſe of it.

Thou crowneſt the yeare with thy good/ and thy b* fote ſteppes droppe fatneſſe. b* Hali. Hym. vnderſtandeth this of the cloudes. Rab. Exra of rūning waters.

The dwellynges of the wyldernes are fat alſo, that they droppe with all: and the lytle hylles are pleaſaunt on euery ſyde.

The foldes are full of ſhepe/ the valleys ſtande ſo thicke with corne that they laugh and ſynge.

The. lxvi. Pſalme.

A thankeſgeuing for the deliuerance of the people of Iſrael/ wherin the Pſalmyſt moueth all men to the prayſinge of the Lorde.

a* Loke the tytle of the.xiij. Pſalme

*To the chaunter/ a Pſalme of Dauid.

A BE ioyfull in God/ all ye landes/ ſinge prayſes vnto the honour of his name/ make his prayſe to be glorious.

Saye vnto God: O how wonderfull are thy workes? thorow the greatneſſe of thy power ſhall thyne enemyes be confounded.

O that all the worlde wolde worſhyppe the/ ſynge of the/ & prayſe thy name. Selah.

O come hither and beholde the workes of God/ which is ſo wonderfull in his doinges amonge the chyldren of men.

He turned the ſee into drye lande/ ſo that B they wente thorow the water on fote: therfore wyll we reioyſe in him.

He ruleth with hys power for euer/ hys eyes beholde the people: the rēnagates ſhall not be able to exalte them ſelues. b* Selah. b. Loke the Pſal. xcij. a

O magnyfye oure God/ ye people/ make the voyce of his prayſe to be hearde.

Which holdeth oure ſoule in life/ and ſuffreth not oure fete to ſlyppe.

For thou/ O God/ haſt proued vs/ thou haſt tryed vs lyke as ſyluer is tryed. C

Thou haſt brought vs into captyuyte/ & layed trouble vpon oure loynes.

Thou haſt cauſed men to ryde ouer oure heades/ we wente thorow fyre & water/ but thou haſt brought vs out/ and refreſhed vs.

Therfore wyll I go into thy houſe wyth brētoffrynges/ to paye the my vowes/ which I promyſed with my lyppes/ & ſpake wyth my mouth/ when I was in trouble.

I wyll offre vnto the fatt brentſacrifices with the ſmoke of rammes/ I will offre bullockes and goates. Selah.

O come hither & herken, all ye that feare D God/ I wyll tell you/ what he hath done for my ſoule.

I called vnto hym with my mouth/ and gaue hym prayſes with my tunge.

Ie

If I enclyne vnto wyckednesse with my herte/the Lorde wyll not heare me.

Therfore God hath heard me/and consydred the voyce of my prayer.

Praysed be God/which hath not cast out my prayer/nor turned his mercy fro me.

The.lxvij.Psalme.

The wytnesseth the fauour of God to the people of Israel/to thyntent that therby the knowledge & praise of his godly goodnes maye be spredde thorow the hole worlde.

a* Loke the tytle of the. xlij. Psalme forthe both.

a*To the chaunter/in **Neginoth/a Psalme & songe.

GOd be mercyfull vnto vs/blesse vs/& shewe the lyght of hys countenaunce vpon vs. *Selah.

That we may know thy waye vpō earth/thy sauyng health amonge all Heithen.

Let the people prayse the/O God/yee let all people prayse the.

O let the people reioyse and be glad/that thou iudgest the folke ryghtuously/and gouernest the nacyons vpon earth.

Let the people prayse the/O God/let all people prayse the.

God/euen oure awne God/geue vs hys blessynge/that the earth maye bryng forth her encrease.

God bless vs/and let all the endes of the worlde feare hym.

The.lxviij.Psalme.

The sheweth the great goodnes & wonderfull power which the Lorde exercised toward his people & the holy citie Jerusalem/in getyng them the victorye(as some expounde) of the Syrians/the Edomytes/& the Ammonytes: figuringe openly therin the kyngdome of Christ/vnto whom he came by the spirite that the hole worlde shulde ouercome: wherfore he exhorteth all men to geue prayse vnto the Lorde.

a* Loke the tytle of the xij. Psalme.

a*To the chaunter/a Psalme and songe of Dauid.

b* God ariseth when he sheweth y he hath a wyll to helpe and to saue. Psalme. xij. b xxxv. a. xlvij. a. lxxiij. c.

LEt b*God aryse/so shall his enemyes be scattered/and they that hate hym/ shall flee before him.

Lyke as y smoke vanysheth/so shalt thou dryue them awaye: & lyke as waxe melteth at the fyre/so shall the vngodly perysh at the presence of God.

But the ryghteous shalbe glad & reioyse before God/they shalbe mery & ioyfull.

Oh synge vnto God/synge prayses vnto his name: magnyfye hym that rydeth aboue the heauens (whose name is the Lorde) and reioyse before hym.

B He is a father of the fatherlesse/he is a defender of wyddowes: euen God in his holy habytacyon.

He is the God that maketh men to be of one mynde in a house/and bryngeth the prisoners out of captyuyte in due season/but letteth the renagates contynue in scarcenesse.

O God/when thou wentest forth before the people/when thou wentest thorow the wyldernesse. Selah.

The earth shoke/and the heauēs dropped at the presence of God in Sinai/at the presence of God/which is the God of Israel.

Thou O God sendest a c*gracyous rayne vpon thyne enheritaunce/and refreshest it/ when it is drye.

That thy beaste may dwell therin/which thou of thy goodnesse hast prepared for the poore.

The Lorde shall geue the worde/with great hostes of Euangelystes.

Kynges with their armyes shall flye/and they of the housholde shall deuyde y spoyle.

If so be that ye lye amonge the pales/the doues fethers shalbe couered with syluer/& her wynges of the colour of golde.

When the Almyghty setteth Kynges vpō y earth/it shalbe clere euē in the darcknes.

The hyll of Basan is Gods hyll/the hyll of Basan is a plenteous hyll.

Why hoppe ye so/ye d*greate hylles? d. That is/ mighty kynges

It pleaseth God to dwell vpon tyys hyll/ yee the Lorde wyll abyde in it for euer.

The charettes of God are many M. tymes a thousande/the Lorde is amonge thē in the holy Sinai.

Thou art gone vp an hye/thou hast led captyuyte captyue/and receaued gyftes for men: yee euen for thyne enemyes/that they might dwell with the Lorde God.

Praysed be the Lorde dayly euen the God which helpeth vs/& poureth hys benefytes vpon vs *Selah.

c* Loke the Psal. ix. a

The God that is oure Sauyour/euen God the Lorde by whom we escape death.

The God that smyteth the enemyes vpon the heades and vpon the heary scalpes: soche as go on styll in their wyckednes.

The Lorde hath sayde: come wyll I bryng agayne from Basan/come wyll I bryng agayne from the depe of the see.

That thy fote may be dypped in the blood of thyne enemyes/and that thy dogges may lycke it vp

It is well sene/O God/how thou goest/ how thou my God and Kynge goest in the Sanctuary.

The singers go before/and then the mynstrels amonge the maydēs with tymbrels.

O geue thankes vnto God the Lorde in the congregacyon/for the welles of Israel.

There lytle Beniamin/the Princes of Iuda/the Princes of Zabulon/and the Princes of Nephthaly beare rule amonge them.

Thy

Thy God hath cõmytted strength vnto ỹ/ stablyth the thinge/ O God/ that thou hast wrought in vs.

For thy temples sake at Ierusalem shall Kynges bryng presentes vnto the.

G Reprone the beastes amonge the reedes/ the heape of bulles with the calues: those ỹ dyue for money.

Oh scatre the people ỹ delyte in batayle.

The Prynces shall come out of Egypte/ the Morysās land shall stretch out her hands vnto God.

* Psal.lxvij. Synge vnto God/ O ye kingdomes of ỹ earth: O syng prayses vnto ỹ Lord.* Se hath ryden which sytteth in the heauens ouer all frō the begynnynge: Lo/ he shall sende out hys voyce/ yee and that a myghtye voyce.

Ascribe ye the power vnto God/ his glory is in Israel/ and his might in the cloudes. God is wonderfull in his Sanctuary/ he is the God of Israel/ he wyll geue strēgth and power vnto his people. Blessed be God.

¶ The lxix. Psalme.

¶ A cõplaynte of the great aduersityes of Dauid/ bearyng the fygure of Christ ✠ of the sayntes ✠ Christen/ his membres. And after a prayer for deliueraūce therfrom/ Then a ioyfull reioysyng/ for helpe geuen/ with a prophecye of the encrease of the churche ioyned therunto.

a * Lyke the Cyte of thy. Psalme.

* To the chaunter vpon b* Solanim of Dauid.

Helpe me/ O God/ for the c* waters are come in euen vnto my soule.

I stycke fast in depe myre/ where no grounde is: I am come into depe waters/ & the floudes wyll drowne me.

I am weery of crying/ my throte is drye/ my syght fayleth me/ for wayting so longe vpon my God.

They that hate me without a cause/ are mo then ỹ heares of my head they that are myne enemyes & wolde destroye me guyltesse are myghtye: I am fayne to paye the thinges that I neuer toke.

God thou knowest my symplenesse/ and my faultes are not hyd from the.

Let not thē that trust in the/ O Lord God of hoostes/ be ashamed for my cause: let not those that seke the/ be confounded thorow me O God of Israel.

And why? for thy sake do I suffre reproke/ shame couereth my face.

I am become a straunger vnto my brethren/ & an alcaū vnto my mothers chyldrē.

b * Of this zeale & Ielousy ye haue in Exo. xx. Deu. vij. D. and xij. Reg. xix. b.

For the d* zele of thyne house hath euen eaten me/ and the rebukes of thē that rebuked the/ is fallen vpon me.

¶ I wepte and chastened my selfe with fastynge/ and that was turned to my reproke.

I put on a sack cloth/ and therfore they iested vpon me.

c * Waters betoken myserye the greates & panges of death.

They that sate in the gate/ spake agaynst me/ & the drōckardes made longes vpon me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Heare me/ O God/ with thy greate mercy and sure helpe.

Take me out of ỹ myre/ ỹ I synche not: O Oh let me be deliuered from them that hate me/ and out of the depe waters.

Let the water flood drowne me that the depe swalowe me not vp/ and that the pyte shut not her mouth vpon me.

Heare me, O Lord, for thy louyng kyndnesse is comfortable: turne the vnto me according vnto thy greate mercy.

Hyde not thy face from thy seruaunt/ for I am in trouble: O haste the to helpe me.

Drawe nye vnto my soule/ & saue it: O deliuer me because of myne enemyes.

Thou knowest my reproke, my shame & my dyshonour: myne aduersaryes are all in thy syght.

The rebuke breaketh my herte/ and maketh me hevy: I loke for some to haue pyte vpon me, but there is no man: & for some to comforte me, but I fynde none.

They gaue me gall to eate/ and when I was thurstye they gaue me vinegre to drynke.

Let their * table be made a snare to take them selues with all, an occasyon to fall and a rewarde vnto them.

Let their eyes be blinded that they se not: and euer bowe downe their backes.

Powre out thyne indignacyon vpon thē, and let thy wrathfull displeasure take holde of them.

Let their habytacyon be voyde/ & no man to dwell in their tentes.

For they persecute hym whom thou hast smytten and lesyde thy woundes they haue geuen hym moo.

Let them fall from one wyckednesse to another, & not come into thy righteousnesse.

e * Let their table be made a snare, &c. That is, Let their opinion & doctrine be the cause of their dyshes & destruccō as it is come to the Iewes. Roma. xi. b.

¶ The Hebrue Paraphrast sayth thus. Let suche a dyner be set before them wherunto they may be so bolde that they can not escape. The scripture is a snare to ỹ vngodly/ wherin they be trapped: although they be neuer so wel learned. For only the spirituall perceaueth the meaning therof. On ỹ other syde vnto the godly/ although they haue neuer so litel learnyng or none at all, it is the rypenes of the water of lyfe. Ioh. iij. f.

f * That is/ Let the be wyped out of the noumbre of the whome thou hast chosen to lyfe. ¶ The boke of the lyuynge & vnto nother thing than the euerlastyng electiō & predestinacyō of god/ the which vndoubted foloweth vocacyō & iustificacyō. Dane. xij. a. Philip. iiij. a. & Apocal. xx. a.

* Let them be wyped out of the boke of the liuing, & not be wrytē amōge ỹ righteous.

As for me, I am poore and in heynesse/ let thy helpe defende me, O God.

That I may prayse the name of God with a songe, & magnifye it with thankesgeuing.

This shall please the Lorde better then a bullocke, that hath hornes and hookes.

O consyder this and be glad/ ye that be in aduersyte/ seke after God/ and youre soule shall lyue.

For the Lorde heareth the poore/ and despyseth not hys prysoners.

Let heauen and earth prayse hym/ the see and all that moueth therin.

For God wyll saue Syon/ & buylde the cytyes of Iuda/ that men may dwell there/ and

and haue them in poſſeſſyon.

The ſede of hys ſeruauntes ſhall inherete it/& they ꝑ loue his name ſhall dwell therin.

¶ The. lxx. Pſalme.

¶ He delyzeth helpe/& the auengemẽt of his enemyes/ that the ſayntes maye reioyce of hys ayde.

a* Loke the tytle of thyrty. Pſalme.

a* To the chaunter, of Dauid to bryngе to remembraunce.

I Lyke the/O God, to delyuer me/& to helpe me/O Lorde.

* Pſalm. xl. c. Let them be ſhamed & confoũded that ſeke after my ſoule: *let them be turned backwarde, and put to confuſyon, that wyſh my euyll.

Let them ſone be brought to ſhame, that crye ouer me, there there.

But let all thoſe that ſeke the / be ioyfull & glad in the: and let all ſuche as delyte in thy ſauynge health, ſaye alwaye: the Lorde be prayſed.

As for me/I am poore & in myſery/haſte the God for to helpe me.

Thou art my helpe / my redemer and my God: Oh make no longe taryenge.

¶ The. lxxj. Pſalme.

¶ He ſheweth how he was cõforted of the Lord/which as he had preſerued him ſence he was a chylde/ ſo he wolde not forſake him in his age/whẽ he deſyred helpe agaynſt them (as it is ſuppoſed) that conſpired with Auſalom: & how he gaue prayſe and thankes to him.

I N the/O Lorde/ is my truſt) let me neuer be put to confuſyõ/but ryd me/& delyuer me thorow thy ryghtuouneſſe: encline thyne eare vnto me/& helpe me.

Be thou my ſtronge holde (where vnto I maye all waye fle) thou that haſt promyſed to helpe me: for thou art my houſe of defence and my caſtell.

Delyuer me/O my God/ out of the hand of the vngodly, out of the hande of ỹ vnrighteous and cruell man.

For thou, O Lorde God/art the thinge ỹ I longe for / thou art my hope euen fro my youth.

I haue leaned vpon the euerſence I was borne/ thou art he ỹ toke me out of my mothers wõbe, therfore is my prayſe all waye of the.

B I am become a wonder vnto the multytude, but my ſure truſt is in the.

Oh let my mouth be fylled wt thy prayſe and honour all the daye longe.

Caſt me not awaye in myne olde age, forſake me not when my ſtrength fayleth me.

For myne enemyes ſpeake agaynſt me/& they that laye wayte for my ſoule/take their counceill to gether, ſayenge: God hath forſaken hym/perſecute hym/take him/for there is none to helpe hym.

Go not farre fro me/ O God: my God/ haſte the to helpe me.

Let them be confounded and peryſh/that are agaynſt my ſoule: let them be couered with ſhame and dyſhonoure / that ſeke to do me euell.

As for me / I wyll pacyently abyde all waye/and wyll euer encreaſe thy prayſe. ¶

My mouth ſhall ſpeake of thy ryghteouſneſſe and ſauyng health a* all the daye longe, for I knowe no ende therof.

a* All the daye longe is often taken for continually & without ceaſſing: as in ỹ Prouerbꝭ xxi. d. Pſal. li. d

Let me go in (O Lorde God) and I wyll make mencyon of thy power and ryghteouſneſſe only.

Thou / O God / haſt lerned me fro my youth vp vntyll now/ therfore wyll I tell of thy wonderous workes.

Forſake me not/ O God / in myne olde age/when I am gray headed: vntyll I haue ſhewed thyne arme vnto chylders chyldrẽ/& thy power to al thẽ that are yet for to come.

Thy ryghtuouſnes/O God/is very hye/ thou that doeſt greate thinges: O God/who is lyke vnto the?

D O what great troubles and aduerſyties haſt thou ſhewed me? and yet dydeſt thou turne and refreſh me: yee and broughteſt me from the depe of the earth agayne.

Thou haſt brought me to great honoure/ and comforted me on euery ſyde.

Therfore will I prayſe the and thy faythfulneſſe, O God/playing vpon the lute/ vnto the wyll I ſynge vpon the harpe/ O thou b* holy one of Iſrael.

b* The holy one of Iſrael ſygnyfyeth Chriſt pſalme lxxviij. c

My lyppes wolde fayne ſynge prayſes vnto the: and ſo wolde my ſoule whom thou haſt delyuered.

My tonge talketh of thy ryghtuouſneſſe all the daye longe / for they are confounded and brought vnto ſhame/ that ſought to do me euell.

¶ The. lxxij Pſalme.

¶ He prayeth that the kyngdome of God maye come thorow Chriſt: & prophecyeth of the nobleneſs / righteouſnes/plentyfulnes/and durablenes of this kyngdome: but all vnder the ſhadowe of the kyngdome of Salomon.

Of Salomon.

G Eue the Kynge thy iudgemẽt/O God/ & thy ryghtuouſneſſe vnto the Kynges ſonne. I

a* By the mountaynes are vnderſtande the great men and rulers that receaue the word of peace and by the lytle hylles their ſubiectes. Pſalme cxiij. a. cxlv. b Luke. iij. b.

That he maye gouerne thy people accordynge vnto ryght, and defende thy poore.

That the a* mountaynes maye bryngе peace / and the lytle hylles ryghtuouſneſſe vnto the people.

He ſhall kepe the ſymple folke by their ryght / defende the chyldren of the poore / & punyſh the wrongus doer.

Thou ſhalt be feared as long as ỹ ſunne and mone endureth / from one generacyon to another.

He

He shall come downe lyke the rayne in to a flese of wolle/ & lyke the droppes that water the earth.

In hys tyme shall ryghteousnesse florysh/ yee and aboundaunce of peace/ so longe as the mone endureth.

B His domynyon shalbe from the one see to the other/ & from the flood vnto the worldes ende.

They that dwell in the wyldernes shall knele before hym, & his enemyes shall* *lick the dust.

* That is shalbe humbled euē to the kyssinge of the grounde. Esa. xlix.g.

The Kynges of the see & of the Iles shall bringe presentes, the Kynges of Araby and Saba shall offre gyftes.

All Kynges shall worshype hym/ and all Heathen shall do hym seruyce.

For he shall delyuer the poore when he cryeth/ and the neady that hath no helpe.

C He shalbe fauorable to ꝑ simple & poore/ he shall preserue the soules of soche as be in aduersyte.

He shall delyuer their soules from extorcyon and wrong/ and deare shall their bloud be in hys syght.

c * That is to wete the kinge: after Rab. Sal. Or the poore/ after some.

* He shall lyue/ and vnto hym shalbe geuen of the golde of Arabia: Prayer shalbe made euer vnto hym/ and daylye shall he be praysed.

There shalbe an heape of corne in the earth hye vpō the hilles, his frute shal shake lyke Libanus/ and shalbe grene in the cyte/ lyke grasse vpon the earth.

His name shall endure for euer his name shall remayne vnder the sunne amonge the posterites/ which shalbe blessed thorow him/ and all the Heathen shall prayse hym.

D Blessed be the Lorde God/ euen the God of Israel, which only doth wōderous thinges.

And blessed be the name of his maiesty for euer/ and all landes be fulfilled with his glory. Amen/ Amen.

C Here ende the prayers of Dauid the sonne of Jesse.

C The thyrde Treatyse.

C The. lxxiij. Psalme.

C He sheweth vnto the consolacyō of the godly/ which are greued and offended wyth the prosperyte of the wycked/ how vngracyous an ende it shall haue. And agayne how fortunate and happy an ende the mysterye wherwith the godly seame here to be exercysed/ shalbe rewarded with.

A Psalme of Asaph.

A How louynge is God vnto Israel/ to soche as are of a cleane hert?

Neuertheles my fete were almost gone/ my treadynges had well nye slypte.

And why? I was greued at the wycked/ to se the vngodly in soche prosperyte.

For they are in no parell of death/ but stande fast lyke a palace.

They come in no mysfortune lyke other folke/ nether are they plaged lyke other mē.

And this is the cause that they be so puft vp in pryde/ and ouerwhelmed with cruelte and vnryghteousnesse.

Their eyes swell for fatnesse/ they do euē what they lyst.

Corrupte are they/ and speake blasphe- B myes malycyously/ proude and presumptuous are their wordes.

They stretch forth their mouth vnto the heauen/ & their tōge goeth thorow ꝑ world.

Therfore fall the people vnto thē/ & there out sucke they no small auauntage.

Tush/ saye they, how shuld God perceaue it? is there knowlege in the moost hyest?

Lo, these are the vngodly, these prospere in the worlde/ their haue riches in possessyō.

Shulde I then clense my herte in vayne (thought I) & wash my handes in innocency?

Wherfore shuld I be then punyshed dayly/ & be chastened euery morynge?

Yee I had almost also sayde euen as they: but lo, then shuld I haue condemned the generacyon of thy chyldren.

Then thought I to vnderstande this/ but it was to harde for me.

Vntyll I wente into the Sanctuary of God, and consydred the ende of these men.

Namely, how thou hast sett thē in a slyppery place/ that thou mayst cast thē downe headlynges and destroye them.

O how sodenly do they consume/ perysh/ and come to a fearfull ende?

Yee euē lyke as a dreame when one awa- b kem so makest thou their* ymage to vanysh out of the cite. * That is/ their estimacō or glorye.

Thus my hert was greued/ and it wente D euen thorow my reynes.

So foolysh was I and ignorant/ and as it were a beast before the.

Neuertheiesse I am all waye by the/ thou holdest me by my ryght hande.

Thou leadest me with thy counsell/ and afterwarde receauest me vnto glory.

O what is there prepared for me in heauen? there is no thing vpon earth/ that I desyre in comparyson of the.

My flesh & my hert fayleth/ but God is the strength of my hert/ & my porcyō for euer.

For lo, they that forsake the shall perysh: thou destroyest all them that* cōmytte for- nycacyon agaynst the. * They cōmit fornycacyon agaynst hym/ that put their trust in any other than in hym alone.

But it is good for me/ to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.

C The. lxxiij. Psalme.

C He

¶ The complayneth of the deſtruccyon of the temple/ and of the blaſphemye of the wycked people agaynſt God and his holy thynges: And after he hath mencyoned the power of God in the pryncypall thynges of this worlde/to the ſtrengthenynge & confyrmynge of hope/he prayeth/ that the layncres & godly perſonnes maye be auenged/and the heathen brought vnder with worthye punyſhement.

An inſtruccyon of Aſaph.

A ¶ The wrath of God is some tyme taken for the vengeaūce wherwyth he punyſheth ſynners as in the Pſal.cvij.a. But here it ſignifieth the puniſhment wherwith he chaſtiſeth his. Pſal. lx.a.

O God/ wherfore doeſt thou caſt vs ſo cleane awaye? why is thy*wrath ſo hote agaynſt the ſhepe of thy paſture?

O thynke vpon thy congregacyō/ whom thou haſt purchaſed from the begynnynge: the ſtafe of thyne enherytaunce/whom thou haſt redemed/euen this hyll of Sion wherin thou dwelleſt.

Treade vpon them with thy fete/and caſt them downe to the grounde/ for the enemye hath deſtroyed all to gether in ỳ Sanctuary.

Thyne aduerſaries roare in thy houſes/& ſet vp their banners for tokens.

Men may ſe the axes glyſter aboue/like as thoſe that hewe in the wodd.

They cut downe all the ſlyeng worcke of the Sanctuary with hyllys and axes.

They haue ſet fyre vpō the Sanctuary/ they haue defyled the dwellyng place of thy name/euen vnto the grounde.

Yee they ſaye in their hertes:let vs ſpoyle them all to gether/ thus haue they brent vp all the houſes of God in the lande.

We ſe oure tokens no more/ther is not one Prophet more/no not one that vnderſtādeth eny more.

O God/how longe ſhall the aduerſary do this dyſhonoure:how longe ſhall the enemy blaſpheme thy name:for euer:

¶ Why withdraweſt thou thyne hand:why pluckeſt thou not thy right hande out of thy boſome/to conſume thyne enemyes:

But God is my kynge of olde/ the helpe that is done vpon earth, he doth it hym ſelfe.

Thou deuideſt the ſee thorow thy power/ thou breakeſt the heades of the dragons in the waters.

Thou ſmyteſt the heades of Leuiathan in peces/& geueſt hym to be meate for the people in the wyldernelle.

Thou diggeſt vp welles and brokes/thou dryeſt vp myghtye waters.

The daye is thyne/& the nyght is thyne: thou haſt prepared the lightꝫ and the ſunne.

Thou haſt ſett al the borders of the earth/ thou haſt made both ſommer and wynter.

Remembre this/O Lorde/how the enemye rebuketh/& how the folyſh people blaſpheme thy name.

O delyuer not ỳ ſoule of thy turtle doue vnto the beaſtes/and forget not the congregacyon of the b*poore for euer.

b* Loke the .lxxiiij. Pſal.15.b.

Loke vpon the couenaūt/ for the darcke houſes of the earth are full of wyckednelle.

O let not ỳ ſymple go awaye aſhamed: for the poore & nedy geue prayſes vnto thy name.

Aryſe/O God/& mayntayne thyne awne cauſe/remembre how the folyſh man blaſphemeth the dayly.

Forget not the voyce of thyne enemyes/ for the preſumpcyon of them that hate the/ increaſeth euer more and more.

¶ The.lxxv. Pſalme.

¶ Oure ſauyour here vnder the ſhadowe of Dauid glorifyeth of the power geuen vnto hym/ wherwith he wyll reſtore the worlde now drawyng to an ende:and warneth that no man be ſo hardy as to withſtande his kyngdome:and alſo prophecyeth greuouſe vengeaūce vnto all that go theraboute/and all maner of proſperyte to them that beleue in hym.

a*To the chaunter, b*deſtroye not/ a Pſalme & ſonge of Aſaph.

a* To the ſame tune. b* Of this ye haue in the Pſalme ſyxty here it hapely ſygnifyeth that the wycked ſhuld aboue to deſtroye Chriſt and thoſe that beleue in hym:but that it cā not be when the Lorde forbyddeth.

Vnto ỳ/ O God/wyll we geue thāks/ yee vnto the wyll we geue thankes, & ſeyng thy name is ſo nye, we wyll tell of thy wonderous worckes.

When I maye get a conuenyent tyme/ I ſhall iudge accordyng vnto rygyt.

The earth is weake & all that is therin/ but I beare vp her pyllers.

I ſayde vnto the madde people/deale not ſo madly, & to the vngodly:c*lyft not vp your hornes.

Lyft not vp youre hornes on hye, & ſpeake not with a ſtyf necke.

For promocyō cōmeth nether frō the Eaſt ner frō the weſt, ner yet frō ỳ d*wyldernelle.

And why? God is the Iudge: he putteth downe one/ and lyfteth vp another.

For in the hande of the Lorde there is a **cuppe full of ſtronge wyne / & he pourreth out of the ſame.

As for the dregges therof, al the vngodly of the earth ſhall drynke them/ and ſucke them out.

But I wyll talke of the God of Iacob/ & prayſe hym for euer.

All the hornes of ỳ vngodly wil I breake/ & the hornes of ỳ ryghteous ſhalbe exalted.

¶ The.lxxvi. Pſalme.

¶ She ſheweth that Ieruſalem was marueylouſly and dyuinly defended of the Lord/and therby his exceadyng and terrible power.

a*b* These are both perſonded in the tytle of the.xxj. pſal.

c* To lyft vp the horne here is/ by pryde to ſhewe their power. Amos vi.a.

d* That is/ the South: bycauſe Iewry, hath a wyldernelle towarde the South.

e* Cuppe in ỳ ſcripture ſignifieth affliccyō/ & all that is offered vs by the wyll of God.

* To the chaūter in **Neginoth/a Pſalme and ſonge of Aſaph.

A IN Iuda is God knowne / hys name is greate in Israel.

g* That is/Ie rusalem. At* Salem is his tabernacle / and his dwellynge in Syon.

There breaketh he the arowes of ỹ bowe / the shylde / the swerde / and the whole batayle. d* Selah.

d* Loke the Psal.lxxj.a. Thou art of more honoure & myght then the hylles of robbers.

The proude shalbe robbed and slepe their slepe / and the myghtye shalbe able to do no thynge with their handes.

B When thou rebukest them / O God of Iacob / both the charettes and horsmen shall fall on slepe.

Thou art fearfull / for who may abyde in thy sight / when thou art angrye?

e* This is spoken of the godly and heuenly power / whereby he doth marueiles / suche as was that of Sennacherib. 4. Reg. xix. And in Paral. xx. against the sonnes of Ammon.

e* When thou lettest thy iudgement be herde frō heauē / the erth trembleth & is still.

Yee when God ariseth to geue iudgement, and to helpe all them that be in aduersytye vpon earth. Selah.

When thou punyshest one man, he must knowledge that thou art redy to punyshe other mo.

Loke what ye promyse vnto the Lorde youre God / se that ye kepe it / all ye that be rounde about hym: bringe presentes vnto hym that ought to be feared.

Which taketh awaye the breth of princes / and is wonderfull amonge the Kynges of the earth.

¶ The.lxxvij.Psalme.

The sayth that he was greued aboue measure for the mysery of the holy people / & with sorouful thought & euen almost myracle: And agayne that he came to hym selfe and was comforted by the remembraunce of the wonders and maracles / whych the Lorde had done for his people.

a* Loke the tyle of the. xiij. Psalme.

a* To the Chaunter / for b* Idithun a Psalme of Asaph.

b* Of thys/ye haue in the title of ỹ. xxxix Psalme.

A I Cryed vnto God wyth my voyce / yee vnto God cryed I with my voyce / and he hearde me.

In the tyme of my trouble I sought the Lorde / I helde vp myne handes vnto hym in the nyght season / for my soule refused all other comforte.

When I was in heuynesse / I thought vpō God: when my hert was vexed / then dyd I speake. Selah.

Thou heldest myne eyes waakynge / I was so feble, that I coude not speake.

Then remembred I the tymes of olde / & the yeares that were past.

B I called to remembraunce my songe in the night, I cōmuned with myne awne hert / and sought out my spirite.

Will the Lorde cast out for euer?

Will he be no more intreated?

Is hys mercy clene gone?

Is hys promyse come vtterly to an ende for euermore?

Hath the Lord forgotte to be gracyous?

Or / hath he shutt vp hys louynge kyndnesse in dyspleasure? d* Selah. C d* Loke the Psalme.xcij.a

At the last / I came to thys poynte, that I thought: O why art thou so folysh: the right hande of the moost hyest can chaunge all.

Therfore wyll I remembre the workes of the Lorde / and call to mynde thy wonders of olde tyme.

I wyll speake of all thy workes / and my talkynge shalbe of thy doinges.

Thy waye / O God / is holy: who is so greate and myghtye as God?

Thou art ỹ God that doth wonders / thou hast declared thy power amonge the people.

Thou wyth thyne e* arme hast delyuered D thy people / euen the sonnes of Iacob & Ioseph. Selah.

e* Arme for strength & power. As in Iob xl.a.

The waters sawe the / O God / ỹ waters sawe the / & were afrayed, the deapthes were moued.

The thicke cloudes poured out water / ỹ cloudes thondered / and thyne arowes went abroade.

Thy thonder was hearde rounde aboute / the lyghtenynges shone vpon the grounde / the earth was moued and shoke with all.

Thy waye was in the see / and thy pathes in the greate waters / yet coude nomā knowe thy f* foteste ppes.

f* The fote steppes of the Lorde sygnifye the knowledge & perceueraūce of his workes i. Petri.ij.d.

Thou leddest thy people lyke a flocke of shepe, by the hande of Moses and Aaron.

¶ The.lxxviij. Psalme.

The shewth that it is the commaundement of God and a specyall good thyng / perfectly to remembre the actes and deades of the Lorde done to hys people. Then sayth he / that all thoughe they were vnfaythfull / yet dyd he wonders in Egypte / and brought them from thence / and thoughe they prouoked hym to anger in the wylderneslle / gaue them aboundantly hys benefytes. And after that / when they were destroyed which came forth of Egypte for their wyckednes yet brought he their sonnes (although they followed their fathers vnfaythfulnes / & despysed the wonders done in the wilderne for their fathers) into the lande promysed / & droue out the inhabiters: In which / although he often punyshed them greuously / when they prouoked and tempted hym / & at the last in token of a great feruent wrath beside their great slaughter / suffered also the Arcke to be taken from them / in the tyme of Ely the Priester yet beside he them fauorably againe gaue them Dauid to their kynge / and restoring godlynes againe at Ierusalē. In which thyng he also prophecyeth of Christ vnder the shadowe of Dauid.

In instruccyon of Asaph.

H Eare my lawe / O my people / encline A hyne youre eares vnto the wordes of my mouth.

I wyll open my mouth in parables / and speake of thyngs of olde.

Which

which we haue herde & knowne/ & suche as oure fathers haue tolde vs.

That we shulde not hyde them from the chyldren of the generacyons to come: but to shewe the honour of the Lorde/hys myght & wonderfull worckes that he hath done.

He made a couenaũt with Jacob/& gaue Israel a lawe/which he commaunded oure forefathers to teache their chyldren.

That their posterite myght knowe it/and the chyldren which were yet vnborne.

To thintent that when they came vp/they myght shewe their chyldren the same.

That they also myght put their trust in God/& not to forget what he had done/ but to kepe hys commaundementes.

And not to be as their forefathers/a *frowarde and ouerthwarte generacion, a generacyon that set not their herte a right, and whose spyrete was not true towarde God.

a *Of a frowarde generacion: &c. xxj.c.

B Lyke as the chyldrẽ of *Ephraim/which beyng harnessed and caryẽg bowes, turned them selues backe in the tyme of batayll.

b *Although Ephraim in Josue xvij. signifie but one tribe of the chyldren of Israel: neuertheles for the most parte/ in the Prophetes by Ephraim are vnderstãde the x. tribes/which were vnder Jeroboam: as it appeareth Osee. xij.d.x.a.b. &c. Caue

They kepte not the couenaunt of God/ & wolde not walke in hys lawe.

They forgat what he had done/and the wonderfull worckes that he had shewed for them.

Marueilous thynges dyd he in the syght of oure fathers in the lande of Egypte/ euen in the felde of *Zoan.

He deuyded the see & let them go thorow it, & made the waters to stande lyke a wall.

In the daye tyme he led thẽ with a cloude/ & all the nyght thorow with a lyght of fyre.

He cloue the hard rockes in the wyldernesse/& gaue them dryncke therof/ as it had bene out of the greate deapth.

He brought waters out of ỹ stony rocke/ so that they gushed out lyke the ryuers.

Yet for all this they synned agaynst him/ & prouoked the moost hyest in ỹ wyldernes.

They tempted God in their hertes/ and requyred meate for their lust.

For they spake agaynst God/& sayde: yee yee, God shall prepare a *table in ỹ wyldernesse/shall he?

C d *By the table is vnderstande all sortes of vytayles necessary for mãs: yet is it often taken for the bredde & water of the wisdome of the worde of God: as in the Psal. xxiij.b.

Lo/he smote the stony rocke, that the watery streames gushed out, and the streames flowed with all: but how can he geue bred & prouyde flesh for his people?

When ỹ Lord hearde this/he was wroth: so the fyre was kyndled in Jacob/ and heuy displeasure agaynst Israel.

Because they beleued not in God/ & put not their truste in hys helpe.

So he commaunded the cloudes aboue/& opened the doores of heauen.

He rayned downe Manna vpon them for to eate/and gaue them bred from heauen.

Then ate they angels *fode/ for he sent them meate ynough.

He caused the East wynd to blowe vnder the heauẽ, & thorow hys power he brought in the south wynde.

He made flesh to rayne vpon thẽ as thicke as dust/and fethered foules like as the sande of the see.

He let it fall amonge their tentes rounde aboute their habytacyons.

So they ate, and were fylled, for he gaue them their awne desyre.

They were not disapoynted of their lust.

But whyle ỹ meate was yet in their mouthes: the heuy wrath of God came vpon thẽ, & slewe the *welthiest of thẽ, & smote downe the chosen men of Israel.

But for all this they synned yet more/and beleued not his wonderous worckes.

Therfore their dayes were consumed in vanyte, and sodenly their yeares were gone.

When he slewe them/ they sought hym/ & turned them early vnto God.

They thought then that God was their succoure/ and that the hye God was their redemer.

Neuertheles they dyd but flatter him in their mouthes, and dyssembled wyth hym in their tonges.

For their herte was not whole with him/ nether contynued they in his couenaunt.

But he was so mercyfull/ ỹ he forgaue their mysdedes/and destroyed them not.

Yee many a tyme turned he his wrath awaye/ and wolde not suffre hys whole displeasure to aryse.

For he considered ỹ they were but *flesh: euen a wynde that passeth awaye/and commeth not agayne.

g *Flesh for man/ as in the Psal. lvj

C

O how oft haue they greued hym in the wyldernesse?

How many a tyme haue they prouoked hym in the deserte?

They turned backe/ and tempted God/& moued the holy one in Israel.

They thought not of his hand/in the daye when he delyuered them from the hande of the enemye.

How he had wrought hys myracles in Egypte/& his wondres in the lande of Zoan.

How he turned their waters in to bloude/ so that they myght not drynke of ỹ ryuers.

How he sent lyce amõge them, to eate thẽ vp, and frogges to destroye them.

How he gaue their frutes vnto the caterpyller/& their labour vnto the grashopper.

How he bett downe their vyneyardes wt hayle stones/ and their moolbery trees wyth the frost.

How he smote their catel wt hayle stones/

e *Manna is called the fode of angels/ not that the angels vse to the fode/ but because it came doune frõ heauen/ whych is the dwellyng place of the angels. And therfore do some trade here the bredde of the cloudes: because it came from the cloudes. come the bredde of ỹ mighty because it cam from the almyghty. Exo. xvi. Sapien. xvi. c. Joan vi.

f *By the wet thy ouer all in the scripture/ & by the chosen/ are signified ỹ noble & mighty prynces & prelates: & al those that are moost esteamed & honoured in thys worlde. Philippen. ij.

and their flockes with hote thonder boltes.

How he sent vpon them the furyousnesse of his wrath/anger and displeasure: wyth trouble and sallyng in of euell angels.

When he made a waye to hys fearfull indignacyon/and spared not [b]*their soules frō death, yee & gaue them [1]* catell ouer to the pestylence.

[b] That is/ to put the to death

[1] Some reade/ lyue

When he smote al ẏ fyrstborne in Egypt/ the moost pryncypall and myghtyest in the dwellynges of [h]*ham.

[h] Ham for Egypte. because Mizraim of whom the Egyptians came was the sonne of Ham. Genes. x.

But as for his awne people/he lead them forth lyke shepe/and caried them in the wyldernesse lyke a flocke.

He brought thē out safely/ ẏ they shulde not feare/ and ouerwhelmed their enemyes with the see.

He caryed them [1]*vnto the borders of his Sanctuary: euen in to thys hyll/ which he purchased with his ryght hande.

[1] That is/ to the lande of promise. Or his Sanctuary and holy place was

He dyd cast out the Heathen before them/ caused their lande to be deuyded amonge thē for an heritage/and made the trybes of Israel to dwell in their tentes.

For all this they tempted & displeased the most hye God/and kepte not his couenaunt.

But turned their backes/and fell awaye lyke their forefathers/ startynge asyde lyke a broken bowe.

And so they greued hym wᵗ their hye places, and prouoked hym with their ymages.

When God hearde this/he was wroth/ & toke sore displeasure at Israel.

So that he forsoke the Tabernacle in Silo/ euen his habitacion wherin he dwelt amonge men.

He deliuered their power into captyuite/ and their glory into the enemyes hande.

He gaue his people ouer into the swerde/ for he was wroth with his heritage.

The fyre consumed their yōge men/ and their maydens were not geuen to mariage.

Their Prestes were slayne wᵗ the swerde/ and there were no wyddowes to make lamentacyon.

[m] The Lorde awaketh when he ouerthroweth the wycked & setteth vp the Godly.

So the Lorde [m]*awaked as one out of slepe, and like a gyaunte refreshed wᵗ wyne.

He smote his enemyes in the hynder partes, and put them to a perpetuall shame.

He refused the tabernacle of Joseph/and chose not the trybe of Ephraim.

Neuertheles/he chose the trybe of Juda/ euen the [n]*hyll of Syon which he loued.

[n] Before m th: psal. lxviij. a

And there he buylded his temple on hye/ & layed the foundacion of it lyke the grounde/ that it myght perpetually endure.

He chose Dauid also his seruaunt/ & toke hym awaye from the shepe foldes.

As he was folowinge the yowes greate wᵗ yonge, he toke him/that he might fede Jacob hys people/and Israel his enheritaunce.

So he fed them with a faythfull and true hert/and ruled them with all the dilygence of hys power.

The. lxxix. Psalme.

The complayneth of the myserye done to Jerusalē by Antiochus/ & desyreth the helpe of God agaynst hym.

A Psalme of Asaph.

O God/the Heathē are fallen in to thyne heritage: the holy temple haue they defyled/ and made Jerusalem an heape of stones.

*The dead bodyes of thy seruauntes haue they geuen vnto the fowles of the ayre to be deuoured, and the flesh of thy sayntes vnto the beastes of the lande. *1. Mach. vij.

Their blood haue they shed lyke water on euery syde of Jerusalem/ and there was no man to burye them.

We are become an opē shame vnto oure enemyes/ a very scorne and derysyon vnto them that are rounde aboute vs.

Lorde/ how longe wylt thou be angrye? shall thy gelousy burne lyke fyre for euer?

Poure out thyne indignacyō vpō the Heathen that know the not/ and vpon the Kyngdomes that call not vpon thy name.

*For they haue deuoured Jacob/ & layed waste his dwellynge place. *Jeremy. x. d.

O remembre not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greate mysery. a God remembreth not oure synnes wyth he forgeueth the/ and punisheth the not as they haue deserued/ as ye sayth Ezech. xviij. f. & Esa. lxiij. d.

Helpe vs, O God oure sauyour/ for the glory of thy name: O deliuer vs/ & forgeue vs oure synnes for thy names sake.

Wherfore shall the Heathē saye: where is now their God?

O let the vengeaunce of thy seruauntes blonde that is shed, be openly shewed vpō the Heathen in oure syght.

O let the sorowfull syghynge of the prysoners come before the, and accordyng vnto the power of thyne [b]*arme/ preserue those ẏ are appoynted to dye. [b] In Job. xl. & in the Ps.

And for the blasphemy wherwyth oure neyghbours haue blasphemed the/ reward them/ O Lord/ seuē folde into their bosome.

So we that be the people & shepe of thy pasture/ shall geue the thankes for euer/ & wyll all waye be shewynge forth thy prayse more and more.

The. lxxx. Psalme.

The people of God cōpted to the handes of the wycked desyreth to be ryddē out of their bondage/ and sheweth the former benefites of God vnder a borowed speache of a vyneyarde conferred to their present myserye/ to the fortifying & strēgthenyng of their hope.

[a] Lobe in the tytle of the. lxxj Psalme.

*To the chaunter/ vpon [b]*Sosanim/ a Psalme of Asaph. [b] It is exposed in the tytle of. xlv. Psal.

Heare

HEare O thou shepherde of Israel/ thou ꝙ leadest Joseph lyke a flocke of shepe: shewe thy selfe/ thou that syttest vpon the Cherubyns.

Before Ephraim/ Beniamin/ and Manasses: stere vp thy power/ & come helpe vs.

Turne vs agayne/ O God/ shewe ꝙ lyght of thy countenaunce/ and we shalbe whole.

O Lord God of Hostes, how longe wylt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bred of teares/ yee thou hast geuen them plenteousnes of teares to drynke.

Thou hast made vs a very stryfe vnto oure neyghbours/ and oure enemyes laugh vs to scorne.

B Turne vs agayne/ thou God of Hostes/ shewe the lyght of thy countenaunce/ & we shalbe whole.

Thou hast brought a vyneyarde out of Egypte, thou dydest cast out the Heathen, & plante it.

Thou madest rowme for it/ and caused it to take rote/ so that it fylled the lande.

The hylles were couered with ꝙ shadowe of it/ and so were the stronge Cedre trees wt the bowes therof.

She stretched out her braunches vnto the see/ and her bowes vnto the water.

Why hast thou then broken downe her hedge/ that all they whych go by/ plucke of her grappes?

The wylde boze out of the wod hath roted it vp/ and the beastes of the felde haue deuoured it.

C Turne the agayne/ thou God of Hostes/ loke downe from heauen/ beholde and vyset this vyneyarde.

Mayntayne it/ that thy ryght hande hath planted/ and the sonne whom thou madest so moche of for thy selfe.

For why? it is brent with fyre/ and lyeth waste: O let them perysh at the rebuke of thy wrath.

Let thy c*hand be vpon the d*man of thy ryght hande/ and vpon the man whom thou madest so moche of for thyne awne selfe.

And so will not we go back from the: Oh let vs lyue/ & we shall call vpon thy name.

Turne vs agayne/ O Lorde God of Hostes/ shewe the lyght of thy countenaunce, & we shalbe whole.

c* The hande here is take for auctoryte/ mayntenaunce/ strength & ayde. Psalme lxxix. f

d* That is/ Christ/ whych after the maner of speaking of the scripture/ sytteth on the ryght hand.

¶ The.lxxxj Psalme.

The exhorteth to serue and worshyp God ernestly/ & remembreth his benefites done vnto Israel: Then reporteth he brefly what aduersytye they receaued for their forsakynge lyght by God/ and how moche prosperytie they myght haue had, yf they had bene obedient vnto hym.

a* To the chaunter vpon b* Githith/ of Asaph.

a* Loke the tytle of the.viij. Psalme.

b* Of this ye haue before/ in the Tytle of ꝙ viij. Psalme.

SInge merely vnto God which is oure strength, make a chearfull noyse vnto the God of Jacob.

Take the Psalme/ bryng hyther the tabret/ the mery harpe and lute.

Blowe vp the trōpettes in the new mone/ vpon oure solempne feast daye.

For this is the vse in Israel/ and a lawe of the God of Jacob.

B This he ordened in Joseph for a testymony when he came out of Egipt, & had heard a straunge language.

When he eased hys shoulder frō the burthen/ and when hys handes were delyuered from the pottes.

When thou calledst vpon me in trouble/ I helped the/ and heard the/ what tyme as the storme fell vpon the/ *I proued the also at the water of stryfe. *Selah.

Heare/ O my people/ for I assure the O Israel, yf thou wylt herken vnto me:

There shal no straunge God be in the/ neyther shalt thou worshyppe any other God.

I am the Lorde thy God/ which brought the out of ꝙ lande of Egypt/ c*opē thy mouth wyde/ and I shall fyll it.

But my people wold not heare my voyce/ and Israel wolde not obey me.

So I gaue thē vp vnto their awne hertes lust/ and let them folowe their awne ymaginacyons.

O that my people wolde obeye me, for yf Israel wolde walke in my wayes:

I shuld soone put downe their enemyes/ & turne myne hād agaynst their aduersaries.

The haters of the Lorde shulde myse Israel, but their tyme shulde endure for euer.

He shuld feade thē with the fynest wheate floure/ and satysfye them with hony out of the stony rocke.

¶ The.lxxxij. Psalme.

The monytheth Princes to endeuour them selues to ryghtuousnes, and accuseth the moost of them of iniquyte. He beseecheth God that he wyll vouchsafe to iudge the worlde by Christ/ vnto whose inheritaunce he also prophecyeth that all the gentyls shall fall.

A Psalme of Asaph.

GOd standeth in the congregacyō of the a* Goddes, and is a Judge amonge the Judges.

How longe wyll ye geue wrong iudgement, and accepte the personnes of the vngodly? Selah.

Defende the poore and fatherlesse/ se that soche as be in nede and necessite haue right.

Delyuer the outcaste & poore/ & saue him from the hande of the vngodly.

Neuertheles/ they will not be lerned and B vnderstande, but walcke on styll in b* darknesse: therfore must all the foundacyōs of the lande be moued.

a* Kinges/ princes/ and rulers are in the scripture called goddes/ as here and in Exod. xxij.d.

b* Darckenes for ignorāuce Ephe. iiij.d

I haue sayde: *ye are Goddes/ ye all are the chyldren of the moost hyest.

But ye shall dye lyke men/ and fall lyke one of the tyrauntes.

b* Aryse, O God, & iudge thou the earth/ for all heathen are thyne by enherytaunce.

¶ The. lxxxiij. Psalme.

¶ The holy people cõplayneth that all the borderers about the land conspired to destroye them/ & prayeth that they maye vtterly be consumed and wasted/ euen as their olde enemyes were consumed and wasted.

A Songe and Psalme of Asaph.

Holde not thy tonge/ O God kepe not still silence, refrayne not thy selfe O God.

For lo/ thyne enemyes make a murmurynge/ & they y hate the, lyft vp their heade.

They ymagyn craftely agaynst thy people, & take cõcell agaynst thy secrete ones.

Come (saye they) let vs rote them out frõ amonge the people/ that the name of Israel maye be put out of remembraunce.

For they haue cast their heades together wt one consent/ & are confederate agaynst y.

B The tabernacles of the Edomites and Ismaelytes/ the Moabytes and Hagarenes.

Gebal/ Ammon, and Amalech: the Philistynes with them that dwell at Tyre.

a* Of this ye haue in the Psalme. xv. a

Assur also is ioyned vnto them, and helpe the chyldren of Loth. *Selah.

But do thou to them as vnto the Madianites/ vnto Sisera, and vnto Jabin by the broke of Kyson.

Which perysshed at Endor/ & became as the donge of the earth.

*Iudi. vij. g. *Make their Princes lyke Oreb & Zeb. Yee make all their Princes lyke as Zebea and Salmana.

Which saye: we wyll haue the houses of C God in possessyon.

O my God/ make thẽ lyke vnto a whele/ and as the stuble before the wynde.

Lyke as a fyre that burneth vp the wod/ & as the flame y consumeth the moũtaynes.

Persecute them euẽ so with thy tempest/ and make them afrayed with thy storme.

Make their faces ashamed/ O Lorde/ that they maye seke thy name.

Let thẽ be confounded & vexed euer more & more: let them be put to shame & perish.

That they may know that thou art alone/ that thy name is the Lorde/ & that thou only art the moost hyest ouer all the earth.

¶ The. lxxxiiij. Psalme.

a* Of this ye haue in the tytle of the. xlvij. Psalme

¶ Here is described the enclynge feruent desyre of Dauid to come vnto the holy assemble and the felicite of thẽ that come vnto it/ & that prayse God in it.

I Upõ. *Githith, a Psal. of ỹ sonnes of Corah.

b* Dwellynges here signyfie the congregacyons of the faythful people as in Nu. xxiiij. a. How goodly are the tentes of Jacob: &c where by tentes are signified their dwellyng places: for at that tyme had they no nother thynge to dwell in.

B How amyable are thy b* dwellynges/ thou Lorde of Hostes?

My soule hath a desyre & longinge for the courte of the Lorde/ my hert and my flesh reioyse in the lyuyng God.

For the sparow hath founde her an house/ and the swalowe a nest/ where she may laye her yonge: euẽ thy aulters O Lorde of Hostes, my Kynge and my God.

O how blessed are they that dwell in thy house, they are all waye prayesyng ỹ. Selah

Blessed are the men whose strength is in the, in whose herte are thy wayes.

Which gonge thorow the vale of mysery vse it for a well/ and the poles are filled with water.

They go from strength to strength/ and so the God of Goddes appeareth vnto them in Sion.

c* This is expounded in the Psalme. xv. a.

O Lord God of Hostes/ heare my prayer: herken O * God of Jacob.

Beholde, O God oure defence, d* loke vpõ the face of thyne anoynted.

For one daye in thy courte is better then a thousande.

I had rather be a doore keper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lord God is a lyght and defence/ the Lorde wyll geue grace and worshyppe/ and no good thinge shall he withholde from them that lyue a godly lyfe.

O Lorde God of Hostes/ blessed is the man that putteth hys trust in the.

d* To loke vpon the face/ is to beare graciously and to shewe a token of benyuolence/ as in Nume. vi. d.

¶ The. lxxxv. Psalme.

¶ A prophecye of the kyngdome of Christ/ & a prayer for hys commyng: with a descripcyon of the fruytes wherwith all thynges shalbe full/ when it shall happe.

a* To the chaunter/ a Psalme of the sonnes of Corah.

a* Lode in the tytle of the. xlv. Psalme

LOrde/ thou hast a loue vnto thy land/ thou dydest bryng agayne the captyuyte of Jacob.

b* Loke the Psal. xij. a.

Thou dydest forgeue the offence of thy people/ & couerdest all their synnes. b* Selah

Thou tokest awaye all thy displeasure/ and turnedest thy selfe from thy wrathfull indygnacyon.

Turne vs then/ O God oure Saujour/ and let thyne anger ceasse from vs.

c* The spekyng of ỹ Lord is a manyfest shewyng & ꝛepetycyon declaryng of hys wyll to the hertis of men: as ye may se by the worde of Michea. iij. Regum xxij. e. Wodely sprache vseth he not me/ for he is a spyrite. Joã. iiij.

Wylt thou be displeased at vs for euer? wylt thou stretch out thy wrath frõ one generacyon to another?

Wylt thou not turne agayne and quyckẽ vs/ that thy people maye reioyse in the?

I wyll herken what the Lorde God wyll saye/ c* for he shall speake peace vnto hys people and to hys sayntes/ that they turne not them selues vnto folysshnes.

For hys saluacyon is nye them that feare hym so that glory shall dwell in oure lande.

Mercy & trueth are met together/ rygh-

Trueth

Trueth shall ryse out of the earth / and ryghtuousnesse shall loke downe frō heauē.

And why? the Lorde shall shewe louynge kyndnesse, and oure lande shall geue her encrease.

b* Or, kepth & spd. kyngs. b* Ryghtuousnesse shall go before hym, and prepare the waye for his comynge.

¶ The .lxxxvj. Psalme.

¶ A prayer wherin he fyrst prayeth that he may lyue innocently: & then fortunately & in safetye from hys enemyes. He remembreth also the power and goodnes of God, that hath & shalbe moost aboundantly shewed both vnto hym and to other.

A prayer of Dauid.

Bowe downe thyne eare, O Lorde, and heare me, for I am comfortles & poore.

O kepe my soule, for I am holy: my God helpe thy seruaūt that putteth his trust in the.

Be mercyfull vnto me, O Lorde, for I a* call dayly vpon the. a* What to call for, signifieth in the scripture, is sayde in Exo. xxxiij. d. 1. Reg. viij. b. 3 Psal. xcix.

Comforte the soule of thy seruaunt, for vnto the, O Lorde, do I lyft vp my soule.

For thou Lorde art good and gracyous, and of greate mercy vnto all them that call vpon the.

Geue eare Lorde vnto my prayer, & pondre my humble desyre.

In the tyme of my trouble I call vpō the, for thou hearest me.

Amonge & Goddes there is none lyke vnto the, O Lorde, there is not one that can do as thou doest.

All nacyons whom thou hast made, shall come and worshyppe before the, O Lorde, and shall glorifye thy name.

For thou art great, thou doest wonderous thinges, thou art God alone.

Leade me in thy waye, O Lorde, that I may walke in thy trueth: O let my hert delyte in fearynge thy name.

I thanke the, O Lorde my God, & wyll prayse thy name for euer.

For great is thy mercy towarde me, thou hast delyuered my soule from the * b nethermost hell. b* That is, out of extreame & co partyes.

¶ O God the proude are rysen agaynst me, and the congregacion of the myghtye seketh after my soule, & set not & before their eyes.

But thou, O Lorde God, art full of compassyon, and mercy, longe sufferynge, great in goodnes and trueth.

O turne the then vnto me, haue mercy vpō me: geue thy strength vnto thy seruaūt, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, & they which hate me, maye se it, and be ashamed: because thou Lorde hast holpen me, & comforted me.

¶ The .lxxxvij. Psalme.

¶ He prayseth the heuenly Jerusalem, that is, the congregacyō of the fayth full vnto which he prophecieth that very many shall come of all nacyons.

A Psalme and songe of the sonnes of Corah.

Her foundacyōs are vpō the holy hylles: the Lorde louyth the a* gates of Sion more then all & dwellinges of Jacob.

Very excellent thinges are spoken of the thou b* cyte of God. Selah.

I will thynke vpon * Rahab & Babylō, so that they shall know me.

Yee the Philistines also, and they of Tyre with the Moryans. Lo there was he borne.

And of Sion it shalbe reported, that he was borne in her, euē the moost hyest which hath buylded her.

The Lorde shall cause it to be preached & wrytten amonge the people, that c* he was borne there. Selah.

Therfore the dwellinge of all syngers & daunsers is in the. a* The gates of Sion signifie the congregacyons of the faythfull as before in the Psalme. xlvij. c. b* The cite of God signifieth the churche of God as in the Psalme. xlvi. a. For there is a floude, whych w hys ryuers reioyseth the cyte of God. * That is, Egypt: which is so called in Esa. li. c* Some vnderstādeth this of Salomon, bearyng the figure of Christ.

¶ The .lxxxviij. Psalme.

¶ A vehement complaynte wherin he complaynyth that he is oppressed, and euen all most dead, with extreame aduersyte: & that as it semeth, as well of some greuouse sycknesse, as of persecucyon of his enemyes.

A Psalme and songe of the sonnes of Corah, to the chaunter vpon a* Mahelath, for b* affliccyon, an instruccyon of c* Heman the Ezrahyte.

O Lorde God my sauyour, I crye daye and nyght before the: Oh let my prayer entre into thy presence, enclyne thyne eare vnto my callynge.

For my soule is full of trouble, & my lyfe drawyth nye vnto hell.

I am coūted as one of thē that go downe vnto the pytte, I am euen as a man & hath no strength.

Free amonge the dead, lyke vnto thē that lye in the graue, which be out of remembraūce, and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte, in the darcknesse and in the depe.

Thyne indignacion lyeth harde vpon me, & thou vexest me w all thy floudes. b* Selah

Thou hast put awaye myne acquaintaūce farre fro me, and made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My syght fayleth for very trouble: Lorde I call dayly vpon the, and stretch out myne handes vnto the.

Doest thou shewe wonders amonge the dead?

Can the Physycyōs rayse thē vp agayne, that they maye prayse the?

Maye thy louyng kyndnes be shewed in the graue, or thy faythfulnesse in destruccyō?

May thy wonderous workes be knowne a* The .iij. b* Loke the .xlvij. Psalme. b* The Greke, to answer, or synge. c* Of that he man, whych was one of the chefe syngers. 1. Para. vi. and xxvi.

In the darcke/or thy ryghtuousnes in ſlande where all thynges are forgotten?

Unto the I crye O Lorde/ and early cōmeth my prayer before the.

Lord/why puttest thou awaye my soule? Wherfore hydest thou thy face from me?

My strēgth is gone for very sorow & mysery/ wherfore while I beare thy burthēs.

Thy wrathfull displeasure goeth ouer me, the feare of the oppresseth me.

They come rounde about me daylye lyke water/ & cōpase me together on euery syde.

My louers & frinds hast thou put awaye from me/ & turned awaye myne acquaintāce.

The.lxxxix.Psalme.

The elegantly and copiously declareth that the newe and euerlastynge couenaunt which is made by Christ the sonne of David betwixt God and the chosen shall neuer be broken and that vnder the figure of David & hys posterite. In the begynnynge of the Psalme he recollecth the goodnes of God by which he vouchsafed to make a couenaunt with his saynctes.

An instruccyon of Ethan the Ezrahyte.

I My songe shalbe all waye of the louing kyndnesse of the Lorde/ & my mouth will I euer be shewynge thy faythfulnesse from one generacyon to another.

For I haue sayde: mercy shalbe set vp for euer/ thy faythfulnesse shalt thou stablysh in the heauens.

*p.Reg.vj.c. *I haue made a couenaunt with my chosen, I haue swoorne vnto David my seruaūt.

Thy sede will I stablysh for euer/ and set vp thy trone from one generacyon to anoa.* Luke the chyld Psalm. ther. a*Selah.

O Lorde the very heauens shall prayse thy wonderous workes/ yee and thy faythfulnes in the congregacyon of the saynctes.

B For who is he amōge the cloudes/ & may be compared vnto the Lorde?

Yee what is he amonge the goddes / that is lyke vnto the Lorde?

God is greatly to be feared in the coūcell of the saynctes & to be had in reuerence of all them that are aboute hym.

O Lorde God of hostes who is like vnto the in power? thy trueth is rounde aboute the.

Thou rulest the pryde of the see/ thou stillest the waues therof, when they aryse.

Thou breakest the proude/ lyke one that is wounded / thou scatterest thyne enemyes abroade with thy myghtye arme.

The heauēs are thyne/ the earth is thyne: thou hast layed the foundacion of the rounde worlde/ and all that therin is.

Thou hast made the north and the south/ C Tabor & Hermon shall reioyce in thy name.

Thou hast a myghtye arme/ strong is thy b*hande, and hye is thy ryght hande. b*hande/ loke before in the Psal.lxxx.c.

Ryghtuousnes and equite is the habytacion of thy seate/ mercy and trueth go before thy face.

Blessed is the people/ O Lorde/ that can reioyce in the/ & walketh in the lyght of thy countenaunce.

Their delyte is in thy name t*all the daye longe / and thorow thy ryghtuousnesse they shalbe exalted. t*That is cōtynually / as in the psal.lxxi.c

For thou art the glory of their strength/ & thorow thy fauoure shalt thou lyft vp oure hornes.

The Lorde is oure defence/ and the c*holy one of Israel is oure kynge. c*By the holy one of Israel is alwayse signified Christ.

Thou spakest sometyme in vysyons vnto thy saynctes/ and saydest: I haue layd helpe vpon one that is myghty. I haue exalted one chosen out of the people. D

I haue founde David my seruaunt/ with my d*holy oyle haue I anoynted him. d*By the holy ople is vnderstande the holy goost/ the grace/ mercy & worde of God: by the which ꝑ soule is refreshed & delyted frō synne to spirytuall ioy. Psal.xlv.b Iohn.iij.d. & 1. Iohn ij.d

My hand shall holde hym fast/ and myne arme shall strengthen hym.

The enemye shall not ouercome hym/ & e*the sonne of wyckednesse shall not hurte hym. e*That is/ the deuyll.

I shall smyte downe hys foes before hys face/ and plage them that hate hym.

My trueth also & my mercy shalbe with him/ and in my name shall hys f*horne be exalted. f*That is/ his power glorye/ & mayestye shall be exercised. Psal.cxlviij.b. Psal.cxlix.b.

I will set hys hande in the see / and hys ryght hande in the floudes.

He shall call me: thou art my father / my God/ and the strength of my saluacyon.

And I will make hym my fyrst borne / hyer then the kynges of the earth

My mercy will I kepe for hym for euermore / and my couenaunt shall stande fast with hym. E

His sede will I make to endure for euer/ yee and his trone as the dayes of heauen.

But yf hys chyldren forsake my lawe/ & walke not in my iudgementes.

If they breake myne ordynaunces / and kepe not my commaundementes.

g*I will vyset their offences wyth the rodde/ and their synnes with scourges. g*That is/ I will punyshe/ as in Exo.xx.c

Neuerthelesse/ my louyng kyndnesse will I not vtterly take from hym / ner suffre my trueth to fayle.

My couenaunt will I not breake / nor dysanulle the thynge that is gone out of my lyppes.

I haue swoorne once by my holinesse/ that I will not fayle David.

Hys sede shall endure for euer / and hys seate also lyke as the sunne before me.

He shall stande fast for euermore as the moone/ and as the faythfull wytnesse in heauen. h*Selah. h*Of Selah is spoken in the iij.Psalme.a.

But

But now thou forſakeſt & abhorreſt thyne anoynted/and art diſpleaſed at him.

Thou haſt turned backe the couenaunt of thy ſeruaunt / and caſt hys crowne to the grounde.

Thou haſt ouerthrowne all his hedges/ & broken downe his ſtronge holdes.

All they that goo by/ſpoyle him/he is become a rebuke vnto his neyghbours.

Thou ſetteſt vp the ryght hãde of his enemyes, and makeſt all hys aduerſaryes to reioyſe.

Thou haſt taken awaye the ſtrength of his ſwerde, and geueſt him not victory in the battayle.

Thou haſt put out his glory/ and caſt his Trone downe to the grounde.

The dayes of his youth haſt thou ſhortened/ & couered him with dishonoure. Selah.

G

Lord/how longe wylt thou hyde thy ſelf? For euer? ſhall thy wrath burne lyke fyre?

O remembre how ſhorte my time is/haſt thou made all men for naught? What mã is he that lyueth/and ſhall not ſe death?

Haye a man delyuer his awne ſoule frõ the hande of hell? Selah.

t. Reg. bij. c *Lorde, where are thy olde louyng kyndneſſes / whych thou ſworeſt vnto Dauid in thy treuth?

Remembre Lorde the rebuke that & multitude of the people do vnto thy ſeruauntes/ and how I haue borne it in my boſome.

Wher wyth thyne enemyes blaſpheme the/ and ſclaunder the foteſteppes of thyne anoynted.

Thanckes be to the Lorde forcuermore: Amen: Amen.

The fourth treatyſe.

The.xc Pſalme.

The complayneth of the vanitye of this preſent lyfe/ and deſyreth the fauour of God/ that he wyll vouchſafe to proſper the thynges which he goeth about.

A prayer of Moſes the man of God.

LOrde thou art oure refuge frõ one generacion to another.

Before the mountaynes were brought forth/ or euer the earth & the, worlde were made / thou art God from euerlaſtyng and worlde without ende.

Thou turneſt mã to deſtruccyõ. Agayne/ thou ſayeſt: come agayne ye childre of mẽ*.

B

For a thouſande yeares in thy ſyght are but as yeſterdaye that is paſt/ and lyke as it were a nyght watch.

b. Vnderſtãd: ſo lyfe & welfare. Some/to repentaunce.

As ſone as thou ſcatreſt them / they are euen as a ſlepe, and fade awaye ſodenly like the graſſe.

In the mornyng it is grene and groweth vp/but in the euenynge it is cut downe and wythered.

For we conſume awaye in thy diſpleaſure/ and are afrayed at thy wrathfull indignacyon.

Thou ſetteſt oure mysdedes before the / & oure ſecrete ſynnes in the lyght of thy countenaunce.

For when thou art angrye/all oure dayes are gone/ we bringe our yeares to an ende/ as it were a tale that is tolde.

b * The dayes of oure age are .iij. ſcore yeares and ten: and though men be ſo ſtronge & they come to .iij. ſcore yeares / yet is their ſtrength then but laboure & ſorowe: ſo ſoone paſſeth it awaye/and we are gone.

b * The dayes of oure age for the dayes of oure lyfe.

But who regardeth & power of thy wrath/ thy fearfull and terrible diſpleaſure?

O teach vs to nombre oure dayes / that we maye applye oure hertes vnto wyſdome.

Turne the agayne (O Lorde) at the laſt/ & and be gracious vnto thy ſeruauntes.

O ſatiſfie vs with thy mercy, and & ſoone: ſo ſhall we reioyſe and be glad all the dayes of oure lyfe.

Comforte vs agayne / now after the tyme that thou haſt plaged vs/ and for the yeares wherin we haue ſuffred aduerſyte.

Shewe thy ſeruauntes thy worcke/and their chyldren thy glory.

And the glorious maieſty of the Lorde oure God be vpon vs: O proſpere thou the worcke of oure handes vpon vs/ O proſpere thou oure handy worcke.

The.xci. Pſalme.

The declareth how ſafe and free from all euelles he is, which in ſure fayth cõmytteth him ſelfe to God.

A

WHo ſo dwelleth vnder the defence of & moſt hyeſt, and abydeth vnder the ſhadow of the Almyghtye.

He ſhall ſaye vnto the Lorde: O my hope/ and my ſtronge holde/ my God, in whom I wyll truſt.

For he ſhall delyuer the from the a* ſnare of the hunter / and from the noyſome peſtylence.

a * This ſnare here ſignifieth all naughtye doctryne / wherin he taketh of the ſcripture euell expounded / or of the euell meanynges of men. as it is ſayde before in the Pſal. lxix. & xcv. c.

b * He ſhall couer the vnder hys wynges/ that thou mayeſt be ſafe vnder his fethers: his faythfulneſſe & trueth ſhall be thy ſhylde and buckler.

b * He ſhall couer the vnder his wynges &c. That is he ſhall ſuccoure & defende the by his protection and kepe the in ſafetye. They be ſpeaches borowed of the nature of a hẽne/ whych vnder her wynges and fethers defendeth and ſaueth her chekyns.

So that thou ſhalt not nede to be afrayed for eny bugges by nyght / ner for the arowe that flyeth by daye.

For the peſtilence that crepeth in & darkneſſe, ner for the ſyckneſſe that deſtroyeth in the noone daye.

A thouſande ſhall fall beſyde the / and ten thouſande at thy ryght hand / but it ſhall not come nye the.

Yee with thyne eyes shalt thou beholde/ and se the rewarde of the vngodly.

For thou Lorde art my hope/thou hast set thyne house of defence very hye.

There shall no euell happen vnto the/neither shall eny plage come nye thy dwellyng.

For he shall geue his angels charge ouer the/to kepe the in all thy wayes.

They shall beare the in their handes/that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Adder/ the yonge Lyon and the Dragon shalt thou treade vnder thy fete.

Because he hath sett his loue vpon me/I shall delyuer him: I shall defende him/for he hath knowne my name.

When he calleth vpon me/I shall heare him: yee I am with him in his trouble/wher out I wyll delyuer hym/ and bringe hym to honoure.

With longe lyfe wyll I satisfye him/and shewe him my saluacyon.

¶ The.xcij.Psalme.

¶ The sabboth daye is a mete and cõuenient tyme to prayse the Lorde: because there is then leasure to thynche of his benefytes and to geuethym thankes therfore.

¶ A Psalme of the longe for ye saboth daye.

IT is a good thing to geue thankes vnto the Lorde/and to synge prayses vnto thy name/O most hyest.

To tell of thy louynge kyndnesse early in the mornynge/and of thy trueth in the nightseason.

Upon an instrument of ten strynges/vpõ the lute and with a songe vpon the harpe.

For thou Lord hast made me glad thorow thy workes/and I wyll reioyse ouer ye operacyon of thy handes.

O Lord, how glorious are thy workes/ thy thoughtes are very depe.

B *An vnwyse man wyll not knowe this/ and a foole wyll not vnderstande it.

*An vnwyse mã is he that is vnfaithfull an hypocryte / or one that mysstrusteth God. Romer.xy.a. Eti.xxxy.a

That the vngodly are grene as the grasse/ & that all the workes of wyckednes do florish to be destroyed for euer.

But thou Lorde O most hyest / abydest worlde without ende.

For lo/thyne enemyes/O Lord lo/thyne enemyes shall perisshe/and all the workers of wickednes shalbe scatred abroade.

But my horne shalbe exalted like yhorne of an b* vnicorne / & shalbe anoynted wyth fresh oyle.

b * An vnycorne in ye scripture is some tymes alowed & praysed/ as in the Psal. xxxix. & some tyme dysprayssd. as in the Psalm xxij.

Myne eye also shall se hys lust of myne enemyes, and myne eare shall heare his desyre of the wycked that ryse vp agaynst me.

The ryghtuous shall florish lyke a palme tree/and growe lyke a Cedre of Libanus.

Soch as be planted in the house of the Lorde/be frutefull/plenteous and grene.

That they maye shewe/how true ye Lord my strength is/and that there is no vnrighteousnesse in him.

¶ The.xciij.Psalme.

¶ The prayseth the mayesty of God for the creacyon of the worlde/ and ouerthrowyng of fearfull & mighty people.

THe Lorde is Kynge / and hath put on gloryus apparell / the Lorde hath put on hys apparell / and gyrded him selfe wt strength: he hath made the rounde worlde so sure/ that it can not be moued.

From that tyme forth hath thy seate bene prepared/thou art from euerlastynge.

The floudes aryse(O Lorde)the floudes lyft vp their noyse(the floudes lyft vp their waues.

The waues of the see are myghtie/ & rage horribly: but yet the Lorde that dwelleth on hye/is myghtier.

Thy testimonies/O Lord/are very sure/ holynesse becommeth thyne house for euer.

¶ The.xciiij.Psalme.

¶ He calleth for the iudgmẽt of God agaynst the wicked oppressours of the innocent and afflict persones.

O Lorde God/to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth/shewe thy selfe.

Aryse thou iudge of the worlde/& rewarde the proude after their deseruynge.

Lorde how longe shall the vngodly/how longe shall the vngodly triumphe?

How lõg shall all wicked doers speake so disdaynfully/& make soch proude boasting?

They smyte downe thy people/ O Lord/ and trouble thyne heritage.

They murthur the wyddowe & the straũger and put the *fatherlesse to death.

B *Fatherlesse in the scripture are those that are destytute of all thinges & that haue no mã to leane vnto/or mynde to care for them. Psal.cix.

And yet they saye: Tushe/the Lorde seyth not/the God of Jacob regardeth it not.

Take hede/ye vnwyse amonge ye people: O ye fooles, when wyll ye vnderstande?

He ye planted the eare, shall he not heare? he that made the eye, shall not he se?

He that nurtureth the Heathen/ and teacheth a man knowledge/shal not he punish?

The Lord knoweth ye thoughtes of men/ that they are but vayne.

Blessed is the mã/whom thou lernest (O Lorde)and teachest hym in thy lawe.

That thou mayest geue hym pacience in tyme of aduersyte/vntyll ye pytte be dygged vp for the vngodly.

For the Lorde wyll not fayle his people/ nether wyll he forsake his inheritaunce.

And why? iudgmẽt shalbe turned agayne vnto ryghtuousnesse/and all soch as be true of hert shall folowe it.

Who ryseth vp with me agaynst the wycked? who taketh my parte agaynst the euell doers?

doers? If the Lorde had not helped me/ my soule had almost bene put to sylence.

When I sayde: my fote hath slypped / thy mercy (O Lorde) helde me vp.

In the multitude of the sorowes ỹ I had in my herte / thy comfortes haue refreshed my soule.

Wylt thou haue eny thynge to do with ỹ stoole of wickednesse / which ymagineth myschefe in the lawe?

They gather them together agaynst the soule of the ryghtuous / and condemne the innocent bloude.

But the Lorde is my refuge / my God is ỹ strength of my confydence.

He shall recompence thē their wyckednesse / & destroye them in their awne malyce: yee the Lorde oure God shall destroye them.

The.xcv. Psalme.

An exhortacyon to the earnest prayse yng of God.

COme let vs prayse the Lorde / lett vs hertely reioyse in the strength of oure saluacyon.

Let vs come before his presence w thanckesgeuyng, and shewe oure selfe glad in him with psalmes.

For the Lorde is a greate God / & a greate kynge aboue all goddes.

In his hāde are all the corners of ỹ earth / and the strength of the hylles is his also.

The see is his / for he made it / & his hādes prepared the drie lande.

O come / let vs worshype & bowe downe oure selues: Lett vs knele before the Lorde oure maker.

For he is oure God: and we are the people of his pasture / and the shepe of hys handes.

To daye yf ye wyll heare his voyce / hardē not youre hertes / as when ye prouoked in tyme of **temptacion in the wyldernes.

Where youre fathers tēpted me / proued me / and sawe my workes.

xl. yeares longe was I grieued wyth ỹ generacio, & sayd: they euer erre in their hert / they verely haue not knowne my wayes.

Therfore I sayde vnto them in my wrath / that they shulde not enter in to my rest.

** This temptacyon was at the water of Strife: of which reade. Num. xx.

The.xcvi. Psalme.

He moueth all creatures to the prayse of God. A prophecye of the kyngdome of Christ and of the increase therof.

SYnge vnto the Lorde a newe songe / Synge vnto ỹ Lorde all ỹ whole earth. 1. paralip. c

Synge vnto the Lorde / and prayse his name / be tellynge of his saluacyon from daye to daye.

Declare his honoure amōge the Heathē / and his wonders amonge all people.

*For the Lord is great, and can not worthely be prayed: he is more to be feared then all goddes. * Psal. xlviij. a C. xlix. D

As for all the goddes of the Heathē / they be but Idols / but it is the Lorde that made the heauens. B

Thanckesgeuynge and worshipe are before hym / power & honoure are in hys Sanctuary.

Ascribe vnto the Lorde (O ye kynredes of the Heathen) ascribe vnto the Lorde worshipe and strength.

Ascribe vnto the Lord the honoure of his name / bringe presentes / and come in to hys courte.

O worshipe the Lorde in ỹ beutye of holynesse / lett the whole earth stande in awe of hym. C

Tell it out amonge the Heathē / that the Lorde is kynge: and that it is he which hath made the rounde worlde so fast / that it can not be moued / and how that he shall iudge the people ryghtuously.

Let the heauens reioyse / and let the earth be glad: let the see make a noyse / yee and all that therin is.

Let the felde be ioyfull and all that is in it / let all the trees of the wood leape for ioye.

Before the Lorde / for he commeth: for he commeth to iudge the earth: yee wyth ryghtuousnesse shall he iudge the worlde / and the people with his trueth.

The.xcvij. Psalme.

Here prophecyeth he also of Christ in whom God wonderfully shewed his power vnto the saluacyon of hys chosen / and to the ouerthrowing of their enemyes and of. vayne superstycyōs: vnto the knowledgyng of whom he also exhorteth.

THe Lorde is kynge / the earth maye be glad therof: yee the multytude of the Iles maye be glad therof. B

Cloudes & darcknesse are rounde aboute him / ryghtuousnesse and iudgmēt are the habitacyon of his seate.

There goeth a fyre before hym / to burne vp his enemyes on euery syde.

His lyghtenynges geue shyne vnto the worlde / the earth seyth it and is afrayed.

The hylles melt like waxe at the presence of the Lorde of the whole earth.

The very heauens declare his ryghtuousnes / and all the people se his glory.

Confounded be all they ỹ worshipe ymages / and delyte in their Idols: worshipe hym all ye goddes.

Sion heareth of it & reioyseth: yee & all the **daughters of Iuda are glad because of thy iudgmentes, O Lorde. B

For thou Lorde art the most hyest ouer all ỹ earth / thou art exalted farre aboue all goddes.

** That is / Townes and vyllages.

O ye

O ye that loue the Lorde / ſe that ye hate the thynge which is euell: the Lorde preſerueth the ſoules of his ſaynctes, he ſhall deliuer them from the hande of the vngodly.

There is ſpronge vp a lyght for the ryghtuous /and a ioyfull gladneſſe for ſuch as be b* true herted.

b* What the true herted ſymbyeth in the Scripture is ſayde in the Pſalm.lxuij.b

Reioyſe therfore in the Lorde / ye ryghtuous:and geue thãckes for a remẽbraunce of his holyneſſe.

¶ The.xcviij.Pſalme.

¶ She here declareth the ſame ꝑ he dyd in the pſalme next before and in the.xcvi.

A Pſalme.

A

DSynge vnto the Lorde a new ſonge/ for he hath done marueluous thynges.

With his awne ryght hande & with a* his holy arme hath he gotten the victory.

a* Chriſt is called the arme of God/becauſe that in him are all thynges cõtayned Eſa.ly.c

The Lord hath declared his ſauyng health/ & his ryghtuouſnes hath he openly ſhewed in the ſyght of the Heathen.

He hath remembred his mercy and trueth towarde the houſe of Iſrael: * ſo that all the endes of the worlde ſe the ſauynge health of oure God.

B Shewe youre ſelues ioyfull vnto ꝑ Lord all ye landes,ſynge,reioyſe, & geue thãkes.

Prayſe the Lorde vpon the harpe/ ſynge to the harpe wt a pſalme of thanckeſgeuing.

With trompettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull before the Lord the kynge.

Let the ſee make a noyſe and all ꝑ therin is/yee the whole worlde, & all ꝑ dwell therin.

Let the floudes clappe their handes/ and let all the hylles be ioyfull together:

Before the Lorde,for he is come to iudge the earth.

Yee with ryghtuouſnes ſhall he iudge ꝑ worlde/and the people with equite.

¶ The.xcix.Pſalme.

¶ This Pſalme declareth the goodnes and power of God for the benefytes and wõders done to Iſrael.

I THe Lorde is kynge, be ꝑ people neuer ſo vnpacient: he ſytteth vpon the Cherubins,be the earth neuer ſo vnquiete.

The Lord is greate in Sion, & hye aboue all people.

O let men geue thãkes vnto thy great and wonderfull name/for it is holy.

The kynges power loueth iudgmẽt/thou prepareſt equyte/ thou executeſt iudgment and righteouſnes in *Jacob.

b* What is ſygnifyed by Jacob ye haue in the Pſalm. xuij.b.c.xx.a

O magnyfye the Lorde oure God / fall downe before his b* fote ſtole/ for he is holy.

b* This fote ſtole was the mercy ſeate of God, wher at

Moſes and Aaron amonge his prieſtes, & Samuel amõge ſuch as call vpõ his name:

B these called vpon the Lorde/& he harde thẽ.

He ſpake vnto them out of the cloudy pyller,for they kepte hys teſtimonyes / and the lawe that he gaue them.

Thou heardeſt them(O Lorde oure God) thou forgaueſt thẽ O God / and punyſhedſt their awne inuencions.

he wold be worſhipped / as it appeareth. Exod.xx.b.& Pſal.c.xxxij.b

magnifye the Lorde oure God/& worſhipe him vpon his holy hyll / for the Lorde oure God is holy.

¶ The.c.Pſalme.

¶ A moryon to the prayſe of God in ꝑ holy aſſemble.

A Pſalme of prayſe.

BE toyfull in God (all ye landes) I ſerue the Lorde wt gladnes/ come before his preſence with toye.

Be ye ſure, that the Lorde he is God: It is he that hath made vs/ and not we oure ſelues: we are but his people/ & ꝑ ſheepe of his paſture.

O go youre waye into his gates then wt thanckeſgeuynge/and into his courtes with prayſe, be thanckfull vnto hym / and ſpeake good of his name.

For the Lorde is gracyous / hys mercy is euerlaſtynge/ and his treuth endureth from generacion to generacion.

¶ The.ci.Pſalme.

¶ He promeſeth that he will exequute the office of a godly and holy prince/that is to ſaye/ that he will both lyue innocently/and alſo oppreſſe the euell & auaunce the good.

A Pſalme of Dauid.

MY ſonge ſhalbe of mercy & iudgment/ vnto the(O Lorde) will I ſynge.

O let me haue vnderſtandynge in the waye of Godlyneſſe, vntyll the tyme that thou come vnto me:and ſo ſhall I walcke in my houſe with an innocent herte.

I will take no wicked thynge in hande/I hate ꝑ tyme of vnfaythfulneſſe/ it ſhall not cleue vnto me.

a* A frowarde herte ſhall departe fro me/ I will not knowe a wicked perſonne.

a* That is a frowarde herte which ſygnifyeth to be the honour & will of God/ and yet he doth ſeke nothing leſſe/as he ſaith Prouer.vi.b.

Who ſo priuely ſclaundreth his neyghboure, him will I deſtroye: Who ſo hath a proude loke & an hye ſtomacke / I maye not awaye with him.

Myne eyes ſhal loke for ſuch as be faithfull in the lande, that they maye dwell wyth me: & who ſo leadeth a godly lyfe / ſhalbe my ſeruaunt.

There ſhall no diſceatfull perſonne dwell in my houſe,he that telleth lyes ſhall not tarye in my ſight.

I ſhall ſoone deſtroye all the vngodly of the lande/that all wicked doers maye be rooted out of the cytie of the Lorde.

¶ The.cij.Pſalme.

¶ A lamentable bewaylyng of the myſerye of the holy people / in which they were almoſt oppreſſed wyth innumerable iniuries of the borderers and people that dwelt nere vnto them at their returne frõ Babylon/ when they came to repayre the temple & cytie of Hieruſalem.

¶ A prayer

A prayer of the afflyct / when he was in woo/and powred oute hys complaynte before the Lorde.

A * True prayer is an earnest & affectuous communicacyon of the hert with God, and a dylygent consyderacyon of the thynges that want in vs concernyng the leasyng of hys glorye and doyng his will: with a burnyng & fervent desyre of the spirite/that requyreth him to repayre & amend that whych wanteth in vs. Psalm. v. a. Rom. xv. b. Every Godly wyshe is also a good prayer. * No cause for any maner of fode.

HEare my * prayer, O Lorde/and lett my cryenge come vnto the.

Hyde not thy face from me in ỹ tyme of my trouble enclyne thyne eares vnto me when I call/ O heare me/ & that right soone.

For my dayes are consumed awaye lyke smoke/and my bones are brẽt vp as it were a fyre brande.

My hert is smytten downe and wythered lyke grasse/so ỹ I forget to eate my * bred.

For the voyce of my gronynge, my bone will scarse cleue to my flesh.

I am become lyke a Pellycane in ỹ wildernes, and lyke an howle in a brokẽ wall.

I wake, and am cuẽ as it were a sparow sytteynge alone vpon the house toppe.

Myne enemyes revyle me all the daye longe they laugh me to scorne/& are sworne together agaynst me.

I eate asshes with my bred, and mẽgle my dryncke with weppynge.

And that because of thyne indignacyon & wrath, for thou hast taken me vp / and cast me awaye.

My dayes are gone lyke a shadowe/ and I am wythered lyke grasse,

But thou / O Lorde/ endurest for ever/ and thy remembraunce throwow out all generacyons.

Aryse therfore & haue mercy vpõ Sion/ for it is tyme to haue mercy vpõ her / yee the tyme is come.

And why? thy servauntes haue a loue to her * stones, & it pitieth thẽ to se her in the dust.

The Heathẽ shall feare thy name, O Lorde/ and all the kynges of the earth thy majesty.

For the Lorde shall buylde vp Sion, and shall apeare in his glory.

* He turneth him vnto the prayer of the poore destitute, & despyseth not their desyre.

This shalbe wrytten for those that come after / that the people whych shalbe borne/ maye prayse the Lorde.

For he loketh downe from his Sanctuarye / out of the heauen doth the Lorde beholde the earth.

That he maye heare the mournynges of soch as be in captyuite, and deliuer the chyldren of death.

That they maye preach the name of the Lorde in Sion, & his worshipe at Jerusalẽ.

When the people are gathered together/ & the kyngdomes also to serue the Lorde.

He hath brought downe my strẽgth in my journey, and shortened my dayes.

Yet will I saye: O my God / take me not awaye in the myddest of myne age: as for thy yeares, they endure throwow out all generacyons.

Thou Lorde in the begynnyng hast layed the foundacyon of the earth/ and the heauẽs are the worckes of thy handes.

* They shall perishe, but thou shalt endure: they all shall were olde as doth a garmẽt/ and as a vesture shalt thou chaunge them/ & they shalbe chaunged. * Heb. i. b

But thou art the same/ & thy yeares shall not fayle.

The chyldrẽ of thy servauntes shall cõtynue/ & their sede shall prospere in thy sight.

The. ciij. Psalme.

He prayseth the goodnes of God toward men/ which both forgeueth them their synnes and aboundauntly distributeth vnto them worthy goodes.

Of Dauid.

PRayse the Lorde/ O my soule/ and all ỹ is within me prayse hys holy name. A

Prayse the Lorde O my soule/ and forget not all his benefytes.

Which forgeueth all thy synnes / & healeth all thyne infirmities.

Which saueth thy lyfe from destruccyon/ and crowneth the with mercy / and louynge kyndnesse.

Which satisfyeth thy desyre wyth good thynges, makyng the yonge and lusty as an Aegle.

The Lorde executeth ryghtuousnesse and iudgment, for all them that suffre wronge. B

He shewed his wayes vnto Moses/ & hys worckes vnto the chyldren of Israel.

The Lord is full of compassyon and mercy. * longe suffrynge/ & of great goodnesse. a * The Lorde is longe suffrynge / which is moare then prayer: for he not onely suffreth/ but also differeth vengeaunce desyrynge the amendemẽt of the synner / louyng better to pardon & forgeue then to punyshe. Rom. ii. a Ether despysest thou the ryches of hys goodnes / patyence & longe sufferaunce &c.

He will not alwaye be chydynge / nether will he kepe his anger for euer.

He hath not dealt with vs after oure synnes, nor rewarded vs according to oure wickednesse.

For loke how hye the heauen is in comparison of the earth, so greate is his mercy also towarde them that feare him.

Loke how wyde the east is from ỹ west/ so farre hath he set oure synnes from vs.

Yee like as a father pitieth his awne children, euen so is the Lorde mercyfull vnto thẽ that feare him.

For he knoweth wherof we be made / he remembreth that we are but dust.

That a mã in his time is but as is grasse/ and floureth as a floure of the felde.

For as soone as the wynde goeth ouer it/ it is gone / and the place therof knoweth it no more.

But the mercyful goodnesse of the Lorde endureth for euer and euer / vpon them that feare him, and his ryghtuousnesse vpon their chylders chyldren. D

Soch

Soch as kepe his couenaunt/& thincke vpon his commaundementes to do them.

The Lorde hath prepared hys seate in heauen/and his kyngdome ruleth ouer all.

O prayse the Lorde ye angels of his/ye ♁ be myghtie in strength/ fulfyllyng his commaundement that men maye heare the voyce of his wordes.

O prayse the Lorde all ye his Hostes / ye seruauntes of his/that do his pleasure.

O speake good of the Lorde all ye worckes of his/in euery place of his dominiō: prayse thou the Lorde/O my soule.

The. ciiij. Psalme.

The prayseth God for the creacyon of all thynges/ & A for his goodly gouernaunce therof.

PRayse the Lorde O my soule: O Lord my God thou art become exceadynge glorious/ thou art clothed wt maiesty and honoure.

Thou deckest thy self wt lyght / as it were with a garment/thou spredest out ♁ heauen lyke a curtayne.

Thou boltest it aboue with waters/ thou makest the cloudes thy charet/ & goest vpon the wynges of the wynde.

*Heb. 1. b. *Thou makest thyne angels spyrites/and thy ministers flammes of fyre.

Thou hast layed the earth vpon her foundacyon, that it neuer moueth at enytyme.

Thou couerest it wyth the depe lyke as wyth a garment / so that the waters stande aboue the hylles.

But at thy rebuke they flie/at the voyce of thy thonder they are afrayed. B

(Then are the hylles seene aloft / and the valleys beneth in their place which thou hast appoynted for them.)

Thou hast set them their boundes/which they maye not passe / that they turne not agayne to couer the earth.

Thou causest the welles to sprynge vp amonge the valleys / & the waters to runne amonge the hylles.

That all beastes of the felde maye haue dryncke/& that the wilde asses maye quench their thyrste.

Aboue vpō the hylles haue the foules of the ayre their habitacyon/and synge amōge the braunches.

Thou watrest the hylles from aboue/the earth is fylled wt the frutes of thy worckes.

Thou bryngest forth grasse for the catell/ and grene herbes for the seruyce of men.

Thou bryngest fode out of ♁ earth: wyne to make glad the herte of man/ oyle to make hym a chearfull countenaunce and bred to strengthe mans herte.

* That is, that grow. C The trees *of the Lorde are full of sappe/ euē ♁ trees of Libanus which he hath plāted. We of the selues and are not graffed of men.

There make the byrdes their nestes / and the fyre hylles are a dwellyng for ♁ storche.

The hilles are a refuge for ♁ wilde goates/ and so are the stony rockes for the conyes.

Thou hast appoynted the Moone for certayne seasons / the Sunne knoweth hys goinge downe.

Thou makest darcknesse / that it maye be night/wherin all the beastes of the forest do moue.

Yee and the ponge lyons which roare after their pray/and seke their meate at God. But when the sunne aryseth / they get them awaye together / & lye them downe in their dennes.

Then goeth man forth to his worcke/and to tyll his lande vntyll the euenynge.

*O Lord, how manifolde are thy workes/ right wysely hast thou made them all: yee ♁ earth is full of thy ryches. *Psal. xcij. a

So is this greate & wyde see also / wherin are thynges creepynge innumerable/ both small and greate beastes.

There go the shippes ouer / and there is that *Leuiathā, whome thou hast made/ to take his pastyme therin. b* Of this ye haue in Job xl. b.

They wayte all vpō the, that thou mayest geue them meate in due season.

When thou geuest it them / they gather it: when thou openest thyne hande/ they are fylled with good.

But when thou hydest thy face / they are sorowfull: yf thou takest awaye their breth/ they dye/ & are turned agayne to their dust.

Agayne/ when thou lettest thy breth goo forth, they are made/ and so thou renuest the face of the earth.

The glorious maiesty of the Lorde endureth for euer/ & the Lorde *reioyseth in hys worckes. c* What is signified by the reioysynge of the Lord is sayd Esa. lxv. b.

The earth trembleth at the loke of him, he doth but touch the hylles and they smoke.

I wyll synge vnto the Lorde as longe as I lyue/ I wyll prayse my God whyle I haue my beynge.

O that my wordes myght please him/ for my ioye is in the Lorde.

As for synners, they shall be consumed out of the earth / and the vngodly shall come to an ende: but prayse thou the Lorde / O my soule. Prayse the euerlastynge.

The. cv. Psalme.

The moueth to prayse God in the holy assemble at the Arcke of wytnes. and recyteth hys benefites done to the holy people.

DEeue thanckes vnto the Lorde / and call vpō his name: tell the people what thynges he hath done. I 1. Paral. xvi. d Esa. xxv. b.

O let your songes be of him: prayse him/ and

and let youre talkynge be of all hys wonderous worckes.

Geue hys holy name a good reporte / lett their hertes reioyce that seke the Lorde.

Seke the Lorde/and hys strength / seke his face euermore.

Remembre the maruelous worckes that he hath done/his wonders & the iudgmentes of his mouth.

O ye sede of Abraham hys seruaunt / ye chyldren of Jacob his chosen.

He is the Lorde oure God/whose punishmentes are thorow out all the worlde.

He is alwaye myndfull of hys couenaũt/ and promyse that he made to a thousand generacyons.

Yee the couenaunt that he made wt Abraham/and the ooth that he sware vnto Jsaac.

And apoynted the same vnto *Jacob for a lawe/ and to Jsrael for an euerlastynge testament.

Sayenge:vnto the wyll I geue the lande of Canaan/the lot of youre heritage.

B When there was yet but a fewe of them/ and the straungers therin.

What tyme as they went frõ one nacion to another/ from one kyngdome to another.

He suffred no man to hurte them/but* reproued euen kynges for their sakes. *1. Para.xvi.c

Touch not myne anoynted/do my prophetes no harme.

Moreouer he a* called for a darth vpon the lãde, & destroyed b* all the prouisyõ of bread. a* That is/ caused a darth to come &c.

But he had sent a man before them, euen *Joseph which was solde to be a bonde seruaunt. b* That is all their vitayles. *Gene.xlv.a. xxxvij.xxxix.a

They c* hurte hys fete in the stockes the yron peased hys herte. c* By the hurtyng of his fete in the stockes is meant his imprisonement of which Gene.xxxix.d. By the yron peasenge hys harte is signified hys great greakes sorowes & carefulnes of mynde: whych are often signified by yron as after in the psalme.b.fast bounde in misery and yron. *Gene.xl.ng.b. Act.vij.d.

Vntill the tyme that his worde came, and tyll the worde of the Lorde had tryed him.

Then sent the kyng & caused him to be deliuered, the prince of ỹ people had let him go.

He made him Lorde of his houle/ & ruler of all his substaunce.

That he might enfourme his princes after his will / & teach his Senatours wysdome.

Jsrael also came in to Egypte, and Jacob was a straunger in the lande of Ham.

But he increased his people exceadingly/ and made them stronger then their enemies.

Whose hert turned, so that they hated his people, & dealt vntruly with his seruaũtes.

*Then sent he Moses his seruaunt / and Aaron/whom he had chosen. *Exo.iij.iij.b. Act.vij.d.

These dyd his tokens amonge them/ and wonders in the lande of Ham.

* He sent darckneſſe and it was darcke/ for they were not obedyent vnto hys worde. *Exo.x.a.

*He turned their waters in to bloude, and slewe their fyshe. *Exo.vij.b Psal.lxxviij.c.

*Then lãd bzought forth frogges/yee euẽ in their kynges chambers. Exo.viij.b

*He spake the worde / and there came all maner of flyes and lyce in all their quarters. *Exo.viij.d

He gaue them hayle stones for rayne/and flammes of fyre in their lande.

He smote their vineyardes & fygé trees/& destroyed the trees ỹ were in their coastes.

*He spake ỹ worde, & there were grashoppers and caterpyllers innumerable. *Exo.x.a

These ate vp all the grasse in their lande/ and deuored their frutes of the grounde.

* He smote all the fyrst borne in the land/ euen the chefe of all their substaunce. *Exo xi.a.xij.e

He brought them forth wyth syluer and golde / there was not one feble personne amonge their trybes. D

Egypte was glad of their departynge/for they were afrayed of them.

* He spred out a cloude to be a couerynge/ and fyre to geue lyght in the night season. *Exo.xiij.d

*It their desyre/there cam quayles / & he fylled them with the bread of heauen. *Exo.xvi.c.

* He opened the rocke of stone, and ỹ waters flowed out: so that ryuers ranne in the wyldernesse. b Exo xvij b. Num.xx.a

For why? he remembred his holy promes which he had made vnto Abrahã his seruaũt.

Thus he brought forth hys people wyth ioye/and his chosen with gladnesse.

And gaue thẽ the landes of the Heathen/ where they toke the labours of the people in possession.

That they myght kepe his statutes / and obserue his lawes. Prayse the euerlastyng.

¶ The.cvi. Psalme.

¶ The people of God / sparpled a broade for their offences in diuers and straung contrees/exhort themselues to prayse the goodnes of God / whych is euer ready for them that trade hym: And do also recyte the synnes of their elders and forfathers: and agayne/the benefytes of God which he shewed them both in the wyldernes and after in the lande of Canaan.

Prayse the euerlastynge.

O Geue thanckes vnto the Lorde/ for he is gracyous / and hys mercy endureth for euer.

Who can expresse the noble actes of the Lorde/or shewe forth all his prayse?

Blessed are they that allwaye kepe iudgment/and do rygh teousnes.

Remembre vs, O Lorde / accordynge to the fauoure ỹ thou bearest vnto thy people: O vyset vs wyth thy sauynge health.

That we myght se ỹ pleasure of thy chosen / that we myght reioyce in the gladnesse of thy people/ & geue thanckes with a* thyne enherytaunce.

We haue synned wyth oure fathers / we haue done amysse/ we haue dealt wyckedly. a* The Lorde enheritaunce are the Christe/ whose heartes the holy goste possesseth: whych gouerneth the by the vertu of the worde/after his will & pleasure.

Oure

Oure fathers regarded not thy wonders in Egypte / they kepte not thy greate goodneſſe in remembraūce: but were diſobedient at the ſee / euen at the reed ſee.

B Neuertheles / he helped thē for his names ſake / that he myght make hys power to be knowne.

He rebuked the reed ſee / and it was dryed vp: ſo he ledd thē thorow ẏ depe as in a wyldernelle.

Thus he ſaued them from the hand of the hater, and delyuered them frō ẏ hande of the enempe.

a Exod.xiiij.g * As for thoſe that troubled them the waters ouerwhelmed thē / there was not one of them left.

Then beleued they in his worde / & ſange prayſe vnto hym.

But within a whyle they forgat his worckes / and wolde not abyde his counceil.

C A luſt came vpō them in the wyldernelle / ſo that they tempted God in the deſerte.

Yet he gaue them their deſyre / and ſent thē enough at their wylles.

They angred Moſes in ẏ tentes / & Aaron the ſaynete of the Lorde.

So ẏ earth opened & ſwalowed vp Dathan / & couered ẏ congregacion of Abiram.

The fyre was kyndled in their company / the flame brent vp the vngodly.

b * That is / God: whych was their glorye. *They made a calfe in Horeb / and worſhipped the molten ymage.

Thus they turned their b * glory in to the ſymilitude of a calfe, that eateth haye.

D They forgat God their Sauiour, whych had done ſo greate thynges in Egypte.

c * That is / Egypte: as before in the pſal. lxxviij.c. Wonderous worckes in ẏ lāde of c * Ham / and fearfull thinges in the reed ſee.

So he sayde he wolde haue deſtroyed thē / had not Moſes his choſen ſtande before him in that gappe: to turne awaye his wrathfull indignacyon / leſt he ſhulde deſtroye them.

Yee they thought ſcorne of that pleaſaūt lande / and gaue no credence vnto his worde.

But murmured in their tentes / and herkened not vnto the voyce of the Lorde.

Then lyft he vp his hande agaynſt them / to ouerthrowe them in the wyldernes.

To caſt out their ſede amōge the nacyōs / and to ſcater them in the landes.

They ioyned thē ſelues vnto Baal Peor / and ate the offerynges of the deed.

Thus they prouoked hym vnto anger wt their awne inuencyons / and the plage was greate amonge them.

d Numer.xxv.e. *Then ſtode vp Phinehes & executed iuſtice / and ſo the plage ceaſed.

And that was counted vnto him for ryghteouſneſſe / amōge all poſterite for euermore

They angryed hym alſo at the waters of ſtryfe, ſo ẏ Moſes was punyſhed for their ſakes.

Because they prouoked his ſpyrete / and he tolde them planely with his lyppes.

Neither deſtroyed they the Heathen / as the Lorde commaunded them.

But were mengled amonge the Heathen / and learned their worckes.

In ſo moch ẏ they worſhipped their ymages / which turned to their awne decaye.

Yee they offred their ſonns & their daughters vnto deuels.

And ſhed ẏ innocēt bloude of their ſonnes & of their daughters / whom they offred vnto the ymages of Canaan / ſo that the lande was defyled with bloude.

Thus were they ſtayned with their awne worckes / and wente a whorynge with their awne inuencyons.

Therfore was the wrath of the Lord kynled agaynſt hys people / in ſo moch ẏ he abhorred his awne enheritaunce.

And gaue them ouer in to the hāde of the Heathē, & they that hated them / were lordes ouer them.

Their enempes oppreſſed them / and had them in ſubiectyon.

Many a tyme dyd he delyuer thē / but they prouoked him wyth their awne inuencions / & were brought downe for their wickednelle

Neuertheleſſe when he ſawe their aduerſyte, he herde their complaynte.

He thought vpon his couenaunt / and pytied them / accordynge vnto the multitude of hys mercyes.

Yee he made all thoſe that had lead them awaye captyue / to pytie them.

Delyuer vs, O Lorde oure God / and gather vs from amonge the Heathen: that we maye geue thanckes to thy holy name / and make oure boaſt of thy prayſe.

Bleſſed be ẏ Lord God of Iſrael frō euerlaſtyng & world without ende / & let all people ſaye: Amē / Amē. Prayſe ẏ euerlaſtyng.

¶ The fyfth treatyſe.

¶ The.cvij. Pſalme.

¶ She ſheweth that all euels and aduerſyties are both ſent and taken awaye of God.

O Geue thanckes vnto the Lord / for he is gracyous / and hys mercy endureth for euer.

1 Let them geue thanckes whom the Lord hath redemed / and delyuered from the hande of the enempe.

3 And gathered them out of the landes / frō the Eaſt, from the Weſt / from the North and from the ** South.

4 They went aſtraye in the wyldernelle in an vntrodē waye / & foūde no citie to dwell in.

** Heb. Sea: that is to ſaye / towarde Arabia whych is in the Southe parties.

Hongrye

5 Hongrie & thirstye / & their soule faynted in them.

6 So they* cryed vnto the Lorde in their trouble / & he delyuered thē frō their distresse.

7 He led thē forth by the tyght waye / & they myght go to the cytie where they dwelt.

8 O that men wolde prayse the goodnesse of the Lorde, and the wonders that he doth for the chyldren of men.

9 For he satisfyed the emptie soule / & fylled the hongrie soule with good.

10 Soch as sat in darcknesse and in the shadowe of death / beynge fast bounde in mysery and *yron.

11 Because they were not obedient to the cōmaundementes of God / but lyghtly regarded the councell of the most highest.

12 Their herte was vexed with laboure / they fell downe / & there was none to helpe them.

13 So they cryed vnto the Lorde in their trouble / and he delyuered them oute of their dystresse.

14 He brought them out of darcknesse & out of the shadowe of death / & brake their bōdes in sonder.

15 O that men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

16 For he hath broken the* gates of brasse / and smytten the* barres of yron in sonder.

17 Folysh mē were plaged for their offence / and be cause of their wickednesse.

18 Their soule abhorred all maner of meate / they were euen harde at deathes dore.

19 So they cryed vnto ỳ Lord in their trouble. & he delyuered thē out of their dystresse.

20 He sent his worde and healed them / and saued them from destruccyon.

21 O that men wolde prayse the goodnesse of the Lorde, and the wōders that he doth for the chyldren of men.

22 That they wolde offre vnto him the sacrifyce of thāckesgeuyng. & tell out his worckis with gladnes.

23 They that go downe to the see in shippes / & occupie their busynesse in greate waters.

24 These men se the worckes of the Lorde, & his wonders in the deape.

25 For at his worde / the stormy winde ariseth / and lyfteth vp the waues therof.

26 They are carryed vp to ỳ heauē / & downe agayne to ỳ deape, their soule melteth awaye in the trouble.

27 They rele to and fro / they stacker lyke a dronchen man / and are at their wyttes ende.

28 So they crye vnto ỳ Lord in their trouble / & he delyuereth thē out of their distresse.

29 He maketh the storme to cease / so that ỳ waues are styll.

Then are they glad because they be at rest / and so he bryngeth them vnto the hauen where they wolde be.

30 O that men wolde prayse the goodnes of the Lorde, and the wondres that he doth for the chyldren of men.

31 That they wolde exalte him in the cōgregacyon of the people / and loaue hym in the seate of the elders.

32 Which turneth the floudes into drye land / and dryeth vp the water sprynges.

33 A frutefull lande maketh he barē, for the wyckednesse of them that dwell therin.

34 Agayne / he maketh ỳ * wyldernes a standing water & water spryng (of a drie groūde.

35 There he setteth the hongrye / that they maye buylde them a cytie to dwell in.

36 That they maye sowe their grounde / plāte vyneyardes / to yelde thē frutes of increase.

37 He* blesseth thē / so ỳ they multiplye exceadingly / and suffreth not their catell to decrease.

38 When they are mynished & brought lowe thorowe oppressyon / thorowe eny plage or trouble.

39 Though he suffre them to be euell intreated thorow tyrauntes / or lett them wandre out of the waye in the wyldernesse.

40 Yet helpeth he the poore out of misery (at the last) and maketh hym an housholde lyke a flocke of shepe.

41 The rightuous will cōsydre this & reioyce / ỳ mouth of all wickednesse shall be stopped.

42 Who so is wyse / & pondreth these thynges well / shall vnderstande the louynge kyndnesses of the Lorde.

The .cvij. Psalme.

The prophet ỳ feruently desyreth to prayse God / and recyteth the noblenes of his kyngdom / and in him as in a shadowe the nobylite of Christes kyngdome.

A songe of a Psalme of Dauid.

1 D* God, my herte is ready to synge / and to geue prayse.

Awake, O my glory / awake lute & harpe, I my selfe will awake right early.

I wyll geue thanckes vnto the, O Lord / amonge the people, I wyll synge prayses vnto the amonge the Heathen.

For the greatnesse of thy mercy is higher then the heauens, and thy faythfulnesse reacheth vnto the cloudes.

*Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

* That thy beloued maye be delyuered: helpe then with thy ryght hande & heare me.

God hath spokē in his Sānctuary / wherin thynge reioyceth me.

I will deuyde Sichem / and meate out the valley of Suchoth.

Galaad is myne, Manasses is myne / Ephraim is the strength of my head / Juda is my

b* What is meant herby ye shall fynde in the psal. xcv. and Exodi. xvij. b

c* Lobe the .cvij. psalme. cv. d.

d* By the gates and barres are vnderstande all instrumentes of helpe for warre / wherby (how many or stronge so euer they be) profet nothyng agaynst the Lorde. After the maner of sprache vseth Christ of the gates of hell / for the stregthes & powers of the that be in hell. Mathæi. xvi. c. The gates of hell shall not preuayle. &c.

e* What the wildrnes here sygnifyeth is shewed in Esa. xxxv. a

f* That is / he maketh the to encrease.

A * psal. lvij. b

B * psal. lviij. b

* psal. lxv.

* psal. lxx.

* psal. lxv. b

my captayne.

Moab is my washpotte/ouer Edom will I stretch oute my shue / Philistea shall be glad of me.

Who will leade me in to the stroge citie? who will bringe me in to Edom?

Shalt not thou do it (O God) whych hast cast vs out: thou God/ that wentest not forth with our Hostes?

O be thou our helpe in trouble/ for vayne is the helpe of man.

Thorow God we shall do greate actes, for it is he & shall treade downe oure enemyes.

The. cix. Psalme.

Against Doeg and other flatterers of Saul/ which with their lyes prouoked hym against David: And vnder the shadowe of them against Judas & all suche as after that maner trouble the Churche of God. Then bewayleth he his myserie and prayeth for helpe.

a* Lobe the tytle of the. iij. Psalme.

a* To the chaunter, a Psalme of David.

HOlde not thy tonge, o God of my praise. For the mouth of the vngodly / yee & the mouth of ye disceatfull is opened vpon me/ & speake against me wt falle tonges.

They compase me aboute wt wordes of hatred/ & fyght against me without a cause.

For ye loue that I had vnto the/ they take now my contrary parte/ but I geue my selfe vnto prayer.

Thus they rewarde me euell for good / & hatred for my good wyll.

Set an vngodly man to be ruler ouer him/ & let Satan stande at his ryght hande.

When sentence is geue vpon him/ let him be condempned, and let his prayer be turned in to synne.

*John. vij. c. Acta. i.

*Let his dayes be fewe/ & his bishoprieke let another take.

a* The wordes which in ye prophetes are spoke after the maner of deprecating wishyng or praying ought often to be vnderstand as prophecyes that shall in deade come to passe: as let his children be vagabondes. for his children shalbe vagabondes: and so forth of the other that folowe. As in the Psal. xxxvij. c. Vniuersall thoose that seke the be ioyfull &c.

a* Let his chyldren be fatherlesse / & his wyfe a wydowe.

Let his chyldren be vagaboundes/ & begg their bred: let them seke it / as they that be destroyed.

Let the extorcioner consume all that he hath/ and let straungers spoyle his laboure.

Let there be no man to pertye/ ner to haue compassyon vpon his fatherlesse chyldren.

Let his ende be destruccyon, & in ye nexte generacion let his name be cleane put out.

Let ye wyckednesse of hys fathers be had in remembraunce in the syght of the Lorde, & let not ye synne of his mother be done awaye.

Let the alwaye be before the Lord, but as for the memoriall of them selues, lett it perysh from out of the earth.

And that because his mynde was not to do good, but persecuted ye poore helpelesse / & him ye was vexed at the herte / to slaye hym.

His delyte was in cursynge / and therfore shall it happen vnto hym: he loued not blessynge/ and that shall be farre from him.

He clothed hym selfe with cursynge lyke as with a rayment: yee it wente in to his bowels lyke water/ & lyke oyle in to his bones.

Lett it be vnto hym as the clocke that he hath vpon hym/ and as the gyrdle that he is gyrded with all.

Let it thus happen from the Lorde vnto myne enemyes / & to those that speake euell against my soule.

But deale thou with me/ O Lorde God/ accordynge vnto thy name/ for swete is thy mercy.

O deliuer me/ for I am helpelesse & poore/ and my herte is wounded within me.

I go hence lyke the shadowe that departeth, & am dryuen away as the grashoppers.

b* My knees are weake thorow b* fastyng/ my flesh is dryed vp for want of fatnesse.

I am become a rebuke vnto the/ they loke vpon me and shake their heades.

Helpe me, O Lorde my God / oh saue me for thy mercyes sake.

That they maye knowe, how that this is thy hande/ and that thou hast done it.

Though they curse, yet blesse thou: and let the be confounded/ that ryse vp against me/ but let thy seruaunt reioyse.

Lett myne aduersaryes be clothed with their awne shame, as with a cloake.

As for me/ I wyll geue thankes vnto the Lorde wyth my mouth/ & prayse hym amonge the multitude.

For c* he standeth at the ryght hande of ye poore, to saue hym fro soch as condempne hys soule.

b* By fastyng here is vnderstand all bodyly affliccion as it is sayde before in the Psal. xxxv. b

c* He standeth at the ryght hande of the poore / that is he is prest and readye to helpe the poore As before in the Psal. xxvi. b

The. cx. Psalme.

Che describeth the kyngdom of Christ which begane in sion & is come through the whole worlde: shall haue the ourrhande tyll his enemyes be made his fotestole.

A Psalme of David.

THe Lorde sayde vnto my Lorde: a* Syt thou on my ryght hande/ b* vntyll I make thyne enemyes thy fotestole.

The Lorde shall sende the rodde of thy power out of Sion, be thou ruler euen in ye myddest amonge thyne enemyes.

In the daye of thy power shall thy people offre the frewyll offrynge with an holy worshipe, the dewe of thy byrth is of the wombe of the morninge.

The Lorde swore/ & will not repent: Thou art a preest for euer after ye order of Melchisedec.

The Lorde vpon thy ryght hande / shall smyte euen kinges in the daye of his wrath.

He shall be iudge amonge the Heathen/ he shall fyll them with deed bodyes/ & smyte in sonder the heades ouer diuerse countres.

He shall drynke of the broke in ye waye/ therfore shall he c* lyft vp his head.

a* To syt on his right hand/ is / to haue the same glorye of the Godlyman as Christ hath. to rule & governe as largely as he doth. Ephe. i. d. who he sett on hys right hand in heauenly thinges / aboue all rule &c. that is made hym to quake with him selfe & euer all thinges.

b* Luke xx. Mat. xxij. d.

c* Of this ye haue iij. Reg. xxv. g

The

The complaynyeth of the deſtruccyon of the temple/ and of the blaſphemye of the wycked people agaynſt God and his holy thynges: And after he hath mencyoned the power of God in the pryncypall thynges of this worlde/to the ſtrengthenynge & confyrmynge of hope/he prayeth/ that the ſayntes & godly perſonnes maye be auenged/and the heathen brought vnder with worthye punyſhement.

An inſtruccyon of Aſaph.

A ¶ The wrath of God is ſometyme taken for the vengeaūce wherwyth he punyſheth ſynners as in the Pſal.lxxix. ¶ But here it ſignifieth the puniſhment wher with he chaſteneth his. Pſal. lxxix.

O God/ wherfore doeſt thou caſt vs ſo cleane awaye? why is thy**wrath ſo hote agaynſt the ſheepe of thy paſture?

O thynke vpon thy congregacyō/ whom thou haſt purchaſed from the begynnynge: the ſtafe of thyne enherytaunce/whom thou haſt redemed, euen this hyll of Sion wherin thou dwelleſt.

Treade vpon them with thy fete/and caſt them downe to the grounde / for the enemye hath deſtroyed all to gether in ỳ Sanctuary.

Thyne aduerſaries roare in thy houſes/& ſet vp their banners for tokens.

Men may ſe the axes glyſter aboue/like as thoſe that hewe in the wodd.

They cut downe all the ſkyrpng worcke of the Sanctuary with hylles and axes.

They haue ſet fyre vpō the Sanctuary/ they haue defyled the dwellyng place of thy name/euen vnto the grounde.

Yee they ſaye in their hertes:let vs ſpoyle them all to gether / thus haue they brent vp all the houſes of God in the lande.

We ſe oure tokens no more / ther is not one Prophet more/no not one that vnderſtādeth eny more.

O God/how longe ſhall the aduerſary do this dyſhonoure:how longe ſhall the enemy blaſpheme thy name:for euer?

¶ Why withdraweſt thou thyne hand:why pluckeſt thou not thy right hande out of thy boſome/to conſume thyne enemyes:

But God is my kynge of olde/ the helpe that is done vpon earth he doth it hym ſelfe.

Thou deuideſt the ſee thorow thy power/ thou breakeſt the heades of the dragons in the waters.

Thou ſmyteſt the heades of Leuiathan in peces/& geueſt hym to be meate for the people in the wyldernelle.

Thou diggeſt vp welles and brokes/thou dryeſt vp myghtye waters.

The daye is thyne/& the nyght is thyne: thou haſt prepared the lighte and the ſunne.

Thou haſt ſett al the borders of the earth/ thou haſt made both ſommer and wynter.

Remembre this/O Lorde/how the enemye rebuketh/& how the foliſh people blaſpheme thy name.

O delyuer not ỳ ſoule of thy turtle doue vnto the beaſtes/and forget not the congregacyon of the **poore for euer.

Loke vpon the couenaūt/for the darcke houſes of the earth are full of wyckednelle.

O let not ỳ symple go awaye aſhamed: for the poore & nedy geue prayſes vnto thy name.

Aryſe/O God/& mayntayne thyne awne cauſe/remembre how the foliſh man blaſphemeth the dayly.

Forget not the voyce of thyne enemyes/ for the preſumpcyon of them that hate the/ increaſeth euer more and more.

¶ The.lxxv.Pſalme.

¶ Oure ſauyour here vnder the ſhadowe of Dauid glorieth of the power geuen vnto hym/ wherwith he wyll reſtoare the worlde now drawyng to amendement/and warneth that no man be ſo hardy as to withſtande his kyngdome:and alſo proteſteth greuouſe vengeaūce vnto all that go therabout/and al maner of proſperyte to them that beleue in hym.

a* To the chaunter;**deſtroye not/ a Pſalme & ſonge of Aſaph.

a* Loke the tytle of the.xlvij. Pſalme.

b* Of this ye haue in the .lvij. Pſalme but here it hapely ſygnifyeth that the wycked ſhall aſſaye to deſtroye Chriſt and thoſe that beleue in hym/but that it ſhal not be when the Lorde forbyddeth.

VNto ỳ / O God, wyll we geue thākes/ Vnto the wyll we geue thankes/& ſeyng thy name is ſo nye, we wyll tell of thy wonderous worckes.

When I maye get a conuenyent tyme/I ſhall iudge accordyng vnto ryght.

The earth is weake & all that is therin/ but I beare vp her pyllers.

I ſayde vnto the madde people/deale not ſo madly/& to the vngodly:**lyft not vp your hornes.

b* To lyft vp the hornes here is to ſhewe pryde or power. Amos vi.

Set not vp youre hornes on hye, & ſpeake not with a ſtyf necke.

For promocyō cōmeth neyther frō the Eaſt ner frō the weſt, ner yet frō ỳ**wyldernelle.

b* That is/ the South: becauſe Iewrye, hath a wyldernelle towarde the South.

And why? God is the Iudge: he putteth downe one/and lyfteth vp another.

For in the hande of the Lorde there is a **cuppe full of ſtronge wyne / & he powreth out of the ſame:

c* Cuppe in ỳ ſcripture ſignifieth affliccyō & all that is offered vs by the wyll of God.

As for the dregges therof, al the vngodly of the earth ſhall drynke them/ and ſucke them out.

But I wyll talke of the God of Iacob/ & prayſe hym for euer.

All the hornes of ỳ vngodly wil I breake/ & the hornes of ỳ ryghteous ſhalbe exalted.

¶ The.lxxvi. Pſalme.

¶ She ſheweth that Ieruſalem was marueylouſly and vyghtly defended of the Lord/and therby his excedyng and terrible power.

a*b* Theſe are both erpounded in the tytle of the.xlv. Pſal.

** To the chaūter/in** Neginoth, a Pſalme and ſonge of Aſaph.

IN Juda is God knowne / hys name is
greate in Israel.
At *Salem is his tabernacle / and
his dwellynge in Syon.
There breaketh he the arowes of ỹ bowe /
the shylde / the swerde / and the whole bat-
taile. *Selah.
Thou art of more honoure & myght then
the hylles of robbers.
The proude shalbe robbed and slepe their
slepe / and the myghtye shalbe able to do no
thynge with their handes.
When thou rebukest them / O God of Ja-
cob / both the charrettes and horsmen shall
fall on slepe.
Thou art fearfull / for who may abyde in
thy sight / when thou art angrye?
When thou lettest thy iudgement be
herde frō heauē / the erth trembleth & is still.
Yee when God ariseth to geue iudge-
ment, and to helpe all them that be in aduer-
sytye vpon earth. Selah.
When thou punyshest one man, he must
knowledge that thou art redy to punyshe
other mo.
Loke what ye promyse vnto the Lorde
youre God, se that ye kepe it; all ye that be
rounde about hym: bringe presentes vnto
hym that ought to be feared.
Which taketh awaye the breth of Pryn-
ces / and is wonderfull amonge the Kynges
of the earth.

a* That is / Jerusalem.

b* Loke the Psal.lxy.a.

c* This is spoken of the godly and heuenly power / wherby he doth mar-
relles / lyke as was that of Sennacherib. 4.in. Reg.xix. And in Exod. for against the sonnes of Am-mon.

The.lxxbij.Psalme.

The sayth that he was greaued aboue measure for the myserye of the holy people / & with sorouful thought & euen almost myracle: And agayne that he came to hym selfe and was comforted by the remembraunce of the wonders and marueiles / whych the Lorde had done for his people.

a* To the Chaunter; for *Idithun
a Psalme of Asaph.

I Cryed vnto God wyth my voyce / yee
vnto God cryed I with my voyce / and
he hearde me.
In the tyme of my trouble I sought the
Lorde / I helde vp myne handes vnto hym
in the nyght season / for my soule refused all
other comforte.
When I was in heuynesse / I thought vpō
God: when my hert was vexed / then dyd I
speake. Selah.
Thou helde st myne eyes waakynge / I was
so feble; that I coulde not speake.
Then remembred I the tymes of olde / &
the yeares that were past.
I called to remembraunce my songe in
the night / I cōmuned with myne awne hert /
and sought out my spyrite.
Will the Lorde cast out for euer?
Will he be no more intreated?
Is his mercy clene gone?
Is his promyse come vtterly to an ende
for euermore?
Hath the Lord forgottē to be gracyous?
Or / hath he shutt vp his louynge kynd-
nesse in displeasure? *Selah.
At the last / I came to thys poynte, that I
thought: O why art thou so folyshe? the right
hande of the moost hyest can chaunge all.
Therfore will I remembre the workes
of the Lorde / and call to mynde thy wonders
of olde tyme.
I will speake of all thy workes / and my
talkynge shalbe of thy doinges.
Thy waye / O God / is holy: who is so
greate and myghtye as God?
Thou art ỹ God that doth wonders / thou
hast declared thy power amonge the people.
Thou wyth thyne *arme hast delyuered
thy people / euen the sonnes of Iacob & Jo-
seph. Selah.
The waters sawe the / O God / ỹ waters
sawe the / & were afrayed / the deapthes were
moued.
The thicke cloudes poured out water / &
cloudes thondered / and thyne arowes went
abroade.
Thy thonder was hearde rounde aboute /
the lyghtenynges shone vpon the grounde /
the earth was moued and shoke with all.
Thy waye was in the see / and thy pathes
in the greate waters / yet coude noman know
thy *fote steppes.
Thou ledest thy people lyke a flocke of
sheepe, by the hande of Moses and Aaron.

b* Loke the Psalme.lxy.a

c* Arme for strength & power. As in Job xl.a.

f* The fote-steppes of the Lorde sygnifye the knowledge & perceuerāce of his workes 1.Petri.iij.d.

The.lxxbiij. Psalme.

The sheweth that it is the commaundement of God and a specyall good thyng / perfectly to remembre the actes and deades of the Lorde done to his people. Then sayth he / that all thoughe they were vnfaythfull / yet dyd he wonders in Egypte / and wrought them from thence / and thoughe they prouocked hym to anger in the wylderneße / geue them aboundantly hys bene-fytes. And after that / when they were destroyed which came forth of Egypte / for their wyckednes: yet brought he their sonnes (although they followed their fathers vnfaythfulnes / & despysed the wonders done in the wilderne for their fathers) into the lande pro-mysed / & droue out the inhabiters: In which / although he often punyshed them greuously / when they prouo-ked and tempted hym / & at the last in token of a great feruent wrath / despyte their great slaughter / suffered also the Arche to be taken from them / in the tyme of Ely the Priest: yet beholde he them fauorably agayne / gruntynge them Dauid to their kynge / and restoaring godlynes agayne at Jerusalē. In which thyng he also prophecyeth of Christ vnder the shadowe of Dauid.

An instruccyon of Asaph.

HEare my lawe / O my people / encly-ne youre eares vnto the wordes of my mouth.
I will open my mouth in parables / and
speake of thynges of olde.

Which

which we haue herde & knowne/ & soche as oure fathers haue tolde vs.

That we shulde not hyde them from the chyldren of the generacyons to come: but to shewe the honour of the Lorde/hys myght & wonderfull worckes that he hath done.

He made a couenaũt with Jacob/& gaue Israel a lawe, which he commaunded oure forefathers to teache their chyldren.

That their posterite myght knowe it/and the chyldren which were yet vnborne.

To thintent that when they came vp/they myght shewe their chyldren the same.

That they also myght put their trust in God/& not to forget what he had done/ but to kepe hys commaundementes.

And not to be as their forefathers/a*frowarde and ouerthwarte generacion, a generacyon that set not their herte a right, and whose spyrete was not true towarde God.

a*Of a frowarde generacion: what. xy.c.

B Lyke as the chyldrẽ of b*Ephraim/which beyng harnessed and carryẽg bowes, turned them selues backe in the tyme of batayll.

b*Although the Ephraimites signifie but one tribe of the chyldren of Israel: neuertheles for the most parte/ in the Prophetes by Ephraim are vnderstãde the x. tribes/which were vnder Ieroboam: as it appereth Ose. viij.d.x.b.c. & O. Cant.

They kepte not the couenaunt of God/ & wolde not walke in hys lawe.

They forgat what he had done/and the wonderfull worckes that he had shewed for them.

Marueilous thynges dyd he in the syght of oure fathers in the lande of Egypte/ euen in the felde of c*Zoan.

He deuyded the see & let them go thorow it/ & made the waters to stande lyke a wall.

In the daye tyme he led thẽ with a cloude/ & all the nyght thorow with a lyght of fyre.

He cloue the hard rockes in the wyldernesse/& gaue them dryncke therof/ as it had bene out of the greate deapth.

He brought waters out of ỹ stony rocke/ so that they gushed out lyke the ryuers.

Yet for all that they synned agaynst him/ & prouoked the moost hyest in ỹ wyldernes.

They tempted God in their hertes/ and requyred meate for their lust.

For they spake agaynst God/& sayde: yee yee, God shall prepare a d*table in ỹ wildernesse/ shall he?

d*By the table is vnderstande all sortes of vytayles necessary for mãs: yet is it often taken for the burde & water of the wisdome of the worde of God, as in the Psal. xxiij.b.

Lo/he smote the stony rocke, that the watery streames gushed out, and the streames flowed with all: but how can he geue bred & prouyde flesh for his people?

When ỹ Lord hearde this/ he was wroth: so the fyre was kyndled in Jacob/ and heuy displeasure agaynst Israel.

Because they beleued not in God/ & put not their truste in hys helpe.

So he commaunded the cloudes aboue/& opened the doores of heauen.

He rayned downe Manna vpon them for to eate/and gaue them bred from heauen.

Then ate they angels*fode/ for he sent them meate ynough.

He caused the East wynd to blowe vnder the heauẽ, & thorow hys power he brought in the south wynde.

He made flesh to rayne vpon thẽ as thicke as dust/and fethered foules like as the sande of the see.

He let it fall amonge their tentes rounde about their habytacyons.

So they ate, and were fylled, for he gaue them their awne desyre.

They were not disapoynted of their lust.

But whyle ỹ meate was yet in their mouthes: the heuy wrath of God came vpon thẽ/ & slewe the e*welthiest of thẽ, & smote downe the chosen men of Israel.

But for all this they synned yet more/and beleued not his wonderous worckes.

Therfore their dayes were consumed in vanyte, and sodenly their yeares were gone.

When he slewe them/ they sought hym/ & turned them early vnto God.

They thought then that God was their succoure/ and that the hye God was their redemer.

Neuertheles they dyd but flatter hym in their mouthes, and dyssembled wyth hym in their tonges.

For their herte was not whole with him/ nether contynued they in his couenaunt.

But he was so mercyfull/ ỹ he forgaue their mysdedes/and destroyed them not.

Yee many a tyme turned he his wrath awaye/ and wolde not suffre hys whole displeasure to aryse.

For he considered ỹ they were but f*flesh: euen a wynde that passeth awaye/and commeth not agayne.

e*Manna is called the fode of angels, not that the angels vse soche fode/ but because it came downe frõ heauen/which is the dwellyng place of the angels. And therfor do some reade here the bredde of the cloudes: because it came from the cloudes: some the bredde of ỹ mighty: because it cam from the almyghty. Exo. xvi.d. Sapien. xvi. c. Joan. vi.d.

f*By the weke thyng that in the Scripture/ & by the chosen/ are signified ỹ noble & mighty princes & prelates: & all those that are moost esteamed & honoured in thys worlde. Psalme. xxij.g

f*Flesh for man/ as in the psal. lvi.

O how oft haue they greued hym in the wyldernesse!

How many a tyme haue they prouoked hym in the deserte!

They turned backe/ and tempted God/ & moued the holy one in Israel.

They thought not of his hand/in the daye when he delyuered them from the hande of the enemye.

How he had wrought hys myracles in Egypte/& his wondres in the lande of Zoan.

How he turned their waters in to bloude/ so that they myght not drynke of ỹ ryuers.

How he sent lyce amõge them/to eate thẽ vp/and frogges to destroye them.

How he gaue their frutes vnto the caterpyller/ & their laboure vnto the grashopper.

How he bett downe their vyneyardes wt hayle stones/ and their molbery trees wyth the frost.

How he smote their catel wt hayle stones/

and their flockes with hote thonder boltes.

How he sent vpon them the furyousnesse of his wrath, anger and displeasure: wyth trouble and fallyng in of euell angels.

When he made a waye to hys fearfull indignacyon, and spared not their soules frō death, yee & gaue their cattell ouer to the pestylence.

When he smote all ẏ fyrstborne in Egypt, the moost pryncypall and myghtyest in the dwellynges of Ham.

But as for his awne people, he lead them forth lyke shepe, and caried them in the wyldernesse lyke a flocke.

He brought thē out safely, ẏ they shulde not feare, and ouerwhelmed their enemyes with the see.

He caryed them vnto the borders of his Sanctuary: euen in to thys hyll, which he purchased with his ryght hande.

He dyd cast out the Heathen before them, caused their lande to be deuyded amonge thē for an heritage, and made the trybes of Israel to dwell in their tentes.

For all this they tempted & displeased the most hye God, and kepte not his couenaunt.

But turned their backes, and fell awaye lyke their forefathers, startynge aside lyke a broken bowe.

And so they greued hym wt their hye places, and prouoked hym with their ymages.

When God herde this, he was wroth, & toke fore displeasure at Israel.

So that he forsoke the Tabernacle in Silo, euen his habitacion wherin he dwelt amonge men.

He deliuered their power into captyuite, and their glory into the enemyes hande.

He gaue his people ouer vnto the swerde, for he was wroth with his heritage.

The fyre consumed their yōge men, and their maydens were not geuen to mariage.

Their Prestes were slayne wt the swerde, and there were no wyddowes to make lamentacyon.

So the Lorde awaked as one out of slepe, and like a gyaunte refreshed wt wyne.

He smote his enemyes in the hynder partes, and put them to a perpetuall shame.

He refused the tabernacle of Joseph, and chose not the trybe of Ephraim.

Neuertheles, he chose the tribe of Juda, euen the hyll of Syon which he loued.

And there he buylded his temple on hye, & layed the foundacion of it lyke the groūde, that it myght perpetually endure.

He chose Dauid also his seruaunt, & toke hym awaye from the shepe foldes.

As he was folowinge the yowes greate wt yonge, he toke him, that he might fede Jacob hys people, and Israel his enherytaunce.

So he fed them with a faythfull and true hert, and ruled them with all the dilygence of hys power.

a That is, to put the todeeth

b Some rede Egipte, because Mizraim of whom the Egyptians came was the sonne of Ham. Genes. x.

c That is, to the tide of promised rest vnto his Sanctuary and holy place was

d Before in the. lxxviij. psal.

The. lxxix. Psalme.

The complayneth of the myserye done to Jerusalē by Antiochus, & desyreth the helpe of God agaynst hym.

A Psalme of Asaph.

O God, the Heathē are fallen in to thyne heritage: the holy temple haue they defyled, and made Jerusalem an heape of stones.

The dead bodyes of thy seruauntes haue they geuen vnto the foules of the ayre to be deuoured, and the flesh of thy saynctes vnto the beastes of the lande. *1. Mach. vij.

Their blood haue they shed lyke water on euery syde of Jerusalem, and there was no man to burye them.

We are become an opē shame vnto oure enemyes, a very scorne and derysyon vnto them that are rounde aboute vs.

Lorde, how longe wylt thou be angrye? shall thy gelousy burne lyke fyre for euer?

Poure out thyne indignacyō vpō the Heathen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, & layed waste his dwellynge place. *Jeremy. x. b. God remembreth not oure synnes whe he forgeueth the, and punisheth the not as they haue deserued, as he sayth Ezech. xviij. k. & Esa. lxiij. d.

O remembre not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greate myserye.

Helpe vs, O God oure sauyour, for the glory of thy name: O deliuer vs, & forgeue vs oure synnes for thy names sake.

Wherfore shall the Heathē saye: where is now their God?

O let the vengeaunce of thy seruauntes blonde that is shed, be openly shewed vpō the Heathen in oure syght.

O let the sorowfull syghynge of the prysoners come before the, and accordynge vnto the power of thyne arme, preserue those ẏ are appoynted to dye. e In Job. xl. & xli. the Behemoth & Leuiathan.

And for the blasphemy wherwyth oure neyghbours haue blasphemed the, rewarde them, O Lord, seuē folde into their bosome.

So we that be the people & shepe of thy pasture, shall geue the thanckes for euer, & wyll all waye be shewynge forth thy prayse more and more.

The. lxxx. Psalme.

The people of God cōmytted to the handes of the wycked desyreth to be ryddē out of their bondage, and sheweth the former benefites of God vnder a borowed speache of a vyneparde conferred to their present myserye, to the fortyfyng & strēgthenyng of their hope.

To the chaunter, vpon Sosannim, a Psalme of Asaph. a Lorde in the tytle of the. lxix Psalme. b Is expounded in the tytle of. lxxv. Psal.

Heare

¶ The.cxi.Psalme.

¶ The power/wysdome/& goodnes of God are prayed/which are euident to se by his workes and actes done amonge the people of Israell.

Prayse the euerlastynge.

I Psal. cxi.a. Aud,cxxxvij.a.

I Will geue thankes vnto the Lorde w my whole herte: secretly amonge the faithfull/& in the congregacyon.

2 The workes of ꝑ Lord are great/sought out of all thē that haue pleasure therin.

3 His worcke is worthy to be prayed and had in honoure/ and his ryghtuousnesse endureth for euer.

4 The mercyfull and gracyous Lorde hath so done hys marueious workes / that they ought to be had in remembraunce.

5 He geueth meate vnto them / that feare him, he is euer myndfull of hys couenaunt.

B 6 He sheweth his people the power of hys workes/that he maye geue them the*heritage of the Heathen.

7 The workes of his hādes are verye and iudgment/all his cōmaundemētes are true.

8 They stande fast for euer and euer / & are done in trueth and equyte.

9 He sent redempcyon vnto hys people / he hath commaunded his cōuenaunt for euer/ holy and reuerent is his name.

*Iob.xxviij.b. Prouer.i.a and.ix.c. Eccli.i.b.

10 *The feare of the Lorde is the begynning of wysdome a good vnderstandyng haue all they that do therafter: the prayse of it endureth for euer.

¶ The.cxij.Psalme.

¶ He declareth the perpetuall prosperite of thē which feare and worshyp God/ and contreket hys goodnes.

Prayse the euerlastynge.

I BLessed is the mā that feareth the Lord/ & hath greate delyte in hys cōmaundementes.

2 His sede shall be myghtye vpō earth/the generacyon of the faythfull shalbe blessed.

3 Ryches and plentyousnesse shalbe in hys house/& his rightuousnes endureth for euer

4 Vnto the godly there aryseth vp lyght in the darcknesse: he is mercyfull / louynge and ryghtuous.

5 Well is he that is mercyfull / and lendeth gladly/& pondreth his wordes w discrecion.

6 For he shall neuer be moued/ ꝑ rightuous shall be had in an euerlastyng remēbraūce.

B 7 He wyll not be afrayed for eny euell tydinges, his herte standeth fast, and beleueth in the Lorde.

8 His herte is stablished, he will not chynke/vntill he se his a*desyre vpō his enemies.

9 *He hath sparsed abroade / & geuē to the poore, his ryghtuousnes remayneth for euer/ his horne shalbe exalted with honoure.

10 The vngodly shall se it/and it shall greue hym: he shall gnash with is teeth & consume awaye/& ꝑ desyre of ꝑ vngodly shall perysh.

a* That is: vengeaunce & destruccyon. *Deut.xx.b.

¶ The.cxiij.Psalme.

¶ He moueth to the prayse of God / because he seyth all thyng.s/and ruleth and gouerneth them after his wyll and pleasure.

Prayse the euerlastynge.

PRayse the Lorde(O ye seruauntes) O prayse the a*name of the Lorde.

2 Blessed be the name of the Lorde/ from this tyme forth for euer more.

3 The Lordes name is worthy to be prayed/from the ryssynge vp of the Sunne vnto the goinge downe of the same.

4 The Lorde is hye aboue all Heathen / & his glory aboue the heauens.

5 Who is lyke vnto the Lorde oure God/ that hath his dwellynge so hye, whych humbleth him selfe / to beholde that is in heauen and earthe?

6 Which taketh vp the symple out of ꝑ dust, and lyfteth the poore out of the myre.

7 That he maye set him amonge the prynces, euen amonge the princes of his people.

8 Which maketh the barē womā b* to kepe house, and to be a ioyfull mother of chyldrē.

a* Name: for same renowme & glorye: as in Joan.xvij.a.

Prayse the euerlastynge.

¶ The.cxiiij.Psalme.

¶ He briefly recyteth the greatest and cheefe myracles which the Lorde dyd for Israel/when he brought them out of Egypt.

WHat tyme Israel came oute of Egypte, & the a*house of Jacob frō amonge that straunge people.

B 2 Iuda was b*his Sanctuary / Israell hys dominyon.

3 The see sawe that / and fled / Jordan turned backe.

4 The mountaynes skipped like rammes, and the lytle hylles lyke yonge shepe.

5 What ayled the, O thou see / ꝑ thou fledest? and thou Jordan / that thou turnedst backe?

6 c*Ye mountaynes / that ye skypped lyke rammes: & ye lytle hylles, lyke yonge shepe?

7 The earth trembled at the presence of ꝑ Lorde, at the presence of the God of Jacob.

8 c*Which turned the harde rocke in to a standynge water / and the flynt stone into a springynge well.

I a* Erod.xiij.b. a* That is/ the flocke/seede & offsprynge of Jacob a. Israell, as before in the Psal.xviij.b & xx.a. Reade the xviij. and xix. of Exodus/ & the B iij. of Josue/ & this Psalme shalbe easye to se.

b* By Juda is also vnderstāde the whole nōbre of ꝑ people of Israel.

c* That is/the holy people of the Lorde.

a* b* This is expounded in the Psalm.lxxvij.a. howbeit some/& those excellently learned vnderstande it of the shakyng trembyng & leappynge of the hyll Syon / when the Lorde came downe to geue the lawe Exod.xix.c.18. which shaking (saye they) was not onely sene in that hyll alone but also in all the hylles nye vnto hyt.

c* Of the rock turned into water/ye reade. Exo.xvij. & Num.xx.

¶ The.cxv Psalme.

¶ He prayeth God for the glorye of his names sake to forther his people/to thyntēt that it maye be euydently knowen that he alone is God/and the Idoles of the Heathen but vayne thynges.

NOt vnto vs/O Lorde/not vnto vs but vnto thy a*name geue the prayse / for thy louynge mercy & faythfulnes.

a* What is here sygnifyed by his name/is sayde Psalm. xxix.c.

Wherfore shall the Heathen saye: where

is now their God?

As for oure God/he is in heauen/he doth whatsoeuer it pleaseth him.

a Pſalm. xiij. c. E. a. f. l. d. Sapien. xv. d Baruch. vi.

*Their ymages are but syluer and golde/ euen the worcke of mens handes.

They haue mouthes/and speake not: eyes haue they/but they se not.

They haue eares/& heare not: noses haue they/but they smell not.

B They haue handes and handle not/fete haue they/but they can not goo/nether can they speake thorow their throte.

They that made thē/are lyke vnto them/ and so are all such as put their trust in them.

But lett Israel trust in the Lorde/for he is their succoure and defence.

Let the house of Aaron put their trust in the Lorde/for he is their succoure & defence.

C They that feare the Lorde/lett them put their trust in the Lorde/for he is their succoure and defence.

b* That is/ both good to vs/ saueth & multiplyeth vs maketh vs fortunate and luckye. Gene. xvii. a.

The Lorde is myndfull of vs/and b*blesseth vs: he blesseth the house of Israel, he blesseth the house of Aaron.

Yee he blesseth all thē that feare the Lorde/ both small and greate.

The Lorde encrease you more and more: you, and youre children.

For ye are the blessed of the Lorde, which made heauen and earth.

c* The dede praise not the Lorde. Some vnderstande here by the dede those that dyed in the wildernes. Numer. xvi. g. & xvii. a b And the Iewes which the Romayns slue. Also/those that dye in their vnfaythfulnes/as the vnbeleuers dye/ & excommunicated. the ow synne. 1. Timoth. v. a

D The deed praise not the (O Lorde) neither all they that go downe into silence.

But we will praise the Lorde from this tyme forth for euermore. Praise the euerlastyng.

C The. cxvi. Psalme.

C A thanckesgeuyng for the healp of the Lorde whereby he escaped whē he was compassed about with the hoste of Saul. He recyteth the greate iopardy and strayte wherin he then was: and praiseth the goodnes of God by whose benefyte he was preserued.

I Am well pleased/ that the Lorde hath herde the voyce of my prayer.

That he hath enclyned his eare vnto me/therfore will I call vpon him as longe as I lyue.

* Pſal. xvij. a.

*The snares of death cōpassed me rounde about/the paynes of hell gat holde vpō me/ I founde trouble and heuynesse.

Then called I vpō the name of the Lorde: O Lorde: delyuer my soule.

a* The Lorde is not called righteous alonely because he is parfect of himselfe in all thynges/ but also/because he maketh vs righteous by his sōne Christ Iesu. who hath made a seate of mercy

B Gracious is the Lorde, & a*righteous, yee oure God is mercyfull.

The Lorde preserueth the symple/I was brought downe, and he helped me.

Turne agayne then vnto thy rest/O my soule, for the Lorde hath geuē the thy delyre.

And why thou hast delyuered my soule from death/myne eyes from teares, and my fete from fallyng.

I will walcke before the Lorde/in the b*lande of the lyuynge.

b* lande of the lyuynge. & cetera to shewe the righteousnes whych before hym is of valure. etc.

*I beleued, and therfore haue I spoken, but I was sore troubled.

I sayde in my haste: All men are lyers.

What rewarde shall I geue vnto the Lorde/ for all the benefytes he hath done vnto me?

I will receaue the c* cuppe of saluacyō/ and call vpon the name of the Lorde.

b* Of the lāde of the lyuynge what it signifyeth/ loke in Esa. liij. c.

I will paye my vowes in the presence of all his people, right deare in the syght of the Lorde is the death of his sayntes.

y. Count vñ e c The cuppe of saluacion or many expositors to be affliction, vexacyon and tribulacyon.

O Lorde/I am thy seruaunt/I am thy seruaunt/and the sonne of thy handmayde/ thou hast broken my bondes in sonder.

I will offre to the/the sacrifyce of thāckesgeuynge, and will call vpon the name of the Lorde.

I will paye my vowes vnto the Lorde in the syght of all his people/in the courtes of the Lordes house, euen in the myddest of the/O Ierusalem. Praise the euerlastynge.

C The. cxvii. Psalme.

C He prophesieth that the benefyte of the Gospell shal come vnto the Gentyles and Heathen.

D Praise the Lorde all ye a*Gentyles/ laude him all ye people.

a* By the gentyles or heathē are vnderstād/ the vnfaythfull that beleue not in God/& by the people the faythfull & beleuers. Psalm. xlvi. d. Therfore shall the people geue thanckes. etc.

For his mercyfull kyndnes is euermore and more towarde vs, and the truth of the Lorde endureth for euer. Praise the euerlastynge.

C The. cxviii. Psalme.

C A songe wherwith David deliuered from his aduersityes and promoted to the kyngdome of all Israel gaue thanckes to God openly in the tabernacle: In which he also beareth the figure of Christ.

* Geue thanckes vnto the Lorde/for he is gracious/& his mercy endureth for euer.

A * Pſal. cv. a. cij. a. cvij a. & Mach. iij. c.

Let Israel now cōfesse/that his mercy endureth for euer.

Let the house of Aaron now cōfesse/that his mercy endureth for euer.

Yee let thē now that feare the Lorde cōfesse/that his mercy endureth for euer.

I called vpon the Lorde in trouble/& the Lorde herde me at large.

*The Lorde is my helper/I will not feare what man doeth vnto me.

B * Heb. xiij. b

The Lorde is my helper/and I shall se my desyre vpon myne enemyes.

It is better to trust in the Lorde/then to put my confydence in man.

It is better to trust in the Lorde then to put my confydence in princes.

All Heathen compased me rounde about/ but in the name of the Lorde will I destroye them.

They hepe me in on euery side/but in the name of the Lorde, I will destroye them.

They

They came aboute me lyke bees / & were as hote as the fyre in the thornes/ but in the name of the Lorde I wyll destroye them.

They thrust at me/that I might fall/but the Lorde was my helpe.

*The Lorde is my strēgth/and my songe/ and is become my saluacyon.

The voyce of ioye and myrth is in ꝑ dwellynges of the ryghtuous/ for the ryght hāde of the Lorde hath gotten the victory.

The ryght hande of the Lorde hath ꝑ preeminence, the ryght hande of the Lord hath gotten the victory.

I wyll not dye/ but lyue / and declare the workes of the Lorde.

The Lorde hath chastened & correcte me/ but he hath not geuen me ouer vnto death.

a* Open me the gates of ryghtuousnes/ that I maye goo in there thorow / and geue thankes vnto the Lorde.

This is the doze of the Lorde / the ryghtuous shall entre in thorow it.

I thanke the that thou hast herde me, & art become my saluacyon.

The same b* stone wyche the buylders refused, is become the heade stone in ꝑ corner.

This was the Lordes doynge / and it is marueilous in oure eyes.

This is the c* daye, which the Lorde hath made, let vs reioyce and be glad in it.

Helpe now O Lorde, O Lorde sende vs now prosperite.

Blessed be he that commeth in the name of the Lorde/we wysh you good lucke / ye that be of the house of the Lorde.

God is the Lorde & hath shewed vs light: O garnysh the solempne feast wyth grene braunches, euē vnto the hornes of ꝑ aulter.

Thou art my God and I wyll thāke the: thou art my God and I wyll prayse the.

O geue thankes vnto the Lorde / for he is gracious, and hys mercy endureth for euer.

a* Ero.xv.a Esa.xij.a

C

a* To open ꝑ gates of ryghtewelnes, is, to open vnto the worlde the graces ryghtwelnes ꝑ cometh of God. So Esa. xxvi.a. Open the gates that the good people maye go in &c.

b* The stone is Christ: & the buylders sache teachers as taught that he was vnprofytable. Matth. xxi.d. Sache buylders remayne yet and shall do to the worldes ende.

c* By daye here/vnderstād ꝑ tyme of preachynge the Gospell & gladde tydynges of Christ/ wyche contynueth as longe as ꝑ true fayth in Christ remayneth Of thys daye also speaketh Paul ii.Co.vi.b.a Behold now is the daye of saluacyon &c

The.cxix.Psalme.

This Psalme declareth how moche the saynctes of Christen set by the lawes of God/and how greatly they endeuour the selues vnto them: in so moche that they sorowe them to be transgressed & withstanded of the wycked: And how they praye to be taught the frō aboue/& to be accustomed with the: & wyshe as many as transgresse & withstande them to be destroyed and made awaye.

א Aleph.

BLessed are those that a* be vndefyled in the waye; which walcke in the lawe of the Lorde.

Blessed are they that kepe hys testymonies and seke him with their whole herte.

which walcke in his wayes, & do no wyckednesse.

Thou hast geuen strayte charge to kepe thy commaundementes.

a* To be vndefyled in the waye is to lyue in fayth that worcketh by charite: and to walcke in the lawe / is to be cōuersant in it & lyue after it.

O that my wayes were stablyshed to kepe thy statutes.

So shulde I not be confounded whyle I haue respecte vnto all thy cōmaundemētes.

I wyll thancke the w an vnfayned herte/ because I am learned in the iudgmentes of thy ryghtuousnesse.

I wyll kepe thy statutes / O forsake me not vtterly.

ב Beth.

Where withall shall a yonge man clense his waye? Euen by rulynge hym selfe after thy worde.

With my whole herte do I seke the/ O let me not go wrōge out of thy cōmaundemēts.

Thy wordes haue I hyd within my herte/ that I shulde not synne agaynst the.

Prayed be thou O Lorde / O teach me thy statutes.

With my lyppes wyll I be telling out all the iudgmentes of thy mouth.

I haue as greate delyte in the waye of thy testymonies, as in all maner of ryches.

I wyll exercyse my selfe in thy cōmaundmētes, & haue respecte vnto thy sotepathes.

Mydelute shalbe in thy statutes/I will not forget thy wordes.

ג Gimel.

O do well vnto thy seruaūt, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I spie out wonderous thynges in thy lawe.

I am a straunger vpon earth/O hyde not thy commaundementes from me.

My soule breaketh oute/ for the very feruente desyre ꝑ I haue alwaye vnto thy iudgmentes.

Thou rebukest the proude/cursed are they that departe from thy commaundementes.

O turne fro me shame and rebuke / for I kepe thy testimonyes.

b* Princes also syt & speake agaynst me/ but thy seruaūt is occupyed in thy statutes.

In thy testymonies is my delyte / they are my counceilers.

ד Daleth.

My soule cleaueth to the dust, O quycke thou me accordynge to thy worde.

I knowledged my wayes/ & thou herdest me, O teach me then thy statutes.

Make me to vnderstande the waye of thy commaundementes and so shall I talcke of thy wonderous workes.

My soule melteth awaye for very heynesse/O set me vp accordyng vnto thy worde

Take fro me ꝑ waye of lyenge/& graunte me thy lawe.

I haue chosen the c* waye of treuth / thy iudgmentes haue I layed before me.

I stycke vnto thy testymonies, O Lorde

b* Princes for all maner of rulers be they temporall or spirituall (as they call the) which after the outward apperaunce of this worlde seme most sage & wyse. Soche withstode hym & spake agaynst hym.

c* The waye of trueth is the lyfe ꝑ is ordered after the worde

of trueth whiche is cõtayned in̄ Scripture. Therm sayth Dauid that he hath walked not in fayned tradycions & hypocrisy ymagined by him selfe / or by any mortall man. In the same sygnifycacyon vseth S. Peter thys worde. ℣. Pet. ii. a ther shalbe false teachers &c. by which ꝑ waye of trueth shalbe euell spoken of &c. Dothe desyreth to haue an other vnderstãdyng then that which is but manly which is ignorant of God and of his will / power / mercy and anger: yee though it were neuer so well instruct and taught yet wolde it neuer vnderstãd of it selfe / wythoute the spirite of God / that God is merciful / righteous and forgeueth synnes freely without any deseruynges. Psal. cxy. b.

confounde me not.

ך I wyll runne the waye of thy cõmaundementes / whẽ thou hast comforted my herte.

ך He.

ך Teach me O Lorde the waye of thy statutes / and I shall kepe it vnto the ende.

ך O *geue me vnderstãdynge / and I shal kepe thy lawe / yee I shall kepe it wyth my whole herte.

ך Leade me in the path of thy commaundmentes / for that is my delyte.

ך Enclyne myne herte vnto thy testymonies, and not to couetousnes.

ך O turne awaye myne eyes / lest they beholde vanite / & quycken me in thy waye.

ך O stablish thy worde in thy seruaunt / ꝑ I maye feare the.

ך Take awaye ꝑ rebuke that I am afrayed of / for thy iudgmentes are amyable.

ך Beholde / my delyte is in thy cõmaundemẽtes, O quyckẽ me in thy ryghtuousnesse.

ך Vau.

ך Let thy louynge mercy come vnto me / O Lorde / and thy sauynge health accordynge vnto thy worde.

ך That I maye geue answere vnto my blasphemers, for my trust is in thy worde.

ך O take not ꝑ worde of treuth vtterly out of my mouth for my hope is in thy iudgmẽtes.

ך So shall I alwaye kepe thy lawe / yee for euer and euer.

ך And I wyll walcke at lyberty / for I seke thy commaundementes.

ך I wyll speake of thy testimonies euen before kynges and wyll not be ashamed.

ך My delyte shalbe in thy cõmaundmẽtes / which I loue.

ך My handes also wyll I lyft vp vnto thy commaundementes which I loue, & my talkynge shalbe of thy statutes.

ך Zain.

ך O thynche vpon thy seruaunt as concernynge thy worde / wherin thou hast caused me to put my trust.

ך For it is my cõforte in my trouble / yee thy worde quyckeneth me.

ך The proude haue me greatly in derisyon / yet shrynche not I from thy lawe.

ך I remembre thyne euerlastyng iudgmẽts / O Lorde, and am comforted.

ך I am horribly afrayed for the vngodly / ꝑ forsake thy lawe.

ך Thy statutes are my songes in the house of my pylgremage.

ך I thynche vpon thy name / O Lord / in the nyght season, and kepe thy lawe.

ך It is myne awne, for I kepe thy cõmaũdmentes.

ך Heth.

ך Thou art my porcyon / O Lorde / I am purposed to kepe thy lawe.

ך I make myne humble petycyon in thy presence with my whole herte / O be mercyfull vnto me accordynge vnto thy worde.

ך I call myne awne wayes to remembraũce / and turne my fete in to thy testimonies.

ך I make haste / and prolonge not the time / to kepe thy commaundementes.

ך The congregacyons of the vngodly haue robbed me / but I forget not thy lawe.

ך At mydnight stande I vp, to geue thãckes vnto the / for the iudgmentes of thy ryghtuousnesse.

ך I am a companyon of all them that feare the / and kepe thy commaundementes.

ך *The earth / O Lorde / is full of thy mercy. O teach me thy statutes. * Psal. xxxiij. b

ך Teh.

ך O Lord / thou hast dealt frendly with thy seruaunt / accordynge vnto thy worde.

ך O learne me thy kyndnesse / nourtoure & knowledge / for I beleue thy cõmaũdemẽts.

ך Before I was troubled / I went wronge / but now I kepe thy worde.

ך Thou art good & frendly / O teach me thy statutes.

ך The proude ymagin lyes vpon me / but I kepe thy commaundemẽtes with my whole herte.

ך Their herte is as fat as brawne / but my delyte is in thy lawe.

ך It is good for me ꝑ I haue bene in trouble / that I maye learne thy statutes.

ך The lawe of thy mouth is dearer vnto me, then thousandes of golde and syluer.

ך Jod.

ך *Thy hãdes haue made me and facyoned me, O geue me vnderstãdynge, that I maye learne thy commaundementes. * Gene. i. d. Job. x. a

ך They ꝑ feare the / wyll be glad when they se me / because I put my trust in thy worde.

ך I knowe / O Lorde / that thy iudgmentes are right / and that thou of very faythfulnesse hast caused me to be troubled.

ך O let thy mercyfull kyndnesse be my comforte / accordynge to the promes that thou hast made vnto thy seruaunt.

ך O let thy louyng mercies come vnto me / that I maye lyue / for thy lawe is my delyte.

ך Let the proude be cõfounded / which hãdle me so falsly.

ך But let soch as feare the / and knowe thy testymonies / be turned vnto me.

ך O lett myne herte be vndefyled in thy statutes that I be not ashamed.

כ Caph.

כ My soule longeth for thy sauynge health / & for my trust is in thy worde.

כ Myne eyes lõge sore for thy worde / sayyng: O when wylt thou comforte me?

כ For I am become like a botell in ỹ smoke/ yet do not I forget thy statutes.
כ How many are the dayes of thy seruaũt? When wylt thou be auẽged of myne aduersaryes?
כ The proude haue dygged pyttes for me/ which are not after thy lawe.
כ All thy commaundementes are true/ they persecute me falsly/ O be thou my helpe.
כ They haue allmost made an ende of me vpõ earth/ but I forsake not thy cõmaundementes.
כ O quyckẽ me after thy louyng kyndnes/ & so shall I kepe ỹ testimonyes of thy mouth.

ל Lamed.

ל O Lord/ thy worde endureth for euer in heauen.
ל Thy treuth also remayneth frõ one generacyon to another: thou hast layed ỹ foũdacyon of the earth/ and it abydeth.
ל They contynue this daye accordynge to thyne ordynaunce/ for all thynges serue the.
ל If my delyte were not in thy lawe/ I shulde perysshe in my trouble.
ל I wyll neuer forget thy commaundementes/ for with them thou quickenest me.
ל I am thyne/ O helpe me/ for I seke thy commaundementes.
ל The vngodly laye wayte for me to destroye me/ but I consyder thy testimonyes.
ל I se that all thyngs come to an ende/ but thy commaundement is exceadynge broade.

מ Mem.

מ O what loue haue I vnto thy lawe? all the daye longe is my talkynge of it.
מ Thou thorow thy commaundement hast made me wyser then myne enemies, for it is euer by me.
מ I haue more vnderstandyng then all my teachers, for thy testymonies are my studie.
מ Yee I am wyser then ỹ aged/ for I kepe thy commaundementes.
מ I refrayne my fete frõ euery euell waye/ that I maye kepe thy wordes.
מ I shrynck not from thy iudgmentes/ for thou teachest me.
מ O how swete are thy wordes vnto my throte?
מ Yee more then hony vnto my mouth.
מ Thorow thy cõmaundementes I get vnderstandyng/ therfore I hate all false wayes.

נ Nun.

נ Thy worde is a * lanterne vnto my fete and a lyght vnto my pathes.
נ I haue sworne & am stedfastly purposed/ to kepe ỹ iudgmẽtes of thy ryghtuousnesse.
נ I am troubled aboue measure/ quycken me/ O Lorde/ accordynge vnto thy worde.
נ Let the frewyll offerynges of my mouth please the, O Lord, & teach me thy iudgmẽtes

* The worde of God is called a lanterne and lyght/ because that wythout it/ all thynge is darcknes: & because that

נ My soule is alwaye in my hande/ yet do not I forget thy lawe.
נ The vngodly haue layed a snare for me/ but yet swarue not I fro thy cõmaundmẽtes.
נ Thy testymonyes haue I claymed as myne herytage for euer: and why? they are ỹ very ioye of my herte.
נ I applye myne herte to fulfyll thy statutes alwaye/ euen vnto the ende.

ס Samech.

ס I hate ỹ vngodly. but thy lawe do I loue.
ס Thou art my defence & shylde/ my trust is in thy worde.
ס Awaye fro me ye wycked/ I wyll kepe the commaundementes of my God.
ס O stablish me accordyng vnto thy worde/ that I maye lyue/ & let me not be disapoynted of my hope.
ס Holde thou me vp/ and I shall be safe: yee I shall euer be talkynge of thy statutes.
ס Thou treadest downe all them ỹ departe frõ thy statutes/ for they ymagin but disceate
ס Thou puttest awaye all the vngodly of the earth lyke drosse/ therfore I loue thy testymonies.
ס My flesh trembleth for feare of the/ and I am afrayed of thy iudgmentes.

ע Ain.

ע I deale by the thynge ỹ is lawfull & right, O geue me not ouer vnto myne oppressours.
ע Be thou suerty for thy seruaunte to do him good/ ỹ the proude do me no wronge.
ע Myne eyes are wayted & waye with lokyng for thy health, and for the worde of thy righteousnesse.
ע O deale by thy seruaunt accordyng vnto thy louynge mercy/ & teach me thy statutes.
ע I am thy seruaũt/ O graunte me vnderstãding, that I maye know thy testimonies.
ע It is tyme for the (O Lorde) to lepe to thine hãde, for they haue destroyed thy lawe.
ע For I loue thy commaundemẽtes aboue golde and precious stone.
ע Therfore holde I streyght all thy commaundementes/ and all false wayes I vtterly abhorre.

פ Phe.

פ Thy testymonyes are wonderfull/ therfore doth my soule kepe them.
פ When thy worde goeth forth/ it geueth lyght & vnderstandynge, euen vnto babes.
פ I opẽ my mouth and drawe in my breth/ for I delyre thy commaundementes.
פ Loke thou vpon me/ & be mercifull/ as thou vsest to do vnto those ỹ loue thy name.
פ Order my goinges after thy worde that no wyckednesse raygne in me.
פ O delyuer me frõ ỹ wrõgeous dealinges of men/ & so shall I kepe thy cõmaundemẽtes.
פ Shewe ỹ lyght of thy countenaũce vnto

be which followeth it cannot fall in to any errour/ as it is sayde. ỹ. Pe. Lo we haue also. &c.

ỹ* To haue his soule in his hande/ is, to be apoynted and readye to offer ỹ his lyfe to daunger: as ye haue in Job. xiij. c. where it is expounded more at large.

thy seruaunt/and learne me thy statutes.
ד Myne eyes gussh out ꝛo water/ because men kepe not thy lawe.

ש Zade.

SZ ש Ryghtuous art thou/O Lorde/and true is thy iudgment.
ש The testymonyes that thou hast cōmanded are exceadynge/ryghtuous and true.
* Psal. lxx. c Joan. v. b. ש *My zele hath eue cōsumed me/ because myne enemyes haue forgotten thy wordes.
ש Thy worde is tryed to the vttermost/and thy seruaunte loueth it.
ש I am small and of no reputacyon/ yet do not I forget thy commaundementes.
ש Thy ryghtuousnesse is an euerlastynge ryghtuousnes/and thy lawe is true.
ש Trouble and heuynesse haue taken holde vpō me/yet is my delyte in thy commaundementes.
ש The ryghtuousnes of thy testymonyes is euerlastyng/ O graunte me vnderstādyng/ and I shall lyue.

ק Koph.

TP ק I call with my whole herte/heare me/ O Lorde/I wyll kepe thy statutes.
ק Yee euen vpon the do I cal/helpe me/and I shall kepe thy testymonies.
ק Early in the morynge do I s* crye vnto the/for in thy worde is my trust.
g * What is sygnifyed by crying/ pr haue in the. Psalme xv. g. ק Myne eyes preuente the night watches/ that I myght be occupied in thy wordes.
ק Heare my voyce/ O Lorde/ accordynge vnto thy louynge kyndnesse/quycken me accordynge as thou art wont.
ק They drawe nye that of malyce persecute me/ and are farre from thy lawe.
ק Be thou nye at hande also/ O Lorde/for thy promyses are faythfull.
ק As concernynge thy testimonies/I haue knowne euer sens the begynnynge/ ꝙ thou hast grounded them for euer.

ר Res.

WR ר O cōsyder myne aduersyte/ & delyuer me/ for I do not forget thy lawe.
ר Maintayn thou my cause and defende me/ quycken me accordynge vnto thy worde.
ר Health is farre from the vngodly/for they regarde not thy statutes.
ר Greate is thy mercy/O Lorde/ quycken me as thou art wont.
ר Many there are that trouble me/ & persecute me/yet do not I swarue from thy testimonyes.
ר It greueth me/when I se/ that the transgressours kepe not thy lawe.
ר Consyder/O Lorde/how I loue thy commaundementes/O quycken me with thy louynge kyndnesse.
ר Thy worde is true from euerlastynge/all the iudgmentes of thy ryghtuousnesse endure for euermore.

ש Sin.

ש **The princes persecute me wout cause/ but my herte stādeth in awe of thy wordes.
ש I am as glad of thy worde/ as one ꝙ fyndeth greate spoyles.
ש As for lyes, I hate and abhorre them, but thy lawe do I loue.
ש '* Seuē tymes a daye do I prayse the/ because of thy ryghtuous iudgmentes.
ש Greate is the peace that they haue which loue thy lawe/ & they are not offended at it.
ש Lorde/I loke for thy sauynge health/ & do after thy commaundementes.
ש My soule kepeth thy testymonyes/ and loueth them exceadingly.
ש I kepe thy commaundementes and testimonyes, for all my wayes are before the.

ת Thau.

ת Let my complaynte come before the/ O Lorde/geue me vnderstandynge/accordyng vnto thy worde.
ת Oh let my supplicacyon come before the/ delyuer me accordynge to thy promes.
ת My lyppes shall speake of thy prayse/ seynge thou hast taught me thy statutes.
ת Yee my tonge shall synge of thy worde/ for all thy commaundementes are ryght.
ת Let thyne hande helpe me/for I haue chosen thy commaundementes.
ת I longe for thy sauynge healthy/O Lord/ and in thy lawe is my delyte.
ת Oh let my soule lyue and prayse the/that thy iudgmentes maye helpe me.
ת I go astraye/lyke a shepe that is lost: Oh seke thy seruaunt/for I do not forget thy cōmaundementes.

The.cxx. Psalme.

An affectuous complaynte of the prophete/ beynge dryue out of the lande & abydyng amonge the wycked that dyd all thynges by fraude and violence.

*‡ The longe of the steares.

*‡ In Hebr. Maaloth. Abr. Ezra thynketh it to be the begynnynge of some songe/ after whose tune the Psalmes that haue this tytle were songe. Other expounde it to synifye: in a hyghe place. Some ther be which saye/that the Leuytes sange all these Psalmes in Iuds house vpon the steares which went frō the the chamber where the men assembled/ to the chamber where the women commenly abode.

WHen I am in trouble/I call vpon the Lorde/& he answereth me. Joan. v. a.
Delyuer my soule/ O Lorde/ from lyenge lyppes/& from a dysceatfull tonge.
What rewarde shall be geuen or done vnto the thou falce tonge.
Euen myghtye and sharpe arowes/ wyth hote burnynge * coales.
Wo is me that my banishmēt endureth so longe: I dwell in ꝑ tabernacles of ꝑ sorowfull.
My soule hath longe dwelt amōge them/

* Coales/ what they sygnifye/ lobe the Psalm. xviij. b

that be enemyes vnto peace.

I laboured for peace / but when I ſpake therof/they made them to battayle.

¶ The.cxx Pſalme.

¶ She weth that the godly muſt loke for their helpe of God only/& that he geuerh it very readely.

The ſonge of the ſteares.

I a*Lyfte vp myne eyes vnto the a*hylles/ from whence cõmeth my helpe.

My helpe commeth euen from the Lorde which hath made heauen and earth.

He wyll not ſuffre thy fote to be moued/ and he that kepeth the/ſlepeth not.

Ellape.v.g *Beholde/he that kepeth Iſrael/doth neither ſlombre nor ſlepe.

The Lorde him ſelfe is thy keper/ & Lord is thy defence vpon thy ryght hande.

So that the ſunne ſhall not burne the by daye/nether the moone by nyght.

The Lorde preſerueth the from all euell/ yee it is the Lorde that kepeth thy ſoule.

The Lorde preſerueth thy goynge out & thy commynge in/ from this tyme forth for euer more.

¶ The.cxxij.Pſalme.

¶ Under the ſhadow and fygure of Ieruſalem he deſcribeth the felycyte of the congregacyon of Chriſt/ and the deſyres of the ſayntes/wyſhyng euer the furtherance of it.

The ſonge of the ſteares

I Was glad / when they ſayde vnto me: we wyll go in to the houſe of the Lorde.

Oure fete ſhall ſtande in thy gates/ O Ieruſalem.

Ieruſalem is buylded as a cytye/that is at vnyte in it ſelfe.

For there the tribes go vp/euen the tribes of the Lorde: to teſtyfye vnto Iſrael/to geue thanckes vnto the name of the Lorde.

For there is the ſeate of iudgement/ euen the ſeate of the houſe of Dauid.

O praye for the peace of Ieruſalẽ/ they ſhall proſpere that loue the.

B Peace be within thy walles/& plenteouſnes within thy palaces.

For my brethren and companions ſakes/ I wyll wyſh the proſperite.

Yee becauſe of the houſe of the Lorde oure God/I wyll ſeke to do the good.

¶ The.cxxiij Pſalme.

¶ The godly ſubdued to the wycked / do affectuouſly deſyre God to deliuer them/for vnto hym they wholy commyt them ſelues.

The ſonge of the ſteares.

A n*Vnto the lyft I vp myne *eyes thou that dwelleſt in the heauens.

Beholde/euẽ as the eyes of ſeruauntes loke vnto the handes of their maſters: & as the eyes of a mayden vnto the handes of her maſtreſſe/euen ſo oure eyes wayte vpon the Lorde oure God / vntyll he haue mercy vpon vs.

Haue mercy vpon vs/O Lorde/haue mercy vpon vs/for we are vtterly deſpyſed.

Oure ſoule is fylled with the ſcornefull reprofe of the welthy/and wyth the deſpitefulneſſe of the proude.

¶ The.cxxiiij.Pſalme.

¶ The godly retorſe that they are ryddē by the helpe of God frõ ſ̃ ieopardy wherevnto they were very nye.

*The ſonge of the ſteares.

* Dr thyſ ſpoke we fore in the tytle of the cxx. Pſalme.

I F the Lorde had not bene of oure ſyde (now maye Iſrael ſaye) if the Lorde had not bene of oure ſyde/whẽ men roſe vp agaynſt vs.

They had ſwalowed vs vp quycke/ when they were ſo wrathfully diſpleaſed at vs.

Yee the waters had drowned vs, & ſtreame had gone ouer oure ſoule.

The depe waters of the proude had gone euen vnto oure ſoule.

But prayſed be the Lorde/whych hath not geuen vs ouer for a praye vnto their teeth.

Oure ſoule is eſcaped, euẽ as a byrde out of the ſnare of the fouler: the ſnare is broken and we are deliuered.

Oure helpe ſtandeth in the name of the Lorde/which hath made heauen and earth.

¶ The.cxxvj.Pſalme.

¶ The churche or congregacyon is in ſafetye when the Lorde defendeth it/and thaue proſperous when he ſauoreth it/and purgeth the wycked therout.

The ſonge of the ſteares.

I They that put their truſt in the Lorde/ are euen as the mount Syon/ which may not be remoued, but ſtandeth faſt for euer.

The hylles ſtande about Ieruſalem / euẽ ſo ſtandeth the Lorde rounde about his people, from this tyme forth for euermore.

That the rodd of the vngodly come not into the lot of the ryghtuous, leſt & ryghtuous put their hande vnto wyckedneſſe.

Do well, O Lorde, vnto thoſe & be good and *true of herte.

* What is ſignyfyed by the true of hert is ſayde before in the.xxxij. Pſal.

As for ſoche as turne backe vnto their awne wyckedneſſe, the Lorde ſhall leade thẽ forth with the euyll doers: but peace be vpõ Iſrael.

¶ The.cxxvij.Pſalme.

¶ He deſcribeth the gladnes of the people returning agayne from Babylon/& vnder the fygure herof the redemynge of the Chriſten/whom the ſonne of God hath made free from the captuyte of ſynne and death.

The ſonge of the ſteares.

I When the Lorde turneth agayne the captyuyte of Sion / then ſhall we be lyke vnto them that dreame.

Then ſhall oure mouth be fylled wyth laughter/and oure tonge with ioye.

Then ſhall it be ſayd amonge the Heathẽ: the Lorde hath done greate thinges for thẽ.

Yee the Lorde hath done greate thynges for vs all ready/ wherof we reioyce.

Turne oure captyuyte/ O Lorde/ as the ryuers in the south.

They ỹ sowe in teares/ shall reape in ioye.

He that now goeth in his waye weppynge & beareth forth good sede/ shal come agayne with ioye/ & bringe his sheaues with hym.

¶ The. cxxvij. Psalme.

¶ By the only liberalyte & gyft of God is the house and housholde geuen/ the cytye defended/ manie myracles/ chyldren & thole toward and thryfty obtayned.

*The songe of the steares.

Except the Lorde buylde the house/ their labour is but lost that buylde it.

Except the Lorde kepe the cytye/ the watchman waketh but in vayne.

It is but lost labour that ye rise vp early/ and take no rest, but eate the bredde of carefulnesse: for loke to whom it pleaseth him/ he geueth it in slepe.

Lo/ chyldren and the frute of the wombe are an heryttage & gift/ ỹ cõmeth of ỹ Lorde.

Lyke as the arowes in the hande of the gyaunt/ euen so are the yonge children.

Happy is the man/ that hath his quyuer full of them: they shal not be ashamed, when they speake with their enemyes in the gate.

¶ The. cxxviij. Psalme.

¶ He that feareth God shall do well and fortunately at all seasons.

The songe of the steares.

Blessed are all they that feare ỹ Lorde/ and walke in hys wayes.

For thou shalt eate the labours of thyne owne handes: O well is the/ happy art thou.

Thy wyfe shalbe as ỹ frutefull vyne vpõ the walles of thy house.

Thy children lyke the Olyue braunches rounde about thy table.

a * That is/ filled with welth & prosperyte.

Lo/ thus shall the man be a * blessed/ that feareth the Lorde.

The Lorde shall so blesse the out of Siõ/ that thou shalt se Jerusalem in prosperyte all thy lyfe longe.

Yee that thou shalt se thy chylders chyldren/ and peace vpon Israel.

¶ The. cxxix. Psalme.

¶ Although the wycked do longe and greatly persecute the godly: yet shall they not preuayle ouer them: yet they shall at the length perish when the godly shal be in safetye.

The songe of the steares.

Many a tyme haue they fought agaynst me fro my youth vp (maye Israel now saye.)

Yee/ many a tyme haue they fought agaynst me fro my youth vp/ but they haue not ouercome me.

The plowers plowed vpon my backe/ & and made longe forowes.

But the righteous Lorde hath hewen the yocke of the vngodly in peces.

Let them be confounded & turned backward, as many as haue euyl will at a * Siõ.

a * Sion in the scripture signifieth the whole churche & congregacyon of God/ & every faythfull soule that hath hys whole intent/ affeccyon & desyre towarde God.

Let them be euen as the haye vpon the house toppes/ whych wythereth afore it be pluckte vp.

Wherof the mower fylleth not his hande/ nether he that byndeth vp the sheaues/ hys bosome.

So ỹ they which go by, saye not so moch as: ỹ Lorde prospere you/ we wish you good lucke in the name of the Lorde.

¶ The. cxxx. Psalme.

¶ An earnest prayer of him that is oppressed with aduersitye for his synnes/ & that surely hopeth to obtayne of God bothe forgyuenes of hys synnes & deliueraunce from hys aduersyties.

The songe of the steares.

Out of the a * depe call I vnto the/ O Lorde/ Lorde heare my voyce.

a * By the depe is vnderstande the aduersytye wherin ỹ people of Israel were, whe they were scattered amõge the Chaldees. Vnto vs Christen it signifieth the aduersytye/ trouble and mysery which happeneth to vs for oure offenses & synnes.

Oh let thyne eares consyder well the voyce of my complaynte.

If thou Lorde wylt be extreme to marcke what is done amysse/ O Lorde who maye abyde it?

But there is mercy wyth the/ that thou mayest be feared.

I loke for the Lorde/ my soule doth wayte for hym/ and in his worde is my trust.

My soule doth pacyently abyde ỹ Lorde/ from the one morninge to the other.

Let Israel trust in the Lorde, for with the Lorde there is mercy & plẽteous redemptiõ. And he shal redeme Israel frõ al his synnes.

¶ The. cxxxi. Psalme.

¶ She sheweth ỹ he was not proude/ but meeke & lowly.

The songe of the steares.

Lorde/ I am not hye mynded/ I haue no proude lokes.

I do not exercyse my selfe in greate matters/ which are to hye for me.

But I refrayne my soule & kepe it lowe/ lyke as a childe that is weened from his mother: yet my soule is euẽ as a weened childe.

Let Israel trust in the Lorde/ from thys tyme forth for euermore.

¶ The. cxxxii. Psalme.

¶ She sheweth that the prosperyte of Christes kyngdome dureth euer/ & that God is alwaye present with his churche and congregacyon: Thys doth he vnder the figure of Dauid & of the arcke abydyng in Siõ.

The songe of the steares.

Lorde/ remẽbre Dauid & al his trouble.

How he swore vnto the Lorde/ and vowed a vowe vnto the almyghtye one of Jacob: I will not come within ỹ tabernacle of my house/ nor clyme vp in my bedde.

I will not suffre myne eyes to slepe/ nor myne eye lydes to slomber.

Vntyll I fynde out a place for ỹ Lorde/ an habytacyõ for the mightye one of Jacob.

Lo/

Lo/we heard of the ſame at Ephrata/ & founde it in the wod.

We wyll go in to his tabernacle / and fall downe before his fote ſtole.

B Aryſe/O Lord/ unto thy *reſtyng place/ thou and the arcke of thy ſtrength.

a *His reſting place was the mercy ſeate/as before in the pſal.xcix.b.

Let thy Preaſtes be clothed with righteouſneſſe/and let thy ſayncktes reioyſe.

b Turne not awaye the preſence.i.c. rayſe not/ſo take not or diſplaye not the preſence of thine anoynted

For thy ſeruaunt Dauids ſake b * turne not awaye the preſence of thyne anoynted.

The Lord hath made a faythfull ooth vnto Dauid/& he ſhall not ſhrynke from it: Of ♁ frute of thy body ſhall I ſet vpō thy ſeate.

C If thy chyldrē wyll kepe my couenaūt/& my teſtymony ♁ I ſhall lerne thē: their chyldrē alſo ſhall ſyt vpō thy ſeate for euermore.

For the Lord hath choſen Sion/to be an habitacyon for hym ſelfe hath he choſen her.

This ſhalbe my reſt/ here wyll I dwell/ for I haue a delyte therin.

I wyll bleſſe her vytalles with increaſe/ and wyll ſatyſfye her poore with bred.

I wyll decke her Preaſtes with health/& her ſayncktes ſhall reioyſe and be glad.

c *Horne for power. as in ♁ pſalme .xcij.

There ſhall I make the *horne of Dauid to flouriſh. I haue ordeined a lanterne for myne anoynted.

As for hys enemyes / I ſhall clothe them with ſhame, but vpō him ſelfe ſhall his crowne flouriſhe.

The.cxxxiij.Pſalme.

The prayſeth the vnyte & concorde of brethren.

The ſonge of the ſteares of Dauid.

I *Of this oyntment is ſpoken Exod. xxx.c.

Beholde, how good & ioyfull a thynge it is/brethrē to dwell to gether in vnitye.

It is lyke the precyous *oyntement vpon the heade/ that ranne downe vnto the beerd: euen vnto Aarons beerd / and wente downe to the ſkyrtes of his clothynge.

Like the dewe of Hermon/which fell vpō the hyll of Syon.

For there the Lorde promyſed hys bleſſynge/and lyfe for euermore.

The.cxxxiiij.Pſalme.

The exhorteth to praye and prayſe God: yee and that alſo in the nyght.

The ſonge of the ſteares.

I Beholde/O prayſe the Lorde/all ye ſeruauntes of the Lorde/yee that by nyght ſtande in the houſe of the Lorde.

Lyft vp youre handes in the Sanctuary/and prayſe the Lorde.

The Lorde that made heauen and earth bleſſe the out of Sion.

The.cxxxv.Pſalme.

The mouyth men to the prayſe of God/and declareth hys power by his workes / as well by thoſe whych he euery where doth as by thoſe wherwith he peculyarly auaunced Iſrael.

Prayſe the euerlaſtynge.

Prayſe the name of the Lorde/prayſe it O ye ſeruauntes of the Lorde. a pſal.cxiij.& cxxxiij.a.

Ye that ſtande in the houſe of the Lord, in ♁ courtes of the houſe of oure God.

O prayſe the Lorde/ for the Lord is gracyous: O ſynge prayſes vnto hys name/for it is louely.

For why the Lorde hath choſen a * Jacob vnto him ſelf, & Iſrael for his awne poſſeſſiō. a * What is vnderſtarde by Jacob & Iſrael is ſhewed in the pſal.xxij.b. & xxv.a.

For I knowe that the Lorde is greate / & that oure Lorde is aboue all goddes.

Whatſoeuer the Lord pleaſeth that doth he in heauen and in earth/ in the ſee / and in all deape places.

He bryngeth forth the cloudes from the endes of the worlde / he turneth the lyghtenynges vnto rayne, bryngynge the wyndes out of their treaſuryes.

* Which ſmote the fyrſtborne of Egypte/ both of man and of beaſt. a Exod.xij.c. Exo.viij.b.ix & xi. Pſalme lxxviij.c.d.cv.c

He hath ſent tokēs and wonders into the middeſt of the, O thou lande of Egypte, vpō Pharao and all his ſeruauntes.

Which ſmote dyuerſe nacyons/and ſlewe myghtye kynges.

* Sehon kynge of the Amorytes/Og the kynge of Basan, and all the kyngdomes of Canaan. a Num.xxi.c.& Deutero.ij.a.

* And gaue their lande for an heritage, for an heritage vnto Iſrael his people. a Joſue.xij.c.

Thy name/O Lorde/ endureth for euer/ ſo doth thy memoryall/ O Lorde / from one generacyon to another.

For the Lorde wyll auenge his people/& be gracyous vnto hys ſeruauntes.

* As for the ymages of the Heathen/ they are but ſiluer and golde/the worcke of mens handes. C a Pſal.cxiij.b Sapie.xv.d.& Baruch.vi.

They haue mouthes / & ſpeake not: eyes haue they, but they ſe not.

They haue eares/and yet they heare not/ nether is there any breth in their mouthes.

They that make them/are lyke vnto thē/ & ſo are all they that put their truſt in them.

Prayſe ♁ Lord ye houſe of Iſrael/prayſe the Lorde ye houſe of Aaron.

Prayſe the Lorde ye houſe of Leui / ye ♁ feare the Lorde/ prayſe the Lorde.

Prayſed be the Lord out of Sion/which dwelleth at Jeruſalem. Prayſe the euerlaſtynge.

The.cxxxvj.Pſalme.

To thynteut to ſtyre men to the prayſe of God: he rehearſeth the myracles of the creacyon/and alſo thoſe which he after dyd in the ſeuengynge of Iſrael.

D * Geue thankes vnto the Lorde/for he is gracyous/and hys mercy endureth for euer. I a * Judith.xvi.& Pſal cv.a. and cvi.a

O geue thankes vnto the God of all goddes/for his mercy endureth for euer.

O thanke

O thanke the Lorde of all Lordes, for his mercy endureth for euer.

Which only doth greate wonders / for hys mercy endureth for euer.

Which by his wysdome made the heauēs / for hys mercy endureth for euer.

Which layed out the earth aboue the waters, for his mercy endureth for euer.

Which hath made greate lyghtes / for hys mercy endureth for euer.

The sunne to rule the daye / for hys mercy endureth for euer.

The moone & the starres to gouerne the nyght / for his mercy endureth for euer.

*Exo.xij.c. *Which smote Egypt with their fyrst borne / for his mercy endureth for euer.

And brought out Israel frō amonge thē / for his mercy endureth for euer.

With a myghtye hande and stretched out arme / for his mercy endureth for euer.

Which deuyded the reed see into partes / for his mercy endureth for euer.

*Exo.xiiij. *And made Israel to go thorow the myddest of it / for his mercy endureth for euer.

But as for Pharao and his hoost / he ouer threwe them in the reed see / for his mercy endureth for euer.

*Exo.xv.xvi.xvij. *Which led hys people thorow the wyldernesse / for his mercy endureth for euer.

*Josue.xij.a. *Which smote greate Kynges / for hys mercy endureth for euer.

Yee / and slue myghtye Kynges / for hys mercy endureth for euer.

*Num.xxi.c. *Schon King of the Amorytes / for his
*Deute.iij.a. mercy endureth for euer.

And Og the King of Basan / for his mercy endureth for euer.

And gaue awaye their lande for an heritage / for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunt / for his mercy endureth for euer.

Which remembreth vs / when we are in trouble / for his mercy endureth for euer.

*Psal.cxlv.d. *Which geueth fode vnto all flesh / for his mercy endureth for euer.

O geue thankes vnto ỹ God of heauē / for his mercy endureth for euer.

¶ The.cxxxvij Psalme.

¶ The Babylonyans requyred of Israel songes / but they perpetually bewayled the destruccio of Jerusalē.

BY the waters of Babylon we sat downe & weapte / when we remembred Syon.

As for oure harpes / we hanged them by vpon the trees / that are therin.

Then they that led vs awaye captyue / requyred of vs a songe and melody in oure heuynes: synge vs one of the songes of Sion.

How shall we synge the Lordes songe in a straunge lande?

IF I forget the / O Jerusalē / let my right hande be forgotten.

If I do not remembre the / let my tonge cleue to the rofe of my mouth: yee yf I preferre not Jerusalem in my myrth.

Remembre ỹ chyldrē of Edom / O Lord / in the daye of Jerusalem / how they sayde: downe with it / downe with it: euē to ỹ ground.

a* Daughter of Babylon for cyrye & people of Babylon. *O daughter of Babylō, thou shalt come to mysery thy selfe: yee / happye shall he be, that rewardeth the as thou hast serued vs.

*Esai.xij.c. *Blessed shall he be, that taketh thy chyldren / and throweth thē agaynst the stones.

¶ The.cxxxviij. Psalme.

¶ He prayseth the goodnes of God towarde hym / which hath delyuered hym forth of all Jeopardyes / & promoted hym vnto the dygnitie of a kynge.

Of Dauid.

I Wyll geue thankes vnto ỹ / O Lord / wyth my whole herte / euen before the Goddes / will I synge prayses vnto the.

I will worshyppe towarde thy holy temple / & prayse thy name / because of thy louīg kyndnesse & trueth / for thou hast magnyfyed thy worde / according vnto thy greate name.

When I call vpon the / thou hearest me / & endewest my soule with moche strength.

All the Kynges of the earth shall prayse the, O Lorde / when they heare the wordes of thy mouth.

Yee they shall synge in the ways of the Lorde, that greate is the glory of the Lorde.

For though the Lorde be hye / yet hath he respecte vnto the lowly: as for the proude, he beholdeth hym a farre of.

Though I walke in ỹ myddest of trouble / yet shalt thou refresh me: thou shalt stretche forth thyne hād vpō the furyousnes of myne enemyes, & thy right hāde shall saue me.

The Lord shall make good for me / yee thy mercy, O Lorde, endureth for euer: despyse not then the worcke of thyne awne handes.

¶ The.cxxxix. Psalme.

¶ He sheweth that all thinges are euident & open vnto God which made hym: and that he is euery where / and seyth all thynges.

*To the chaunter / a Psalme of Dauid. *Luke the tytle of the.xix. Psalme.

O Lorde / thou searchest me out / and knowest me.

Thou knowest my downe syttinge & myne vprysynge / thou vnderstandest my thoughtes a farre of.

Thou art aboute my path & aboute my bedd / & spyest out all my wayes.

For lo / there is not a worde in my tonge, but thou / O Lorde knowest it altogether.

Thou hast fashyoned me behynde and before / and layed thyne hande vpon me.

Soche knowledge is to wonderfull and excellent for me / I can not atteyne vnto it.

Whither shall I go then from thy spyrite? or / whyther shall I go then frō thy presence?

If

If I clyme vp into heauē/thou art there: yf I go downe to hell/thou art there also.

If I take the wynges of the morynge/ & remayne in the vttermoſt parte of the ſee:

Euen there also ſhall thy hande leade me/ and thy ryght hande ſhall holde me.

If I ſaye: peraduenture the darckneſſe ſhall couer me/then ſhall my nyght be turned to daye.

Yee the darckneſſe is no darckneſſe wyth the/but the nyght is as cleare as the daye/ ỹ darckneſſe and lyght are both alyke.

For my reynes are thyne/thou haſt couered me in my mothers wombe.

I wyll geue thankes vnto the/ for I am wonderouſly made: maruelous are thy worckes/ & that my ſoule knoweth right well.

My bones are not hyd from the/ though I be made ſecretely/and faſhyoned benethe in the earth.

Thyne eyes ſe myne vnperfectneſſe/ they ſtande all wrytte̅ in thy booke: my dayes were faſhyoned/ when as yet there was not one of them.

How deare are thy councels vnto me O God: O how greate is the ſumme of them?

If I tell the̅/they are mo in nombre then the ſande: when I wake vp/ I am preſent with the.

Wylt thou not ſlaye ỹ wycked (Oh God) ỹ the bloudy perſone myghte departe from me?

For they ſpeake vnright of the, thyne enemyes exalte themſelues preſumptuouſly.

I hate them O Lorde/ that hate the: and am not awaye wyth thoſe that ryſe vp agaynſt the?

Yee I hate them right ſore/ therfore are they myne enemyes.

Trye me/O God/and ſeke the grounde of myne hert: proue me/examen my thoughtes.

Loke well yf there be any waye of wyckednes in me/ b* and leade me in the waye euerlaſtynge.

b* Some reade: then leade me by the waye of the worlde/ that is/deſtroy me.

¶ The cxl Pſalme.

The deſyreth to be deliuered from the dyſceates & lyes of Doeg/ and his companyons.

a* To the chaunter/ a Pſalme of Dauid.

DElyuer me/O Lorde, frō the cruell mā/ Oh preſerue me frō the wycked men.

Which ymagin myſchefe in their hertes, and ſtere vp ſtryfe all the daye longe.

They ſharpen their tonges lyke a ſerpēt: adders poiſon is vnder their lippes. Selah.

Kepe me/O Lorde/ from the hande of the vngodly: preſerue me from the wycked men, which are purpoſed to ouerthrowe my goinges.

B The proude haue layed a ſnare for me/ & ſpred a net abroade wyth coardes/ yee and ſet trappes in my waye. b* Selah. b* Loke the Pſalme. xij. a.

But my ſaynge is vnto the Lorde: thou art my God/ heare the voyce of my prayer O Lorde.

O Lorde God, thou ſtrēgth of my health/ thou haſt couered my heade in the daye of battayle.

Let not the vngodly haue hys deſyre/ O Lord/let him not haue his purpoſe/leſt they be to proude. Selah.

Let the myſchefe of their owne lippes fall vpon the head of the̅/that cōpaſe me about.

Let hote burnyng c* coales fall vpō the̅/ let them be caſt into the fyre, & into the pyt/ that they neuer ryſe vp agayne. c* Coales: her of is ſayde in the Pſal. xviij. b

A man full of wordes ſhall not proſpere vpon the earth: a malycyous & wycked perſon ſhalbe hunted awaye/and deſtroyed.

Sure I am/that the Lorde wyll auenge the poore/ and mayntayne the cauſe of the helpleſſe.

The righteous alſo ſhall geue thankes vnto thy name/ and the iuſt ſhall contynue in thy ſyght.

¶ The cxli Pſalme.

¶ Fyrſt he prayeth for the ſpirite wherwith he maye preferre the ſharpe frendſhyp of the ſayntes before the proſperitie of the wycked: and after that/for worthye auengement of his enemyes & for his deliuerance.

A Pſalme of Dauid.

LOrde, I call vpō the: haſte the vnto me/ and conſider my voyce, when I crye vnto the.

Let my prayer be ſet forth in thy ſyght as the incenſe, & let the lifting vp of my handes be an euenynge ſacryfyce.

Set a watch/O Lorde, before my mouth/ yee a watch at the doore of my lyppes.

O let not myne herte be enclyned to any euell thynge, to be mynded as the vngodly or wicked men, leſt I eate of ſuche thynges as pleaſe them.

Let the righteous rather ſmite me friendly/ & reproue me: ſo will I take it, as though he had poured oyle vpō my head: it ſhall not hurt my heade/yee I wyll praye yet for their wyckednes.

Their iudges ſtomble at the ſtone/ yet heare they my wordes/that they be ioyfull.

Our bones lye ſcatered before the pyt/ lyke as when one graueth and dyggeth vp the grounde.

But myne eyes loke vnto the/ O Lorde God: in the is my truſt/ Oh caſt not out my ſoule.

Kepe me from the ſnare which they haue layed for me/and frō the trappes of the wycked doers.

Let the vngodly fall into their owne nettes to gether/vntyll I be gone by them.

¶ The

¶ The. cxlij. Pſalme.

¶ She sheweth how he prayed vnto the Lorde when he stode frō Saul into the caue/ & thought that he shulde there haue bene taken.

The instruccyon of Dauid/ a prayer when he was in the caue.

I a* Crye vnto the Lorde with my voyce/ yee euen vnto the Lorde do I make my supplycacyon.

a* Of this ye haue in ỳ Pſal. xv. Ecc. xviij. 3. Reg. xvij.

I poure out my complaynte before hym/ and shewe hym of my trouble.

When my spyrite is in heuynesse/ for thou knowest my path: in ỳ waye wherin I walke haue they preuely layed a snare for me.

I loke vpon my right hande/ & se/ there is no man that wyll know me.

I haue no place to flie vnto/ no mā careth for my soule.

Therfore do I crye vnto the/ O Lorde/ & saye: thou art my hope and my porcion in the b* lande of the lyuynge.

b* Here it is manyfest, that the lande of the lyuynge signifieth the estate of the sayntes and Chyldren/ which yet remayne in thys lyfe/ as aboue in the Pſalme xxvij.

Considre my cōplaynte, for I am brought very lowe.

O delyuer me fro my persecuters, for they are to stronge for me.

Bryng my soule out of prison/ that I may geue thanckes vnto thy name: whych thynge yf thou wylt graunte me/ then shall the ryghteous resorte vnto my company.

¶ The. cxliij. Pſalme.

¶ This Pſalme & the Pſalme next before are bothe of one tenour & made bothe of one thynge.

A Pſalme of Dauid.

Heare my prayer, O Lorde/ consydre my desyre: answere me for thy treuth & ryghteousnesse sake.

A Pſalme. cij. a.

And entre not into iudgement wyth thy seruaunt/ for in thy syght shall no man lyuynge be iustyfyed.

For the enemye persecuteth my soule/ he smyteth my lyfe downe to the grounde/ he layeth me in the darcknesse, as the dead men of the worlde.

Therfore is my spyrite vexed within me/ & my herte within me is desolate.

B Yet do I remembre ỳ tymes past/ I muse vpon all thy worckes, yee I exercyse my selfe in the worckes of thy handes.

I stretche forth myne handes vnto the/ my soule cryeth vnto the out of the thyrstye lande. Selah.

Heare me, O Lorde/ & that soone/ for my spyrite wareth faynte: hyde not thy face fro me/ lest I be lyke vnto them that go downe into the graue.

O let me heare thy louynge kyndnesse by tymes in the a* morning, for in ỳs my trust: shewe thou me the waye that I shulde walke in/ for I lyft vp my soule vnto the.

a* O* this loke the Pſal. xcij.

Delyuer me, O Lorde, fro myne enemyes/ for I resorte vnto the.

Teache me to do the thynge that pleaseth ỳ/ for thou art my God: let thy louing spyrite leade me forth vnto ỳ lāde of ryghteousnes.

Quycke̅ me/ O Lorde/ for thy names sake/ and for thy ryghteousnesse sake bryng my soule out of trouble.

And of thy goodnesse scater myne enemyes abroade/ & destroye all them that vexe my soule, for I am thy seruaunt.

¶ The. cxliiij. Pſalme.

¶ He prayseth and thancketh God/ because he had delyuered hym from all Jeopardyes and pursuynge of his enemyes/ and promoted hym to be a kyng/ and also made his kyngdome to florysh with abundaunce of all thynges.

Of Dauid.

Blessed be the Lorde my refuge/ whych teacheth my handes to warre/ and my fyngers to fyght.

My hope and my castell/ my defence and my delyuerer, my shylde in whome I trust/ whych gouerneth the people ỳ is vnder me.

I

* Lorde what is man, that thou hast soch a respect vnto hym? Or the sonne of man, that thou so regardest hym? * psalme. xc. a

Man is lyke a thinge of naught, his tyme passeth away lyke a shadowe.

Bowe thy heauens/ O Lorde/ & a* come downe/ touche the mountaynes/ that they may smoke with all.

a* What is sygnyfyed by the cōming downe of the Lorde/ is sayd Gene. xlix. B

Sende forth the lyghtynyng & scater thē/ shute out thyne b* arowes, & consume them.

b* Of these arowes is spoken Job. vi. a.

Sende downe thyne hande from aboue/ delyuer me, & take me out of the great waters, from the hande of * straunge chyldren.

c* Of straunge chyldren ye haue Pſal. cxliiij. g. Albeit some thincke, that straunge chyldren sygnyfye all straunge nacions/ that is, all nacyons beside the Jewes the seruce.

Whose mouth talketh of vanyte/ & their ryght hande is a right hande of falsede.

That I may synge a new songe vnto the/ O God/ and synge prayses vnto the vpon a tenstrynged lute.

Thou that geuest victory vnto Kynges/ & hast delyuered Dauid thy seruaunt from the parell of the swerde.

Saue me/ & delyuer me from the hande of straunge chyldren/ whose mouth talketh of vanyte/ and their ryght hande is a ryght hande of falsede.

That oure sonnes maye growe vp as the yonge plantes/ & that oure daughters maye be as the polyshed corners of the temple.

That oure garners may be full and plenteous with all maner of store: & oure shepe maye bynge forth thousandes and hundreth thousandes in oure vyllages.

That oure oxē may be stōge to laboure/ that there be no myschaūce/ no decaye/ & no complaynynge in oure stretes.

Happye are the people that be in soche a case: yee blessed are the people/ whych haue the Lorde for their God.

¶ The. cxlv. Pſalme.

¶ The

¶ The.cxlv.Pſalme.

¶ The goodnes of God is ſo aboundantly gruen vnto all men/that all thynges prayſe it: thraſely the godly/ which are largelyeſt indued therwith.

A prayſe of Dauid.

I Wyll magnyfye the/O God my kyng/ I will prayſe thy name for euer & euer.

Euery daye wyll I geue thankes vnto the/& prayſe thy name for euer & euer.

Greate is the Lord/& marueloꝰs worthy to be prayſed/there is no ende of his greatneſſe.

One generacyon ſhall prayſe thy worke vnto another/and declare thy power.

As for me I wylbe talkynge of thy worſhyp/thy glory/thy prayſe/and wonderous worckes.

B So that men ſhal ſpeake of the myght of thy marueloꝰs actes/& tell of thy greatnes.

The memoryall of thyne aboundãt kyndnes ſhalbe ſhewed/& men ſhall ſynge of thy righteouſneſſe.

The Lorde is gracyous & mercyfull/lõge ſufferynge/and of greate goodneſſe.

The Lorde is louyng vnto euery man/& hys mercy is ouer all hys worckes.

All thy worckes prayſe the(O Lorde/and thy ſayncteſ geue thankes vnto the.

C They ſhewe the glory of thy kyngdome/& talke of thy power.

That thy power/thy glory & myghtyneſſe of thy kyngdome myght be knowne vnto men.

Thy kyngdome is an euerlaſtyng kyngdome/and thy dompnũ endureth thorow out all ages.

The Lorde vpholdeth all ſuche as ſhulde fall/and lyfteth vp all thoſe that be doune.

The eyes of all wayte vpon the/and thou geueſt them their meate in due ſeaſon.

D Thou openeſt thyne hande/and fylleſt all thinges lyuynge with plenteouſneſſe.

The Lord is righteous in all his wayes/ and holy in all his worckes.

The Lord is nye vnto them that call vpõ hym/yee all ſuch as call vpõ him faythfully.

He fulfylleth the deſyre of them that feare him/he heareth their crie/and helpeth them.

The Lorde preſerueth all them that loue hym/but ſcatereth abroade all the vngodly.

My mouth ſhall ſpeake the prayſe of the Lorde/and let all fleſh geue thãkes vnto his holy name for euer and euer. Prayſe the euerlaſtynge.

¶ The.cxlvj.Chapter.

¶ As in the Pſalme next before ſo doth he here/ſaying that he here peculyarly moueth from puttynge truſt or confydence in men.

Prayſe the euerlaſtynge.

PRayſe the Lorde/O my ſoule: whyle I lyue wyll I prayſe the Lorde: yee as longe as I haue any beinge/I wyll ſynge prayſes vnto my God. * Pſal.cxiij.A

*O put not youre truſt in Prynces/nor in any chylde of mã. for there is no helpe in thẽ. * Pſal.cxviij.B

For when the breth of man goeth forth/he ſhall turne agayne to his earth/and ſo all his thoughtes peryſhe.

Bleſſed is he that hath the God of Jacob for his helpe/*and whoſe hope is in the Lord hys God. * Act.xiiij.c. & Apoca.xiiij.b.

Which made heauẽ & earth/& ſee/& all that therin is/which kepeth his promiſe for euer.

Which helpeth them to ryght that ſuffre wronge/which fedeth the hongrye. B

The Lorde lowſeth men out of preſon/& Lorde geueth ſyght to the blynde.

The Lorde helpeth thẽ vp that are fallen/ the Lorde loueth the ryghteous.

The Lorde careth for the ſtraungers/he defendeth the fatherleſſe and widdowe:as for the waye of the vngodly/he turneth it vpſyde downe.

The Lorde thy God/O Syon/is kynge for euermore/& thorow out all generacyõs.

Prayſe the euerlaſtynge.

¶ The.cxlvij.Pſalme.

¶ He moueth all men to the prayſe of God/cheaſly Iſrael and the cytezyns of Jeruſalem.

Prayſe the euerlaſtynge.

Prayſe ye Lorde/for it is a good thing to ſynge prayſes vnto oure God: yee a ioyfull and pleaſaunt thinge is it to be thanckfull. I

The Lorde ſhall buylde vp Jeruſalem/& gather to gether the outcaſtes of Iſrael.

He healeth the contryte in herte/and byndeth vp their woundes.

He telleth the noumbre of the ſtarres/and calleth them all by their names.

Greate is oure Lorde/and greate is hys power: yee hys wyſdome is infynyte.

The Lorde ſetteth vp the meke/and bringeth the vngodly downe to the grounde.

Synge vnto the Lorde with thankeſge- B uynge/ſynge prayſes vpon the harpe vnto oure God.

Which couereth the heauen with cloudes/ prepareth rayne for the earth/*and maketh the graſſe to growe vpon the mountaynes. * Job.xxxviij.B

Which geueth foode vnto the catell/*and fedeth the yonge rauens that call vpon him.

He hath no pleaſure in the ſtrength of an horſe/nether delyteth he in any mãs legges.

But the Lordes delyte is in them y feare hym/and put their truſt in his mercy.

Prayſe the Lorde O Jeruſalem/prayſe thy God O Syon.

For he maketh faſt the barres of ỹ gates/

and

and blesseth the chyldren within the.

He maketh peace in thy borders, & fylleth the with the flour of wheate.

He sendeth forth hys commaundement vpon earth, his worde runneth swyftly.

He geueth snow lyke wolle, & scatereth the horefrost lyke ashes.

a * That is, hayle which is no nother thig then wordy ice

a * He casteth forth hys ice lyke morsels, who is able to abyde his frost?

He sendeth out his worde & melteth the: he bloweth wt his wynd, & the waters flowe.

He sheweth hys worde vnto Jacob, hys statutes & ordynaunces vnto Israel.

He hath not dealte so wyth all the Heathen, neither haue they knowledge of hys lawes. Prayse the euerlastynge.

The. cxlvij. Psalme.

The moueth all creatures to the prayse of God, as well beastly as earthly: & therin warneth the saynctes and godly to consyder the great and maruelous power, wysdome and goodnes of God.

Prayse the euerlastynge.

Prayse the Lorde of heauen, prayse hym in the heygth.

Prayse hym all ye angels of hys, prayse hym all his hoost.

Prayse hym Sunne and Moone, prayse hym all ye starres and lyght.

Prayse hym all ye heauens, and ye waters that be vnder the heauens.

Let them prayse the name of the Lorde, for he commaunded, and they were made.

He hath made them fast for euer & euer, he hath geuen them a lawe whych shall not be broken.

Prayse the Lorde vpō earth, ye whales & fyshes, and all depes.

Fyre and hayle, snow and vapors, wynde B and stormie, fulfyllynge his worde.

Mountaynes & all hylles, frutefull trees and all Cedres.

Beastes and catell, wormes and feddered foules.

Kynges of the earth & all people, Prynces and all iudges of the worlde.

Yonge men and maydens, olde men and chyldrē: let them prayse the name of ỹ Lord, for his name only is excellēt, and hys prayse aboue heauen and earth.

a * What is ment herby is shewed in the Psal. lxxxix. d

He * exalteth the horne of his people, all hys saynctes shall prayse hym, the chyldren of Israel euen the people that serueth hym.

Prayse the euerlastynge.

The. cxlix. Psalme.

The peculiarly moueth Israel to prayse God, because he not only had deliuered them from their bondage, but also had made them victoures and chastysers of the gentyles and Heathen.

Prayse the euerlastynge.

Synge vnto the Lorde a new songe, & let the congregacyō of saynctes prayse hym.

Let Israel reioyce in him that made him, and let the chyldren of Sion be ioyfull in their kynge.

Let them prayse his name in the daunce, let them synge prayses vnto hym wyth tabrettes and harpes.

For the Lorde hath pleasure in hys people, and helpeth the mekeharted.

Let the saynctes be ioyfull with glory, let B them reioyce in their beddes.

Let the prayses of God be in their mouth, and sharpe swordes in their handes.

To be auenged of the Heathen, and to rebuke the people.

To bynde their kynges in cheynes, and their nobles with lynckes of yron.

That they may be auenged of them, as it is writtē, soch honour haue all his saynctes.

Prayse the euerlastynge.

The. cl Psalme.

The moueth all men to prayse God, and that most affectuously not only with the voyce but also with all kyndes of instrumentes: by which he signifieth, gladnes of mynde and holy conuersacyō: or (as some wyll) the blessed ioyfulnes and greate gladnes in the prayses of God which we shall haue in the lyfe to come.

Prayse the euerlastynge.

Prayse the Lorde * in hys Sanctuary. prayse hym in the fyrmament of his power.

A * Or: that is in his Sanctuary, or holy place. S. Hierom. readeth: Prayse the Lorde in his holy one, meaning Christ

Prayse hym in his noble actes, prayse hym in hys excellent greatnesse.

Prayse hym in the sounde of the trompet, prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunce, prayse hym vpon the strynges and pype.

Prayse him vpon the wel tuned cymbals, prayse him vpon the loude cymbales.

Let euery thynge that hath breth, prayse the Lorde.

Prayse the euerlastynge.

The ende of the Psalter.

¶ The prayse of wysdome. We may not herche vnto the voluptuous prouocacion & inticynges of synners. Wysdome complaynyth her to be despysed of all men/ and propheciethe destruccyon vnto her despysers.

¶ The fyrst Chapter.

THe Prouerbes of Salomen ỹ sonne of Dauid kyng of Israel: to lerne wysdome/ *instruccyō/vnderstandyng/ prudēce ryghtuousnesse, iudgement & equyte. That the very babes myght haue wyt and that yonge men might haue knowledge and vnderstandynge. By hearynge, the wyse man shall come by moze wysdome: and by experiēce he shalbe moze apte to vnderstande a parable/ & the interpretacyō therof, the wozdes of the wyse/ & ỹ darcke speaches of the same. The feare of ỹ Lozd is ỹ begynnyng of wysdome. But b* fooles despyse wysdome & instruccyō.

My sonne, heare thy fathers doctryne / & forsake not the lawe of thy mother: for that shall bryngе c* grace vnto thy heade / & shall be a cheyne about thy necke. My sonne/ consente not vnto sinners yf they entyse the/ & saye: come with vs let vs b* lye wayte for blonde and lurcke priuely for the innocent without a cause: let vs swalowe thē vp lyke the hell, let vs deuoure thē quycke & whole/ as those that go downe into the pyt. So shall we fynde all maner of costely ryches/ & fyll oure houses with spoyles. Cast in thy lot amonge vs, we shall haue all one purse.

My sonne walcke not thou with thē, restrayne thy fote from their wayes. For their fete rūne to euell, & are hastie to shede blonde. But c* in vayne is the net layed forth before

a* Instruccyō is that wherby the scrypture leadeth vnder his rule/ whether it be knowledge or maners.

b* What foole cometh signifyeth in ỹ Prouerbes / loke more in the .ix. Chapter.b.

c* Grace for crowne.

b* Of this in Wich.vp 2.

c* In vayne is the net layed. ¶ That is / it is a vayne thing to lye in wayte for the whom god defendeth/ lyeth the lyers in wayte shall rather perysh then they.

f* How and in what significacyō scryptures are take in the Prouerbes is after shewed in the ix.b.

* Esay.lvi.c.g Jeremy.vi.c.

the byrdes eyes. Yee they them selues lye wayte one for another bloud, & one of them wolde slye another. These are the wayes of all suche as be couetous, that one wolde rayse another his lyfe.

Wysdome cryeth without, & putteth forth her voyce in the stretes. She calleth before the congregacyō in the opē gates, & sheweth her wordes thorow the cytye, sayinge: O ye chyldren, how longe wyll ye loue chyldysshnesse: how long wyll the f* scorners delite in scornynge, and the vnwyse be enemyes vnto knowledge: O turne you vnto my correccyō: lo I wyll expresse my mynde vnto you, and make you vnderstande my wordes. * Seing then ỹ I haue called, & ye refused it: I haue stretched out my hande, & no man regarded it, but all my councels haue ye despysed and set my correcyōs at naught. Therfore shall I also laugh in youre destruccyō, and mocke you/ when the thinge that ye feare commeth vpon you: euen when the thynge that ye be afrayed of, falleth in sodenly lyke a storme/ & your mysery lyke a tēpest: yee whē trouble & heynesse commeth vpon you. Then shall they call vpon me, but I wyll not heare: they shall seke me early/ but they shal not finde me: Inasmuch because they hated knowledg/ & receaued not the feare of ỹ Lozd, but abhorred my councell, & despised my correccyō. Therfore shall they eate ỹ frutes of their awne waye/ & be fylled with their awne councels: for the turnyng away of ỹ vnwyse shal slaye thē, & ỹ prosperite of fooles shalbe their awne destruccyō. But who so harkeneth vnto me, shall dwel safely, & haue ynough without any feare of euell.

D

Wysdome is to be embraced & set by. And adoulterous woman is to be eschued.

The.ij.Chapter.

MY sonne/yf thou wylt receaue my wordes, & kepe my cōmaundemētes by the/ yͤ thyne eare may herkē vnto wisdome, applie thyne *herte then to vnderstandynge. For yf thou cryest after wysdome/ & callest for knowledge: yf thou seekest after her as after money/ & diggest for her as for treasure: then shalt thou vnderstande the feare of yͤ Lord/ & fynde the knowledge of God. For it is the Lorde yͤ geueth wysdome/ out of hys mouth cōmeth knowledge & vnderstandynge. He preserueth yͤ welfare of yͤ righteous/ & defendeth thē that walke innocētly: he kepeth them in the right path/ & preserueth the waye of his saynctes. Then shalt thou vnderstande righteousnesse/ iudgement & equite/ yea & euery good path. If wysdome entre into thyne herte/ & thy soule delyte in knowledge: then shall councell preserue the/ & vnderstanding shall kepe the. That thou mayest be deliuered frō the euell waye/ & frō the man that speaketh frowarde thinges. From suche as leaue yͤ hye strete/ & walcke in the wayes of darcknesse: which reioyce in doinge euell. & delyte in wicked thinges: b* whose wayes are croked/ and their pathes sclaunderous.

That thou mayest be deliuered also frō the straunge woman. & frō her that is not thyne awne: which geueth swete wordes/ forsaketh the husband of her youth/ & forgetteth yͤ couenaunt of her God. For her house is enclyned vnto death/ & her pathes vnto hell. All they yͤ go in vnto her/ come not agayne/ nether take they holde of the waye of lyfe. That thou mayest walke in yͤ good waye/ & kepe the pathes of the righteous. For the iust shall c* dwell in the lande & the innocētes shall remayne in it: but the vngodly shall be roted out of the lande/ and the wycked doers shalbe taken out of it.

a* What is sygnyfyed by nauell ye shall fynde in Ezechi. xvi.a.

*Deut. xii.b. & Apocalip.xi.d.

b* Whose wayes are croked. &c. that is/ whō their very lyfe proueth to be offenders.

c* Dwell in the lande. The sygnifycacyon hereof is shewed in the psal. xxxvij.c.

The commaundementes of God must be diligently regarded and obserued.

The.iij.Chapter.

MY sonne/ forget not my lawe/ but se that thyne herte kepe my cōmaūdemētes. For they shall prolonge yͤ dayes & yeares of thy lyfe/ & bringe yͤ peace. Let mercy & faythfulnes neuer go frō the: bynde thē about thy necke/ & wryte them in the tables of thyne herte. So shalt thou fynde fauoure & good vnderstandynge in the syght of God & men. Put thy trust in the Lorde w all thyne herte/ and leane not vnto thyne awne vnderstandyng. In all thy wayes haue respecte vnto hym/ & he shall ordre thy goinges. Be not wyse in thyne awne conceate/ but feare the Lord/ & departe from euell: so shall thy *nauell be whole/ & thy bones stronge.

Honoure yͤ Lord w thy substaūce/ & w the fyrstlynges of all thyne encrease: so shall thy barnes be fylled with plenteousnesse/ & thy presses shall flowe ouer w swete wyne. My sonne despyse not yͤ chastenyng of yͤ Lorde/ nether faynte whē thou art rebuked of hym. *For whom the Lorde loueth him he chastneth: & pleseth in him euē as a father in his awne sonne. Well is him yͤ fyndeth wysdome/ & optayneth vnderstandynge/ for the getting of it is better then any marchaūdise of syluer/ & yͤ profet of it is better then golde. Wysdome is more worth then precyous stones/ & all the thinges yͤ thou canst desyre/ are not to be cōpared vnto her. Vpon her right hande is longe lyfe/ & vpō her left hand is riches & honour. Her wayes are pleasaunt wayes/ & all her pathes are peaceable. She is a tree of lyfe to them that laye holde vpon her/ and blessed are they that kepe her fast.

With wysdome hath yͤ Lord layed yͤ foūdacyon of the earth & thorow vnderstanding hath he stablyshed the heauēs. Thorow hys wysdome yͤ drapthes breake vp/ & yͤ cloudes droppe downe of the dew. My sonne/ let not these thinges departe frō thyne eyes/ but kepe my lawe & my coūcell: so shall it be lyfe vnto thy soule/ & grace vnto thy mouth. Then shalt thou walke safely in thy waye/ & thy fote shall not stomble. If thou slepest/ thou shalt not be afrayed, but shalt take thy rest & slepe swetely. Thou nedest not to be afrayed of any sodane feare/ nether for the violent ruschynge in of the vngodly/ whenne cōmeth. For the Lorde shalbe besyde the/ and kepe thy fote that thou be not taken. Refuse not to do good vnto hym that shulde haue it/ so lōge as thyne hand is able to do it. Saye not vnto thy neyghbour: go thy waye & come agayne/ to morow will I geue the: where as thou hast now to geue hym. Intende no hurte vnto thy neyghbour, seing he hopeth to dwell in rest by the. Stryue not lightely with any man/ where as he hath done the no harme. Folowe not a wycked man/ & chose none of his wayes: for yͤ Lorde abhorreth the frowarde/ but hys secrete is amonge the ryghteous. The curse of the Lorde is in the house of the vngodly/ but he blesseth the dwellynges of the righteous. As for the scornefull/ he shall laugh them to scorne/ but he shall geue grace vnto yͤ lowly. The wyse shall haue honour in possessiō/ but shame is the promocyō that fooles shall haue.

Wysdome and her frutes and wayes ought to be searched.

The.iiij.Chapter.

Heare

HEare/O ye chyldren/ the fatherly exhortacyō, & take goodhede, that ye maye lerne wysdome Yee I shal geue you a good rewarde / yf ye wyll not forsake my lawe. For whē I my selfe was my fathers deare sonne/ & tenderly beloued of my mother, he taught me also/ sayinge: Let thyne herte receaue my wordes/ kepe my commaundementes & thou shalt lyue. Get the wysdome get the vnderstādynge forget not the wordes of my mouth & shrynke not from them. Forsake her not & she shall preserue the: loue her, and she shall kepe the. The chefe poynte of wysdome is/ that thou be wyllynge to optayne wysdome/ and before all thy goodes to gett the vnderstandynge. Make much of her & she shall promote the: Yee yf thou embrace her, she shall bringe the vnto honoure.

B

She shall make the a gracyous head / & garnysh the * with a crowne of glory.

* That is/ with great and syngular honoure as after the.xv.

Heare my sonne & receaue my wordes that the yeares of thy lyfe maye be many. I will shewe the/ the waye of wysdome, & leade the in the ryght pathes. So that yf thou goest therin, there shall no straytenesse hynder the: and when thou runnest/ thou shalt not fall.

C

Take fast holde of doctryne / let her not go: kepe her/ for she is thy lyfe. Come not in the path of the vngodly/ and walke not in the waye of the wycked. Eschue it, and go not therin: departe a syde/ & passe ouer by it. For they can not slepe, except they haue fyrst done some myschefe: nether take they any rest/ except they haue fyrst done some harme. For they eate the bred of wyckednesse / and dryncke the wyne of robbery. The path of the ryghteous shyneth as the lyght / and is euer brighter and brighter vnto the perfecte

D

daye But the waye of the vngodly is as the darcknes, wherin mē fall, or they be awarre.

b * Yther right hand is vnderstande the false & wycked confidence in workes & by left, desperacyō. To turne a syde or bowe to ye right hande is to adde that to the worde of god which god neuer cōmaunded. To turne a syde or bowe to the left hande is, to take awaye frō the worde of God/ or to do that which is forbidde. As it is written in Deuter. xxviij.b. & Iosue.xxiij.b.

My sonne, marcke my wordes & encline thyne eare vnto my sayinges. Let thē not departe from thyne eyes, kepe thē euen in ȳ myddest of thyne herte. For they are lyfe vnto all those that fynde them & health vnto all their bodyes. Kepe thyne herte with all dilygēce, for there vpon hangeth lyfe. Put awaye from the a frowarde mouth and let ȳ lyppes of sclaunder be farre from the. Let thyne eyes beholde the thynge that is ryght/ & let thyne eye liddes loke strayght before ȳ. Ponder the path of thy fete / so shall all thy wayes be sure. Turne not a syde, nether to the b * ryght hand ner to ȳ left, but withhold thy fote from euell.

C Her warneth to eschue & flee whordome. He forbydeth prodigall & wastfull spendyng. He wylleth vs to lyue of our awne laboures. Men must loue their wyues.

C The.v. Chapter.

MY sonne, take hede vnto my wysdome/ & bowe thyne eare vnto my prudence: that thou mayest regarde good cōcell/ & ȳ thy lyppes may kepe nourroure. For the lyppes of an harlot are a droppyng hony combe/ & her throte is softer then oyle. But at ȳ last she is as bytter as worm wod/ & as sharpe as a two edged swerde. Her fete go downe vnto death, & her steppes pearse thorow vnto hell. She regardeth not ȳ path of lyfe, so vnstedfast are her wayes/ that thou cāst not knōw them. Heare me therfore, O my sonne and departe not from the wordes of my mouth. Kepe thy waye farre frō her/ & come not nye the dores of her house. That thou geue not * thyne honour vnto another, & thy yeares to the cruell. That other men be not filled with thy goodes / & that thy labours come not in a straūge house. Yee ȳ thou mourne not at the last (when thou hast spēt thy body and goodes) & then saye: Alas / why hated I nourroure: why dyd my herte despyse correccyon: Wherfore was not I obediēt vnto ȳ

B

* That is/ thy substance.

C

voyce of my teachers / & herkened not vnto thē that informed me: I am come almost into all myschefe / in the middest of ȳ multytude & congregacō. * Drincke of ȳ water of thyne awne well, & of ȳ ryuers ȳ rūne out of thyne awne spryng. * Let thy welles flowe out abrode that there may be ryuers of water in the stretes: but let them be on ȳ thyne awne and not straungers with the.

b * That is/ holde the only to thyne awne wyfe.

c * That is let thy chyldren come out of thy house with honour & not as bastardes.

D

Let thy well be blessed & be glad with the wyfe of thy youth. Louynge is the hynde & frendly is the Roo: let her breastes alwaye satisfye the/ & holde the euer contēt with her loue. My sonne/ why wylt thou haue pleasure in an harlot/ & embrace the bosome of another woman: * For euery mās wayes are open in the syght of the Lorde/ & he ponderyth all their gouinges. The wyckednesses of the vngodly shall catch hym selfe/ & wyth ȳ snares of his awne synnes shal he be trapped. Because he wolde not be reformed/ he shall dye: and for his greate folyshnesse he shalbe destroyed.

* Iob.xxxiiij.& xxxvij.c.

C The slouthfull & slougysh is pyrched and styrred to worcke. The scripture is recorded. Adultery ought to be earnestly auoyded.

C The.vj. Chapter.

MY sonne, yf thou be suertye for thy neyghboure / thou hast fastened thyne hand with another man: yee thou art bounde with thyne awne wordes, & taken with thyne awne speache. Therfore / my sonne, do thys: dyscharge thy selfe; for thou art come into thy neyghbours daunger. Goo thy waye then soone/ & intreate thy neyghbour: let not thine eyes slepe

¶ God ought to be feared and honoured: Hys commaundementes ought to be kept: Wanton appetytes and desyres ought to be shonned.

ner thyne eye lyddes slomber. Saue thy selfe as a doo frō the hande/ & as a byrde frō the hande of the fouler. Go to the Emmet (thou slogard) consyder her wayes, & lerne to be wyse. She hath no gyde/no teacher no leder: yet in the Sommer she prouydeth her meate/ & gathereth her fode together in the harueste.* How longe wilt thou slepe/thou slogysh man? When wylt thou aryse out of thy slepe? Yee slepe on styll a lytle / slomber a lytle/ folde thyne handes to gether yet a lytle/ & thou mayest slepe: so shal pouerte come vnto the as one yt trauayleth by the waye/ & necessite like a weapened mā. A dyssembling person/ a wycked man goeth wt a frowarde mouth/ he wynketh wt his eyes/ he tokeneth wt his fete/ he poynteth wt his fyngers he is euer ymagenynge myschefe & frowardnesse in his herte/ & causeth discorde. Therfore shal his destruccion come haskely vpō him/ sodēly shall he be all to broken/ & not be healed.

* Prouerb. xxiiij.d.

There be sixe thinges which the Lorde hateth/ and the seuenth he vtterly abhorreth: A proude loke; a dyssemblyng tonge/ handes yt shede innocēt bloude, an herte yt goeth about wt wycked ymagymacyōs/ fete that be swyft in rennynge to do myschefe, a false wytnesse that bryngeth vp lyes/ & soch one as sowyth dyscorde amōge brethre. My sonne/ kepe thy fathers cōmaundementes/ & forsake not the lawe of thy mother. Put thē vp together in thyne herte/ & bynde thē aboute thy neck. That they may leade the where thou goest/ preserue the when thou art a slepe/ & yt when thou awakest/ thou mayest talke of thē. For the commaundement is a lanterne / and the lawe a lyght: yee chastenyng & nourtoure is the waye of lyfe: that they may kepe the frō the euell woman/ & frō the flatteryng tonge of the harlot: yt thou lust not after her beuty in thyne hert/ & lest thou be take wt her fayre lokes. An harlot will make a man to begg his bred/ but a maried womā wyll hunt for ye precyous lyfe. Maye a man take fyre in his bosome/ & his clothes not be brēt? Or cā one go vpō hoate coales/ & his fete not be hurte? Euen so whosoeuer goeth in to hys neyghbours wyfe/ & toucheth her can not be vngilty. Men do not vtterly despise a theefe/ that stealeth to satisfye his soule/ when he is hongry: but yf he may be gottē/ he restoreth agayne seuentymes as moche/ or els he maketh recōpense with all ye good of his house. But who so cōmitteth aduoutry with a woman/ he is a foole/ & bringeth his lyfe to destruccyon. He getteth him selfe also shame & dishonour/ soch as shal neuer be put out. For ye gelousy & wrath of ye mā will not be intreated/ no though thou woldest offre him greate giftes to make amēdes/ he wil not receaue thē.

¶ The.viij. Chapter.

My sonne / kepe my wordes/ & laye vp my commaundemētes by the. Kepe my commaundemētes & my lawe/ euē as ye apple of thyne eye/ & thou shalt lyue. Bynde thē vpon thy fingers/ & wryte thē in the table of thyne herte. Saye vnto wysdome: thou art my syster/ & call vnderstandynge thy kynswoman: * that she may kepe the frō the straunge woman/ & frō the harlot which geueth swete wordes. For out of the wyndowe of my house I loked thorow ye trealesse/ & beheld the simple people: & amōge other yonge folkes I spyed one yonge foole goinge ouer the stretes / by the corner in ye waye toward the harlottes house in the twylight of the euenynge/ when it beganne now to be myght and darcke. * And beholde/ there mett hym a woman in an harlottes apparell (a dysceatfull / wanton & an vnstedfast womā: whose fete coude not abyde in the house/ now is she without / now in the stretes/ & lurketh in euery corner) she caught the yonge man kyssed hym, & was not a shamed sayinge: I hadde a vowe to paye & this daye I perfourme it. Therfore came I forth to mete the/ that I myght seke thy face/ and so I haue founde the. I haue decke my bed with couerynges & clothes of Egypte. My bed haue I made to smell of Myrre/ Aloes/ and Cynamon. Come / lett vs lye together / and take oure pleasure tyll it be daye lyght. For the goodman is not at home, he is gone farre of. He hath taken the bagge of moneye with him: who can tell when he cōmeth home? Thus with many swete wordes she ouercame hym/ and with her flatterynge lyppes she wanne hym.

* p: ouer. ij. b. & b. a.

* Gene. xix. b.

Immedyatly he folowed her / as it were an oxe led to the slaughter (& lyke as it were to the stockes/ where folkes are punyshed) so longe tyll she had wounded hys lyuer with her dart: lyke as yf a byrde hasted to ye snare/ not knowyng that the parell of this lyfe lyeth ther vpon. Heare me now therfore/ O my sonne) and marcke the wordes of my mouth. Let not thyne herte wandre in her wayes, & be not thou dysceaued in her pathes. For many one hath she wounded and cast downe/ yee many a stronge man hath she slayne. Her houses is the waye vnto hell/ where men go downe vnto the chambers of death.

¶ The pryse of the wysdome of God.

¶ The.viij. Chapter.

Doth

A DOth not wysdome crye? doth not vnderstandig put forth her voyce? Standeth she not in the hye places in the streetes and wayes? doth she not crye before the whole cite, and in the gates where men go out & in? Vnto you (O ye men) sayeth she, whom I call? Vnto you (O ye chyldren of men) lyft I vp my voyce.

B Take hede vnto knowledge O ye ignoraũt/ be wyse in herte O ye fooles. Geue eare, for I wyll speake of greate matters & open my lyppes to tell thynges that be ryght. For my throte shalbe talking of the trueth, & my lyppes abhorre vngodlyneſſe. All ỹ wordes of my mouth are rightuous/ there is no frowardneſſe nor falſede therin. They are all playne to soche as wyll vnderſtande/ and ryght to them that fynde knowledge. Receaue my doctrine therfore & not syluer: & my knowledge, more then fyne golde. For wysdome is more worth then precyous stones/ yee all the thyngs that thou canſt deſyre/ are not to be compared vnto it.

C I wysdome haue my dwellyng w knowledge/ & prudent councell is myne awne. With me is the feare of the Lorde / and the eſchuyng of euell. As for pryde/ dyſdayne/ & euell waye/ & a mouth that speaketh wicked thinges/ I vtterly abhorre thẽ. I can geue councell/ & be a gyde: I haue vnderſtãdyng, I haue strẽgth. Thorow me/ kyngs reygne: thorow me/ princes make iuſt lawes. Thorow me/ Lordes beare rule/ & all iudges of ỹ earth execute iudgemẽt. I am louyng vnto thoſe that loue me/ & they that ſeke me early/ ſhall fynde me. Riches and honoure are with me/ yee excellent goodes & ryghteouſnes. My fruite is better then golde and precrous stone/ & myne encreaſe more worth then fyne syluer. I walke in the waye of ryghteouſnes/ & in the strete of iudgement.

That I may sende proſperite to thoſe ỹ loue me/ & to encreaſe their treaſure. *The Lorde him ſelfe had me in poſſeſſyon in ỹ begynnynge of his wayes/ or euer he begamne his worckes aforetyme. I haue bene ordened frõ euerlaſting/ & frõ the begynnyng or euer the earth was made. When I was borne, there were nether depthes nor ſpringes of water. Before the foundacyons of the moũtaynes were layed/ yee before all hylles was I borne. The earth & all that is vpon the earth was not yet made/ no not ỹ groũde itſelf. For when he made the heauens / I was preſent: when he ſett vp the depthes in order: whẽ he hanged the cloudes aboue: whẽ he faſtened the ſpringes of the depe: When he shut the ſee within certayne bowndes/ ỹ the waters ſhuld not go ouer their marckes. When he layed the foundacyõs of the earth I was with him/ ordringe all thinges, delyting dayly/ & reioyſyng all waye before him.

As for the rounde compaſe of his worlde/ I make it ioyfull: for my delyte is to be amõge the chyldrẽ of men. Therfore herkẽ vnto me/ O ye chyldrẽ/ for blessed are they ỹ kepe my wayes. O geue eare vnto nurture/ be wyſe/ & refuſe it not. Bleſſed is the man that heareth me/ watching dayly at my gates/ & geuing attendaunce at ỹ poſtes of my doores. For who ſo fyndeth me/ fyndeth lyfe/ & ſhall obtayne fauour of ỹ Lord. But who ſo offendeth agaynſt me / hurteth his awne ſoule. All they that hate me/ are the louers of death.

*Sapient. ix. b

The .ix. Chapter.

Wyſdome moueth all men to embrace her. The proper type of a whore.

WYſdome hath buylded her ſelfe an house, & hewen out **ſeuẽ pylers: she hath kylled her vitayles, poured out her wyne, & prepared her table. She hath sent forth her maydẽs to crye vpõ ỹ hyeſt place of ỹ cite: Who ſo is ignoraũt/ let hym come hither. And to the vnwyſe she sayd: O come on youre waye eate my bred, & drincke my wyne / which I haue poured out for you. Forſake ignoraũce/ & ye ſhall lyue: and ſe that ye go in the waye of vnderſtandyng. Who ſo reproueth a ſcornefull perſonne/ getteth hym ſelfe dyſhonoure: and he that rebuketh the vngodly / ſtayneth hym ſelfe. Reproue not a *ſcorner, leſt he owe the euell wyll: but rebuke a wyſe man/ & he wyll loue the. Geue a diſcrete man but an occaſiõ, & he wyll be ỹ wiſer/ teache a rightuous man, & he wyll increaſe. The feare of the Lorde is the begynnynge of wyſdome, & the knowledge of holy thinges is vnderſtandynge. For thorow me thy dayes ſhalbe prolõged & the yeares of thy lyfe ſhalbe many. If thou be wyſe thy wyſdome ſhall do thy ſelfe good: but yf thou thincheſt ſcorne therof it ſhalbe thyne awne harme. A foliſh reſtleſſe woman full of wordes & ſoch one as hath no knowledge / ſytteth in ỹ dores of her houſe vpon a ſtoole aboue in the cyte/ to call ſoch as go by/ and walke ſtreyght in their wayes. Who ſo is ignoraũt, (ſayth ſhe) let hym come hyther, and to the vnwyſe ſhe ſayeth: ſtollen waters are ſwete, and ỹ bred that is preuely eaten, hath a good taſte. But they conſyder not that death is there/ & that her geſtes go downe to hell.

A Ornamẽt the certe nombre for the vncerten.

B

The .x. Chapter.

In this Chapter & in all that folowe vnto the thyrtyeth / the wyſe man exhorteth by diuers ſentences which he calleth Parables / to folowe vertues and ſle vyces: And ſheweth alſo what profet cometh of wyſdome & what hyndraũce proceadeth of foliſhneſſe.

The *Paraboles of Salomon.

* Some reade ſayinges

b * Scornefull or mocking perſonnes after Dauid ſymbolyſed are thoſe which be ſuttel & crafty to hurte other / and which are craftye to diſſeme other & to open & tell ſecretes/ and ſo to breake concordes & vnitye: And thoſe alſo which make a mocke at the worde of God and deſpyſe it / and that re pute it for folyſhneſſe: as after in the xviij. & xxij. b.

A Wyse sonne maketh a glad father/ but an vnwyse sonne is the he-uynesse of his mother. Treasures that are wyckedly gotten/ profyte no thynge/ but righteousnesse deliuereth frō death. The Lorde wyll not let the soule of the ryghteous suffre honger, but he putteth the vngodly from his desyre. An ydle hand maketh poore, but a quycke labo-ryng hand maketh ryche. Who so gathereth in Sommer, is wyse: but he ꝑ is slougysh in harueste/ bringeth him selfe to confusyon. Louyng and fauorable is the face of the righteous/ but ꝑ forehead of ꝑ vngodly is past shame/ & presumptuous. The memorall of the iust shall haue a good reporte, but the name of the vngodly shall stynke. A wyse man wyll receaue warnynge, but a foole wyll ner be smyten in the face. He that leadeth an innocent lyfe, walketh surely: but who so goeth a wronge waye shalbe knowne.

** To wynche wyth hys eye/ here is to shew a sygne or token of consentyng whē he thynketh the cōtrarye: as before in the vi.b. and Eccli.xxvj.c.

** He that wynketh with his eye, wyll do some harme: but he ꝑ hath a foolysh mouth/ shalbe beaten. The mouth of a righteous man is a well of lyfe, but the mouth of the vngodly is past shame & presumptuous.

Cuyll wyll stereth vp stryfe, * but loue coue-reth the multytude of synnes. In ꝑ lyppes of him that hath vnderstandyng a man shall fynde wysdome, but the rodde belongeth to the backe of the folysh. Wyse men laye vp knowledge, but the mouth of the folysh is nye destruccyō. The riche mans goodes are his stroge holde but powerte oppresseth the poore. The ryghteous laboureth to doo good, but the vngodly vseth his encrease vn-to synne. To take hede vnto ꝑ chastenyng of nurtoure/ is the waye of lyfe: but he that refuseth to be reformed/ goeth wronge. Dyssemblyng lyppes kepe hatred secretly/ & he that speaketh any sclaunder, is a foole. Where moche bablyng is/ there must nedes be offence: he that refrayneth hys lyppes is wyseste of all. An innocēt tonge is a noble treasure / but the herte of the vngodly is no thynge worth. The lyppes of ꝑ righteous fede a whole multitude, but foles shal dye in their awne foly. The blessyng of the Lorde maketh rich men/ as for carefull trauayle/ it doth nothinge therto. A fole doth wyckedly & maketh but a sporte of it: neuertheles it is wysdome for a man to bewarre of soche.

* f. Pet.iiij.b. 1. Corin.xiij.b

The thinge that the vngodly are afrayed of, shall come vpon them/ but the righteous shall haue their desyre. The vngodly is lyke a tēpest that passeth ouer, & is no more sene/ but the righteous remayneth sure for euer.

D As vyneger is to the teth, and as smoke is vnto the eyes, euen so is a slougysh personne to thē that sende him forth. The feare of ꝑ Lorde maketh a long lyfe but ꝑ yeares of the vngodly shalbe shortened. The patiēt abydyng of the righteous shalbe turned to gladnesse/ but ꝑ hope of the vngodly shall perish. The waye of the Lorde geueth a corage vn-to ꝑ godly/ but it is a feare for wicked doers. The righteous shall neuer be ouerthrowne/ but ꝑ vngodly shal not remayne in the lande. The mouth of ꝑ iust wyll talkyng of wys-dome/ but the tonge of the frowarde shall pe-rysh. The lyppes of the ryghteous are oc-cupyed in acceptable thyngs/ but the mouth of the vngodly taketh them to the worst.

The.xj.Chapter.

A False balaunce is an abhomyna-cyon vnto the Lorde, but a true weight pleaseth him. Where pryde is/ there is shame also and confu-syon: but where as is lowlynes/ there is wys-dome. The innocent dealynge of the iust shall lede them, but the vnfaythfulnesse of ꝑ despysers shalbe their awne destruccyon.

* Prouer.x.a Eccli.v.b.

* Riches helpe not in the daye of vengeaūce/ but righteousnesse deliuereth from death. The ryghteousnes of the innocēt ordreth his waye/ but the vngodly shall fall in his awne wyckednesse. The ryghteousnesse of the iust shall deliuer them / but the despysers shalbe taken in their awne vngodlynesse.

B * When an vngodly man dyeth/ hys hope is gone / the confydēce of ryches shall perish. The righteous shalbe deliuered out of trou-ble/ and ꝑ vngodly shall come in his steade. Thorow the mouth of the dyssembler is hys neyghboure destroyed / but thorow know-ledge shall the iust be deliuered. When it goeth well wyth the ryghteous / the cytye is mery: and when the vngodly perysh/ there is gladnesse. When the iust are in wealth/ ꝑ cite prospereth: but when the vngodly haue the rule/ it decayeth. A foole bringeth vp a sclaunder of his neyghbour, but a wyse mā wyll kepe it secrete. A dyssemblyng per-son wyll discouer preuythynges/ but he that is of a faythfull herte/ wyll kepe councell. Where no good councell is there the peo-ple decaye: but where as many are that can geue councell / there is wealth. He that is suerte for a straūger/ hurteth him selfe: but he ꝑ medleth not with suertesshyppe/ is sure. A gracyous womā manteyneth honestie/ as for the myghtye/ they manteyne ryches.

* Sapien.v.k.

C

He ꝑ hath a gentle lyberall stomack is mer-cyfull: but who so hurteth his neygbhour is a tyraūt. The labour of ꝑ vngodly prospereth not/ but he that soweth ryghteousnes/ shall receaue a sure rewarde. Like as righteous-nes bringeth lyfe: euē so to cleue vnto euell/ bryngeth death. The Lorde abhorreth a fay-ned hert, but he hath pleasure in them that

are

are vndefiled. It shall not helpe ỹ wicked/ though they laye all their handes together/ but the sede of the ryghteous shalbe preserued. A fayre woma without discrete maners/is like a rig of gold in a swines snoute.

The iust laboure for peace and tranquylyte/but the vngodly for dysquyetnesse.

Some man geueth out hys goodes/& is the rycher/but the nygard (hauing ynough) wyll departe from nothynge/ and yet is euer D in pouertye. He that is lyberall in geuyng/ shall haue plenty: & he that watereth / shall be watered also hym selfe. Who so hoordeth vp his corne/shalbe cursed amonge the people:but blessynge shall lyght vpon his head that selleth it. He ỹ laboureth for honesty fyndeth hys desyre: but who so seketh after mischefe/it shall happē vnto hym. He that trusteth in his ryches shall haue a fall/ but the righteous shall florysh as the grene leaf.

Who so maketh dysquyetnes in his awne house, he shall haue wynde for his heritage/ and the foole shalbe seruaunt to the wyse. The frute of the ryghteous is as the tree of lyfe/a wise man also wynneth mens soules.

1.Petri.iiij.d *If the ryghteous be recōpensed vpō earth/ how moch more then the vngodly & ỹ synner?

The.xij.Chapter.

WHo so loueth wysdome/will be cōtent to be reformed: but he that hateth to be reproued/is a foole. A good man is acceptable vnto ỹ Lorde/but the wycked wyll he condempne. A man can not endure in vngodlynesse / but the rote of the righteous shall not be moued.

a.Crowne for great honour & ryches/as before.xiij.chapter.b. A stedfast woman is a ** crowne vnto her husband: but she that behaueth her selfe vnhonestly is a corruptiō in his bones. The thoughtes of the ryghteous are right, but ỹ ymaginaciō of the vngodly are disceatfull. The talkynge of the vngodly is how they maye lye wayte for blonde / but the mouth B of the righteous will deliuer thē. Or euer thou canst turne the aboute/ ỹ vngodly shalbe ouerthrowen: but the house of the ryghteous shall stande. A man shalbe cōmended for hys wysdome/but a fole shalbe despised. A symple man which laboureth & worketh/ is better then one that is gorgyous and wanteth bread. A ryghteous mā regardeth the lyfe of his catell/but the vngodly haue cruel hertes. He that tylleth hys land/ shall haue plētuousnesse of bread: but he that followeth ydlynes/is a very foole.

The desyre of the vngodly hunteth after mischefe/but ỹ rote of the ryghteous bringeth forth frute. The wicked falleth into ỹ snare thorow ỹ malyce of his awne mouth/ but ỹ iust shall escape out of parell. Euery man shall enioye good accordynge to the innocency of his mouth/& after the workes of his hāde, shall he be rewarded. Loke what a ** foole taketh in hāde/he thynketh it well done: but he that is wyse/wyll be counceled. A foole declareth his wrath in all ỹ haste, but a discrete man forgeueth wronge. A iust mā wyll tell ỹ trueth, & shewe the thynge that is right: but a false witnesse disceaueth. A sclaūderous personne pricketh like a sword, but a wise mās tōge is wholsome. A true mouth is euer constant, but a dyssemblynge tonge is soone chaūged. They ỹ ymagyn euell in their mynde wyll dysceaue: but the counceilers of peace shall haue ioye folowing thē. There shall no misfortune happen vnto the iust but the vngodly shalbe filled with misery.

a.Of this peple haue before in the.xv.Chap.b

The Lorde abhorreth dysceatfull lyppes, but they that laboure for trueth please him. He ỹ hath vnderstandyng/can hyde hys wisdome: but an vnpyserece herte telleth out his foolishnesse. A diligēt hāde shall beare rule/ but ỹ ydle shalbe vnder tribute. Heuynesse D discouageth ỹ herte of mā, but a good worde maketh it glad agayne. The righteous is liberall vnto his neyghboure, but ỹ waye of ỹ vngodly wyll dysceaue thē selues. A dysceatfull man shall fynde no vauntage, but he that is content with that he hath/ is more worth then golde. In ỹ waye of righteousnesse there is lyfe/as for any other waye it is the path vnto death.

The.xiij.Chapter.

A wyse sonne wyll receaue hys fathers warnyng but he ỹ is *scornefull/ wyll not heare when he is reproued. A good mā shall enioye the frute of hys mouth/but he ỹ hath a frowarde minde shalbe spoyled. He ỹ kepeth his mouth/kepeth his lyfe: but who so speaketh vnaduised/findeth harme. The slogard wold fayne haue/& cā not get his desyre: but the soule of the dyligent shall haue plenty. A ryghteous man abhorreth lyes/but ỹ vngodly shameth both other & him selfe. Righteousnesse kepeth the innocent in the waye/ but vngodlynesse shall ouerthrowe ỹ synner.

I

a.Of this peple haue before in the.xv.Chap.b

Some men are ryche/ though they haue nothynge: agayne some men are poore hauīg greate ryches. With goodes euery mā deliuereth his lyfe/& ỹ poore wyll not be reproued. The lyght of ỹ righteous maketh ioyfull, but the candle of ỹ vngodly shalbe put out. A mōge the proude there is euer stryfe/ but amōge those that do all thinges with aduysemēt, there is wysdome. Hastely gotten goodes are soone spent/ but they that be gathered together with ỹ hand/shall increase. Longe tarynge for a thynge that is dyfferred, greueth ỹ herte: but when the desyre cōmeth, it is a tree of lyfe. Who so despiseth ỹ C

b.Ye ỹ a fole in the Prouerbes is prynted wyth vnderstande C him that in folowinge his awne counsell defendeth infydelytye & the vnknowynge of God for truth and hyghe wysdome: and wilfully no maner beseken & obeye to ỹ worde of God as before.a.the.i.&.iii.b.&.xiij.a.

wo;de/destroyeth hym selfe: but he ꝑ feareth ꝑ cõmaundemẽt shal haue peace. The law is a well of lyfe vnto the wise/ ꝑt may kepe hym frõ the snares of death. Good vnderstãdynge geueth fauour/ but harde is the waye of ꝑ despysers. A wyse man doth all thyngꝫ with discrecyon/ but a foole wyll declare his foly. An vngodly messaũger bringeth myschefe/ but a faythfull embassytour is wholsome. He ꝑ thynketh scorne to be refourmed/ cõmeth to pouerte & shame: but who so receaueth correccyon/ shall come to honour.

D When a desyre is brought to passe/ it delyteth the soule: but fooles abhorre him that eschueth euell. He that goeth in the company of wyse men, shalbe wyse: but who so is a companyon of fooles/ shalbe hurte. Mischefe followeth vpon synners/ but the ryghteuous shall haue a good rewarde. Which thert childers childzen shall haue in possessyõ/ for the riches of the synner is layed vp for the iust. There is plentuousnesse of fode in the feldes of the poore/ & shalbe increased out of measure. He that spareth the rodde/ hateth hys sonne: but who so loueth hym/ holdeth hym euer in nurtoure. The ryghteuous eateth/ and is satisfyed/ but the bely of the vngodly hath neuer ynough.

¶ The xiiij. Chapter.

I

Wyse wom̃ vpholdeth her houke/ but a folysh wyfe plucketh it downe. Who so feareth the Lo;de/ walketh in the right path: & regardeth not hym that abhorreth the wayes of ꝑ Lo;de. In the mouth of the foolysh is the boostinge of lo;dshyppe, but the lyppes of ꝑ wyse wyl be warre of soch. Where no* cxẽ are there the crybbe is emptye: but where ꝑ oxẽ laboure there is moch frute. A faythfull wytnesse wyll not dyssemble, but a false recorde wyll make a lye. A scornefull body seketh wysdome/ and fyndeth it not: but knowledge is easy to come by/ vnto hym ꝑ wyll vnderstande. Se ꝑ thou medle not with a foole/ & do as though thou haddest no knowledge. The wysdome of hym ꝑ hath vnderstandig is/ to take hede vnto his waye/ but the folysshnesse of ꝑ vnwyse disceaueth. Fooles make but a spo;te of synne/ but there is fauo;able loue amonge the righteous. The herte of hym that hath vnderstandynge wyll nether dyspare for any sorow/ nether be to presumptuous for any soddane ioye.

B The houses of the vngodly shalbe ouerthrowne, but ꝑ tabernacles of ꝑ ryghteous shall flo;ysh. There is a** waye which some men thynke to be ryght but the ende therof leadeth vnto death. The herte is so;owfull euẽ in laughter, & the ende of myrth is heuynesse. An vnfaythfull personne shalbe fylled with his awne wayes/ but a good man wyll bewarre of soche. An ignorãt body beleueth all thynges/ but who so hath vnderstãdyng/ loketh well to his goinges. A wyse man feareth/ and departeth from euell/ but a foole goeth on presumptuously. An vnpacyent man dealeth folyshly/ but he that is well aduysed/ doth other wayes. The ignorãt haue folysshnes in possessyõ/ but the wyse are crowned with knowledge. The euell shall bowe them selues be fo;e the good/ & the vngodly shall wayte at the do;es of the ryghteous. The poo;e is hated euẽ of his awne neyghboures/ but ꝑ ryche hath many frendꝫ.

Who so despyseth hys neyghbour/ doth a mysse: but blessed is he that hath pytye of the poo;e. They ꝑ ymagyn wyckednes/ shal be disapoynted: but they that muse vpõ good thinges/ vnto soche shall happen mercy and faythfulnesse. Diligẽt labour bringeth riches/ but where many vayne wo;des are/ truly there is scarcenesse. Ryches are an o;nament vnto the wyse, but the ignorãce of fooles is very folysshnesse. A faythfull witnesse delyuereth soules, but a lyar disceaueth them. The feare of the Lo;de is a stroge bolde/ for vnto his he wyll be a sure defence.

D The feare of the Lo;de is a well of lyfe/ to auoyde the snares of death. The increase & prosperite of ꝑ comẽs is ꝑ kynges honoure/ but the decaye of the people is the confusion of the Prince. Pacyence is a token of wysdome/ but wrath & hastye displeasure is a token of folysshnesse. A mery herte is the lyfe of the body/ but rancoure consumeth awaye the bones. He that doth a poo;e mã wrong/ blasphemeth his maker: but who so hath pytye of the poo;e/ doth honoure vnto God. The vngodly is afrayed of euery parell/ but the ryghteous hath a good hope euẽ in death. Wysdome resteth in ꝑ herte of him that hath vnderstandynge/ & he wyll teache them that are vnlerned. Ryghteousnesse setteth vp the people, but wyckednesse bringeth folke to destruccyon. A discrete seruaũt is a pleasure vnto the Kynge/ but one ꝑ is not honest prouoketh him vnto wrath.

¶ The .xv. Chapter.

A

Softe answere putteth downe displeasure, but frowarde wo;des prouoke vnto anger. A wyse tõge commendeth knowledge/ & folysh mouth blabbeth out nothynge but folysshnesse. The eyes of the Lo;de loke on euery place/ both vpon the good and badd.

A wholsome tonge is a tree of lyfe/ but he that abuseth it/ hath a bro;ken mynde. A foole despyseth hys fathers correccyon/ but he that taketh hede when he is repro;ued shall haue the moare vnderstandynge.

In the

a* By the ordre of ꝑ text ꝑ is the preachers agin. 1. To. 1. & by the Septuag. the churche.

b* Wayte for matter of lyuynge ꝑ sal. 1. a ꝑ stycketh not in the waye of synners &c. & here after in 24. pro. 6.

B In the house of the righteous are greate ryches, but in ỹ encrease of ỹ vngodly there is myslodze. A wyse mouth poureth oute knowledge, but the herte of the folysh doth not so. The Lozde abhozreth the sacrifyce of the vngodly / but the prayer of the ryghteous is acceptable vnto him. The waye of the vngodly is an abhominacyon vnto ỹ Lozde: but who so foloweth righteousnes / him he loueth. He that forsaketh ỹ right strete / shalbe soze punyshed: and who so hateth correccyon / falleth in to death. The hell wherein payne is knowne vnto the Lozd / how moch moze then the hertes of men?

A scornefull body loueth not one that rebuketh hym / nether wyll he come amonge the wyse. A mery herte maketh a chearfull coũtenaũce / but an vnquyet mynde maketh it heuy. A wyse herte will seke after knowledge / but the mouth of fooles medleth with foolishnesse. All the dayes of the pooze are myserable / but a quyete herte is as a continuall feast. Better is a lytle wt the feare of the Lozde then greate treasure / foz they are not without sozowe. Better is a messe of potage wt loue / then a fatoxe wt euell wyll.

C An angrie man stereth vp strife, but he ỹ is pacient stylleth discozde. The waye of ỹ slouthfull is full of thoznes / but ỹ strete of ỹ righteous is well clensed. A wyse sonne maketh a glad father / but an vndiscrete body shameth his mother. A foole reioyseth in foolish thynges / but a wyse man loketh well to hys awne goinges. Vnadui sed thoughtes shall come to naught / but where as men are that can geue councell / there is stedfastnesse. O how ioyfull a thynge is it / a man to geue a conuenient answere? O how pleasaunt is a wozde spokẽ in due season. The waye of lyfe leadeth vnto heauẽ / that a man shulde beware of hell beneth.

D The Lozde wyll breake downe ỹ house of ỹ proude / but he shall make fast ỹ bozders of the widowe. The Lozde abhozreth the ymaginacions of ỹ wycked / but pure wozdes are pleasaũt vnto him. The couetous mã roteth vp his awne house / but who so hateth rewardes / shall liue. A ryghteous mã museth in hys mynde how to do good / but the mynde of the vngodly ymagyneth / how he maye do harme. The Lozde is farre from the vngodly / but he heareth ỹ prayer of the ryghteous. Lyke as the clearnesse of the eyes reioyseth ỹ herte / so doth a good name fede the bones The eare that harkeneth vnto wholsome warnynge / and enclyneth therto / shall dwell amonge the wyse. He that refuseth to be reformed, despyseth his awne soule: but he that submytteth him selfe to correccyon / is wyse.

C The.xvi.Chapter.

THe feare of the Lozde is the ryght A
lerninge of wysdome / & lowlynes a* That is / no
goeth before honoure. a* A man wyll of mã can
maye well purpose a thinge in hys come to good
herte, but the answere of the tonge cõmeth purpose with-
of the Lozd. A mã thynketh all his wayes oute the helpe
to be cleane / but it is the Lozd ỹ fashioneth of God.
the myndes. Cõmytte thy worckes vnto ỹ Lozde, and loke what thou deuysest, it shall prospere. The Lozde doth all thynges foz his awne sake / yee & when he kepeth the vngodly foz the daye of wzath. The Lozd abhozreth all presumptuous & proude hertes / there maye nether strẽgth ner power escape.

With louing mercy & faithfulnesse synnes be forgeuen / and who so feareth the Lozde eschueth euell. Whẽ a mãs wayes please the Lozde / he maketh hys very enemyes to B
be his frendes. Better is it to haue a lytle
thynge wt righteousnes / then greate rentes wzõgeously gottẽ. A mã deuyseth a waye in his herte / but it is ỹ Lozde ỹ ozdreth hys goinges. When ỹ prophecy is in ỹ lyppes of the kyng / his mouth shall not go wzonge in iudgmẽt. A true measure & a true balaũce are ỹ Lozdes / he maketh all weyghtes. It is a greate abhominacyõ when kynges are wycked / foz a kynges seate shulde be holden vp wt ryghteousnesse Ryghteous lyppes are pleasaũt vnto kynges, & they loue hym ỹ speaketh ỹ trueth. The kynges displeasure is a messaũger of death / but a wyse mã wyll pacifye hym. The cherefull countenaunce of ỹ kyng is lyfe / & his louynge fauoure is as the euenynge dewe. To haue wysdome in possession is better then golde / & to get vnderstandyng, is moze worth then syluer. The path of ỹ ryghteous eschueth euell / & who so loketh well to his wayes, kepeth his awne soule. Presumptuousnes goeth before destrucciõ / & after a proude stomake there foloweth a fall. Better is it to be of humble mynde wt the lowly / then to deuyde the spoyles wt the proude. He that hãdleth a matter wysely / optayneth good: & blessed is he / ỹ putteth his trust in ỹ Lozde. Who so hath a wyse vnderstãdyng / is called to councell: but he ỹ can speake fayre getteth moze ryches. Vnderstanding is a well C
of lyfe vnto hym ỹ hath it / as foz the chastenyng of fooles / it is but foolysshnesse The herte of the wyse enfourmeth his mouth / & amendeth the doctryne in his lyppes.

Fayre wozdes are an hony combe / a refreshynge of the mynde / & health of ỹ bones.
*There is a waye ỹ men thincke to be right / but the ende therof leadeth vnto death. A troublous soule disquieteth her selfe, foz her awne mouth hath brought her therto. An

* Prou.xiij.b. Deut.xx.a. E.a.iv.b.

vngodly persome stereth vp euell / & in hys lyppes he is as an whote burnynge fyre.

A frowarde body causeth stryfe/& he ỳ is a blabbe of his tonge / maketh deuysyon amonge prynces. A wicked man begyleth hys neyghbour, & leadeth him the waye ỳ is not good. He* that wynketh w his eyes ymagineth myschefe: & he that byteth his lippes/ wyll do some harme. Age is a crowne of worshipe yf it be founde in ỳ waye of ryghtuousnes. A patient mā is better then one stronge: & he that can rule him selfe, is more worth then he that wynneth a cytye. The lottes are cast in to the lappe / but their fall standeth in the Lorde.

*Of this pe hame before in the.v. Chap.b

¶ The.xvii.Chapter.

A Better is a dry mosell w quyetnesse/then a full house & many fat catell with stryfe. *A discrete seruaunt shall haue more rule then ỳ sonnes ỳ haue no wysdome/& shall haue like heritage with the brethrē. Lyke as syluer is tryed in the fyre & golde in ỳ fornace/ euē so doth ỳ Lorde proue the hertes. A wicked body holdeth moch of false lippes/& a dissemblyng personne geueth eare to a discreatfull tōge. *Who so laugheth ỳ poore to scorne/ blaspheme th his maker: & he that is glad of another mās hurte, shall not be vnpunished.

*Eccli.v.b

*Prou.xvij.d Ecclesi.c Prou.xxiij.c.

Chylderns chyldren are a worshyppe vnto the elders, & the fathers are the honoure of ỳ chyldren. An eloquent speach becōmeth not a foole/ a dyssemblynge mouth also becometh not a prynce. Liberalyte is a precious stone vnto him that hath it / for where soeuer he becōmeth/ he prospereth. Who so couereth another mans offence/ seketh loue: but he ỳ discloseth the faute, seuereth frendes at variaunce. One reproue only doth more good to him ỳ hath vnderstandynge, then an c. stripes vnto a foole. A seditious personne seketh myschefe/ but a cruell messāger shall be sent agaynst him. It were better to come agaynst a she Bere robbed of her whelpes/ then agaynst a foole in his foolishnes. *Who so rewardeth euell for good, the plage shall not departe frō his house. He ỳ sowreth dyscorde & stryfe / is lyke vnto one that dyggeth vp a water broke: but an open enemye is lyke ỳ water ỳ breaketh out & rēneth abroade. The Lord hateth as well hym ỳ iustifyeth ỳ vngodly as him ỳ condempneth ỳ innocēt. What helpeth it to geue a foole money in his hād, where as he hath no mynde to bye wysdome? He is a frende that all waye loueth/ & in aduersyte a mā shal know who is his brother. Who so promyseth by ỳ hād/ & is suertye for another/ he is a foole.

*Roma.xij.b. 1.pet.iij.b 1.thes.v.b

He that loueth stryfe/ delyteth in synne: & who so setteth his doore to hye/ seketh after a fall. Who so hath a frowarde herte optey-neth no good: & he that hath an ouerthwarte tonge/ shal fall in to myscheefe. An vnwise body bringeth him selfe in to sorow, and the father of a foole can haue no ioye. *A merry herte maketh a lusty age, but a sorowfull mynde dryeth vp ỳ bones. The vngodly taketh gyftes out of ỳ bosome to wreste ỳ wayes of iudgment.* Wysdome shyneth in ỳ face of hym ỳ hath vnderstandyng but ỳ eyes of fooles wandre thorow out all lādes. An vndiscrete sonne is a greefe vnto his father/ & bytternesse vnto his mother ỳ bare him. To punish the innocēt, & to smite the prynces ỳ geue true iudgmēt, are both euell. *He is wyse & discrete/ ỳ tempereth hys wordes: & he is a mā of vnderstanding / ỳ maketh moch of his spyrite. Yee a very foole (when he holdeth his tonge) is counted wyse/ and to haue vnderstanding/ when he shutteth his lippes.

*Prou.xv.d Eccli.xxx.c Apo.xxiij.a.

*Eccli.ij.c.& v.b

*Jacob.iij.a

¶ The.xviii.Chapter.

WHo so hath pleasure to sowe dyscorde / pyketh a quarell in euery thynge. A foole hath no delyte in vnderstandinge / but only in those thynges wherin his herte reioyseth. Where vngodlynes is, there is also disdayne: and so there folowe th shame and dishonour. The wordes of a mans mouth are lyke depe waters and the well of wysdome is lyke a full streame. It is not good to *regarde ỳ persone of the vngodly, or to put backe ỳ righteous in iudgmēt. A fooles lyppes are euer brawling/ & his mouth prouoketh vnto battayll. A fooles mouth is his awne destruction & his lyppes are the snare for his awne soule. The wordes of a sclaūderer are very wounded/ & go thorow vnto ỳ vtmost partes of the body. Who so is slouthfull & slacke in his laboure/ is ỳ brother of him that is a waster. The name of the Lorde is a stronge castell, the ryghtuous flyeth vnto it, & shalbe saued. But the ryches mans goodes are his stronge holde/ yee he taketh them for an hye wall rounde aboute him. After pryde cōmeth destruccyō, a honour after lowlynes. * He ỳ geueth sentēce in a matter before he heare it, is a foole/ & worthy to be cōfounded.

*That is to owe fauour to the person etc.

*Eccli.xi.b.

A good stomacke dryueth away a mās disease, but who may bere the spyrite is vexed, who maye abide it? A wyse herte laboureth for knowledge/ & a prudent eare seketh vnderstādyng.

Liberalite bryngeth a man to honoure & worshipe/ & setteth him amonge great men.

The ryghtuous accuseth him selfe first of all. yf his neyghbour come, he shal fynde hī.

The lot pacifieth ỳ variaūce/ & parteth the mightie a sunder. The vnite of brethren is stronger then a castell / & they ỳ holde together are lyke the barre of a palace. A mans

hely

bely shalbe satisfyed wyth the frute of hys awne mouth/& with ỹ increase of his lippes shall he be fylled. Death and lyfe stãde in ỹ power of the tonge/he that loueth it/ shall enioy the frute therof. ¶Who so fyndeth a wyfe fyndeth a good thynge/& receaueth an wholsome benefyte of ỹ Lord. The poore maketh supplicacyon and prayeth mekely/ but the ryche geueth a rough answere. A frende that delyteth in loue/doth a mã more frendshipe/& sticketh faster vnto him then a brother.

¶The.xix.Chapter.

A Better is the poore ỹ lyueth godly/ then the blasphemer that is but a foole. Where no discrecyon is/ there the soule is not well: & who so is swyfte on fote, stõbleth hastely. Foolishnesse maketh a mã to go out of his waye/ and then is his herte vnpacient agaynst the Lorde. Ryches make many frendes / but the poore is forsaken of his awne frendes. A false wytnesse shall not remayne vnpunished/& he ỹ speaketh lyes shall not escape. The multitude hangeth vpon greate men/& euery man fauoureth him ỹ geueth rewards.

As for the poore / he is hated amonge all hys brethren: yee hys awne frendes forsake him, & he that geueth credẽce vnto wordes/ B getteth nothyng. He ỹ is wyse/loueth his awne soule: & who so hath vnderstandynge/ shall prosper. A false wytnesse shall not remayne vnpunyshed / & he ỹ speaketh lyes shall perysshe. Delicate eate becõmeth not a foole/much more vnsemely is it / a bonde mã to haue the rule of princes. A wyse mã putteth of displeasure/ & it is his honour to lett some fautes passe. The kynges displeasure is lyke ỹ roarynge of a Lyon / but hys frendshipe is lyke ỹ dewe vpõ ỹ grasse. An vndiscrete sonne is ỹ heuynes of his father/ and a braulynge wyfe is lyke ỹ topp of an house/where thorow it is euer droppynge.

☞ House & ryches maye a man haue by ỹ heritage of his elders/ but a discrete womã is ỹ gyfte of the Lord. Slouthfulnes bringeth slepe/& an ydell soule shall suffer honger.

¶ Who so kepeth ỹ cõmaundemẽt, kepeth his awne soule: but he ỹ regardeth not his waye/ shall dye. He ỹ hath pitie vpõ ỹ poore/ lendeth vnto ỹ Lord: & loke what he layeth out/ it shalbe payed hym agayne. Chasten thy sonne whyle there is hope / but lett not thy soule be moued to slaye hym. For greate wrath bringeth harme/therfore let him go/& so mayest thou teach him more nurture.

O geue eare vnto good cõcell / & be cõtent to be refourmed/ ỹ thou mayest be wyse here ☞ after. There are many deuyces in a mans herte/neuertheles ỹ cõcell of the Lord shall stande. It is a mans worshipe to do good/& better it is to be a poore man/ then a dyssembler. The feare of ỹ Lorde preserueth ỹ life/ yee it geueth plenteousnes/without ỹ visytacyõ of any plage. A slouthfull body shuteth hys hande in to hys bosome / so ỹ he can not put it to his mouth. * If thou smytest a scornefull personne/ ỹ ignorãt shall take better hede: & yf thou reprouest one ỹ hath vnderstandyng he will be ỹ wyser. He ỹ hurteth hys father or shuteth out hys mother / is a shamefull & an vnworthy sonne. My sonne/ heare nomore the doctryne that leadeth the awaye from the wordes of vnderstandynge.

A false witnes laugheth mdgnãt to scorne/& ỹ mouth of the vngodly eateth vp wickednes. Punishmentes are ordened for the scornefull/and strypes for fooles backes.

* Prou.xxi. b a. Of this is spoke in the xpenth Chapter.b

¶The.xx.Chapter.

Wine is a voluptuous thynge/ and dronckennes causeth sedicion: who so delyteth therin / shall neuer be wyse. The kyng ought to be feared as the roarynge of a lyon/who so prouoketh him vnto anger / offendeth agaynst hys awne soule. It is a mãs honoure to kepe him selfe frõ stryfe, but they ỹ haue pleasure in brauling/are fooles euery one. A slouthfull body will not go to plowe for cold/therfore shall he go abeggyng in Sommer/and haue nothyng. Wyse councell in ỹ herte of mã is lyke a water in ỹ depe of ỹ earth/ but he ỹ hath vnderstandyng/bryngeth it forth. Many there be ỹ are called good doers/ but where shall one fynde a true faythfull mã? Who so ledeth a godly and an innocent lyfe happie shall his chyldre be whom he leaueth behynde hym. A kynge ỹ sytteth in iudgment / and loketh well aboute hym/dryueth awaye all euell. *Who can saye: my herte is cleane/I am innocẽt frõ synne? To vse two maner of weyghtes / or two maner of measures/both these are abhominable vnto the Lorde. A chylde is knowne by his conuersacyon / whether hys workes be pure & ryght. As for the hearynge of the eare & ỹ syght of ỹ eye/the Lord hath made thẽ both.

* 1.John.i.b. 10.Reg viii.c. ii. Para. vi. & Eccle.xv.c.

Delyte not thou in slepe / lest thou come vnto pouerte: but open thyne eyes, and thou shalt haue bred ynough. It is naught / It is naught(saye men)when they haue it/ but when it is gone/they geue it a good worde.

A mouth of vnderstãdyng is more worth then golde/many precious stones / & costly Jewels. Take his garmẽt that is suerty for a straunger/& take a pledge of him for ỹ vnknowne mans sake. Euery mã liketh ỹ bred that is gotten with disceate/ but at the last his mouth shalbe fylled with grauell.

Thorow councell the thynges that men dewyse

deuyse go forwarde: & with discrecion ought warres to be taken in hande. Medle not with him that bewrayeth secretes / and is a sclaunderer/and discreaueth with his lippes. Who so curseth hys father and mother / hys light shalbe put out in the myddest of darcknesse. The heritage that cõmeth to hastely at the fyrst / shall not be praysed at ẏ ende.

Saye not thou: I will recompence euell/ but put thy trust in the Lorde / and he shall defende the. The Lord abhorreth two maner of weyghtes/ and a false balaunce is an euell thinge. The Lorde ordreth euery mãs goinges/for what is he / that vnderstandeth his awne wayes? It is a snare for a man to blaspheme that which is holy/and then to go aboute with vowes. A wyse kynge destroyeth the vngodly / & bryngeth the whele ouer thẽ. The lanterne of the Lord is ẏ breth of man/ & goeth thorow all the inwarde partes of the body. Mercy & faithfulnes preserue the kynge/ & with louing kyndnes his seate is holden vp. The strength of yonge men is their worshype/ & a gray head / is an honour vnto ẏ aged. Wound̄s dryue awaye euell / and so do strypes the inwarde partes of the body.

The xvi. Chapter.

The kynges herte is in the hande of the Lord, lyke as are the ryuers of water: he maye turne it whither so euer he will. Euery mã thinketh his awne waye to be ryght, but ẏ Lorde iudgeth the hertes. To do righteousnesse and iudgmẽt is more acceptable to ẏ Lorde then sacrifyce. A presumptuous loke a proude stomacke / & the lanterne of the vngodly is synne. The deuyces of one ẏ is dyligent/ bringe plenteousnes: but he ẏ is vnadui sed/ cõmeth vnto pouerte. Who so hoordeth vp ryches vi the discreatfulnes of his tõge, he is a foole/ & lyke vnto thẽ that seke their awne death. The robberies of the vngodly shalbe their awne destrucciõ, for they wolde not do the thynge ẏ was ryght. The wayes of the frowarde are straunge, but the workes of him ẏ is cleane, are ryght. *It is better to dwell in a corner vnder the house toppe/ then vi a braulynge woma̅ in a wyde house.

The soule of the vngodly wysheth euell/ and hath no pitye vpon his neyghboure.

*When the scornefull is punyshed the ignorant take the better hede: and when a wyse man is warned/he will receaue the more vnderstandyng. The righteous consyderneth the house of the vngodly/ but ẏ vngodly goo on styll after their awne wickednesse. Who so stoppeth his eare at ẏ crienge of ẏ poore/ he shall crye him selfe and not be herde. A preuy rewarde pacifyeth displeasure, and a gyfte in the bosome stylleth furiousnesse.

The iust deliteth in doynge the thynge ẏ is ryght / but the workers of wyckednesse abhorre the same. The man that wãdreth out of the waye of wysdome / shall remayne in the cõgregacion of the dead. *He ẏ hath pleasure in banckettes, shall be a poore mã: Who so deliteth in wyne and delicates, shall not be ryche. The vngodly shalbe geuen for the ryghteous, & the wicked for the iust.

*It is better to dwell in a wyldernesse, then with a chydinge and an angry woman. In a wyse mans house there is greate treasure and plenteousnesse/ but a foolysh body spendeth vp all. Who so foloweth righteousnesse & mercy, fyndeth both lyfe/ righteousnesse & honour. A wyse man wynneth the cytie of the mightie/ & as for the strẽgth that they trust in, he bringeth it downe. Who so kepeth his mouth and his tõge / the same kepeth hys soule from troubles. He that is proude & presumptuous, is called a scornefull mã, which in wrath darre worcke maliciously. The voluptuousnesse of the slouthfull is his awne death / for hys handes wyll not labour. He coueteth & desyreth** all ẏ daye longe / but the righteous is alwaye geuynge & kepeth nothing backe. *The sacrifyce of the vngodly is abhominaciõ for they offre the thynge ẏ is gotten wyth wyckednes. A false witnesse shall perishe, but he ẏ wyll be content to heare, shall alwaye haue power to speake him selfe. An vngodly mã goeth forth rashly/ but the iust reformeth his awne waye. *There is no wysdome/ there is no vnderstandynge, there is no counsell agaynst the Lorde. The horse is prepared agaynst the daye of battayll / but the Lorde geueth the victory.

The.xvij. Chapter.

*Good name is more worthy then greate ryches/ & louynge fauoure is better then syluer and golde.

Whether ryches or pouerte do mete vs, it cõmeth all of God. A wyse mã seyth the plage & hydeth him selfe/ but ẏ foolysh go on styll & are punyshed. The ende of lowlynes & ẏ feare of God / is ryches, honour / prosperyte & health. Sneares & snares are in ẏ waye of the frowarde / but he ẏ wyll kepe his soule/ let him fle from soch. If thou teachest a child in his youth what waye he shulde go/ he shall not leaue it when he is olde. The ryche ruleth ẏ poore/ & ẏ borower is seruaũt to the lender. He that soweth wyckednesse shall reape sorowe/ & the rodde of his plage shall destroye him. *A louyng eye shalbe blessed for he geueth of brs bred vnto ẏ poore. Cast out ẏ **scornefull mã/ & so shall stryfe go out wi hym, yee barattice & sclaunder

a * All ẏ daye longe / for continually: as in th. Psal. xxxvij & * Prou. xv. b. Jere. by. c.

* Eccle. i. d. and. xlvi. b. Psal. xxxv. c

* Eccli. xli. b Eccli. vy. a

* Eccli. xxvij. a ** Lobe before in the. ix. Chapter. b.

sclaunder shall cease. ¶Who so delyteth to be of a cleane herte and of gracious lyppes/the kyng shall be his frende. The eyes of ỹ Lord preserue knowledge/but as for ỹ wordes of ỹ despytefull/he bringeth thē to naught. The slouthfull body sayeth: there is a lyon without/I myght be slayne in the strete. The mouth of an harlot is a depe pytt/wherin he falleth ỹ the Lorde is angrie with all. Foolishnes sticketh in ỹ herte of the lad/but the rod of correction dryueth it awaye. ¶Who so doth a poore mā wrōge to increase his awne ryches/geueth (cōmenly) vnto the ryche/& at the last cōmeth to pouerte him selfe. My sonne/bowe downe thyne eare/& herkē vnto the wordes of wysdome/& applye thy mynde vnto my doctryne: for it is a pleasaunt thyng yf thou kepe it in thine herte/& practyse it in thy mouth: that thou mayest alwaye put thy trust in the Lorde. Haue not I warned the bery oft̄ w̄ counceil & learnynge: ỹ I myght shewe the treuth & that thou myght the bertter answere them ỹ saye eny thynge agaynst the? ¶Se ỹ thou robbe not ỹ poore because he is weake/& oppresse not ỹ symple in iudgment: for the Lorde him selfe wyll defende their cause/& do violence vnto them that haue vsed violence. Make no frendshipe with an angrye wylfull mā/& kepe no cōpany w̄ the furious: lest thou learne hys wayes/& receaue hurte vnto thy soule. Be not thou one of thē ỹ bynde their hande vpon promyse/and are suertye for dett: for yf thou hast nothing to paye/they shall take awaye thy bed from vnder the. Thou shalt not remoue ỹ lande marcke/which thy fore elders haue sett. Seyst thou not/ỹ they whych be dylygent in their busynes stande before kynges/& not amonge the symple people?

¶The.xxij.Chapter.

WHen thou sytte st at ỹ table to eate w̄ a lorde/ordre thy selfe manerly w̄ the thynges ỹ are set before the. ¶Measure thyne appetyte: and yf thou wylt rule thyne awne selfe/be not ouer gredy of his meate/for meate begyleth and disceaueth. Take not ouer greate trauayle & labour to be ryche/bewarte of soch a purpose. Why wylt thou set thyne eye vpon the thinge/which sodēly vanisheth awaye? For ryches make them selues wynges. & *take their flyght lyke an Aegle into ỹ ayre. Eate not thou with the enuyous/& desyre not his meate/for he hath a maruelous herte. He sayeth vnto the: eate & drincke· where as his herte is not w̄ the. Yee ỹ morsels ỹ thou hast eatē shalt thou perdraake/& lese those swete wordes. Tell nothynge into the eares of a foole/for he wyll despyse the wysdome of thy wordes. Remoue not the olde lāde marke/ & come not within the felde of ỹ fatherlesse: For he ỹ delyuereth thē is myghtie/euen he shall defende their cause agaynst the. Apply thyne herte vnto learnyng/& thyne eare to ỹ wordes of knowledge. *¶Withholde not correctiō frō ỹ childe/for yf thou beatest him with ỹ rodde/he shall not dye therof. Thou smytest him w̄ the rodde/but thou deliueretest his soule from hell. My sonne/yf thy herte receaue wysdome/my herte also shall reioyce: yee my reynes shalbe very glad/yf thy lyppes speke the thynge ỹ is ryght. *Let not thyne herte be gelous to folowe synners/but kepe the styll in the feare of the Lord** all ỹ daye longe: for the ende is not yet come & thy pacient abydynge shall not be in vayne.

My sonne/geue eare & be wyse/so shal thyne herte prospere in ỹ waye. Kepe no cōpany w̄ wyne dybbers & ryotous eaters of flesh: for soch as be dronckardes & ryotous shall come to pouerte/& he ỹ is geuē to moch slepe/shall go w̄ a ragged cote. Geue eare vnto thy father ỹ begat the/& despyse not thy mother when she is olde. Labour for to get the treuth: sell not awaye wysdome/nourture & vnderstādyng (for a righteous father is maruelous glad of a wyse sonne/and delyteth in him) so shall thy father be glad/& thy mother ỹ bare the/shall reioyce. My sonne/geue me thyne herte/& lett thyne eyes haue pleasure in my wayes. For an whore is a depe graue/& an harlot is a narow pytt. She lurketh lyke a theefe/& those ỹ be not awarre she bryngeth vnto her. Where is wo? where is sorow? where is strife? where is brauling? where are woundes without cause? where be reed eyes? Euen amonge those that be euer at the wyne/& seke oute where the best is. Loke not thou vpō the wyne/how redde it is/& what a colour it geueth in the glasse.

It goeth downe softly/but at ỹ last it byteth like a serpent/& stynge th as an Adder.

So shall thyne eyes loke vnto straunge wemen/& thyne herte shall muse vpon frowarde thynges. Yee thou shalt be as though thou slepte st in the myddest of ỹ see/or vpō ỹ toppe of the mast. They wounded me (shalt thou saye) but it hath not hurte me/they smote me/but I felt it not. When I am well wakened/I wyll go to the dryncke agayne.

¶The.xxiiij.Chapter.

*Be not thou gelous ouer wycked mē/& desyre not thou to be amōg them. For their herte ymagineth to do hurte/& their lyppes talke of myschefe. Thorow wysdome an house shalbe buylded/& w̄ vnderstādynge it shalbe sett vp. Thorow discrecion shall ỹ chābers be fylled w̄ all costly & pleasaunt ryches. A wyse mā is stroge/yee a mā of vnderstāding is better/

a* That is/ hath fast awaye.

b* As vers. xxi. d

* Prou. xxiij. d and. xxiij. c.

is better then he ꝑ is myghtie of strēgth.
For with discrecyon must warres be takē in hāde/& where as are many ꝑ can geue coū-
cell/there is ꝑ victory. Wysdome is an hye
thyng/yee eue̅ to the foole, for he a* darre not
open his mouth in the gate. He ꝑ ymagy-
neth myschefe, maye welbe called an vngra-
cious personne. The thoughte of ꝑ foolish
is synne, & the scornefull is an abhominaciō
vnto men. b* If thou be ouersene & negligēt
in time of nede then is thy strēgth but smal.
Delyuer thē ꝑ go vnto death and are led
awaye to be slayne, & be not negligēt therin.
If thou wilt saye: I knewe not of it. Thin-
kest thou ꝑ he which made ꝑ hertes, doth not
cōsyder it? & ꝑ he which regardeth thy soule/
seyth it not? Shall not he recōpence euery
mā accordyng to his workes? My sonne/
thou eatest hony & the swete hony cōbe/ be-
cause it is good & swete in thy mouth. Eue̅
so shall the knowledge of wysdome be vnto
thy soule/as soone as thou hast gottē it.
And there is good hope/yee thy hope shall
not be in vayne. Laye no prey wayte wic-
kedly vpō ꝑ house of ꝑ righteous/& disquiete
not his resting place. For a iust mā falleth
c* seuē tymes/& ryseth vp agayne/but ꝑ vn-
godly fall in to wickednes. Reioyce not thou
at ꝑ fall of thyne enemye, and lett not thyne
herte be glad when he stombleth. Lest the
Lord, whē he seyth it, be angrie, & turne hys
wrath frō hi vnto the* d. Let not thy wrath
& gelousy moue the, to folow the wycked &
vngodly. And why? the wycked hath no-
thynge to hope for, & ꝑ candle of ꝑ vngodly
shall be put out. My sonne/ feare thou ꝑ
Lorde & the kynge/& kepe no cōpany w the
sclaunderous: for their destrucciō shall come
sodenly/ & who knoweth ꝑ fall of thē both?
These are also the sayenges of the wyse.
It is not good to haue respecte of any per-
sonne in iudgmēt. He ꝑ sayeth to ꝑ vngod-
ly: thou art ryghteous hym shall the people
curse, yee ꝑ comēnte shall abhorre him. But
they ꝑ rebuke ꝑ vngodly shalbe cōmended/
& a ryche blessyng shall come vpō thē. He
maketh him selfe to be well loued ꝑ geueth
a good answere. First make vp thy worcke
ꝑ is without, & loke well vnto ꝑ which thou
hast in ꝑ felde, & then buylde thyne house.
Be no false witnesse against thy neyghbour/
& hurte hym not w thy lyppes. Saye not:
I wyll hādle him, eue̅ as he hath dealte with
me, & wyll rewarde euery mā accordynge to
his dedes. I went by ꝑ felde of ꝑ slouthfull/
& by ꝑ vyneyardes of the foolish mā. And lo/
it was all couered w nettels/ & stode full of
thistles & ꝑ stone wall was brokē downe.
This I sawe and cōsydered it well: I loked
vpon it, & toke it for a warnyng. *Yet slepe

a* That is he darre not be founde amōge ꝑ wyse to gyue counsell. Luke xix. and ꝑ Reg xv.

b* That is ꝑ thou offende in tēptacyon by impa-cience thy ver-tu is tyed ra-ther restrayned.

c* That is/ often tymes/ af-ter the maner of speakyng of the Hebrues. In this worlde is there no mā perfectly iuste or ryght-wyse: and yet are they also called which haue the foundacyon of ryghtwyse-nes/ that is fayth in Christ/ whych thynge who so hathe/ shall ne-uer come to con-demnacyon/ receaue full & perfect ryght-wysnes accor-dyng to ꝑ saying of saincte Paul. whom he ap-poynted before/ them also he called/ & whom he called/ them also: & he iustyfyed: that is made ryghtwyse by fayth. Roma. viii.c

d* That is to saye to be auē-ged on the in geuynge hym repentaunce. e Prouer. xxiv

on tyll a lytle/ slombre a lytle/ folde thyne handes together yet a lytle: so shall pouerte come vnto the as one that trauayleth by the waye/& necessyte lyke a weapened man.

The.xxv.Chapter.

These also are the a* sayinges of Salomon/ which the men of Ezechiah kynge of Juda b* gathered together.

It is the honour of God to kepe a c* thynge secrete/ but the kynges honour is to search out a d* thyng.
The heauen is hye, the earth is depe, & ꝑ kynges herte is e* vnsearcheable.
Take the drosse frō ꝑ syluer, & there shal-
be a cleane vessell therof.
Take awaye vngodlynesse frō the kynge/ & his seate shalbe stablished w righteousnes.
Put not forth thy selfe in ꝑ presence of the king, & preace not in to ꝑ place of greate mē.
Better is it ꝑ it be sayde vnto the: come vp hither, then thou to be set downe in the pre-sence of ꝑ prince whō thou seyst with thyne eyes. Be not hastie to go to the lawe, lest happlie thou dryue thy selfe so at ꝑ last, that thy neyghbour put ꝑ to shame. Handle thy matter w thy neyghbour him selfe & discou-er not another mās secrete: lest when men heare therof, it turne to thy dishonesure/ and lest thine euell name do not cease. A worde spokē in due season/ is lyke apples of golde in a syluer dysshe. The correccion of ꝑ wyse is to an obediēt eare/ a goldē cheyne & a Je-well of golde. Lyke as the wynter coole in the haruest/ so is a faythfull messaunger to him that sent him/ & refresheth his masters myndē Who so maketh greate boastes & geueth nothyng/ is lyke cloudes and wynde wout rayne. With pacience maye a prince be pacifyed/ & w a soft tōge maye rygorousnes be brokē. If thou fyndest hony, eate so-moch as is sufficiēt for the: lest thou be ouer full, & perbreake it out againe. Withdraw thy foote frō thy neyghbours house/ lest he be weery of the/ & so abhorre the. Who so beareth false wytnesse agaynst hys neygh-boure, he is a very speare/ a swearde, and a sharpe arowe. f* The hope of ꝑ vngodly in tyme of neade, is lyke a rotte toth & a slippe-ry foote. Who so syngeth a songe to a wyc-ked herte clotheth him w raggys in ꝑ colde, & poureth vynegre vpō chalke. *If thyne enemye hōger lade him: yf he thyrst, geue him drincke: for so shalt thou heape coales of fyre vpō his head/ & the Lorde shall rewarde the. The North wynde dryueth awaye the rayne/ euē so doth an earnest sober counte-naunce a backbyters tōge. It is better to sytt in a corner vnder ꝑ rofe/ then w a brau-lynge woman in a wyde house. A good re-

a* Some. Prouerbes.

b* Some. copyed oute.

c* Some vnder-stode the worde: and vnderstād ther-by hys God-hed.

d. Here also do some reade ꝑ worde: & vn-derstand ther-by the lawe as is comma. dded in Deut. i. & xvij. d.

e* Because his herte is in ꝑ hande of God as ye reade before in ꝑ xxi. b. Or: Be-cause of many feates that he is able to do for ꝑ com-mō welth.

f* By this Prouerbe he doth Salomon note the rulers and gouerners of the people/ which do not their office and dutie as is the-word Jeremie. xlviii b.

g Prouer. xxvi. d

poste

poꝛte out of a farre countre / is lyke coulde water to a thyꝛstie soule. A ryghtuous mā fallynge downe beforethe vngodly / is like a troubled well & a spꝛynge that is destroyed. Lyke as it is not good to eate to moch hony / euen so he that wyll search out hye thynges / it shall be to heuy for hym. He that can not rule hym selfe / is lyke a cytye whych is broken downe, and hath no walles.

¶ The.xxvi.Chapter.

A Like as snowe is not mete in sommer / nether rayne in haruest: euen so is woꝛshipe vnsemely for a foole.

Lyke as the bryde & the swalowe take their flyght and fle here and there, so the curse that is geuen in vayne shall not lyght vpon a man. Vnto the hoꝛse belongeth a whyppe to the Asse a brydle / and a rodde to the fooles backe. Geue not ỹ foole an answere after hys foolyshnesse lest thou become lyke vnto him: but make the foole an answere to his foolyshnesse / lest he be wyse in his awne conceate. He is lame of his fete / yee droncken is he in vanyte, that cōmitteth B eny thynge to a foole. Like as it is an vnsemely thynge to haue legges & yet to haite / euen so is a parable in the fooles mouth.

He that setteth a foole in hye dignite, that is euē as yf a mā dyd cast a pꝛecious stone vpō the galous. A parable in a fooles mouth is lyke a thoꝛne that pꝛyckth a dronckē mā in the hande. A man of experience discerneth all thynges well / but whoso hyꝛeth a foole / hyꝛeth soch one as wyll take no hede.

Lyke as the dogg turneth agayne to hys vomyte / euen so a foole begynneth hys foolyshnesse agayne a fresh. Se thou seyest a man that is wyse in his awne cōceate / there is moꝛe hope in a foole then in hym. The slouthfull sayeth: there is a leoparde in the waye, & a lyon in the myddest of the stretes.

Lyke as the doꝛe turneth about vpō the thꝛeshold, euē so doth the slouthfull welter hym selfe in his bedd. *The slouthfull body thꝛusteth hys hande in to hys bosome / and it greueth hym to put it agayne to his mouth.

The slogarde thynketh him selfe wyser, then .vii. men that sytt and teach. Who so goeth by & medleth with other mens stryfe / he is lyke one that taketh a dogg by ỹ eares.

Lyke as one shooteth deadly aꝛowes and dartes out of a pꝛeuy place, euē so doth a dissembler vpon his neyghboure. And then sayth he: I dyd it but in spoꝛte. Where no wodd is there the fyꝛe goeth out: & where the backbyter is taken awaye, there ỹ stryfe ceaseth.

*Coles kyndle heate / & wodd the fyꝛe: euē so doth a bꝛawling felowe stere vp barratrice.

A sclaunderers woꝛdes are lyke flatery / but they pearse ỹ inwarde partes of ỹ body.

Enymous lyppes & a wycked herte, are lyke a potsherde couered with syluer dꝛosse.

An enemye dissembleth with hys lyppes / and in the meane season he ymagineth myscheefe: but whē he speaketh fayꝛe / beleue him not / foꝛ there are seuen abhominacyons in his herte. Who so hꝛepeth euell wyll, secretly to do hurte; his malyce shalbe shewed befoꝛe the whole congregacyon. *Who dyggeth vp a pytt shall fall therin: and he that weltreth a stone / shall stomble vpon it hym selfe. A dyssemblynge tonge hateth one ỹ rebuketh hym / and a flatterynge mouth woꝛcketh myscheefe.

* Eccli.x.b. Eccli.xxvij.a.

¶ The.xxvij.Chapter.

Take not thy boost of to moꝛowe / foꝛ A thou knowest not what maye happē to daye. Lett another man pꝛayse the / and not thyne awne mouth: yee other folckes lyppes / & not thine.

The stone is heuy / & the sande weyghtye: but a fooles wꝛath is heuyer then they both.

Wꝛath is a cruell thynge / & furiousnesse is a very tempest: yee who is able to abyde enuye? An open rebuke is better then a secrete loue. Faythfull are the **wounded of a louer / but the kysses of an enemye are disceatfull. He that is full / abhoꝛreth an hony combe: but vnto hym that is hongrye / euery sower thynge is swete. He that oft tymes flitteth, is like a bryde that forsaketh her nest. The herte is glad of a swete oyntment & sauoure, but a stomacke ỹ can geue good councell / reioyseth a mās neyghboure.

** Hy wounded here vnderstande / chekes rebukes and reproues &c. And by kysses / prayses & flatterynges. &c.

Thyne awne frende & thy fathers frende se thou forsake not but go not in to thy bꝛothers house in tyme of thy trouble.

Better is a frende at hand / then a bꝛother farre of.

My sonne / be wyse / and thou shalt make me a glad herte: so that I shall make answere vnto my rebukers. A wyse man seynge ỹ plage wyll hyde him selfe / as foꝛ fooles they go on still & suffer harme. *Take his garment that is suerty foꝛ a straunger / & take a pledge of him foꝛ the vnknowne mās sake.

* Proue.xx.c.

He that is to hastye to pꝛayse his neyghboure aboue measure / shalbe taken as one that geueth him an euell reporte. A bꝛawlynge woman and the rofe of the house dꝛoppynge in a raynye daye / maye well be compared together.

¶

He that refrayneth her / refrayneth the wynde / and holdeth oyle fast in his hande. Lyke as one yꝛon whetteth another / so doth one man cōfoꝛte another. Who so hꝛepeth his fyge tre / shall enioye the frutes therof: he that wayteth vpon hys master / shall come to honoure. Lyke as in one water there apeare dyuerse faces / euen so dyuerse

* That is / manyas before in the.xxiiij.b. and in many other places.

b Some reade that answere to the purpose / or that speake reason.

Eccli.xxvij.b

men haue dyuerse hertes. Lyke as hell & destruccyon are neuer full, euē so the* eyes of men can neuer be satisfyed. Syluer is tryed in the moulde/& golde in the fornace, & so is a mā, when he is openly prayed to his face. Though thou shuldest bray a foole with a pestell in a morter lyke otemeel / yet wyll not his foolysshnesse go frō hym. Se that thou know the nombre of thy catell thy selfe/& loke well to thy flockes. For ryches abyde not alwaye/& the c* crowne endureth not for euer. The hey groweth, the grasse commeth vp/and herbes are gathered in the mountaynes. The lambes shall clothe the/ and for the goates thou shalt haue money to thy husbandry. Thou shalt haue goates mylck ynough to fede ỹ, to vpholde thy housholde, and to sustayne thy maydens.

* The hertes of men are insatyable as in the .Psal.cxl.b.

c* Crowne for honoure & abōdaunce as in .Psal.lxxxix.e.

¶ The.xxvij.Chapter.

THe vngodly** flyeth no man chasynge hym, but the rightuous stādeth styll as a lyon. Because of synne the lāde doth oft chaūge her prynce: but thorow men of vnderstandynge and wysdome a realme endureth longe.

** This sight is the feare wherof is spoken in the .xiij. Psalm b. They are afrayed where no feare is at all. Whych thynge chaūseth / when all thinges are done in vnrighte for want of the knowledge of God.

One poore man oppressynge another by violence is lyke a continuall rayne that destroyeth the frute. They that forsake the lawe prayse the vngodly: but such as kepe the lawe, abhorre them. Wycked men discerne not the thynge that is ryght, but they that seke after the Lorde, discusse all thinges.

A poore man iedynge a godly lyfe, is better then ỹ ryche ỹ goeth in frowarde wayes.

B Who so kepeth ỹ lawe, is a chylde of vnderstandynge: but he ỹ fedeth ryotous men / shameth his father. Who so increaseth his ryches by b* vauntage & wynnynge let hym gather them to helpe the poore withall.

b* Some rede: Deceyte and vnmeasurable gaynes/ shall gather them to do almoūse to ỹ poore. That is to saye by hym that shall haue the after hym.

He that turneth awaye his eare frō hearing ỹ lawe his prayer shalbe abhorred. Who so ledeth the rychtuous in to an euell waye/ shall fall in to his awne pytt, but ỹ iust shall haue the good in possession. The rych man thynketh him selfe to be wyse / but ỹ poore that hath vnderstandynge c* / can perceaue him well ynough. When rychtuous men are in prosperite / then doth honoure florysh: but when the vngodly come vp, the state of men chaūgeth. He that hydeth his synnes/ shall not prosper: but who so knowledgeth them and forsaketh them, shall haue mercy.

c* Some rede: searcheth it. That is to saye to iudge better of his cōdicions & not after ỹ wayes to thinke hym wyse because he is ryche.

¶ Well is him that standeth alwaye in awe: as for hym that hardeneth his herte/he shall fall in to myschefe. Lyke as a roarynge lyon and an hongrye beare / euē so is an vngodly prynce ouer the poore people.

Where the prynce is wythout vnderstandynge/there is greate oppression & wronge: but yf he be such one as hateth couetousnesse/he shall longe raygne. He ỹ by violence sheddeth eny mans bloude / shall be a rennagate vnto his graue/and no man shall be able to succoure him. Who so leadeth a godly & an innocent lyfe / shalbe safe: but he that goeth frowarde wayes/ shall once haue a fall. * He that tylleth his land/ shall haue plēteousnesse of bread: but he that followeth ydlenesse / shall haue powerte ynough. A faythfull mā is greatly to be cōmended/ but he that maketh to moch haste for to be ryche/ shall not be vngyltie. To haue respecte of persones in iudgmētis not good: And why? he will do wrōge/yee euē for a pece of bread.

* Prou.xxviij.b. Eccli.xx.d.

D He that wyll be ryche all to soone, hath an euell eye/and consydereth not/ that powerte shall come vpon him. He that rebuketh a man/ shall fynde more fauour at the last/ then he that flatreth him. Who so robbeth his father and mother / and sayeth it is no synne: the same is lyke vnto a murtherer. He that is of a proude stomacke/ stereth vp stryfe: but he that putteth hys trust in the Lorde/ shalbe well fedd. He that trusteth in his awne herte, is a foole: but he that dealeth wysely / shalbe safe. He that geueth vnto the poore/ shall not wante: but he that turneth awaye hys eyes from soch as be in necessyte / shall suffre greate powerte hym selfe. When the vngodly are come vp, men are fayne to hyde them selues: but whē they perysh/ the rychtuous increase.

¶ The.xxix.Chapter.

HE that is stynecked and wyll not be reformed / shall sodenly be destroyed without eny helpe. Where the rightuous haue the ouer hāde/ the people are in prosperite: but where the vngodly beareth rule, there ỹ people mourne. Who so loueth wysdome, maketh hys father a glad man: * but he that kepeth harlottes/ spendeth awaye that he hath. With true iudgment the kynge setteth vp ỹ lande/ but yf he be a man that taketh gyftes / he turneth it vpsyde downe. Who so flatreth his neyghbour, layeth a nette for his fete. The synne of the wycked is his awne snare/ but the rychtuous shall be glad and reioyse.

* Prou.xxviij.b. Luce.xv.c.

The rychtuous consydereth the cause of ỹ poore / but the vngodly regardeth no vnderstandynge. Wycked people bringe a cite in decaye, but wyse men set it vp agayne.

B If a wyse mā go to lawe with a foole (whether he deale wyth hym frendly or roughly) he getteth no rest. The bloude thyrstye hate the rychtuous, but the iust* seke his soule.

* Vnderstād/ to deliuer it. Soule is here also taken for

A foole poureth out his spyrite altogether, but a wyse man kepeth it in till afterwarde.

If a prynce delyte in lyes, all his seruauntes are vngodly. The poore and ỹ lender mete

together/

together / the Lorde lyghteneth both their eyes. The leare of the kynge that fayth-fully iudgeth the poore, shall contynue sure for euermore. The rodde and correccyon myniſtre wysdome/but yf a chylde be not lo-ked vnto/he bringeth his mother to shame. When the vngodly come vp/ wickednesse in-creaseth:but the righteous shall se their fal. Nurroure thy sonne with correccyon/and he shall comforte the, yee he shall doo the good at thyne herte. Where no b * Prophete is/ there the people perysshe: but well is hym þ kepeth the lawe. A seruaunt wyll not be the better for wordes / for though he vnder-stande/ yet wyll he not regarde them.

b * That is/ preacher of the worde of God/ as m.i. Corint. xiv.

Yf thou seyst a man that is hastye to speake vnaduysed/thou mayest trust a foole more then hym. He that delycately bryn-geth vp his seruaunt frō a chyld/ shall make hym his master at length. An angry man steereth vp stryfe / and he that beareth euell wyll in his mynde/ doth moch euell. After pryde commeth a fall/*but a lowely spyrete bringeth greate worshyppe. Who so ke-peth company with a theefe / hateth his awne soule:he heareth blasphemyes / and telleth it not forth. He that feareth men shal haue a fall:but who so putteth his trust in þ Lord shall come to honoure. Many there be that seke the Prynces fauoure/but euery mans iudgement commeth from the Lorde.

*Iob.xxij.d

The righteous abhorreth the vngodly: but as for those þ be in the right waye/the wyc-ked hate them.

¶ The partes of the worde of God: and what we ought to requyre of God/ with certen wonderfull thinges that are in this worlde.

¶ The.xxx.Chapter.

¶ The Wordes of Agur the sonne of Jaketh.

THe prophecye of a true faythfull man, whom God hath helped/ whō God had cōforted & norysshed. For though I am þ leest of all/ & haue no mās vnderstandynge (for I neuer lerned wysdome) yet haue I vnderstandyng / & am well informed in Godly thynges. Who hath clymmed vp into heauen? Who hath come downe frō thēce? Who hath holdē the wynd fast in his hande? Who hath cōprehended the waters in a garment? Who hath set all the endes of þ worlde? What is his name, or his sonnes name? Canst thou tell? * All þ wordes of God are pure & cleane/ * for he is a shyld vnto all them that put their trust in hym.

* Psal.xix.c. Deute.xij.d.

* Some rea-de/and it is.s c. and in the ende of the verse/in it: meaning the worde.

Put thou nothing therfore vnto his wordes/ lest he reproue the, and thou be foūde a lyar.

Two thynges I requyre of the, that thou wylt not denye me before I dye. Remoue fro me vanyte and lyes:geue me nether pouerte nor ryches/ only graunte me a necessary lyuynge. Lest yf I be to full/ I denye the/and saye: what is the Lorde? And lest I beinge constrayned thorow pouerte, fall vn-to stealynge and forsweare the name of my God. Accuse not a seruaunt vnto his ma-ster/ lest he speake euell of the also, and thou be hurte. He that bringeth vp an euell re-porte vpon the generacion of hys father and mother/is not worthy to be commended.

The generacyon that thynke themselues cleane, shall not be clensed from their fylthy-nesse. There are people that haue a proude loke, and cast vp their eye lydes. This peo-ples teth are swerdes / and with their chafe bones they consume and deuoure the symple of the earth and the poore from amōge men.

This generacyon (whych is lyke an horse-leche) hath two daughters: the one is called/ fetch hither, and the other bryng hither.

There be thre thinges that are neuer sa-tysfyed, and the fourth sayeth neuer hoo. The hell, a womans wombe/ and the earth hath neuer water ynough. As for fyre / it sayeth neuer / hoo. Who so laugheth hys father to scorne, and setteth his mothers commaun-dement at naught: the rauens pycke out his eyes in the valleye, and deuoured be he of the yonge Aegles.

There be thre thinges to hye for me/and as for the fourth; it passeth my knowledge. The waye of an Aegle in the ayre / the waye of a serpent ouer a stone/ the waye of a shyp in the see/ and the waye of a man with a yōge woman. Soche is the waye also of a wyfe that breaketh wedlocke / which wypeth her mouth like as when she hath eaten, & sayeth. As for me, I haue done no harme. Thorow thre thinges the earth is dysquieted/ and the fourth may it not beare: Thorow a seruaunt that beareth rule / thorow a foole that hath greate riches, thorow an yll houswyfe, and thorow an handmayden that is heyre to her maysters. There be foure thinges in the earth the whych are very lytle; but in wys-doome they excede the wyse. The Emmettes are but a weake people yet gather they their meate together in the harueste. The Conyes are but a feble folke/ yet make they their cou-ches amonge the rockes. The grashoppers haue not a kynge yet go they forth together by heapes. The spyder laboureth with her han-des; & that in the Kynges palace.

There be thre thinges that go stylly / but the going of the fourth is the godlyest of al. A Lyon which is kyng of beastes & geueth place to no mā: A cocke ready to fight: A rāme and a kyng that goeth forth with his people. Yf thou be so folish to magnifie thyselfe or medle with any soche thinge then laye thyne

By hande

hande vpon thy mouth. Who so chyrneth mylcke/maketh butter: he that rubbeth his nose/maketh it blede: and he that causeth wrath/bringeth forth strife.

Kynges ought to iudge iustly. The propertye of an honest maried wyfe.

¶ The.xxxi.Chapter.

¶ The wordes of Kynge Lamuel/ and the Prophecye that hys mother taught hym.

A MY sonne/ thou sonne of my body: O my deare beloued sonne/ geue not ouer thy substaunce & mynde vnto wemē/which are the destruccyon euen of Kynges. O Lamuel/ geue Kynges no wyne/ geue Kynges & Princes no stronge drincke: lest they dronckē forget the lawe/ & regarde not the cause of the poore, and of all soche as be in aduersite. Geue stronge drincke vnto soche as are condempned to death, and wyne vnto those that mourne: that they maye drincke it/ & forget their mysery and aduersytie. Be thou an aduocate/and stande in iudgement thy selfe, to speake for all such as be domme & socourles. With thy mouth defende the thynge that is lawfull and right, and the cause of the poore & nedy: leste

Teth.

ט And yf she perceaue that her housewyfrye Cdooth good, her cādle goeth not out by night.

Iod.

י She layeth her fyngers to the spyndle/& her hande taketh holde of the rocke.

Caph.

כ She openeth her hande to the poore/ yee she stretcheth forth her handes to soche as haue nede.

Lamed.

ל She feareth not that the colde of wynter shall hurte her house/ for all her housholde folkes are double clothed.

Mem.

מ She maketh her selfe fayre ornamētes/ her clothinge is whyte sylke and purple.

Nun.

נ Her husband is moch set by in the gates/ when he sitteth amonge the rulers of ꝑ land.

Samech.

ס She maketh cloth of sylke & selleth it/and deliuereth a gyrdle vnto the marchaunt.

Ain.

ע Strength and honoure is her clothynge/ & in the latter daye she shall reioyse.

Phe.

פ She openeth her mouth wyth wysdome/ and in her tonge is the lawe of grace.

Sade.

צ She loketh well to ꝑ wayes of her housholde/& eateth not her bred with ydlines.

Koph.

ק Her children aryse/ and call her blessed: and her husbande maketh moch of her.

Res.

ר Many daughters there be that gather riches together, but thou goest aboue thē all.

Sin.

ש As for fauoure/ it is dysceatfull/ & beutie is a vayne thinge: but a woman that feareth the Lorde, she is worthy to be praysed.

Thau.

ת Geue her of the frute of her handes/ and let her awne workes prayse her in ꝑ gates.

B ¶ Who so fyndeth an honest faythfull woman, she is moch more worth then perles.

Beth.

ב The hert of her husband maye safely trust in her, so ꝑ he shall haue nonede of spoyles.

Gimel.

ג She wyll do hym good & not euell all the dayes of her lyfe.

Daleth.

ד She occupyeth woll and flax/and laboureth gladly with her handes.

He.

ה She is lyke a marchauntes shyppe/that bryngeth her vytayles from a farre.

Vau.

ו She is vp in the nyght season/to prouyde meate for her housholde/ and fode for her maydens.

Zain.

ז She consydereth lande/& byeth it/& with ꝑ frute of her handes she plāteth a vyneyarde.

Heth.

ח She gyrdeth her loynes with strength/& courageth her armes.

¶ The ende of the Prouerbes of Salomon.

¶ The boke of the Preacher / otherwyse called Ecclesiastes.

¶ All that is in this worlde is vanyte.

¶ The fyrst Chapter.

THese are the wordes of the Preacher. ꝑ sonne of Dauid kynge of Ierusalē. * All is but vanyte (sayeth ꝑ preacher) all is but playne vanite. For what eis hath a man / of all the laboure ꝑ he taketh vnder the Sūne? One generation passeth awaye another cōmeth but the earth abydeth styll. The Sōne ariseth, the Sunne goeth downe / and returneth to his place / that he maye there ryse vp agayne. The winde goeth toward ꝑ South / & fetcheth his cōpase aboute vnto ꝑ North / & so turneth in to him selfe agayne. All floudes runne in to the see / & yet the see is not fylled: for loke vnto what place the waters runne / thence they come agayne. All thinges are so harde / ꝑ no man can expresse thē. * The eye is not satisfyed w̄ syght / ꝑ eare is not fylled w̄ hearynge. The thing ꝑ hath bene cometh to passe agayne: & ꝑ thing ꝑ hath bene done / is done agayne there is no new thyng vnder the Sunne. Is there eny thynge wherof it maye be sayde: lo, this is newe? For it was longe agoo in the tymes ꝑ haue bene before vs. ¶ The thinge that is past, is out of remembraunce: Euen so the thynges that are for to come / shall no more be thought vpō amonge thē that come after. I my selfe the Preacher / beynge Kynge of Israel & Ierusalē, applied my mynde to seke out & search for the knowledge of all thynges ꝑ are done vnder heauē. Soch trauayle & labour hath god geuē vnto * ꝑ children of men, to exercyse thē selues therin.

¶ Thus I haue consydred all the thynges ꝑ come to passe vnder the Sunne and lo they are all but vanyte & vexacion of mynde. The croked can not be mayde straight / & ꝑ faulty can not be nombred. I cōmoned wyth myne awne herte / sayeng: lo, I am come to a great estate / & haue gotten more wysdome / then all they that haue bene before me in Ierusalem

* Heb. Vanitie of vanyties: ꝑ is a wonderfull greate vanyte: as Salet of balettes / for ethrake Salet / of which Eccle.i.a

a * Pron.xxvij.c Ecclesiast.b. Eccle.ij.b

b * That is / vnto me Some reade the children of Adam. as Gene.xi.a.

For my herte had greate experience of wysdome & knowledge / for therunto I applied my mynde: that I might knowe what were wysdome & vnderstādyng, what were errour & folyshnes. And I perceaued that this also was but a vexacō of minde: for where moch wysdome is / there is also greate trauayle & disquietnes: and the more knowledge a man hath, the more is his care.

¶ Aboundaunce of ryches / of pleasure & of buyldynge are vayne thynges.

¶ The ij. Chapter.

THen sayd I thus in myherte: Now go to, I wyll take myne ease and haue good dayes. But lo, ꝑ was vanyte also: in so moch ꝑ I sayde vnto laughter: thou art madd, and to myrth: what doest thou?

So I thought in my herte / to withdrawe my flesh frō wyne / to applie my mynde vnto wysdome, & to cōprehende folishnes vntil the tyme ꝑ (amōge all ꝑ thinges wherin they are vnder ꝑ Sūne) I myght se what were best for men to do, so longe as they lyue vnder heauen.

I made gorgious layre workes. I buylded me houses & plāted vineyardes. I made me orchardes & gardens of pleasure / & plāted trees in thē of all maner frutes. I made poles of water / to water ꝑ grene & frutefull trees withall. I bought seruaūtes & maydēs / & had a greate housholde. As for catell & shepe / I had more substaūce of thē / then all they ꝑ were before me in Ierusalem. I gathered syluer and golde together / euē a treasure of kynges and landes.

I prouyded me syngers and wemē which coude playe of instrumentes / to make men myrth & pastime. I gat me drynckyng cuppes also & glasses. (Shortly) I was greater & in more worshipe, then all my predecessours in Ierusalē. For wysdome remayned w̄ me: & loke whatsoeuer myne eyes desyred / I let thē haue it: & wherin soeuer myherte delited or had eny pleasure, I wyth held it not from it. Thus my herte reioyced in all ꝑ I dyd / & this I toke for ꝑ portion of all my trauayle. But when I cōsydred all ꝑ workes ꝑ my handes had wrought, & all the labours ꝑ I had taken therin: lo / all was but vanyte & vexacyon of mynde, and nothinge of eny value vnder the Sunne. Then turned I me to consydre wysdome / errours & folyshnesse) for what is he amōge men / ꝑ might be compared to me the kyng in soch worke(?) & I sawe / ꝑ wysdo me excelleth foolishnesse / as farre as lyght doth darcknesse. * For a wyse mā beareth his eyes

¶ * After in the bem a Pouer. xvij.d.

aboute in his head, but ꝑ foole goeth in the darcknesse. I perceaued also ꝑ they both had one ende. Then thought I in my minde: If it happen vnto ꝑ foole as it doth vnto me, what

nedeth me then to labour eny moze for wyſ-
dome: So I cõfeſſed wythin my herte/ ꝑ this
alſo was but vanite. For ꝑ wyſe are euer as
lytle in remẽbraũce as ꝑ foliſh/ & all ꝑ dayes
for to come ſhalbe forgottẽ/ yee the wyſe mã
dieth as well as ꝑ foole. Thus beganne I to
be weery of my lyfe/ in ſo moch ꝑ I coude a-
waye w nothing ꝑ is done vnder ꝑ Sũne/ for
all was but vanite & vexaciõ of mynde: Yee I
was weery of al my labour/ which I had take
vnder the Sũne/ becauſe I ſhulde be fayne to
leaue thẽ vnto another mã/ ꝑ cõmeth after me
for who knoweth / whether he ſhalbe a wyſe
mã or a fole: And yet ſhalbe be lord of all my
labours/ which I w ſoch wyſdome haue take
vnder the Sũne. Is not this a vayne thyng:

So I turned me to refrayne my mynde frõ
all ſoch trauayle/ as I toke vnder the Sũne:
D for ſo moch as a man ſhulde weery him ſelfe
w wyſdome/ w vnderſtãding & oppoꝛtunite/
& yet be fayne to leaue his labours vnto ano
ther/ ꝑ neuer ſwett for them. Thys is alſo a
vayne thinge and a greate myſery. For what
getteth a man of all ꝑ labour & trauayle of
his mynde/ ꝑ he taketh vnder ꝑ Sunne/ but
heuyneſſe/ ſoꝛowe & diſquietnes all ꝑ dayes
of his lyfe: In ſo moch that his herte can not
reſt in ꝑ night. Is not this alſo a vayne thing:
Is it not better then for a mã to eate & dzinc-
ke/ & his ſoule to be mery in his labour: Yee
I ſawe ꝑ this alſo was a gyfte of God: For
who maye eate/ dzincke/ oꝛ bzinge eny thing
to paſſe wythout hym: And why: he geueth
vnto mã/ what it pleaſeth him: whether it be
wyſdome/ vnderſtanding / oꝛ gladneſſe. But
vnto ꝑ ſynner he geueth weerynes & ſoꝛow/
ꝑ he maye gather & heape together ꝑ thinge/
ꝑ afterwarde ſhalbe geuẽ vnto him whom it
pleaſeth God. This is now a vayne thinge/
yee a very diſquietneſſe & vexaciõ of mynde.
¶ All thynges come in their tyme and paſſe awaye in
their tyme.

¶ The.iij. Chapter.

I Euery thynge hath a tyme / yee all
that is vnder the heauẽ hath is cõ-
uenient ſeaſon. There is a tyme
to be bozne/ & a tyme to dye.
There is tyme to plãte / & a tyme to plucke
vp the thynge/ that is planted:
A tyme to ſlaye / and a tyme to make whole
A tyme to breake downe/ & a time to build vp.
A tyme to wepe/ and a tyme to laugh:
A tyme to mourne/ and a tyme to daunce:
A tyme to caſt awaye ſtones / and a tyme to
gather ſtones together:
A tyme to enbzace / & a tyme to refrayne frõ
enbzacynge:
A tyme to wynne/ and a tyme to leſe:
23 A tyme to ſpare, and a tyme to ſpende:
A tyme to rutt in peces/ & a tyme to ſowe to-
gether:
A tyme to kepe ſylence/ & a tyme to ſpeake:
A tyme to loue/ and a tyme to hate:
A tyme of warre/ and a tyme of peace:

What hath a mã els (ꝑ doth any thing) but
weeryneſſe & labour: For as touching the
trauayle & carefulneſſe which God hath ge-
uen vnto men/ I ſe ꝑ he hath geuẽ it thẽ/ to be
exerciſed in it. All this hath he ozdened mar-
uelous goodly to euery thing his due tyme.
He hath plãted ignoꝛaũce alſo in the hertes
of men/ ꝑ they ſhulde not fynde out ꝑ groũd
of his woꝛkes/ which he doth fro ꝑ beginning
to ꝑ ende. So I perceaued, ꝑ in theſe things
there is nothinge better for a man/ then to be
mery & to do well ſo longe as he lyueth. For
all ꝑ a man eateth & dzincketh/ yee what ſo
euer a mã enioyeth of all his labour: ꝑ ſame
is a gyfte of God. I cõſydered alſo ꝑ what
ſoeuer God doth/ it cõtinueth foꝛeuer/ & ꝑ no
thing cã be put vnto it noꝛ take frõ it: & ꝑ God
doth it to the intẽt/ ꝑ men ſhulde feare hym.
The thinge ꝑ hath bene, is now: & ꝑ thinge ꝑ
is for to come, hath bene afoꝛe tyme/ for God
reſtoꝛeth agayne the thinge that was paſt.
Moꝛeouer/ I ſawe vnder the ſunne vngod-
lyneſſe in the ſtede of iudgemẽt/ & iniquyte
in ſtede of ryghteouſneſſe. Then thought
I in my mynde: God ſhall ſeparate the righ-
teous frõ the vngodly/ & then ſhalbe ꝑ tyme
and iudgemẽt of all councels & woꝛckes.
I cõmened w myne awne herte alſo cõcerning
the childꝛẽ of men: how God hath choſen thẽ/
& yet letteth thẽ a peace: as though they were
beaſtes: for it happeneth vnto men as it doth
vnto beaſtes/ & as the one dieth/ ſo dyeth the
other: yee they haue both one maner of byꝛth/
ſo that (in this) a man hath no pꝛeemynence
aboue a beaſt, but all are ſubdued vnto va-
nitie. They go all vnto one place for as they
be al of duſt/ ſo ſhal they all turne vnto duſt
agayne. Who knoweth *the ſpꝛyte of man
ꝑ goeth vpwarde/ & ꝑ byeth of the beeſt that
goeth downe into ꝑ earth: Wherfoꝛe I per-
ceaue ꝑ there is nothinge better for a man,
then to be ioyfull in his labour for that is
his poꝛcyon. But who wyll bꝛinge him to
ſe the thinge that ſhall come after him:
¶ The myſteries of the innocent. The ſuperfluous
labours of men. The child that is poꝛe & wyſe.&c.

* The comen tranſlaciõ reã-
deth whether the ſpꝛyte of a
man goo vp
warde and the
breath of a beaſt
downewarde.

¶ The.iiij. Chapter.

So I turned me/ & cõſydꝛed all the
A byolent wꝛõge ꝑ is done vnder the
ſunne: & beholde/ the teares of ſoch
as were oppꝛeſſed/ & there was no
man to cõfoꝛte thẽ oꝛ ꝑ wolde helpuer & de-
fende thẽ frõ ꝑ violẽce of their oppꝛeſſoures.
Wherfoꝛe I iudged thoſe that are deed/ to be
moze happye then ſoch as be alyue: yee hym
that is yet vnboꝛne to be better at eaſe then
they both/ becauſe he ſeeth not the myſerable
woꝛckes that are done vnder the ſunne.

Agayne

Agayne/I sawe that all trauayle and dylygence of labourē was hated of euery man. This is also a vayne thynge/ and a vexacion of mynde. The foole foldeth his hādes together/ and eateth vp his awne flesh. One hande full (sayeth he) is better wyth rest/ then both the handes full with labourē and trauayle. Moreouer/I turned me/and beholde yet another vanyte vnder the Sonne.

There is one man/ no mo but hym selfe alone/ hauynge neyther chylde ner brother: yet is there no ende of his carefull trauayle/ hys eyes can not be satysfyed wyth ryches/ (yet doth he not remembre hym selfe/ & saye:) Sor whome I do take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and mysserable thyng. Therfore two are better then one/ for they maye well enioye the profyt of their labourē. If one of them fall/ hys companion helpeth him vp agayne: But wo is him that is alone/for yf he fall/ he hath not another to helpe him vp. Agayne/ when two slepe together/they are warme: but how can a body be warme alone? One maye be ouercome/but two maye make resistaūce: A thre folde cable is not lyghtly broken. A poore chylde beynge wyse/ is better then an olde kynge/that doteth/ and can not bewarre in tyme to come. Some one commeth out of prison/& is made a kynge: & another whych is borne in the kyngdome/commeth vnto power. And I perceaued/ that all men liuing vnder the Sonne/go with the secōde chylde/ that commeth vp in the steade of the other.

As for the people that haue bene before him/and that come afterhim/they are innumerable: yet is not their ioye the greater thorow hym. This is also a vayne thynge & a vexacion of mynde. When thou cōmest in to ye house of God, kepe thyfote* & drawnye, b* that thou mayest heare: that is better then ye offeringes of fooles/for they knowne not what euell they do.

a* Some rede: For he is redy to heare vnderstandyng thy mouth, rather to heare/ then to geue/as fooles offeringe sacrifice.

b* Some rede: rather to heare/ then to geue/as fooles offeringe sacrifice.

¶ A monicyon to bewarre of rashe communycacyon. We ought not to meruel at the oppressiō of the poore. The couetous is not satysfyed wyth his ryches.

¶ The.v. Chapter.

Be not hastie with thy mouth/ & let not thyne herte speake eny thynge rashly before God. For God is in heauen/ and thou vpon earth/ therfore let thy wordes be fewe. For where moch carefulnesse is/ there are many dreames: and where many wordes are there men maye heare fooles. * If thou make a vowe vnto God be not slacke to performe it. As for foluish vowes/he hath no pleasure in thē. If thou promyse eny thinge/paye it: for better it is that thou make no vowe then that thou shuldest promyse/and not paye. Lete not thy mouth to cause thy flesh for to synne/ that thou saye not before the angell: my foolyshnesse is in the faute. For thē God wilbe angrye at thy voyce/ & destroye all ye workes of thyne handes. And why? where as are many dreames and many wordes/ there are also dyuerse vanityes: but loke ye thou feare God. If thou seyst the poore to be oppressed and wrongeously dealt wythall/ so that equyte and the ryght of the lawe is wrasted in the lande: marueil not thou at soch iudgment/for one greate man kepeth touch with another/and the myghtie helpe them selues together. The whole lande also wyth the feldes and all that is therin/is in subiection and bondage vnto the kynge. He that loueth money/wyll neuer be satisfyed with money: and who so delyteth in ryches/ shall haue no profyt therof. Is not thys also a vayne thynge? Where as moche ryches is/ there are many also that spende them awaye. And what pleasure more hath he that possesseth them/sauynge that he maye loke vpō them with hys eyes? A labouryng mā sleepeth swetely/ whether it be lytle or moch ye he eateth: but the aboundaunce of the ryche wyll not suffice hym to slepe.

Yet is there a sore plage/ which I haue sene vnder the sunne(namely) riches kepte to the hurte of him that hath them in possession. For oft tymes they perish with his greate mysery & trouble: and yf he haue a chylde/ it getteth nothynge. * Lyke as he came naked out of his mothers wōbe so goeth he thither agayne/and carryeth nothinge awaye wyth hym of all hys labour. This is a mysserable plage/ ye he shall go awaye euē as he came. What helpeth it hym then/ that he hath labored in the wynde? All the dayes of hys lyfe also must he eate in the darcke/ wyth greate carefulnesse/sycknesse and sorow. Therfore me thincke it a better and a fayrer thynge/a man to eate and drynche/and to be refreshed of all hys labour/ that he taketh vnder the Sunne all the dayes of hys lyfe which God geueth hym/ for this is his portyon. For vnto whom soeuer God geueth riches/goodes and power/ he geueth it hym to enioye it/to take it for hys portion/and to be refreshed of hys labour: this is now the gyfte of God. For he thynketh not moche how longe he shall lyue, for so moch as God fylleth his herte with gladnesse.

* Iob.i.d.e. Tim.vi.b

¶ The mysery of the ryche and couetous. The differaunce of a fole and a wyse man.

¶ The.vi. Chapter.

I There is yet a plage vnder ỹ Sōne/ & it is a generall thynge amonge men: when God geueth a man ryches, goodes & honoure, so that he wanteth nothynge of all that hys herte can desyre: and yet God geueth hym not leue to enioye the same/ but another man spendeth them. This is a vayne thynge & a myserable plage. B If a man begett an hundred childrē/ and lyue many yeares/ so that his dayes are many in nombre / and yet can not enioye his good/ nether be buried: as for him I saye/ that an vntymely byrth is better then he. For he cōmeth to naught / & goeth his waye in to darckenes, and his name is forgotten. C Moreouer/ he seyth not ỹ Sonne/ & knoweth of no rest nether here ner there: Yee though he lyued two thousaude yeares / yet hath he no good lyfe. Come not all to one place? All the laboure ỹ a man taketh / is for hym selfe/ and yet hys desyre is neuer fylled after hys mynde For what hath the wyse more then D the foole? What helpeth it the poore / that he knoweth to walcke before the lyuyng? The syght of the eyes is better, then that ỹ soule shulde so departe awaye. Howbeit this is also a vayne thynge and a dysquyetnesse of mynde. What is more excellent then mā? yet can he not in the lawe get the victory of of hym that is myghtier then he: A vayne thynge is it to cast oute many wordes / but what hath a man els?

C That with paseth oure strengthes & wittes ought we not to seke after.

C The.vij.Chapter.

I Or who knoweth what is good for man lyuynge / in the dayes of his vayne lyfe, which is vnto shadowe? Or who will tell a man/ what shall happen after him vnder ỹ Sōne: a Prou.xxij.a Eccl.a. * A good name is more worth then a precious oyntmēt, and the daye of death is bet- B ter then the daye of byrth. It is better to go in to an house of mournyng then in to a tāckettyng house. For there is the ende of all men, & he that is lyuynge taketh it to hert. It is better to be sorye then to laugh, for whē the countenaunce is heuy, the herte is ioyfull. The herte of the wyse is in the mournyng house, but the herte of ỹ folish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man / then to heare the songe of fooles. For the laughyng of foles is lyke the crackyng of thornes vnder a pot. And that is but a vayne thynge.

Who so doeth wronge / maketh a wyse man to goo oute of his witte / & destroyeth a gentle herte. The ende of a thynge is better then the begynnyng. The pacīēt of spyrite is better then the hye mynded. Be not hastely angrie in thym ynde / for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that the dayes of the olde tyme were better / then they that be now? for that were no wyse question. Wysdome is better then ryches / yee moch more worth then the eyesyght. For wysdome defendeth as well as monaye/ and the excellent knowledge and wysdome geueth lyfe vnto hym ỹ hath it in possession. Consydre the worcke of God / how that no man can make the thynge straight / which he maketh crooked. Vse well the tyme of prosperyte / and remembre the C tyme of myshortune: for God maketh the one by the other / so ỹ a mā can fynde nothyng els.

These .ij. thinges also haue I cōsydred in the tyme of vanyte: that ỹ iust man perisheth for his ryghtuousnes sake / and the vngodly lyueth in his wyckednesse. Therfore be thou nether to ryghtuous ner ouer wyse / that thou perish not: be nether to vnryghtuous also ner to foolysh / lest thou dye before thy tyme. It is good for the to take holde of this / and not to let that go out thy hande. For ỹ he feareth God shall escape them all.

Wysdome geueth more corage vnto the wyse, then ten myghtie men of ỹ cite: * for there is not one iust vpon earth ỹ doth good, and synneth not. Take not hede vnto euery worde that is spoken / lest thou heare thy seruaunt curse the: for thyne awne herte knoweth / that thou thy selfe also hast oft tymes spoken euell by other men. All these thynges haue I proued beraule of wysdome: for I thought to be wyse / but she went farther from me then she was before / yee & I dispered that I might not reach vnto her. I applied my mynde also vnto knowledge / & to seke oute science / wysdome and vnderstandyng: to knowe the foolishnesse of the vngodly / & the errour of dotynge fooles. And I founde / that a womans bytterer then death: for she is a very angle / her herte is a nett / and her handes are cheynes. Who so pleaseth God shall escape from her / but the synner wyll be taken with her. D

* 1ō. Eccl. vij.c 9. Parm. vi.g Prou. xx.b 1 Joha. i.a.

Beholde (sayeth the preacher) this haue I dilygently searched oute and proued / that I myght come by knowledge: wherby as yet I seke / and fynde it not. Amonge a thousande men I haue founde one / but not one woman amonge all. Lo / thys onely haue I founde / that God made man iust and right / but they seke dyuerse forcastes / where as no mā hath wysdome and vnderstandynge / to geue answere therunto.

C The kynges commaundement ought to be obeyed Gladnes is one of the chefe thynges vnder the sonne.

C The.viij.Chapter.

Wysdome

WYsdome maketh a mans face to shyne, but malyce putteth it oute of fauoure. Kepe the kynges commaundemēt (I warne the) and the othe that thou hast made vnto* God. Be not haste to go out of his syght/ and se thou cōtynue in no euell thynge: for whatsoeuer it pleaseth him/ that doeth he. Like as whē a king geueth a charge/ hys commaundement is myghtie: Euen so who maye saye vnto hym: what doest thou? Who so kepeth the commaundemēt, shall fele no harme: but a wyse mans herte discerneth tyme and maner: For euery thynge wyll haue opportunite and iudgment/ and thys is the thynge that maketh B mē full of carefulnes and sorowe. And why? a man knoweth not what is for to come/ for who wyll tell hym? Nether is there eny man that hath power ouer the spyrite/ to kepe styll the spyrite/ ner to haue eny power in ye tyme of death: it is not he also that can make an ende of ye battayll/ nether maye vngodlynes delyuer hym that medleth with all.

* Prou.xvij.d. Iou.ix.d

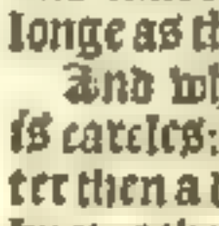
* Some reade: the Goddes: that is/ Iudges.

All these thynges haue I consydered/ and applyed my mynde vnto euery worcke that is vnder the Sonne: how one mā hath lordshype vpon another to his awne harme. For I haue oft sene ye vngodly brought to their graues/ and fallen downe from the hye and glorious place: in so moch that they were forgotten in the cytie/ where they were had in so hye and greate reputacyon. This is also a vayne thynge. Because now that euell worckes are not hastely punyshed, the herte of man geueth hym selfe ouer vnto wyckednesse. C But though an euell personne offende an hundred tymes/ and haue a longe lyfe: yet am I sure/ that it shall go well wyth thē that feare God/ because they haue hym before their eyes. Agayne/ as for ye vngodly, it shall not be well wyth hym/ nether shall he prolonge his dayes: but euen as a shadowe/ so shall he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust men/ vnto whom it happeneth/ as though they had the worckes of the vngodly: Agayne/ there be vngodly/ with whom it goeth as though they had the worckes of the ryghtuous. This me thynck also a vayne thyng. Therfore I commende gladnesse/ because a man hath no better thynge vnder ye Sonne/ then to eate and drynke/ and to be mery: for that shal he haue of his laboure all the dayes of his lyfe/ which God geueth him vnder ye Sonne. D When I applied my mynde to learne wysdome/ and to knowe the trauayle that is in the worlde (and that of soch a fashion/ ye I suffred not myne eyes to slepe nether daye ner nyght) I vnderstode of all ye worckes of God, that it is not impossible for a man/ to attayne vnto the worckes that are done vnder the Sonne: for though he bestowe his laboure to seke them out/ yet can he not reach vnto thē: yee though a wyse mā wolde vndertake to knowe them/ yet myght he not fynde them.

C A man wotteth not/ by the ryghtwesnes of hys awne worckes/ whether he be worthie of loue or hate. A mā ought to lyue merely with his wyfe. A prayse of wysdome.

C The.ix. Chapter.



FOr all these thynges purposed I in my mynde to seke oute. C The ryghtuous & wyse yee & their* worckes also are in the hande of God: & b* there is no man that knoweth ether ye loue or hate of the thynge that he hath before him. It happeneth vnto one as vnto another: It goeth wyth the ryghtuous as wyth the vngodly: with the good and cleane as with the vncleane: with him that offereth as with him that offereth not: lyke as it goeth wyth ye ryghtuous so goeth it also with the synner: As it happeneth vnto the pertured/ so happeneth it also vnto him ye is afrayed to be for sworne. Among all thynges that come to passe vnder the Sonne this is a mysery that it happeneth vnto all alyke. C This is the cause also ye the hertes of men are full of wyckednesse, and madd foolyshnesse is in their hertes as longe as they lyue/ vntyll they dye.

a* Some reade: vertuous.

b* Some reade: and yet knoweth nether the loue/ ner the hate: which is afore him. C The sentence syngnifieth as mothe/ as no mā knoweth whether God loue or hate any man: Vnderstande/ by the ryghtwesnes of hys awne worckes.

And why? As longe as a man lyueth/ he is carelesse: for a quick dogge (saye they) is better then a dead lyon: for they that be lyuyng/ knowe that they shall dye: but they that be dead knowe nothynge/ nether deserue they eny more For their memoriall is forgotten/ so ye they be nether loued/ hated ner enuyed: nether haue they eny more parte in ye worlde/ in all that is done vnder ye Sonne. Go thou thy waye then/ eate thy bred wyth ioye/ and drynke thy wyne wyth gladnesse/ for thy worckes please God. * Let thy garmētes be alwaye whyte/ & let thy head wāt none oyntment. Take thy selfe to lyue ioyfully with thy wyfe whom thou louest all the dayes of thy lyfe, which is but vayne/ ye God hath geuen the vnder the Sonne, all the dayes of thy vanite: for that is thy porcion in this lyfe/ of all thy laboure and trauayle that thou takest vnder the Sonne. Whatsoeuer thou takest C in hande to do/ that do with all thy power: for amōge the deed/ where as thou goest vnto/ there is nether worcke/ councell/ knowledge ner wysdome.

c* That is/ be not slouthfull and fytchely/ but honestly & manerly arayed.

So I turned me vnto other thynges vnder the Sonne/ and I sawe/ that in runnyng/ it helpeth not to be swyft: in battayll/ it helpeth not to be stronge: to fedynge/ it helpeth not to be wyse: to ryches/ it helpeth not to be

suttell: to be had in fauoure/it helpeth not to be connynge: but that all lyeth in tyme and fortune. ¶For a man knoweth not hys tyme/ but lyke as the fysshe are taken wyth the angle/ and as the byrdes are catched wyth the snare: Euen so are men take in the perilous tyme/when it commeth sodenly vpon them.

D This wysdome haue I sene also vnder the Sonne/and me thought it a greate thynge. There was a lytle cite/and a fewe within it: so there came a greate kynge and besieged it/ & made greate bulwarckes agaynst it. And in the cytie there was founde a poore man (but he was wyse) which wyth hys wysdome delyuered the cytie: yet was there no body/that had eny respecte vnto soch a symple man. Then sayde I: wysdome is better then strength. Neuertheles/ a symple mans wysdome is despised/and his wordes are not herde. The wyse mās councell that is folowed in silence/ is farre aboue the crienge of a captayne amonge fooles. * For wysdome is better then harnesse: but one vnthryft alone destroyeth moch good.

* Sapien. ix. a. to. Reg. xxi. c. t. Reg. xxv. c.

¶ The differaunce betwyxt a fole and a wyse man. Fortunate and happye is that realme which hath a wyse prynce.

The. x. Chapter.

A Deed flyes & corruppe swete ointment and make it to stynke/ are lyght thynge more worth then the wysdome and honoure of a foole. The wyse mans herte is* vpon & right hāde/ but a fooles herte is vpō the left. Yea dotynge foole thynketh that euery man doth as foolyshly as hym selfe. ¶ If a princypall spyrite be geuen the to beare rule/ be not negligēt then in thyne office: for so shall greate wyckednesse be put downe/ as it were wyth a medecyne. Another plage is there/ which I haue sene vnder the sonne: namely/ the ignorāce that is commenly amonge prynces: in that a foole sytteth in greate dignyte/ and the rych are sett downe beneth: yea seruauntes ryde vpon horses, & prynces goinge vpō their fete as it were seruauntes. * But he & diggeth vp a pyt, shall fall therin him selfe: & who so breaketh downe & hedge/ a serpēt shall byte hym. Who so remoueth stones/ shall haue trauayle wt̄hall: & he & heweth wod, shalbe hurt therwith.

a ¶ That is/ to do all thynges aryght.

B

* Prou. xxvi. b. Eccli. xxvi. d.

When an yron is blont/and the poynt not sharpened/it must be whett agayne/ & that with myght: Euen so doth wysdome folowe C diligence. A babler of his tonge is no better then a serpēt that stynged without hyssyng. The wordes out a wyse mās mouth are gracious/ but & lyppes of a foole will destroye hym selfe. The begynnynge of his talkynge is foolishnes/and & last worde of his mouth is great madnesse. A foole is so full of wordes/ that a man can not tell what ende he wyll make: who wyll then warne hym to make a conclusyō? The laboure of the foolish is greuous vnto thē/ whyle they knowe not how to go in to the cytie.

Wo be vnto the (O thou realme & lande) D whose kynge is but a chylde/ & whose prynces are early at their banckettes. But well is the (O thou realme and lande) whose kyng is come of nobles/ and whose prynces eate in due season/ for strength and not for lust. Thorow slouthfulnesse & balckes fall downe/ and thorow ydle handes it rayneth in at the house. Meate maketh men to laugh/ & wine maketh them merry: but vnto money are all thynges obedient. Wisshe the kyng no euell in thy thought/ and speake no hurte of & ryche in thy preuy chambre: for a byrde of the ayre shall betraye thy voyce/ and with her fethers shall she bewraye thy wordes.

¶ Ryches ought to be distributed vnto the needy.

¶ The. xi. Chapter.

Sende* thy vytayles ouer the waters/ & so shalt thou fynde thē after many yeares. Geue it aware amonge** seuen or eyght/ for thou knowest not what mysery shall come vpon earth.* When & cloudes are full they poure out rayne vpon the earth. And when the tre falleth, whether it be towarde the South or Northin what place soeuer it fall/ there it lyeth. He that regardeth the wynde, shall not sowe: and he & hath respecte vnto & cloudes/ shall not reape. Now lyke as thou knowest not the waye of the wynde/ ner how & bones are fyled in a mothers wombe: Euē so thou knowest not the workes of God/ wh̄ych is the worckemaster of all.

a * That is/ distribute thy goodes indifferently to the poore/ without regardyng one & not another.

b * That is vnto many: a certen nombre for an vncertē.

B

c * That is/ wh̄t men haue wherwith they ought spyrytually to grue.

Cease not thou therfore with thy handes C to sowe thy sede/ whether it be in the morninge or in the euenynge: for thou knowest not whether this or that shall prospere/ and yf they both take/ it is the better. ¶ The lyght is swete/and a pleasaunt thynge is it for the eyes to loke vpon the Sunne. If a man lyue many yeares/and be glad in them all/ let him remembre the dayes of darcknesse/ wh̄ych shall be many: & when they come, all thyngs D shall be but vanyte. Be glad then (O thou yonge man) in thy youth, and let thyne herte be mery in thy yonge dayes: folowe & wayes of thyne awne herte/ & the lust of thyne eyes: but be thou sure/ that God shall bringe the in to iudgment for all these thynges.

¶ From oute youthe ought we to consyder & regarde the goodnes of God.

¶ The. xii. Capter.

Put away displeasure out of thine hert/ & remoue euell frō thy body: for chyldehode & youth is but vanyte. Remembre thy maker in thy youth/ or euer the dayes of aduersitie come/ & or the yeares drawe nye/ when thou shalt saye: I haue no pleasure in them before the sunne/ the lyght/ the moone and starres be darckened/ and or the cloudes turne agayne after the rayne: when the kepers of the house shall tremble/ & when the stronge men shall bowe them selues: when the mylleres stande styll/ because they be so fewe/ & when the sight of the wyndowes shall ware dymme: when the dores in the stretes shalbe shutt/ & when the voyce of the myller shalbe layed downe: when men shall ryse vp at the voyce of the byrde/ and when all the daughters of musike shalbe brought lowe: when men shall feare in hye places/ and be afrayed in the stretes: when the Almonde tree shalbe despysed/ the grechopper borne out/ and when greate power shall breake in: when man goeth to his longe home/ and the mourners go aboute the stretes. Or euer the syluer lace be take away/ & or the golden bande be broke: Or the pot be broken at the well/ & the whele vpon the cysterne: Or dust be turned agayne vnto earth from whence it came/ & or the spirite returne vnto God/ which gaue it. All is but vanyte (saith the Preacher) all is but playne vanite.

The same Preacher was not wyse alone/ but taught the people knowledge also: he gaue goodhede/ sought out the ground and set forth many parables. His diligence was to fynde out acceptable wordes/ ryght scripture/ and the wordes of trueth. For the wordes of the wyse are like pryckes and nayles that goo thorow/ wherwyth men are kepte together: for they are geuē of one shepherde onely. Therfore be warre (my sonne) that aboue these thou make the not many and innumerable bokes/ nor take dyuerse doctrynes in hande/ to weery thy body withall.

Let vs heare the cōclusyon of al thinges: Feare God/ and kepe hys cōmaundemētes/ For that toucheth all men: For God shall iudge all workes and secrete thynges/ whether they be good or euell.

The ende of the boke of the Preacher/ other wyse called Ecclesiastes.

a* That is the cheafe & moſt excellēt Balet/ as the ſaincte of ſayntes/ the Kynge of kinges/ whiche is as moche to ſaye/ after the maner of ſpeakig of the Hebrues/ as the cheafe ſaincte/ the cheefe king. Wherfore it is to be ſuppoſed/ that amōge the .M. and fyue other ſongs (of whiche .1ō. Reg. iiij. d) this hath bene eſteamed & iudged the cheefe & principall.

The Balet of Balettes of Salomon: Latyne Cantica Canticorum.

¶ A myſticall dreuyce of the ſpirituall and godly loue/ betwene Chriſt the ſpouſe/ and the churche or congregacyon his ſpouſeſſe. Salomon made this Balade or ſonge by hym ſelfe & his wyfe the daughter of Pharao/ vnder the ſhadowe of hym ſelfe figuryng Chriſt and vnder the perſon of his wyfe the Churche.

¶ The fyrſt Chapter.

¶ The boyce of the Churche.

A That thy mouth wold geue me a kyſſe/ for thy breſtes are more pleaſaūt then wine/ & that becauſe of the good & pleaſaūt ſauoure. Thy name is a ſwete ſmelling oyntmēt/ therfore do the maydens loue the: yee that ſame moueth me alſo to runne after the.

¶ The ſpouſeſſe to her companyons.

The Kyng hath brought me in to his preuy chambre We wyll be glad and reioyce in the we thynke more of thy breſtes then of wyne: well is them that loue the.

¶ The boyce of the Churche in purgatorye.

B I am black (O ye daughters of Jeruſalem) lyke as the tentes of the Cedarenes / & as the hangynges of Salomon: but yet am I fayre & welfauoured withal. Marueil not at me that I am ſo black: & why? the ſunne hath ſhyned vpon me.

¶ The boyce of the Synagoge

For when my mothers chyldren had euell wyll at me, they made me a keper of the vyneyarde. Thus was I fayne to kepe a vyneyarde, which was not myne awne.

¶ The boyce of the Churche to Chriſt.

Tell me (O thou whom my ſoule loueth) where thou fedeſt/ where thou reſteſt at the noone daye: leſt I go wronge/ and come vnto the flockes of thy companyons.

¶ The boyce of Chriſt.

C Yf thou knowe not thy ſelf (O thou fayreſt amonge wemen) then go thy waye forth after the fote ſteppes of the ſhepe/ as though thou woldeſt fede thy goates beſyde the ſhepherdes tentes. There wyll I tary for the (my loue) with myne hoſt and with my charettes/ which ſhalbe no fewer then Pharaos. Then ſhall thy chekes & thy neck be made fayre/ & hanged with ſpāges & goodly iewels: a neck bande of golde wyll we make the with ſiluer botons.

¶ The boyce of the churche.

When the Kynge ſyteth at the table / he ſhall ſmell my Nard: for a bondell of Myrre (O my beloued) lyeth betwixte my breſtes. D A cluſter of grapes of Cypers / or of the vyneyardes of Engaddi art thou vnto me / O my beloued.

¶ The boyce of the Churche.

O how fayre art thou (my loue) how fayre art thou: thou haſt doues eyes.

¶ The boyce of Chriſt.

O how fayre art thou (my beloued) how well fauored art thou: Oure bed is decte with floures/ the ſyelyngs of oure houſe are of Cedre tree, & oure balkes of Cypreſſe.

¶ The .ij. Chapter.

¶ The boyce of the Churche.

I Am the floure of the felde/ & lylye of the valleys: as the roſe amonge the thornes/ ſo is my loue amonge the daughters. E

¶ The boyce of the churche.

Lyke as the appie tree amōge the trees of the wod/ ſo is my beloued amōge the ſonnes. My delyte is to ſyt vnder hys ſhadowe / for hys frute is ſwete vnto my throte. He bringeth me in to his wyne ſeller/ and loueth me ſpecyally well. Refreſh me wyth grapes/ comforte me with apples / for I am ſyck of loue. His left hand lyeth vnder my heade/ and his ryght hande embraceth me.

¶ The boyce of Chriſt.

I charge you (O ye daughters of Jeruſalem) by the Roes & hyndes of the felde/ that ye wake not vp my loue nor touche her/ tyll ſhe be content her ſelfe. F

¶ The boyce of the Churche.

Me thynche I heare the boyce of my beloued: lo/ there cōmeth he hoppynge vpō the moūtaynes/ & leapyng ouer the lytle hilles. My beloued is lyke a Roo or a ponge hart. Beholde/ he ſtandeth behynde oure wall/ he loketh in at the wyndowe / and pepeth thorow the grate. My beloued anſwered and ſayde vnto me.

¶ The boyce of Chriſt.

O ſtande vp my loue/ my doue/ my beutyfull, & come: for lo, the wynter is now paſt/ & the rayne is awaye & gone. The floures are come vp in the felde / the twyſtynge tyme is come, the voyce of the turtle doue is hearde in oure lande. The fygge tree bringeth forth her figges, the vynes beare bloſſoms/ & ſue

agree

a good smell. O stande vp my loue/ my beu-tyfull/ & come (O my doue) out of the caues of the rockes/ out of the holes of the wall: O let me se thy countenaūce & heare thy voyce/ for swete is thy voyce and fayre is thy face.

¶ The voyce agaynst the heretikes.

Get vs the foxes/ yee the litle foxes that hurt ỹ vynes/ for oure vines beare blosoms.

¶ The voyce of the Churche.

My loue is myne/ and I am his (which fedeth amōge ỹ lilies/ vntill the daye breake/ and till ỹ shadowes be gone. Come againe preuely (O my beloued) lyke as a Roo or a yonge harte vnto the mountaynes.

The.iij. Chapter.

¶ The voyce of the Church which is chosen oute of the Heathen.

B I night in my bedd I sought him/ whom my soule loueth: yee diligently sought I him/ but I founde him not. I will get vp (thought I) & go aboute the cytie/ vpon the market & in all the stretes will I seke hym whom my soule loueth: but when I sought him/ I foūde him not. The watchmen that go aboute the cytie/ founde me.

¶ The Churche speakynge of Christ.

B Sawe ye not him whom my soule loueth? So when I was a lytle past thē/ I founde him whom my soule loueth. I haue gotten holde vpon him, & will not let hym go vntyl I bringe him vnto my mothers house// and in to her chambre that bare me.

¶ The voyce of Christ.

I charge you/ O ye daughters of Ierusalem/ by the Roes & Hyndes of the felde/ that ye wake not vp my loue ner touche her/ tyll she be content her selfe.

¶ The voyce of the Synagoge/ marueyling in it selfe at the Churche of Christ.

C Who is this/ that cōmeth out of the wyldernesse lyke pyllers of smoke/ as it were a smell of Myrre franckincense and all maner spyces of the Apotecary?

¶ [illegible]

Beholde/ about Salomons bedsted ther stande .lx. valeaūt men of the myghtye in Israel. They holde swerdes euery one/ & are experte in warre. Euery man hath his swerde vpon his thygh/ because of feare in ỹ night.

D Kynge Salomon hath made hym selfe a bedsteade of the wod of Libanus/ the pyllers are of syluer/ the coueringe of golde/ the seate of purple/ the ground pleasauntly paued for the daughters of Ierusalem.

¶ [illegible]

Go forth (O ye daughters of Siō) & behold Kyng Salomō in the crowne wherwith his mother crowned him in ỹ daye of his marriage/ & in the daye of the gladnesse of his hert.

The.iiij. Chapter.

¶ The voyce of Christ.

How fayre art thou/ my loue/ how fayre art thou: thou hast doues eyes/ besyde that whych lyeth hyd within. Thy hearre lockes are lyke a flocke of shepe that be clypped/ which go fyrst vp from the washynge place: where euery one beareth two twyns/ and not one vnfrutefull amonge them. Thy lyppes are like a rose coloured ryboude/ thy wordes are louely: thy chekes are lyke a pece of a pomgranate/ besides that which lieth hyd within Thy necke is like the tower of Dauid buylded with bulwarckes/ wher vpon there hāge a thousande shyldes/ yee all the weapens of the gyauntes. Thy two brestes are lyke two twyns of younge roes/ which fede amonge the lylyes.

¶ The spouse speaketh to hym selfe.

O that I myght go to the mountayne of Myrre/ and to the hyll of franckincense: tyll the daye breake/ & tyll the shadowes be past awaye.

¶ The voyce of Christ speaking to ỹ church

Thou art all fayre O my loue & no spotte is there in the. Come to me from Libanus/ O my spouse/ come to me from Libanus: come soone the next waye from the toppe of Amana/ from the toppe of Sanir & Hermon/ frō the lyons dennes and from the mountaynes of the leopardes Thou hast woūded myhert/ O my syster my spouse, thou hast wounded my hert/ with one of thyne eyes/ & with one cheyne of thy neck. O how fayre & louely are thy brestes, my syster, my spouse: Thy brests are more pleasaunt then wyne/ & the smell of thyne ointemētes passeth all spyces. Thy lyppes/ O my spouse/ droppe as the hony combe/ yee mylcke and hony is vnder thy tonge/ and the smell of thy garmentes is like the smell of frankynsense. Thou art a well kepte garden/ O my syster, my spouse thou art a well kepte watersprynge/ a sealed wel. The frutes that spryute in the/ are lyke a very Paradyse of pōgranates with swete frutes: as Cypresse/ Nardus/ Saffrō/ Calmus/ and all the trees of Libanus: Myrre/ Aloes and all the best spyces. Thou art a well of gardens a well of lyuynge waters/ whych renne downe from Libanus.

¶ Christ calleth the Heathen.

Vp thou northwynde/ come thou southwynde/ & blowe vpon my garden/ ỹ the smell therof may be caried on euery syde: yee ỹ my beloued maye come into my garden/ & eate of the frutes & apples that growe therin.

The.v. Chapter.

¶ Christ speaketh to the Churche.

Come

COme into my garden O my ſiſter/ my Spouſe: I haue gathered my Myrre with my ſpyce. I wyll eate my hony and my hony combe / I wyll drynke my wyne and my mylcke.

¶ Chriſt ſpeaketh to the Apoſtles.

Eate / O ye frendes / drynke & be mery / O ye beloued.

¶ The voyce of the Church.

As I was aſlepe / & my hert waakynge / I hearde the voyce of my beloued / when he knocked.

¶ Chriſt to the Churche.

Open to me (ſayde he) O my ſyſter / my loue / my doue / my derlynge: for my heade is full of dewe / and the lockes of my heare are full of the nyght droppes.

¶ The voyce of the ſpouſeſſe.

I haue put of my cote / how can I do it on agayne? I haue waſhed my fete / how ſhall I tyle them agayne?

¶ The voyce of ỹ church ſpeaking of Chriſt.

But when my loue put in his hand at the hole, my herte was moued towarde hym: ſo that I rode vp to opē vnto my beloued. My handes dropped with Myrre / & the Myrre ranne downe my fingers vpon the lock. Neuertheleſſe when I had opened vnto my beloued, he was departed and gone hys waye.

Now lyke as afore tyme when he ſpake / my herte coude not longer refrayne: Euen ſo now I ſought hym / but I coude not fynde him: I cryed vpō hym / neuertheleſſe he gaue me no anſwere.

¶ The Churche complayneth of her perſecuters

So the watchmen that wente about the cite founde me / ſmote me / & wounded me: Yee they that kepte the walles / toke awaye my garment fro me.

¶ The ſpouſeſſe ſpeaketh to her cōpanyōs

I charge you therfore / O ye daughters of Ieruſalem / yf ye fynde my beloued / that ye tell hym how that I am ſyck for loue.

¶ The voyce of the Synagoge.

Who is thy loue aboue other louers / O thou fayreſt amonge wemen? Or what can thy loue do / more then other louers / ỹ thou chargeſt vs ſo ſtraytely?

¶ The Churche. anſwerynge of Chriſt.

As for my loue / he is whyte and redde coloured / a ſyngular perſonne amonge many thouſandes: his heade is the moſt fine golde / the lockes of his heare are buſhed. browne as the euenynge: His eyes are as the eyes of doues by the water brokes / waſhen w̄ mylk / and remaynynge in a plenteous place: Hys chekes are lyke a garden bedd / where in the Apotecaries plāte almanet of ſwete thinges: His lyppes droppe as the floures of ỹ moſt principall Myrre / his handes are ful of golde rynges & precious ſtones. His body is as the pure yuery / decte ouer with Saphires: His legges are as the pyllers of Marbell / ſet vpō ſokettes of golde: His face is as Libanus / and as the bewtye of the Cedre trees: Hys throte is ſwete / yee he is altogeter louely. Soche one is my loue / O ye daughters of Ieruſalem / ſoche one is my loue.

¶ The voyce of the Synagoge ſpeakynge to the Churche.

Whither is thy loue gone then (O thou fayreſt amonge wemen) whither is thy loue departed / that we may ſeke hym with the?

¶ The .vj. Chapter.

¶ The voyce of the Churche.

My loue is gone downe into his garden / vnto the ſwete ſmellyng beddes / that he may refreſh him ſelfe in the garden / & gather floures. My loue is myne / and I am his / which fedeth amonge the lylyes.

¶ Chriſt to the Churche.

Thou art pleaſaunt (O my loue) euen as louelyneſſe it ſelf / thou art fayre as Ieruſalem, glorious as an armye of men / w̄ their banners. (Turne awaye thyne eyes fro me / for they make me to proude.) Thy heayre lockes are lyke a flocke of goates vpon the mount of Galaad. Thy teth are lyke a flock of ſhepe that be clypped / which go out of the waſhynge place: where euery one beareth two twyns / and not one vnfrutefull amōge them. Thy chekes are lyke a pece of a pomgranate / beſydes that which lyeth hyd within. There are thre ſcore Quenes / foure ſcore concubines / & yonge wemen without nombre. But one is my doue / my derlinge. She is the onely beloued of her mother / and deare vnto her that bare her. When the daughters ſawe her / they ſayde / ſhe was bleſſed: Yee the Quenes & concubynes prayſed her.

¶ The voyce of the Synagoge.

What is he this / that peepeth out as the morynge? fayre as the moone / excellent as the ſunne / glorious as an armye of mē with their baners.

¶ Chriſt to the Synagoge.

I wente downe into the nutte garden / to ſe what grewe by the brokes / to loke yf the vineyarde floriſhed / and yf the pomgranates were ſhot forth.

¶ The voyce of the Synagoge.

Then the charettes of the Prince of my people made me ſodenly afrayed.

¶ The voyce of the Churche callynge agayne the Synagoge.

Turne agayne / turne agayne / O thou Sulamite / turne agayne / turne agayne / & we may loke vpon the.

¶ The

¶ The.vij. Chapter.

¶ Chryst to the Synagoge.

WHat pleasure haue ye more in the Sulamite, than when she daunseth amonge the men of warre?

¶ Chryst to the Churche.

O how pleasaunt are thy treadynges with thy shues/thou prynces daughter? Thy thyges are lyke a fayre iewel, which is wrought by a cōnyng worke master: Thy nauell is like a roūd goblet, which is neuer without drynke: Thy wombe is lyke an hepe of wheate/ sett about with lylies: Thy two brestes are like two twynnes of yōge roes: Thy neck is as it were a tower of yuory: thyne eyes are lyke the water poles in Hesebon/ beside ẏ porte of Bathrabbim: thy nose is like the tower of Libanus/ which loketh toward Damascus: That head that standeth vpon the is lyke Carmel: the hearre of thy heade is lyke the Kynges purple folden vp in plates.

O how fayre & louely art thou/ my dearlynge/ in pleasures? Thy stature is lyke a date tree, and thy brestes lyke the grapes.

¶ The spouse speakynge of the crosse.

I sayde: I wyll clymme vp into the date tree/ and take holde of his braunches.

¶ The spouse speakynge to the spousesse.

Thy brestes also shalbe as the vyne grapes/ the smell of thy nostrels lyke the smell of apples/ & thy throte lyke the beste wyne. This shalbe pure & cleare for my loue/ vpon lippes and teth shall haue their pleasure. There wyll I turne me vnto my loue/ & he shall turne hym vnto me.

¶ The [illegible] Christ.

O come on my loue/ let vs go forth into the felde, and take oure lodginge in the vyllages. In the morning wyll we ryse betymes/ and go se the vyneyarde: yf it be sprōge forth/ yf the grapes be growne/ & yf the pōgranates be shot out. There wyll I geue the my brestes: there shall the Mandragoras geue their smell beside oure doores: there/ O my loue/ haue I kepte vnto the all maner of frutes/ both new and olde.

¶ The.viij. Chapter.

¶ The voyce of the [illegible] speakynge of Christ.

THat I myght fynde the without/ and kysse the/ whom I loue as my brother which sucke the my mothers brestes: & that thou woldest not be offended/ yf I toke the/ and brought the into my mothers house: & thou myghtest teache me/ and that I might geue the drynke of spiced wyne & of the swete sappe of my pomgranates. His left hand lyeth vnder my head and his ryght hande embraceth me.

¶ The voyce of Christ.

I charge you/ O ye daughters of Jerusalem, that ye wake not vp my loue/ nor touch her, tyll she be content her selfe.

¶ The Synagoge speaking of the churche.

What is she this / that cōmeth vp frō the wyldernes, and leaneth vpon her loue?

¶ The voyce of ẏ spouse vnto ẏ spousesse.

I am the same that waked the vp amōge the appie trees/ where thy mother bare the/ where thy mother brought the in to ẏ world.

¶ The Churche speakynge to Christ.

O set me as a seale vpon thyne hert/ and as a seale vpon thyne arme: for loue is mighty as the death/ and gelously as the hell. Her coales are of fyre/ and a very flamme of the Lorde: so that many waters are not able to quēche loue, neither maye ẏ streames drowne it. Yee yf a mā wolde geue all the good of his house for loue/ he shulde counte it nothynge.

¶ Christ speakynge of the churche to the Synagoge.

When oure loue is tolde oure younge sister, whose brestes are not yet growne/ what shall we do vnto her?

¶ The answere of Christ for the churche.

Yf she be a wall we shall buylde a syluer bolwercke ther vpon: yf she be a tower / we shall fasten her with borders of Cedre tree.

¶ The churche answereth to the Synagoge.

I & I be a wall & my brestes like towres/ then am I as one that hath founde fauoure in his syght.

¶ The Synagoge speakynge to the church.

Salemō had a vyneyarde at Baal Hamon / this vyneyarde delyuered he vnto the kepers: that euery one for the frute therof shulde geue him a thousand peces of syluer.

¶ The voyce of Christ.

But my vyneyard/ O Salomon/ geueth the a thousand/ and two hundreth to the kepers of the frute. Thou that dwellest in the gardens/ O let me heare thy voyce/ that my companyons maye herken to the same.

¶ The voyce of ẏ churche [illegible] speakynge to Christ.

O get the awaye/ my loue/ as a roo or a yonge hert vnto the swete smellynge mountaynes.

¶ The ende of the Ballet of Balletes of Salomon/ called in Latyne Canticum Canticorum.

The Prophetes in Englyſh.

Eſay.
Jeremy.
Ezechiel.
Daniel.
Oſeas.
Joel.
Amos.
Abdy.

Jonas.
Micheas.
Naum.
Habacuc.
Sophony
Aggeus.
Zacharp.
Malachy.

The Prophete Esaye.

Esa. vi. b.

¶ The worde of the Lorde endureth for euer.
Esay. xl. a.

¶ The boke of the prophete Esay.

¶ Esay prophecieth that the anger of God shall come vpon Jerusalem because of their synnes.

¶ The first Chapter.

a ¶ Of thys synne & of the thynges done therin ye haue in the fourth of the kynges from the .xiiij. chap to the xxi. vnder the .q. of the Lamentac from the xxv. Chapter to the .xxxix.

THE prophecy of Esay the sonne of Amos / which he shewed vpon Juda & Jerusalem: In the* time of **Oziah Joatham / Ahaz / and Jehezekiah kynges of Juda. Heare O heauē herken O earth, for the Lord speaketh: I haue nouryshed & brought vp children, and they are fallē awaye fro me. An ox knoweth his Lord & an Ass his maisters stall but Israell knoweth nothynge my people hath no vnderstanding. Alas for this synfull people / whych are experte in blasphemyes / a frewarde generacion, vnnaturall children. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger / & are gone backward. Wherfore shulde ye be plaged any more? for ye are euer fallynge awaye. The whole** hede is sycke / the herte is very heuy. From the sole of the fote vnto the head / there is no whole parte in all youre body: but all are woundes botches / sores & stripes which can nether be holpen bounde vp mollyfyed / nor eased with eny ointment.

b ¶ Other wyse called Nazareth. q. Regum .v.

c ¶ The heed signifyeth the that are ordeyned to gouerne the people.

d ¶ From the sole &c. That is in the whole multytude of people is there no goodnes.

Youre lande lyeth waste / youre cytes are brent vp / youre enemyes deuoure youre lande / and ye must be fayne to stande / and loke vpō it: and it is desolate / as it were with enemies in a battell. Moreouer** the daughter of Sion is left alone lyke a cotage in a vineyard lyke a watchouse in tyme of warre / lyke a besiegedcyte. And excepte the Lord of Hostes had left vs a few alyue: we shulde haue bene as Sodoma and lyke vnto Gomorra.

¶ The maner of the scripture is / to mynyster to al the frowarde and wycked Jewes by the name of straūgers and heathē because they dyd as wickedly as did the heathen: As here calleth the Sodomytes &c. And in Ezechiel xvi. a. he vpbraideth the of the synfull nacyon / wherof they came / on thys maner. Thy father was an Ammonyte &c.

Heare the worde of the Lord ye tyraūtes of** Sodoma: and herken vnto the lawe of oure God thou people of Gomorra. Why offre ye so many sacrifyces vnto me? I am discontent for the brentofrynges of wethers / and with the fatnesse of fedbeastes. I haue no pleasure in the bloude of bullockes, lambes and gootes. When ye apeare before me, who requyreth you to treade within my porches? Offre me no mo oblacions, for it is but lost laboure. I abhorre youre incēse. I maye not awaye with youre newmoones, youre Sabbathes and solempne dayes. Youre fastynges are also in vayne. I hate youre newe holy dayes and fastinges euen fro my very herte. They make me weery / I can not abyde them. Though ye holde out youre hādes yet turne I myne eyes from you. And though ye make many prayers, yet heare I nothyng at all * for youre handes are full of bloude.

* Zach vñ b. Mar. vi. b. and E. ap. iij. a.

Wash you, make you cleane / put awaye youre euell thoughtes out of my syght, cease from doynge of euell and violence. Lerne to do ryght, applye youre selues to equyte, deliuer the oppressed / helpe the fatherlesse to his ryght, let the wydowes complaynte come before you. Now go to, saieth the Lorde, we will talke together. Is it not so? Though youre synnes be as read as scarlet, shal they not be whyter then snowe? And though they were like purple shal they not be like white wolle? Is it not so? If ye be louyng and obedyent / ye shall enioye the best thynge that groweth in the lande. But yf ye be obstinate & rebellyous / ye shalbe deuoured with the swerde: for this the Lorde hath promysed with his awne mouth.

f ¶ To turne gouernaūce into: &c. & to myxte wine with water is to deface the heuenly worde of God & to corrupte the pure iudgemēt therof for couetousnes sake: which thynge was vsed in Paules tyme / as ye maye se .ij. Corint. xi. a. more now be ye suer.

How happeneth it then that the ryghtuous cytie, which was full of equyte) is be come vnfaythfull as an whore? ryghtuousnes dwelt in it, but now murthur. ** Thy Syluer is turned to drosse and thy wyne myxte with water. Thy princes are traytours and companyons of theues. Every one gyftes altogether and folowe rewardes. An for the fatherles, they helpe him not to hys ryghte / nether will they lett the wydowes causes come before them. Therfore speaketh the Lord God of Hostes & myghty one of Israel: Ah I must ease me of myne enemyes / and auenge me vpon them. And therfore shall I laye myne hād vpon the / and burne out thy drosse from the fynest and purest / and put oute all the lead / and set thy iudges agayne as they were sometyme, and thy Senatours as they were from the begynnynge. Then shalt thou be called the ryghtuous cytie, the faythfull cyte. Sion shalbe redemed with equyte / and her captyuite with ryghtuousnesse. For the trāsgressours and vngodly / and soch as are become vnfaythfull vnto the Lord / must altogether be vtterly destroyed.

And excepte ye be ashamed of the oketrees wherin ye haue so delyted / and of the gardēs that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, & as a gardē that hath no moysture. And as for the glory of these thynges / it shalbe turned to dry strawe / and he that made them to a sparke. And they shall both burne together / so that no man shalbe able to quench them.

¶ Of the cōmynge and death of Christ: and of the callynge of the heathen.

¶ The .ij. Chapter.

AN Moze-

a* In the last dayes: by which is commenly sygnyfyed the tyme of Christes kōmynge & from thēce vnto the ende of the worlde as Micheah Zephanie. and Jeremy. and in many other places.

THe worde that Amos the herdman had seen vpon Juda & Jerusalem in the dayes of Vzzias kynge of Juda & in the dayes of Jeroboam the sonne of Joas kynge of Israel two yeare before the earthquake. And he sayde: The Lorde shall roare out of Sion & geue his voyce out of Jerusalem: that the habitacions of the shepherdes shall mourne & the toppe of Carmel shall wyther. Thus sayeth the Lorde: For three wickednesses of Damascus & for foure I will not turne it: because they haue thresshed Galaad with threshyng instrumentes of yron. But I will sende a fyre into the house of Hazael: & it shall deuoure the palaces of Benadad. I will breake also the barre of Damascus & roote out the inhabitour from the valley of Auen & him that holdeth the scepter from the house of Eden: & the people of Syria shall be caryed captyue vnto Cyrene sayeth the Lorde. Thus sayeth the Lorde: For three wickednesses of Gaza & for foure I will not turne it: because they caryed away captyue a whole people to deliuer them vp vnto Edom. But I will sende a fyre into the wall of Gaza & it shall deuoure the palaces therof. I will roote out the inhabitour from Azotus & him that holdeth the scepter from Ascalon: & I will turne my hande vpon Accaron & the remnaunt of the Philistines shall perish sayeth the Lorde God. Thus sayeth the Lorde: For three wickednesses of Tyrus & for foure I will not turne it: because they caryed away captyue a whole people & delyuered them vp vnto Edom & remembred not the brotherly couenaunt. But I will sende a fyre into the wall of Tyrus & it shall deuoure the palaces therof. Thus sayeth the Lorde: For three wickednesses of Edom & for foure I will not turne it: because he dyd persecute his brother with the sworde & destroyed all compassion & his anger dyd teare perpetually & he kept his wrath for euer. But I will sende a fyre into Theman & it shall deuoure the palaces of Bosra. Thus sayeth the Lorde: For three wickednesses of the children of Ammon & for foure I will not turne it: because they haue ripped vp the women with childe of Galaad that they might enlarge their borders. I will kyndle a fyre in the wall of Rabba & it shall deuoure the palaces therof with shoutyng in the day of battell & with a tempest in the day of the whirlewynde. And their kynge shall go into captyuite he & his princes together sayeth the Lorde.

b* The Iewes take not the lawe onely for the comaundementes but also for all the promisses of God. for their iudgementes & for all that is contayned the whole olde testament.

Thus sayeth the Lorde: For three wickednesses of Moab & for foure I will not turne it: because he burned the bones of the kynge of Edom vnto lyme. But I will sende a fyre into Moab & it shall deuoure the palaces of Carioth & Moab shall dye in tumult with shoutyng & with the sounde of the trompet. I will destroye the iudge out of the myddes therof & will slee all the princes therof with him sayeth the Lorde. Thus sayeth the Lorde: For three wickednesses of Juda & for foure I will not turne it: because they haue cast away the lawe of the Lorde & haue not kept his commaundementes & their lyes caused them to erre which their fathers had walked after. But I will sende a fyre into Juda & it shall deuoure the palaces of Jerusalem. Thus sayeth the Lorde: For three wickednesses of Israel & for foure I will not turne it: because they solde the iuste for money & the poore for a payre of shoes. They that treade the heades of the poore vpon the earth & turne away the way of the meke. A man & his father go in vnto one mayde that they might defyle my holy name. And they stretched out themselues vpon clothes layed to pledge by euery altare & dranke the wyne of the condemned in the house of their God. But I destroyed the Amorite before them whose heyght was like the heyght of the cedre trees & he was strong as the okes: & I destroyed his fruite aboue & his rootes beneth. I brought you also out of the land of Egipte & led you forty yeare in the wildernesse that ye might possesse the land of the Amorite. I raysed vp of your children for prophetes & of your yonge men for Nazarites. Is it not euen so o ye children of Israel sayeth the Lorde? But ye gaue the Nazarites wyne to drynke & commaunded the prophetes saying: Ye shall not prophesye. Behold I will presse you in your place as a cart is pressed that is full of shockes. And flyght shall perish from the swyfte & the myghty shall not prouyde strength for himself & the valyaunt shall not saue his life. He that handleth the bowe shall not stande & he that is swyfte of foote shall not escape & he that rydeth vpon horsebacke shall not saue his life. And he that is hardest amonge the valyaunt men shall flee naked in that day sayeth the Lorde.

c* So that they shall breake their swordes &c. Note here the great misery of the that dwell in the cite of God that is in the Church & congregacyon of the faythfull whych thynketh it not ynoughe to abstayne from battell & robbe contencion & strife &c. But do also applye the selues to honest occupacions and vnfaulty craftes: wherwith they maye feade not onely the selues but other also with them: whych thyng is sygnyfyed by these rude instrumentes sythes sycles & sawes:

Hear this worde ye children of Israel that the Lorde hath spoken vpon you & vpon all the kynred which I brought out of the land of Egipte saying: You only haue I knowen of all the kynredes of the earth therfore will I visite vpon you all your wickednesses. Can two walke together except they be agreed? Will a lyon roare in the wood when he hath no pray? Will a whelpe crye out of his denne when he hath taken nothyng? Can a byrde fall in a snare vpon the earth where no gynne is layed for her? Shall the snare leape vp from the earth when it hath taken nothyng? Shall the trompet be blowen in a cite & the people not be afrayed? Shall there be any euyll in a cite which the Lorde hath not done? Surely the Lorde God will do nothyng but he reuealeth his secrete vnto his seruauntes the prophetes. The lyon hath roared who will not feare? The Lorde God hath spoken who can but prophesye? Publish in the palaces that are at Azotus & in the palaces that are in the land of Egipte & say: Assemble your selues vpon the mountaynes of Samaria & beholde the great oppressyons that are in the myddes therof & the violences done in the myddes of the house of the Lorde. For they haue not learned to do the thyng that is right sayeth the Lorde which gather violence & robbery in their palaces. Therfore thus sayeth the Lorde God: An aduersary shall be rounde about the land & he shall take away thy power from the & thy palaces shall be spoyled. Thus sayeth the Lorde: Like as the shepherde taketh out of the mouth of the lyon two legges or a piece of the eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed & vpon the couche of a bolster. Heare & testifye in the house of Jacob sayeth the Lorde God the God of hoostes: that in the day that I will visite the wickednesses of Israel vpon them I will also visite the altares of Bethel & the hornes of the altare shall be broken & fall to the grounde. And I will smyte the winter house with the summer house & the houses of yuory shall perish & the great houses shall haue an ende sayeth the Lorde.

Heare this worde ye kyne of Basan that are in the mountayne of Samaria which oppresse the poore & breake the needy which say vnto their masters: Bring & let vs drynke. The Lorde God hath sworne by his holynesse that lo the dayes shall come vpon you that he will take you away with hokes & your posterite with fysshe hokes. And ye shall go out at the breaches one before another & ye shall be cast into the palace sayeth the Lorde. Come to Bethel & do wickedly: to Galgal & encrease wickednesse: & bring your offrynges in the morninge & your tythes the thyrde day. Offer sacrifice of thanckesgeuynge of that which is leuened & crye & publish the free offrynges & willyngnesses: for so loue you to do o ye children of Israel sayeth the Lorde God. Therfore haue I also geuen you clennesse of teeth in all your cities & scarsenesse of breade in all your townes: yet haue ye not returned vnto me sayeth the Lorde. And I also withheld the rayne from you when there were yet three monethes vnto the haruest & caused it to rayne vpon one cite & not vpon another cite: one part was rayned vpon & the part whereupon it rayned not withered. So two or three cities wandred vnto one cite to drynke water & were not satisfyed: yet haue ye not returned vnto me sayeth the Lorde. I haue smytten you with blastyng & mildewe: your gardens & your vynyardes your fygge trees & your olyue trees hath the palmer worme deuoured: yet haue ye not returned vnto me sayeth the Lorde. I haue sent among you the pestilence after the maner of Egipte: your yonge men haue I slayne with the sworde & your horses haue I taken away: & the stynke of your hoostes haue I made to come vp vnto your nostrelles: yet haue ye not returned vnto me sayeth the Lorde. I haue ouerthrowen you as God ouerthrew Sodom & Gomor: & ye were as a firebrande taken out of the burnyng: yet haue ye not returned vnto me sayeth the Lorde. Therfore thus will I do vnto the o Israel: & because I will do this vnto the prepare the to mete thy God o Israel. For lo he that fourmeth the mountaynes & createth the wynde & declareth vnto man what is his thought: that maketh the morninge darcknesse & treadeth vpon the hye places of the earth: the Lorde God of hoostes is his name.

Heare this worde which I take vp vpon you in lamentacion o house of Israel. The virgine of Israel is fallen & shall not ryse vp any more: she lyeth forsaken vpon her owne grounde & there is none to lyft her vp. For thus sayeth the Lorde God: The cite that went out a thousande shall leaue an hundred & that went out an hundred shall leaue ten vnto the house of Israel. For thus sayeth the Lorde vnto the house of Israel: Seke me & ye shall lyue. But seke not Bethel nether go into Galgal nether take your iourney to Bersabe. For Galgal shall go into captyuite & Bethel shall come to nought. Seke the Lorde & ye shall lyue lest he breake out like a fyre in the house of Joseph & deuoure it & there be none that can quench it in Bethel. Ye that turne iudgement into wormwod & caste downe righteousnesse vnto the earth: seke him that maketh the seuen starres & Orion & turneth the shadowe of death into the morninge & maketh the day darcke with nyght: that calleth for the waters of the see & powreth them out vpon the face of the earth: the Lorde is his name. That strengtheneth the robber against the myghty & bringeth the robber vpon the stronge holde. They hate him that rebuketh in the gate & abhorre him that speaketh vprightly. Therfore because ye treade downe the poore & take from him the burden of corne: ye haue buylded houses of hewen stone but ye shall not dwell in them: ye haue planted pleasaunt vynyardes but ye shall not drynke wyne of them. For I know your many trespasses & your myghty synnes: how that ye vexe the iuste & take rewarde & turne aside the poore in the gate from their right. Therfore he that is prudent shall kepe silence in that tyme: for it is an euyll tyme. Seke the good & not the euyll that ye may lyue & that the Lorde God of hoostes may be with you as ye haue spoken. Hate the euyll & loue the good & set iudgement in the gate: it may be that the Lorde God of hoostes will be mercyfull vnto the remnaunt of Joseph. Therfore thus sayeth the Lorde God of hoostes the Lorde: In all streates shall be lamentacion & in all the wayes shall they say: Alas alas. And the husbandman shall be called to mourninge & such as can lamente to wayle. And in all vynyardes shall be lamentacion: for I will go through the myddes of the & smyte them sayeth the Lorde. Woo be vnto them that desyre the day of the Lorde. To what ende shall the day of the Lorde come vnto you? It shall be darcknesse & not lyght. As when a man flyeth from a lyon & a bere meeteth him: or when he commeth into the house & leaneth his hande vpon the wall & a serpent byteth him. Shall not the day of the Lorde be darcknesse & not lyght? Euen very darcke & no lyght at all? I hate & abhorre your feastes & I will not smell at your solemne assemblyes. Though ye offer me your burnt offrynges & your meate offrynges I will not haue them: nether will I regarde your fatte beastes of peace offrynges. Take away from me the noyse of your songes: for I will not heare the melody of your instrumentes. But let iudgement runne downe as waters & righteousnesse as a mighty stronge water. Haue ye offered vnto me sacrifice & meate offrynges in the wildernesse forty yeare o house of Israel? But ye haue borne Sichuth your kynge & Chiun the image of your starre your God which ye made to your selues. Therfore will I cause you to go into captyuite beyonde Damascus sayeth the Lorde whose name is the God of hoostes.

Woo be vnto them that are at ease in Sion & trust in the mountayne of Samaria which are named chefe of the people & vnto whom the house of Israel resorteth. Go ouer vnto Calne & beholde & from thence go into Emath the great: & get you downe to Geth of the Philistines & to all the goodly kyngdomes of these countreis: whether their border be greater then your border. Ye that put farre away the euyll day & cause the seate of violence to come nye: that lye vpon beddes of yuory & stretch out your selues vpon your couches & eate the lambes out of the flocke & the calues out of the myddes of the stalle: that synge to the sounde of the instrumentes of musyke & inuent to your selues instrumentes of musyke like Dauid: that drynke wyne in bolles & anoynte your selues with the chefe ointmentes but are not sory for the plage of Joseph. Therfore now shall they go captyue at the heade of them that go captyue & the banket of them that stretch out themselues shall be taken away. The Lorde God hath sworne by himself sayeth the Lorde God of hoostes: I abhorre the excellencye of Jacob & hate his palaces therfore will I deliuer vp the cite with all that therin is. And it shall come to passe that if there remayne ten men in one house they shall dye. And a mans vncle shall take him vp & he that burneth him shall say vnto him that is by the sides of the house: Is there any more with the? And he shall answere: No. Then shall he say: Hold thy peace: for we may not make mencion of the name of the Lorde. For beholde the Lorde commaundeth & he will smyte the great house with breaches & the lytle house with clefftes. Shall horses runne vpon the rocke? Will men plowe there with oxen? For ye haue turned iudgement into gall & the fruite of righteousnesse into wormwod: which reioyce in a thyng of nought & say: Haue we not taken vnto vs strength by our owne horne? Behold I will rayse vp a nacion vpon you o house of Israel sayeth the Lorde God of hoostes: & they shall trouble you from the entrynge in of Emath vnto the water brooke of the wyldernesse.

Thus hath the Lorde God shewed vnto me: Behold he fourmed grashoppers in the begynnynge of the shetynge vp of the latter corne & lo it was the latter corne after the kynges mowynges. And when they had made an ende of eatynge vp the grasse of the land I sayde: O Lorde God be mercyfull I beseke the. Who shall rayse vp Jacob for he is but a lytle one? The Lorde repented for this. It shall not be sayeth the Lorde. Thus hath the Lorde God shewed vnto me: Behold the Lorde God called to contende by fyre & it deuoured the great deepe & consumed the portion. Then sayde I: O Lorde God cease I beseke the. Who shall rayse vp Jacob for he is but a lytle one? The Lorde repented for this. This also shall not be sayeth the Lorde God. Thus hath he shewed vnto me: Behold the Lorde stode vpon a wall made by the plommet lyne & had a plommet lyne in his hande. Then sayde the Lorde vnto me: Amos what seest thou? And I answered: A plommet lyne. Then sayde the Lorde: Behold I will set a plommet lyne in the myddes of my people Israel & will not forgeue them any more. And the hye places of Isaac shall be destroyed & the sanctuaryes of Israel shall be made waste & I will rise vp with the sworde vpon the house of Jeroboam. Then Amasias the prest of Bethel sent vnto Jeroboam kynge of Israel & sayde: Amos hath made a conspiracy against the in the myddes of the house of Israel: the land is not able to beare all his wordes. For thus Amos sayeth: Jeroboam shall dye by the sworde & Israel shall be caryed captyue out of their owne land. Amasias sayde also vnto Amos: O thou seare go flye into the land of Juda & eate thy bread there & prophesye there. But prophesye not any more at Bethel: for it is the kynges chapell & the kynges court. Then answered Amos & sayde vnto Amasias: I was no prophete nether was I a prophetes sonne: but I was a herdman & a gatherer of wylde figges. And the Lorde toke me as I followed the flocke & the Lorde sayde vnto me: Go & prophesye vnto my people Israel. Now therfore heare the worde of the Lorde. Thou sayest: Prophesye not vpon Israel & preache not vpon the house of Isaac. Therfore thus sayeth the Lorde: Thy wife shall be an harlot in the cite & thy sonnes & thy doughters shall fall by the sworde & thy land shall be deuyded by lyne & thou shalt dye in a polluted land & Israel shall go captyue out of their owne land.

Thus hath the Lorde God shewed vnto me: Behold a basket of ripe fruite. And he sayde: Amos what seest thou? And I answered: A basket of ripe fruite. Then sayde the Lorde vnto me: The ende is come vpon my people Israel & will not forgeue them any more. And the songes of the temple shall be howlynges in that day sayeth the Lorde God: there shall be many dead bodyes in euery place & they shall cast them out with silence. Heare this ye that deuoure the poore & cause the meke of the land to fayle: saying: When will the newe moone be gone that we may sell corne? & the sabbath that we may open the wheate: that we may make the bushell small & the sycle great & falsify the balaunce by deceyte: that we may bye the poore for money & the meke for a payre of shoes & sell the refuse of the wheate? The Lorde hath sworne by the pryde of Jacob: Surely I will neuer forget any of their workes. Shall not the earth tremble for this & all they that dwell therin mourne? & all it shall ryse vp together like a flode & be troubled & fall downe as the flode of Egipte? And it shall come to passe in that day sayeth the Lorde God that I will cause the sonne to go downe at noone & darken the earth in the cleare day. And I will turne your feastes into mourninge & all your songes into lamentacion & I will bringe sackcloth vpon all loynes & baldnesse vpon all heades & make it as the mourninge for an only sonne & the ende therof as a bytter day. Behold the dayes shall come sayeth the Lorde God that I will sende a hunger in the land: not a hunger of breade nether a thyrst of water but of hearynge the wordes of the Lorde. And they shall wander from see to see & from the north vnto the east to seke the worde of the Lorde & shall not finde it. In that day shall the fayre virgines & the yonge men faynte for thirst: which sweare by the synne of Samaria & say: As thy God o Dan liueth & as the maner of Bersabe liueth: they shall fall & neuer ryse vp.

I Sawe the Lorde stande vpon the altare & he sayde: Smyte the chapytelles that the postes may shake & breake them vpon the heades of them all & I will slee the last of them with the sworde. There shall not one of them flee away: there shall not one of them escape. Though they digge into hell yet shall my hande take them out: though they clyme vp to heauen yet will I bringe them downe. Though they hyde themselues in the toppe of Carmel yet will I searche & take them out: though they be hyd from my syght in the bottome of the see yet will I commaunde the serpent & he shall bite them: though they go into captyuite before their enemyes yet will I commaunde the sworde & it shall slee them: & I will set myne eyes vpon them for euyll & not for good. And the Lorde God of hoostes is he that toucheth the earth & it shall melte & all that dwell therin shall mourne & it shall ryse vp together like a flode & be troubled as the flode of Egipte. He buyldeth his stayres in the heauen & hath founded his vawte vpon the earth: he calleth for the waters of the see & powreth them out vpon the face of the earth: the Lorde is his name. Are not ye vnto me as the children of the Ethiopians o children of Israel sayeth the Lorde? Haue not I brought vp Israel out of the land of Egipte & the Philistines from Caphtor & the Syrians from Cir? Behold the eyes of the Lorde God are vpon the synnefull kyngdome & I will destroye it from the face of the earth: saue that I will not vtterly destroye the house of Jacob sayeth the Lorde. For lo I will commaunde & will shake the house of Israel among all nacions as corne is shaken in a syue & there shall not one graine fall vpon the earth. All the synners of my people shall dye by the sworde which say: The euyll shall not ouertake nor come before vs. In that day will I rayse vp the tabernacle of Dauid that is fallen & close vp the gappes therof & I will rayse vp his ruynes & buylde it as it was in the olde tyme: that they may possesse the remnaunt of Edom & all the nacions vpon which my name is called sayeth the Lorde which doth this. Behold the dayes shall come sayeth the Lorde that the plowman shall take hold of the reaper & the treader of grapes of him that soweth seede & the mountaynes shall drop swete wyne & all the hylles shall flowe therwith. And I will turne the captyuite of my people Israel & they shall buylde the waste cities & dwell therin & shall plante vynyardes & drynke the wyne therof & make gardens & eate the fruite of them. And I will plante them vpon their owne land & they shall no more be plucked vp out of their land which I haue geuen them sayeth the Lorde God.

The prophecy that the kyngdome of Christ shall be spred ouer all the worlde & that the Iewes shall be called.

THe vision of Abdias. Thus sayeth the Lorde God concernynge Edom: We haue heard a rumour from the Lorde & a messenger is sent vnto the nacions: Ryse ye & let vs ryse vp against her to battell. Behold I will make the small among the nacions & thou shalt be greatly despised. The pryde of thyne heart hath deceyued the: thou that dwellest in the holes of the rocke & holdest the hye place of the hyll: though thou exalte thy selfe as the egle & though thou set thy nest among the starres from thence will I bringe the downe sayeth the Lorde. Though theues & robbers by nyght (how shamefully shalt thou be destroyed) would they not steale but that which they thought ynoughe? Though the vyntagers came vpon the would they not leaue some grapes? But how is Esau searched out & his hyd treasures sought vp? All the men of thy confederacy haue brought the vnto the borders: the men that were at peace with the haue deceyued the & preuayled against the: they that eate thy bread haue layed a snare vnder the: there is none vnderstandynge in him. Shall I not in that day sayeth the Lorde destroye the wyse men out of Edom & vnderstandynge out of the mount of Esau? And thy valyaunt men o Theman shall be afrayed: to the ende that euery one of the mount of Esau may be roted out by slaughter. For thy violence done vnto thy brother Jacob shame shall couer the & thou shalt perish for euer. In the day that thou stodest on the other syde: in the day that the aliauntes caryed away captyue his substaunce & strangers entred in at his gates & cast lottes vpon Jerusalem: euen thou were as one of them. But thou shouldest not haue gone vpon the day of thy brother in the day that he became a straunger: nether shouldest thou haue reioyced vpon the children of Juda in the day that they perished: nether shouldest thou haue spoken proudly in the day of their trouble. Thou shouldest not haue entred into the gate of my people in the day of their plage: nether shouldest thou haue looked on their affliccion in the day of their plage nether shouldest thou haue layed violent hondes on their substaunce in the day of their plage. Thou shouldest not haue stande in the crosse waye to cut of them that escaped: nether shouldest thou haue delyuered vp them that remayned in the day of trouble. For the day of the Lorde is at hande vpon all the nacions: as thou hast done so shall it be done vnto the: thy rewarde shall come vpon thyne owne heade. For as ye haue dronken vpon my holy mountayne so shall all the nacions drynke continually: yea they shall drynke & swalowe & shall be as though they had not ben. But vpon mount Sion shall be deliueraunce & it shall be holy & the house of Jacob shall possesse their possessions. And the house of Jacob shall be a fyre & the house of Joseph a flame & the house of Esau stubble & they shall kyndle vpon them & deuoure them: & there shall not remayne any of the house of Esau: for the Lorde hath spoken it. And they of the south shall possesse the mount of Esau & they of the playne the Philistines & they shall possesse the fyeldes of Ephraim & the fyeldes of Samaria & Benjamin shall possesse Galaad. And the captyues of this hoost of the children of Israel shall possesse the Chanaanites vnto Sarepta & the captyues of Jerusalem which are in Sepharad shall possesse the cities of the south. And there shall come vp sauyours on mount Sion to iudge the mount of Esau & the kyngdome shall be the Lordes.

The prophecy that at the commyng of Christ all strength & power shall be put forth of Jurye.

The.iii. Chapter.

EVery man can eschue a persone moued in anger/ for what doth he wysely? Euen so shall the Lorde of Hoostes take awaye from Jerusalē & Juda all possessions & power/all meat and drynke/the captayne & the soudyare/ & iudge & the prophete/the wyse & the aged man/ the worshypfull of fyfte yeare olde / & the honorable: the Senatours/ and men of vnderstandyng: the maysters of craftes & oratours. And I shall geue you chyldren to be youre princes (sayeth the Lorde) & babes shall haue the rule of you. One shall euer be doyng violence and wronge to another. The boye shall presume agaynst the elder and the vyle persone agaynst & honorable. Ye one shall take a frende of his awne kynred by the bosome/ and saye: a* thou hast clothyng thou shalte be our heade/ for thou mayest kepe vs from thys fall and parell.

Then shall he sweare and saye: I can not helpe you. Moreouer/ there is nether meate ner clothynge in my house/ make me no ruler of the people. For Jerusalem and Juda must decaye, because that both their wordes & councels are agaynst the Lorde, they prouoke the presence of hys magesty vnto anger. The chaungynge of their countenaunce bewrayeth the/ yee they declare their awne synnes them selues/as the Sodomites/and hyde them not. Woo be vnto their soules / for they shalbe heuely rewarded. Then shal they saye: O happie are the godly / for they maye enioye the frutes of their studies. But woo be to the vngodly & vnryghtuous for they shalbe rewarded after their workes. O my people/ b* rybaudes oppresse the, & women haue rule of the.

23 a* That is thou arte better apparelled & richer then we, helpe vs with fode and other thyngs necessarye. All y curses which the prophete here recyteth / were fulfylled in the destruccyon of Jerusalem.

b* Some reade: exactours or extorcioners

O my

he noteth the couetousnes of prestes & prelates. God here calleth ỹ poore wydowes & the fatherlesse and all that are destytute of the coumforth of this world. He his people. whō the Pharisees then oppressed: now Prestes / & suche as falsly boast the selues to be spirituall: Iustly called exactours inasmuche as they requere their rightes (as they call it) more by mennes traditiōs / then by ỹ worde of God: and do not in verie dede Lukes to God as money for them selues.

Oppressed / is: spoyled and euen shaue / so that they shuld learne o ryght. What horrible spyder or mischeuously is ther that rendereth them not somewhat?

O my people, thy leaders deceaue the / & treade out the waye of thy forestepppes. The Lord is here to comen of the matter, & standeth to geue iudgment wyth the people.

The Lorde shall come forth to reason wyth the Senatours & princes of his people, and shall saye thus vnto them: It is ye that haue burnt vp my vyneyarde, the robbery of the poore is in youre house. Wherfore do ye oppresse my people and marre the faces of the innocentes? thus shall the God of Hostes reuyle them.

Moreouer thus sayeth ỹ Lorde: Seinge ỹ daughters of Siō are be come so proude / and come in with stretched out neckes / and with wayne wanton eyes: seynge they come in tryppynge so nycely with their fete: Therfore shall the Lorde * shaue the heades of ỹ daughters of Sion / & make their bewtye bare in ỹ daye. In that daye shall the Lorde take awaye ỹ gorgiousnes of their rapparell / & spanges. cheynes partlettes and colares / bracelettes & hoodes ỹ goodly flowred wyde & brodered rayment brusshes & headbandes, rynges and garlandes / holydayes clothes & bales, kerchues & pynnes, glasses & smocks / bonettes and taches.

And in steade of good smell there shalbe stynck amonge them. And for their girdles there shalbe lowse bandes. And for wellsette heare there shalbe baldenesse. In steade of a stomacher / a sack cloth / & for their bewty wyntherydnesse & sonneburnyng. Their housbandes and their myghtye men shall perysh with the swerde in batell.

* The Sisters shal mourne & cōplayne / because not onely the housbandes shall perysh wyth the swerd but also the Iudges & gouerners of iustice. He taketh the place of iudgmēt for the Iudges: for

Whether ther be chyldē christened / or mariages made / or men come to the table of the Lorde whether the spirit be dyspised / or the deed vnexpēd / ther is euer some what required. Furthermoore they are not onely accused to be couetous / but also to be women-that is effeminate & wantonly. brought vp lyuyng dissolutely & most naughtely facions.

c ¶ To shaue the heades of women is to make them confounded and ashamed / for it is shame to a woman to be shaue. 1. Cor. 11. a. So that the Prophete herby speaketh / by a borowed speache / that the Lorde shall make the daughters of Sion (by which vnderstande the wemē of Iurye) confounded & ashamed / bryng them to extreme aduersyte & pouertye / & euen to nought. Iosephus maketh mencyon that Ierusalem which was the chefe cyte therof was ones so famished that a certē womā of the cyte ate her owne chyld. Albeit some vnderstande here also by ỹ daughters of Sion the townes vyllages / & castelles of Sion: as it doth in diuerse other scriptures.

¶ The. iii. Chapter.

¶ For want of men by wemē desyre to haue one mā.

* The Sisters shal mourne & cōplayne / because not onely the housbandes shall perysh wyth the swerd but also the Iudges & gouerners of iustice. He taketh the place of iudgmēt for the Iudges: for

ỹ tyme shal * their gat' mourne & complayne / & they shall sytt as desolate folck vpō ỹ earth. b * Then shall seuē wyues take holde of one man / and saye. we wyll saye all oure meate and clothynge together in comen only ỹ we may be called thy wyues, & that this shamefull reproche maye be takē from vs. After that tyme shall the c * braūch of ỹ Lord be beautyfull and myghtie, & the frute of ỹ earth shalbe saye & pleasaunt for those Israelites that shall spynge therof. Then shall the remnaūt in Sion & the remnaunt at Ierusalem be called holy: namely all soch as are wrytten amonge the lyuyng at Ierusalem: what tyme as the Lorde shall wash awaye the desolaciō of the daughters of Siō / & pourge ỹ bloude out frō Ierusalē wt the wynde of his smoke & fyre. Moreouer vpō all the dwellynges of the hyll of Sion and vpon their whole congregacion, shall the Lord prouyde a cloude and smoke by daye / and the shynynge of a flammynge fyre by nyght: for all their glory shalbe preserued. And Ierusalē shall be a tabernacle for a shadowe because of hete in ỹ daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

their housbādes but ther shall come soche a skarcenes of men ỹ there shal be skāce for euery seuēth womā one mā. Soche a slaughter shall there be ỹ fewe mē shal remayne / & ỹ wemē shall be brought in to captiuitie.

c ¶ By this braūche vnderstande Christ.

¶ The. v. Chapter.

¶ Of Christ and his vineparde / wyth an execracyon of couetousnes and of dronkennes.

Now well then / I wyll synge my beloued frende a songe of his vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plentyous grounde. Thys he hedged / thys he walled rounde aboute / & plāted it wt goodly grape. In ỹ myddest of it buylded he a towre / and made a ** wyne presse therin. And afterwarde when he loked ỹ it shulde bringe him grapes, it brought forth thornes. I the powe now my cause (O ye Cytyzens of Ierusalem & whole Iuda:) Iudge I praye you betwixte me / & my vineyard. What more could haue bene done for it / that I haue not done? Wherfore then hath it geuen thornes, where I loked to haue had grapes of it?

** By the wyne presse vnderstandeth Sathane & ministracio of the worde of God in the Church.

Well, I shall tell you how I will do with my vineyarde: I will take the b * hedge frō it / that it maye perysh, & breake downe ỹ wall, that it maye be troden vnder fote. I wyll laye it waste ỹ it shall nether be twysted nor cut / but beare thornes and briers. I wyll also forbyd the cloudes / that they shall not rayne vpon it. As for the vineparde of the Lord of Hostes it is the house of Israel & whole Iuda his fayre plantynge. Of these he loked for equyte but le there is wrōge: for rightuousnesse / lo / it is but myserye.

b * By the hedge & wall is figured the custodye of Aungels / wherwith the people of God (which is called the vineparde of the Lorde) was cōpassed aboute & defended.

Wo be vnto you ỹ ioyne one house to another / & bringe one lande so nygh vnto another tyll ye can get no more grounde. Wyll ye dwell vpō the earth alone? ¶ The Lorde of Hostes rowndeth me thus in myne eare: shal not many greater & more gorgious houses be so waste, ỹ no mā shal dwell in thē? And ten akers of vynes shal geue but a Quarte / and .xxx. bushels of sede shall geue but thre.

¶

Wo be vnto them that ryse vp early to vse them selues in dronckennes / and yet at

nyght are moze superfluous wyth wyne. In those companyes are harpes and lutes/ tabzettes and pypes/ and wyne. But they regarde not the wozcke of the Lozde/ and consyder not the operacion of his handes. Therfoze commeth my folk also in captyuite, because they haue no vnderstandynge. Their glozy shalbe myxte wyth hunger / and their pryde shalbe marred for thyrste. Therfoze gapeth hell/ and openeth her mouth marueilous wyde: that pryde, boostynge and wysdome/ with soch as retoyse therin/ shaye descende in to it.

Thus shall man haue a fall / he shalbe brought lowe/ & ye hygh lokes of the proude layde downe. But the Lozde of Hostes / that holy God: shalbe exalted & vntouched/ when he shall declare hys equyte and ryghteousnesse after this maner: Then shall ye lambes eate their apoynted foder/ & shall fede plenteously in the moũtaynes. Wo be vnto vayne persones/ that drawe wyckednes vnto thẽ/ as it were with a coorde: & synne/ as it were wt a cart rope. Which vse to speake on thys maner: let him make haste now/ and go forth with hys worcke/ that we maye se it. Lett ye counsell of the holy one of Israel come/ and drawe nye/ that we maye knowe it.

Wo be vnto them that call euell good/ & good euell: which make darcknesse lyght & lyght darcknesse / that make sower swete/ and swete sower. Wo be vnto them that are wyse in their awne syght/ and thyncke them selues to haue vnderstandynge. Wo be vnto them/ that are connynge men to suppe oute wyne and experte to sett vp dronckennesse. Whose geue sentence wyth the vngodly for rewardes / but condempne the iust cause of the ryghteous.

Therfoze lyke as fyre lycketh vp ye stawe/ and as the flame consumeth the stubble: Euẽ so (when their rote is full /) their blossome shall vanysh awaye lyke dust or smoke: for they despyse ye lawe of the Lord of Hostes/ and blaspheme the worde of the holy maker of Israel.

Therfoze is the wrath of the Lord kyndled also agaynst his people and he *stretcheth hys hande at them: yee he shall smyte so, that the hylles shall tremble. And their carcases shall lye in the open stretes, lyke myre. Ifter all this, the wrath of God shal not ceasse/ but he shall stretch hys hande wyder. And he shall gyue a token vnto a straunge people/ and call vnto them in a farre coũtre: and beholde / they shall come hastely wyth spede. There is not one faynt nor feble amõge thẽ/ no not a slogysh nor slepery persone. There shall not one of them put of the gyrdle from his loynes/ nor lowse their lachet of his shue

* To shake: stretch forth his hand at them: is to prouoke & make readye to stryke them / & greuously to punysh the for their synnes. As after in the xiii.c. If he stretch forth his hande who wyll withdraw it agayne?

Their arowes are sharpe / and their bowes bent. Their horse hookes are lyke flynt / and their cartwheles like a stormy winde. Their crye is as it were of a lyon/ and the roaryng of thẽ lyke lyons whelpes. They shall roare/ and hantch vp the praye, and no mã shall recouer it or get it from thẽ. In that daye they shalbe so fearce vpon them/ as the see. And yf we loke vnto the lande/ beholde, it shalbe all darcknesse and sorowe. If we loke to heauen: beholde / it shalbe darck wyth carefull desperacyon.

¶ Esay sawe the glorye of the Lorde/ and was sent to prophecye the desolacyon of Jury.

¶ The.vj. Chapter.

In the same yeare that Kynge Osias dyed I sawe * the Lorde sytting vpõ an hygh & glorious seate/ and his trayne tylled ye palace. Frõ aboue stode the Seraphins, whereof eurry one had syx wynges. Wyth twayne ech couered hys * face wyth twayne his fete/ and with twayne dyd he flye. They cryed also ech one to other on this maner: holy holy holy, is ye Lord of Hostes. The whole worlde is full of hys glory. Yee the greses and dorechekes mourd at their crienge / and the house was full of smoke. Then I sayde: O wo is me. For I was astonyshed: that I (whych am a man of vncleane lyppes, and dwell amonge people that hath vncleane lyppes also) should se the kyng and Lorde of Hostes with myne eyes.

* That is/ some erterenglory of the Lorde: so doth S. John full well expounde it in these wordes. Soche thynges sayde Esaias whẽ he sawe hys glory. c Johñ. xij.c

Then flewe one of the Seraphins vnto me hauynge a hote cole in his hande, which he had taken from the auter with the tonges; and touched my mouth / and sayde: lo/ thys hath touched thy mouth and thine vnrighteousnes is taken awaye, and thy synne forgeuen. After this I herde the voyce of the Lorde sayinge admynysment on thys maner: Whome shall I sende / and who wylbe oure messaunger? Then I sayde: here am I/ sende me. And he sayde: go/ and tell thys people: * ye shall heare in dede / but ye shall not vnderstãde: ye shall plainely se / & not perceaue. Harden the harte of this people stoppe their eares, & shut their eyes that they se not wyth their eyes, heare not wyth their eares / & vnderstande not with their hertes / and cõuerte and be healed.

a Mych. iiij. b. Mar. iiij. b. Luc. viij. b. Actu. xxviij. b. Joan. xij. b. Roma. xj. b.

Then spake I: Lorde/ how longe? he answered: vntyll the cytyes be vtterly wythout inhabytours/ and the houses wythout men/ tyll the lande be all desolate/ & lye vnbuylded. For the Lorde shall take the men farre awaye / so that the lande shall lye waste. Neuertheles / the tenthe parte shall remayne therin/ for it shall conuerte and be fruite full

¶ The angelles are called to haue fyre/ sete & wynges although they are indede without bodye or any bodely membre: because that by the face: eyes we vnderstãde knowledge: by the fete/ diligẽt seruice/ and by the winges/ quycke & ready expedicyon / as in Ezechiel. b.

full. And lykewyse as the Terebynthes and Oke trees bringe forth their frutes/ so shall the holy sede haue frute.

¶ The Syrians moue battell agaynst Jerusalem. A virgin shall beare a chylde.

¶ The.vij. Chapter.

a 4. Reg. xvi. a. 2. Paralip. xxviij. a

IT happened in the tyme of Ahaz the sonne of Joatham whych was the sonne of Oziah kynge of Juda: that* Razin the kyng of Syria/ and Phakeh the sonne of Romeliah/ kyng of Israel: went vp toward Jerusalem to besege it/ but wanne it not. Now when the house of Dauid (that is Ahaz) herde worde therof/ that Syria and Ephraim were confederate together: his herte quaked (yee and the hertes also of his people) lyke as a tre in the felde/ that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahaz (thou and thy sonne Sear Jasub) at ꝑ head of the ouer pole/ in the fote path by the fullers grounde/ and saye vnto hym 'take hede to thy selfe and be styll/ but feare not/ nether be faynthearted/ for these two tales: that is: for these two smokynge fyre brandes/ the wrath and furiousnes of Razin the Syrian and Romelies sonne: because that the kynge of Syria Ephraim & Romelies sonne haue wickedly conspired agaynst the/ saying: We B wyll goo downe in to Juda/ vexe them/ and bringe them vnder vs/ and set a kynge there/ euen the sonne of Tabeel. For thus sayeth ꝑ Lorde God therto/ It shall not so goo forth/ nether come so to passe: for the head cytye of the Syrians is Damascus/ but the head of Damascus is Razin. And after fyue & thre score yeare/ shall Ephraim be nomore a people. And the chefe cytie of Ephraim is Samaria/ but the head of Samaria is Romelies sonne. And yf ye beleue not/ there shall no promyse be kepte with you.

Moreouer/ God spake vnto Ahaz/ sayng: require a token of the Lorde thy God/ whether it be towarde the depth beneth or towarde the heyght aboue. Then sayde Ahaz: I wyll require none/ nether wyll I tempte the Lorde. The Lord answered: Then heare to/ ye of ꝑ house of Dauid: Is it not ynough for you/ that ye be greuous vnto men/ but ye C must greue my God also? And therfore the Lorde shall geue you a tokē of hym selfe: Beholde/ a virgin shall conceaue and beare a sonne/ and shall call his name* Emanuel. Butter and hony shall he eate, that he maye knowe the euell/ and chose the good. But or euer ꝑ chylde come to knowledge/ to eschue the euell and chose the good: The lande (that thou art so afrayde for) shalbe desolate of both her kynges.

* That is/ God with vs.

The Lorde also shall sende a tyme vpon the, vpon thy people/ and vpon thy fathers house (such as neuer came sence the tyme ꝑ Ephraim departed from Juda) thorowe the kynge of the Assirians For at the same tyme * shall the Lord whistle for the flies that are about the water of Egypt and for the Bees in the Assirians lande. These shall come/ and shall lyght all in the valeyes, in the bawtes of stone, vpon all grene thynges/ and in all corners.

At the same tyme shall the Lord* shaue D *the hearre of the head and the fete and the beerd cleane of/ with the* rasoure ꝑ he shall paye them withall beyonde the water: namely/ with the kynge of the Assirians. At the same tyme shall a man lyue with a cowe & two sheepe. Then because of the aboundaūce of mylck, he shall make butter and eate it. So that euery one which remayneth in the lande shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one and were solde for a thousande syluerlynges) shalbe turned to brears and thornes. Lyke as they shall come in to the lande with arowes and bowes, so shall all ꝑ lande be come brears and thornes. And as for all hylles that now are hewen downe thou shalt not come vpon them/ for feare of brears and thornes. But the catell shall be driuen thyther/ and the sheepe shall fede there.

¶ The delyuerance of the land by Emanuel. The done of offence at which many shall stomble.

¶ The viij. Chapter.

MOreouer the Lord sayde vnto me: Take the a greate leaf/ and wryte in it/ as men do with a penne/ that the spede hym to robbe/ and haste hym to spoyle. And immediatly I called vnto me faythfull wytnesses Uriah the preest/ and Zacharias the sonne of Barachias. After that went I vnto the Prophetisse/ that now had conceaued & borne a sonne. Then sayde the Lorde to me: geue him thys name: Maherschalal haschbas (that is: a spedie robber: an haltie spoyler). For why/ or euer the chyld shall haue knowledge to saye: Abi and Im/ (that is father/ and mother): shall the ryches of Damascus and the substaunce of Samaria be taken awaye/ thorow the kynge of the Assirians.

The Lorde spake also vnto me/ sayng: B for so much as the people refuseth the soft *temnynge water of Silo and put their confydence in Razin and Romelies sonne: Therefore the Lorde shall bringe mighty and grete floudes of water vpon them: namely the kynge of ꝑ Assirians with all his power. Which

a * Thats/ shall geue a small tobe and bynde the together. The hoste as well of Nabuchodonozor as of Sennacherib was of the Assirians Egyptians and Iewes. The Egyptians calleth the fleas because there be in Egypte many flyes. and the Assirians bees/ because there is in Assiria aboundaūce of bees & hornes. By the water of Egypte he signifyeth Nabuchodonozor.

b * That is/ take cleane away.

c * That is/ the nobles and rulers. And by the * hearre of ꝑ fete & beard/ are signified the consultatyue & whatsoeuer is seame. ꝑ manly in it.

d * By the rasour that shall ꝑ Assirians be hyred of/ he meaneth the kynge of Assiria. [illegible]

thing agreeth very well vnto Christ ꝓ was meke & lowly of hert. Mat. xi. And Zacha ix. Behold thy kyng commeth vnto the poore & lowly. &c. He raigneth in all ꝑ realme of the ꝓmyses & holy scripture. Also a kyng at the sale of ꝓ yll of Sion: which had not cõtinuall water/ but ꝑ ꝓuyded certen howres & dayes & commeth with a great sounde by the vnkyndnesse of the gouernours & rylers of the holy scripture. The myracles ꝓued his godhede. The ryches of his kyngdome was knowen by the tokens of ꝓuision which signyfyed the continuacion & ꝑmanence of Christes

D. ꝓ Christ bi his broad wynges: that is with his hostes of soudyars. So in Exod. xix is a kynge deceyued by ye rayle that with grene wyues. Or sone as the dewe is to fall vpon the erth. houses of Israel all a sonder and vnto the inhabytours of Jerusalem. And ouerwhelme the sentence thus. The Lord will be vnto the

poure out his furiousnes vpon euery man/ and renne ouer all their banckes. And shall breake in vpon Juda increasyng in power/ tyll he gett him by ꝓ throte. He shall fyll also the wydenesse of thy lande b* with bys brode wynges O Emanuell. Go together ye people and gather you herken to all ye of farre countrees. Muster you/ & gather you: muster you and gather you, take youre coũcell together, yet must youre councell come to nought: go in hande wythall yet shall it not prospere. Excepte Emanuel: ꝓ is God. be vs For the Lord chastised me/ & tolde me by ꝓ hãde, & warned me saying vnto me: that I shulde not walcke in ꝓ waye of thys people. He sayde moreouer: rounde vs none of them/ whosoeuer saye: yonder people are bounde together Neuertheles feare them not nether be afrayde of thẽ, but sanctyfye the Lord of hostes, lett hym be youre feare & drede For he is ꝓ sanctyfyeng & a stone to stomble at* ꝓ rock to fall vpõ a snare & net to both ꝓ houses: to Israel, & the inhabitours of Jerusalẽ. And many shall stomble fall/ and be brokẽ vpon hym: yee they shalbe snared and taken.

Now laye the wytnesses together (sayde the Lorde and seale the lawe wyth my disciples Thus I wayte vpon the Lorde ꝓ hath turned his face from the house of Jacob & I loke vnto him. But lo as for me, & ꝓ chyldren which ꝓ Lord hath geuẽ me. we are a tokẽ & a wonder in Israel/ for the Lorde of hostes sake which dwelleth vpõ the hyll of Sion.

And therfore yf they saye vnto you: aske councell at the sothesayers/ wytches/ charmers and conturers then make them thys answere: Is there a people eny where, that asketh not councell at hys God: whether it be concernyng the dead or the lyuyng. If eny man want lyght, lett hym looke vpon the lawe and the testymony whether they speake not after this meanyng. If he do not this/ he stombleth and suffreth hunger. And yf he suffre honger he is out of pacyẽce, and blasphemeth hys kynge & his God. Then loketh he vpwarde & downe warde to ꝓ earth/ & beholde there is trouble & darcknesse veracyõ is rounde about hym & ꝓ cloude c. errours. And out of such aduersite, shal he not escape.

a * This pocke figureth ꝓ pock & burthe of the lawe which so oppressed the people/ that S. Peter coulde saye to the Apostles, that neither they nor their fathers were able to kepe it. Act xv. b. This pock hath Christ broken accordynge to this prophecy.

B lyke of Esay and vtterly discarged the burthen thereof For we knowe nowe that God is satisfied & contented in ꝓ bloude of hys sonne Christ/ & that ꝓ many thousandfolde punyshementes which are due to oure synnes/ are clene pardonned & forgeue for the merites of the same Christ. 1. Joan ii. a The lyuers expouñde this of ꝓ destruccio of the hoste of Sennacherib which was done by ꝓ Aungell/ of which ye haue after in the xxxvii. g. And call the host of the Assyrians the pock of the peoples burthe/ the staffe of the shoulder & rodde of the oppressour but it is a more greuous wodge wherwith the spyrytuall Sennacherib of whom that Assyrian was a certen figure and shadowe/ bonde vs & frõ wdich

Soch ꝓuerbes

b * By the daye at Madian is mẽt the daye wherein Gedeon with thre. C. men slue an innumerable multitude of the Madianytes/ as ye reade Judic. vij. There fought the Lord for him/ and delyuered the people from bondage. Euen so hath he now delyuered vs from the captyuyte of the deuell/ death/ and hell by Christ.

ouer Jordane in to the lande of Galilee/ was at the fyrst in lytle trouble/ but afterwarde sore vexed.

Neuertheles the people that haue dwelt in darcknesse, shall se a greate lyght. As for them that dwell in the lande of the shadowe of death/ vpon them shall the lyght shyne. Shalt thou multyplye the people/ and not increase the ioye also: They shall reioyse before the euen as men make mery in haruest/ and as men that haue gotten the victory. when they deale the spoyle. For thou shalt breake the * * yocke of the peoples burthen: the staff of hys shoulder and the rodd of hys oppressoure, as in the b* daye at Madian.

Moreouer all temerarious and seditious power (yee where there is but a cote fylled with bloude) shalbe burnt, and fede the fyre. For vnto vs a chylde shalbe borne, and vnto vs a sonne shalbe geuen. Vpon hys shoulder shall the kyngdome lye and he shalbe called with his awne name: The wonderous geuer of councell, ꝓ myghtie God, the euerlastyng father the prynce of peace. he shall make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of David and in hys kyngdom, to set vp the same, to stablish it wyth equyte and ryghtuousnesse/ from thence forth for euermore. This shal the gelousy of the Lorde of hostes bryng to passe.

The Lorde sent a worde in to Jacob, the same is come vnto Israel. And the people also of Ephraim and they that dwell in Samaria, can saye wyth pryde and hye stomackes on thys mance: The tyle worke is fallen downe but we wyll buylde it wyth harder stones. The Molbery tymbre is broken, but we shall sett it vp agayne wyth Cedre. Neuertheles/ the Lorde shall prepare Rasin the enemye agaynst thẽ, & sorre their aduersaryes/ ꝓ the Syrians shall laye holde vpon thẽ before, & the Philistines behynde/ and deuoure Israel wyth open mouth.

After all this the wrath of the Lord shall not ceasse but yet hys hande shall be stretched oute styll. For the people turneth not vnto hym, that chastyseth them/ nether do they seke the Lorde of hostes. Therfore the Lorde shall rote oute of Israell both head and tayle braunche and twigge in one daye.

By the head/ is vnderstande the Senatoure and honorable man/ and by the tayle/ the Prophet that preacheth lyes. For all they which enfourme the people that they be in a ryghte case/ soch be dyscetaurs.

c The .ix. Chapter.

The prophet wryteth of Christ natyuyte & dompnyon.

When lyke as in tyme past it hath bene well sene/ that the lande of Zabulon and the land of Nephtali (where thorow ꝓ see waye goeth

Soch as men thynche also to be perfecte amonge these/are but cast awaye.

Therfore shall the Lorde haue no pleasure in their yonge men / nether fauoure their fatherlesse and wydowes. For they are all together ypocrites and wycked, and all their mouthes speake folye. After all this shall not the Lordes wrath ceasse / but yet hys hande shalbe stretched oute styll. For the vngodly burne / as a fyre in the bryers and thornes: And as it were oute of a fyre in a wod or a redde bush/so ascendeth ỹ smoke of their pryde.

For this cause shall the wrath of ỹ Lorde of Hostes fall vpon the lande/and the people shalbe consumed / as it were wyth fyre / no man shal spare his brother. Ye a mã do turne hym to the ryght hande / he shall famishe/or to the lefte hande to eate, he shall not haue ynough. Euery mã shall (* eate ỹ flesh of his awne arme: Manasses shall eate Ephraim/ and Ephraim Manasses and they both shall eate Iuda. After all this shall not the Lordes wrath ceasse, but yet shall his hande be stretched out styll.

* He eateth the fleshe of his awne arme/ that taketh awaye the goodes of his nyghebour: ỹ robbeth his kynsmã. The meaninge is that one shall robbe ỹ polle another

¶ He threatneth the oppressours of the poore / and prophecieth agaynst Sennacherib.

¶ The.x. Chapter.

WO be vnto you that make vnrygh-
teous lawes, and deuyse thynges/
which be to harde for to kepe: wher
thorow the poore are oppressed/ on
euery syde / and the innocentes of my people
are therwith (* robbed of iudgment: ỹ wy-
dowes maye be youre praye / and ỹ ye maye
robbe ỹ fatherlesse. What wyll ye do in tyme
of the visytacion and destruccyon / that shall
come from farre? To whome wyll ye renne
for helpe? or to whom will ye geue youre ho-
noure, that he maye kepe it? that ye come
not amõge the prysoneres, or lye amonge the
dede? After all this shall not the wrath of the
Lorde ceasse/but yet shall his hande be stret-
ched out styll.

WO be also vnto Assur/whych is a staf of
my wrath / in whose hande is the rod of my
punyshment. For I shall sende hym amonge
those ypocrytish people / amonge the people
ỹ haue deserued my displeasure, shall I send
him: ỹ he may vtterly robbe thẽ, spoyle thẽ, ỹ
treade thẽ downe lyke the myre in the strete.
Howbeit his meaning is not so/nether thin-
keth his hert of thys false chyrõ. But he ymagy-
neth only, how he may ouerthrowe & destroye
moch people/for he sayeth: are not my prin-
ces all Kynges. Is not (* Calno as easye
to wynne / as Charchamis? Is it harder to
conquere Antiochia then Arphad? Or is it
lyghter to ouercome Damascus then Sa-

* Robb doc-
tour in the
i. Esai. b.

* Calno and Charchamis are cytyes / which lãde by the ryuer. Euphrates.

maria? As wo say: I were able to wynne the kyngdome of the Idolaters and their goddes/but not Ierusalem and Samaria. Shall I not do vnto Ierusalem and their ymages, as I dyd vnto Samaria and their ymages?

Wherfore the Lorde sayeth: As soone as I haue performed my whole worcke vpon the hyll of Syon and Ierusalem / then wyll I also (* vyset the noble and stoute kynge of Assiria/with his wysdome and pryde. For he standeth thus in hys awne conceate: Thys do I thorow the power of myne awne hãde/ and thorow my wysdome: For I am wyse/I am he that remoue the landes of the people/ I robbe their princes: & (like one of the worthyes) I dryue them from their hye seates. My hande hath founde out the Hostes of the people/as it were a nest. And lyke as egges/ that were layde here and there/ are gathered together: So do I gather all countrees. And there is no man/that darre be so bolde/as to touch a fether/that darre open his mouth/or once whysper.

* To vyset both often sygnifye so; to take vengeaunce/ as in Exod. xxxij.

But doth the axe boost it selfe / agaynst him that heweth therwith / or doth the sawe make eny krackynge/agaynst hym that rulleth it? That were euen lyke / as yf the rod dyd exalte it selfe agaynst hym that beareth it: or as though the staff shulde magnifye it selfe/as who saye: it were no wodd. Therfore shall the Lorde of Hostes sende hym pouerte in his ryches/and burne vp his power / as it were with a fyre. But the lyght of Israel shalbe that fyre/and his Sanctuary shalbe the flamme/and it shall kindle/and burne vp his thornes and breers in one daye/yee all ỹ glory of his woddes and feldes shalbe consumed with body and soule. As for hym selfe/ he shalbe as one chased awaye. The trees also of his felde shalbe of soch anombre/that a chylde maye tell them.

After that daye shall the remnaunt of Israel/and soch as are escaped out of the house of Jacob/leke no more comforte at him that smote them/but shall comforte them selues with faythfulnesse and treuth in the Lorde/ the holy one of Israel. The remnaunt / yee and the Posterye of Jacob / shall conuerte vnto God the myghty one. For though thy people (O Israel) be as the sande of the see/ yet shall but the remnaunt of them only cõuerte vnto hym. Perfecte is the iudgment of him that floweth in ryghtuousnesse / & therfore the Lorde of Hostes shall perfectly fulfyll the thynge/that he hath determined in ỹ myddest of the whole worlde. Therfore thus sayeth the Lorde God of Hostes: Thou my people, that dwellest in Siõ, be not afrayed for the kynge of the Assirias: he shall wagg

The Prophecy

his staff at the /yee & beate the with the rodd/ as the Egyptians dyd some tyme: But soone after, shall my wrath and myne indignacion be fulfylled agaynst their blasphemies.

G Moreouer the Lorde of Hostes shall prepare a scourge for him, lyke as was the punyshment of Madian vpō the mount of Oreb. And he shall lyft vp his rodd ouer ꝑ see/ as he dyd sometyme ouer ꝑ Egyptians. Then shall hys burthen be taken from thy shoulders, & his yocke from thy neck, yee the same yocke shall be corrupte for very fatnesse. He shall come to Iath, and go thorow toward Migron. But at Machmas shall he muster his Hoste, and go ouer ꝑ foorde b* . Gabaah shall be their resting place / Rhamah shalbe afrayed / Gabaah Saul shall fle awaye. The voyce of ꝑ noyse of thy horses, O daughter Gallim, shalbe herde vnto Iais & to Anathoth, which also shalbe in trouble. Madmena shall tremble for feare but ꝑ cytezens of Gabim are manly, yet shall he remayne at Nob that daye. After that shall he lyft vp his hande agaynst the mount Sion / & agaynst the hyll of Jerusalem. But le, the Lord God of Hostes shall take awaye the proude from thence, with feare. He shall hew downe the proude, and fell the hie mynded. The thornes of the wod shall be rooted out with yron, and Libanus shall haue a mightye fall.

b* Or: passage: Vnderstande of Jordan.

The prophecieth of the natiuite of Christ and of his people of the remnaunt of Israel and of the fayth of the heathen & gentiles.

The.xi. Chapter.

AFter thys there shall come a rodd forth of the kynrede of Jesse and a blossome out of his rote. The spyrite of the Lorde shall lyght vpō it: the spyrite of wysdome, and vnderstandynge: the spyrite of counsell/and strength: the spyrite of knowledge/and of the feare of God: and shall make him feruent in the feare of God.

For he shall not geue sentence, after the thyng that shall be brought before his eyes/ neither reproue a matter at ꝑ fyrst hearyng: but wyth ryghtuousnesse shall he iudge the poore/and with holynes shall he reboume the symple of the worlde.

a* That is/ worldlye and earthly men/ which seke no thinge but that which is worldly & vnto ꝑ same which he calleth here wycked.

He shall smyte the a* worlde b* wyth the staff of his mouth / & wyth the breath of hys mouth shall he slaye the wicked. Ryghtuousnesse shalbe the gyrdle of his loynes / trouth and faythfulnesse / the gyrdynge vp of hys raynes. Then shall the wolfe dwell with the lambe / and the Leoparde shall lye downe by the gote. Bullockes / Lyons and catell shall kepe company together so that a lytle childe shall dryue them forth. The cowe & the Bere shall fede together, & their yonge ones shall lye together. The Lyon shall eate straw like

b* With the staffe of hys mouth &c. that is/ wyth the worde of preachyng/not wyth harnesse/ wyll he destroye Antichrist. 2. Thes. 2.

c* By the hill of hys Sanctuarye is sygnifyed vnto vs the Churche of God as it is sayd in ꝑ Psal. xv. v. c.

the ore or ꝑ cowe. The chylde whyle he sucketh shall haue a delyre to the serpentes nest/ and when he is weaned, he shall put his hād in to the Cockatryce denne No man shall do euell to another/no man shal destroye another/in all the c* hyll of my Sanctuary. For the earth shalbe full of the knowledge of the Lorde/euen as though the water of the see flowed ouer the earth.

Then shall the gentyles enquere after ꝑ rote of Jesse, which shalbe set vp for a token vnto the Gentyles, for his dwellynge shalbe glorious. At the same tyme shall the Lorde take in hande agayne, to conquere the remnaunt of hys people (whych are left alyue). From the Assirians, Egyptians, Arabians/ Morias, Elamites/ Caldeyes/ Antiochias and Flanders of the see. And he shall sett vp a token amonge the Gentyles / and gather together the dispersed of Israel / yee & the out castes of Juda from the foure corners of the worlde. The hatred of Ephraim and the envyte of Juda shalbe cleane rooted oute. Ephraim shall beare no euell wyll to Juda/ & Juda shall not hate Ephraim: but they both together shall flye vpon the shoulders of the Philistines toward the West / and spoyle them together that dwell towarde the East. The Idumytes and the Moabites shall lett their handes fall, and the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of the Egyptyans see, & with a myghtie wynde shall he lyft vp his hande ouer Nilus, & shall smyte his seuen streames and make men go ouer drye shod. And thus shall he make a waye for his people / ꝑ remaynyth frō ꝑ Assirians, lyke as it happened to the Israelites/ what time they departed out of ꝑ lād of Egipt

The songe of the Church for the obtaynynge of the victorye and ouercomyng of the worlde.

The.xii. Chapter.

OF ꝑ then thou shalt saye: O Lord/ I thāke the, for thou wast displeased at me but thou hast refrayned thy wrath / & hast mercy vpon me. Beholde / God is my health in whō I trust / & am not afrayde. For the Lorde God is my strength, & my prayse / he also shalbe my refuge. Therfore with ioye shall ye drawe water out of ꝑ a* welles of the Sauioure / & then shall ye saye: Let vs geue thankes vnto the Lord, & call vpō his name, & declare his counsels amonge the people, & kepe thē in remēbrauce, for his name is exellēt. Syng prayses vnto ꝑ Lord, for he doth greate thinges, as it is knowne in all the worlde. Crye oute/ & be glad thou ꝑ dwellest in Sion for great is thy prynce: the holy one of Israel.

a* The welles of the Sauioure are the worde of God/ the doctryne of the Gospell & precyples of Christ, wherewith trembling soules & afflycted consciences are refreshed. Out of these (sayth he) that they shall drawe water/not out of mennes traditions: whych are but pytte

The prophecyeth the destruccyō of Babylon, the captyuyte and the commyng agayne of the people.

I

a ¶ That is grevous prophecy cõtayned in these and the xiij. Chapter.

THis is the heuy* burthē of Babylon / which Esay ẏ sonne of Amos dyd se. b* Make some tokēs to the bye *hylles, call vnto them holde vp youre hande / that the Pynces maye go in at the doze. For I wyll sende for my b *debites & my gyauntes sayth the Lord, and in my wzath I wyll call for soch / as triumphe in my glozy.

b ¶ Some rede: advaunce vp the banner or clãbarre.

c ¶ Some rede: dyll / & vnderstande ther by Babylon whyche (sayth they) is called an hyll because of the hyghe & exceding sumptuous buylding therof.

With ẏ, me thought I harde in the mountaynes / a noyse, like as it had bene of a great people: a ruffynge / as though the Kyngdomes of all naciõs had come together. And the Lorde of Hostes was the Captayne of ẏ whole armye.) As they had come not only out of farre countrees / but also from the endes of the heauens: Euen the Lorde hym selfe w the mynysters of hys wzath, to destroye the whole lande. Mourne therfore / for the daye of the Lorde is at hande & commeth as a destroyer from the Almyghtye. Then shall all handes be letten downe and all mens hertes shall melt awaye they shall stande in feare / carefulnesse and sozow shall come vpon thē / and they shall haue payne / as a womā that trauayleth with chylde. c* One shall euer be abashed of another / and their faces [a] shall burne lyke the flamme.

d ¶ He calleth the people of Persia a to of Medea his debtes and hys gyauntes because he was disposed by the to ouerthrowe the Babylonians.

B

e ¶ Some rede Euery mā shall be abashed towardes his neyghboure. That is they shalbe so astonyshed & amased that of cõtrary that one will lobe vpõ another and be confounded / inquiryng how they came in soch trouble.

C

f ¶ That is: they shalbe so sore ashamed that their faces shalbe as redde as fyre.

For lo, the daye of the Lorde shall come / terrible / full of indygnacyon and wzath: to make the lande waste / and to roote out the synne therof. For the sterres and planetes of heauen shall not geue their lyght / the sunne shalbe quēched in the rysynge / & the moone shall not shyne with hys lyght. And I wyll punysh the wyckednesse of the * wozlde / & the synnes of the vngodly / sayeth the Lorde. The hye stomackes of the proude will I take awaye and wyll laye downe the boastynge of tyrãnes. I wyll make a man dearer then fyne golde / and a man to be moze worth / then a golden wedge of Ophir. Moreouer I wyll so shake the heauen / that the earth shall remoue out of her place.

g ¶ By the worde here is signified Babylon / because of the greatnesse therof.

Thus shall it go wyth Babylon in the wzath of the Lorde of Hostes in the daye of hys fearfull indygnacyõ. And Babylon shalbe as an hunted oz chased doo / and as a flock without a shepherde. Euery man shal turne to hys awne people / & flee echone in to hys awne lande. Who so is foũde alone / shalbe shot thorow: And who so gather together / shalbe destroyed wyth the swerde. *Their chylderē shalbe slayne before their eyes, their houses spoyled / and their wyues rauyshed.

* Psalme. cxxxvij.b

D

For lo / I shal bryng vp the Medes agaynst them / which shall not regarde syluer / noz be desyrous of golde. Then shall younge mens bowes be knapped asunder. The Medes shal haue no pytye vpon wemen with childe / and their faces shall not spare the chyldren. * And Babylon that glozy of kingdomes & bewtye of the Caldees honour / shalbe destroyed / euē as God destroyed Sodome & Gomozra. It shall neuer be moze inhabyted / nether shall there be any moze dwellynge there, frō generacyon to generacyon.

* Gene. xix.c.

The Arabyans shall make no mo tentes there, nether shal the shepardes make their folde there any moze: but wild ** beastes shall lye there, & the houses shalbe full of greate Oules. Estriches shall dwel there / and Apes * shall daunce there: the lytle Oules shall crye in the palaces / one after another, and Dragons shalbe in the pleasaunt parlours. And as for Babylons tyme it is at hand, and her dayes maye not be longe absent:

h* By the dwellynge of these beastes in Babylon doth the Prophete meane that it shalbe vtterly destroyed / become as desolate as a wilderness: as after in the xxxiiij. Apocalipse Pelicanes storkes &c. shall dwell therin.

¶ The retourne of the people from captyuyte. The prosperyte of the people of God / and affliccyon of their enemyes. The pryde of Babylon.

¶ The.xiiij. Chapter.

BUt the Lorde wylbe mercyfull vnto Jacob 'and wyll take vp Israel a gayne / and set thē in their awne lande. Straungers shall cleaue vnto them / and get them to the house of Jacob. They shall take the people / and cary thē home with thē. And the house of Israel shall haue them in possessyon for seruauntes and maydēs in the lande of the Lorde. They shall take those pryseners / whose captyuyte they had bene afore: and rule those that had oppressed thē. When the Lorde now shall bringe the to rest / from ẏ trauayle / feare / & harde bōdage ẏ thou wast ladē with all: then shalt thou vse thys mockage vpon the kynge of Babylon, and saye: How happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende? Doutles the Lorde hath broken the * staf of the vngodly, and the sceptre of the lordly. Wyth wrath he smyteth ẏ people w durable strokes and in his wonders he persecuteth them, and tameth thē contynually. b* And therfore the whole worlde is now at rest and quyetnesse / and men synge for ioye.

a* By the staff is vnderstande tyrãnie / and by the sceptre dominyon

B

b* Whyles Nabuchodonosor & his childre lyued / the people were not only oppressed / but also kynges & pynces: but whē they were ours rydde out of the waye / then was mysery & wayling ended. By the worlde he signifieth the cõmõs: by figge trees & cedres / the heades and rulers / as before in the x. c.

C

c* That is / but they that dwell in hell wyll tremble when Nabuchodonosor cõmeth thether. It is figuratly spoke to the further settinge out of the mischefe of Nabucodonosor.

Yee euen the fyre trees and Cedres of Libanus reioyse at thy fall sayinge: Now that thou art layde downe / there come no mo vp to destroye vs. c* Hell also trembleth at thy commynge all myghtye men and Pynces of the earth / steppe forth before the. All kynges of the earth stande vp frō their seates ẏ they may all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell: Wormes shalbe layde vnder the / & wormes shalbe thy couerynge.

Babylon/Moab. The Prophecy

d The comparyth the death of Nabuchodonosor to the fallyng of Lucifer the morynge starre/ whych he raiseth the chylde of the morynge because it appeareth chefely in the morynge. e The parable ought to haue happened vnto the prynce earth wold lyke the morynge starre whych no man can take out of heaue: And thou that wast so mighty & dedtroyedst what people thou wouldest & vnto whome it was a pastyme to ouerthrowe nacions/ hast retourned soche measure as thou broughtest. Such a lyke thynge is therem Exec. xxvi. Against kyng Tyrus.

How art thou fallen frō heaue (O Lucifer) thou fayre morynge chylde: hast thou gotten a fall vnto the grounde/ thou yt not withstandyng) dydest subdue the people? And yet thou thoughtest in thyne herte: I wyll clyme vp into heauen and make my seate aboue the starres of God: I wyll syt vpon the glorious mount toward the North/ I wyll clyme vp aboue the cloudes, and wilbe lyke the highest of all. Yet darre I saye/ that thou shalt be brought downe to the depe of hell. They that se the/ shall narowly loke vpon the/ and thinke in them selues sayenge: Is this the man that brought all landes in feare, and made the kingdomes afrayde: Is this he that made the worlde in a maner waste, and layde the cities to the grounde/ which let not his prisoners go home?

How happeneth it, that the kynges of all people lye euery one at home in his awne palace, with worshipe, & thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shot thorow with the swerde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fote: & art not buried with them: Euen because that thou hast wasted thy lande and destroyed thy people. For the generacion of the wicked shalbe without honour for euer. There shal awaye be sought to destroye their children/, for their fathers wickednes: they shall not come vp agayne to possesse ꝯ lande/ & fyll the worlde full of castels and townes.

I will stande vp agaynst them, sayeth the Lorde of hostes and root out the name & generacion of Babylon (sayeth the Lorde) and will gene it to the Otters/ and will make water poddels of it. And I will swepe them out with the besome of destruccion, sayeth the Lorde of Hostes. The Lorde of Hostes hath sworne an othe, sayinge: It shall come to passe as I haue determyned: & shalbe fulfylled as I haue deuysed. The Assirias shalbe destroyed in my lande/ & vpon my mountaynes wyll I treade them vnder fote. Wherthorow his yock shall come from you/ & hys burthen shalbe taken from youre shoulders. Thys deuyce hath God taken thorow the whole worlde/ and thus is hys hande stretched out ouer all people. For yf the Lorde of Hostes determen a thynge, who wyll dysanulle it? And yf he stretch forth hys hande/ who wyll holde it in agayne?

The same yeare that Kynge Ahaz dyed/ God threatened by Esay on thys maner: Reioyse not (thou whole Palestyna) as though the rod of him ꝯ beateth the were broke: for out of the serpentes rote/ there shall wake a kockatrice/ & ꝯ frute shalbe a fyre worme. But the poore shall fede of the best thynges/ and the symple shall dwell in safetye. Thy rootes wyll I destroye with honger, & it shall slaye thy remnaūt. Mourne ye portes, weepe ye cytyes, & feare thou O whole Palestina) for there shall come frō the North a smoke/ whose power no man may abyde. Who shall then mayntayne the messages of the Gentyles? But the Lorde stablysheth Syon/ & ꝯ poore of my people shal put their trust in hī.

a In tymes past it was a token of mournynge/ to shaue the heede clippe the beardes: & therfore sayth the Prophete/ that the wicked cut awaye their beardes for sorowe & carefulnes. Like thinge haue ye in Jeremy. xlviii. Cut of thyne heare & cast it awaye. &c.

b That is vnto the kingdome of Israel

c That is/ townes cyties and vyllages.

d That is/ refresshe vs ꝯ are afflict, and giue vs a place to harbour in.

e That is/ the most stre-

¶ A prophecye agaynst Moab.

¶ The.xv. Chapter.

This is the heuy burthen vpō Moab: Ar of Moab was destroyed (as me thought) in the nyght season: The walles of Moab perysshed in the nyght/ & vanysshed awaye: They wente to Bayth & Dibon in ꝯ hye places, for to wepe: Moab dyd mourne from Nebo to Medeba: a All their heades were colled/ and all their beardes shauen. In their stretes were they gyrded aboute with sack cloth. In all ꝯ toppes of their houses and stretes was there nothynge, but mournynge & weppynge. Heshebon and Eleale cryed, that their voyce was heard vnto Jahaz. The worthyes also of Moab bleared and cryed for very sorow of their myndes: Wo is myherte for Moabs sake. They fled vnto the cyte of Zoar/ which is lyke a fayre frutefull bullock/ they went vp to Luhith, wepinge. The waye towarde Horonaim was full of lamentacyon for the hurt. The waters of Nimrim were dryed vp, the grasse was wythred ꝯ herbes destroyed & what necessary grene thinge there was besyde. In lyke maner the thynge that was left them of their substaunce, they carryed it by water to Araby. The crie went ouer ꝯ whole lande of Moab frō Eglaim vnto Beer was there nothinge but mournynge. The waters of Dimon were full of bloude/ for the enemye had sent thither a bonde of men/ which as a lyon laye a wayte for the remnaunt of the lande & for them that were escaped.

¶ The destruccyon of Moab.

¶ The.xvi. Chapter.

Then sent the Lordes of the lande a man of warre, from the rocke that lyeth towarde the deserte/ b vnto the hyll of the daughter Syon (For as for the b daughters of Moab, they were as it had bene a trembling bryde, that is put out of her nest, by the fery of Arnon) which me saunger sayde: gather your counsell, come together c couer vs with youre shadowe b in ꝯ myddaye as the nyght doeth: hyde the chased & bewraye not them that are fled let ꝯ persecuted Moabites dwel amōge you, be oure opē refuge agaynst the destroyer: for the aduersary oppresseth vs, ꝯ robber vndooeth vs, & the tyraunte dryueth vs out of

a That is in token of mourninge.

b That is vnto the kingdome of Israel

b That is/ townes cyties and vyllages.

c That is/ refresshe vs ꝯ are afflict, and giue vs a place to harbour in.

b That is in the most stre-

nous heate of persecucyon. Sois the mydday of it take, as in the Psal. cxxi. the sunne shal not burne the by daye.

oure lande. But ỹ trone of youre Kyngdome is full of grace / therfore he that sytteth vpō it with faythfulnesse and truely in the house of Dauid knowe the thinge / & do hys diligence to helpe shortly / accordyng to equyte & rightuousnes. Is for Moabs pryde (shall they answere) it is well knowne. And all though they be excellent proude / arrogant / & hye mynded: yet is their strength nothynge like. And therfore Moab complayneth vnto Moab / vnder thorow they come al to mourne: and now that they be smytten / they take their deuyce beneth by the bryckwall / and make their complaynte.

¶ The suburbes also of Helebō were made waste / & the Princes of the Gentiles hewed downe the vyneyardes of Sibma / whych were planted wyth noble grapes / and spred vnto Jazer / and wente vnto the ende of the deserte / whose braunches stretched them selues forth beyonde the see. Therfore I mourned for Jazer / & for ỹ vyneyards of Sibma wt great sorow. I poured my teares vpō Heselon and Eleale / for all their songes were layde downe / in their harueste & gatheryng of their grapes: Myrth and chere was gone out of the felde & vyneyardes / in so moch / ỹ
D no man was glad nor songe. There went no treader into ỹ wynepresse / their mery chere was layde downe. Wherfore my bely rōbled (as it had bene a lute) for Moabs sake / and myne inwarde membres / for the bryckwalles sake. For it happened thus also: when Moab sawe ỹ she was turned vpsyde downe: she went vp on hye in to her Sanctuary / to make her prayer there, but she myght not be helped. This is the deuyce / which the Lorde toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thre yeare shall the power of Moab with their pōpe (which is greate) be mynyshed / lyke as the burthen of an hyred seruaunte. And as for ỹ remnaunt of them / they shalbe lesse then a fewe and not reckened moch worth.

¶ A prophecye agaynst Damascus.

¶ The xvij. Chapter.

THis is the heuy burthen vpō Damascus: Beholde Damascus shal be no more a cytye / but an heape of brosten stones. The cytyes of Aroer shalbe waste: the catell shall lye there / & noman shall fraye them awaye. Ephraim shall no more be strōge / & Damascus shall no more be a Kyngdome. And as for the glory of ỹ remnaunt of ỹ Syrians / it shalbe as the glory of the chyldrē of Israel / sayeth the Lorde of Hostes. At that tyme also shall the glory of Jacob be very poore / & hys fatnes leane. It shal happē to thē / as whē one shearyth in harueste, whych cutteth his hand full with the sickle / & whē one gatherth the eares together in the valleye / of *Raphaim / there remayneth yet some eares ouer: Or as when one shaketh an olyue tree / whych fyndeth but two or thre olyue beries aboue in the toppe & foure or fyue in the braunches. Thus the Lorde God of Israel hath spoken.

B *Raphaim / is a valley nye vnto Jerusale / on the Northside of Jewry. Josue. xviij. & ij. Regum. v

Then shall man conuerte agayne vnto his maker / & turne hys eyes to the holy one of Israel. And shall not turne to the aulters ỹ are the worke of his awne handes nether shall he loke vpon groues & ymages / which his fingers haue wrought. At the same tyme C shall their stronge cities be desolate / like as were once ỹ forsakē plowes & corne / whych they forsoke, for feare of ỹ chyldrē of Israel.

So shalt thou (O Damascus) be desolate / because thou hast forgotē God thy Sauyoure / & hast not called to remembraunce the rock of thy strēgth. Wherfore thou hast also sett a fayre plāte & graffed a straūge braūch. In the daye when thou dydest plante it / it was greate / and gaue soone the frute of thy sede: But in the daye of harueste / thou shalt reape an heape of sorowes & mysseryes.

Wo be to the multitude of moch people / that rusch in like the see & and to the braye of D folke, that rēne ouer all lyke greate waters. For though so many people increase as the flowyng waters and though they be armed / yet they flee farre of, and vanish awaye lyke the dust with the wynde vpon an hill and as the whyrle wynde thorow a storme. Though they be fearfull at nyght, yet in the morning it is gone wyth them. Thys is their porcyon / that do vs harme, and herytage of them, that robbe vs.

¶ A prophecye agaynst Egypt.

¶ The .xviij. Chapter.

WO be to the lande of tyrēg shyppes / A whych is of thys syde the floude of Ethiopia: which sendeth her message ouer the see in shyppes of reedes vpō the water: and sayeth: goo soone / & do youre message vnto a straunge and harde folke: to a fearfull people, & to a people that is further then this: to a desperate and pylled folke, whose lande is deuided frō vs with ryuers of water. Yee all ye that syt in the cō- B passe of the worlde, and dwell vpon the earth: when the token shalbe geuen vpon the mountaynes / then loke vp: and when the horne bloweth / then herken to / for thus hath the Lorde sayde vnto me. I sayde me downe / and pondred the matter in my house at the Noone daye whē it was hote: And there fell a mystynge shower / lyke a dew / as it happeneth in Harueste. But the frutes were not yet rype cut of / and the grapes were but younge and grene. Then one smote of /

th

the grappes wt an hoke yet he hewed downe
also the bowes and the braūches / & dyd cast
thē awaye. And thus they were layde waste/
for the foules of the mountaynes / & for the
beastes of the earth together. So that the
foules sat ther vpon/ & the beastes of ẏ earth
wintered there. Then shall there be a present
brought vnto the Lorde of Hostes: euē that
harde folke, that fearful folke & that further
is then thys: that desperate and pylled folke
(whose lande is deuyded frō vs wyth floudes
of water) vnto the place of the name of the
Lorde of Hostes: euē vnto the hyll of Syon.

The prophecyeth ayll agaynst Egypt.

¶ The.xix. Chapter.

THis is the yeuy vnthē vpō Egipt:
Beholde / the Lorde wyll * ryde
vpon a swyfte cloude / & come into
Egypte. And the goddes of Egypt
shall trembie at hys cōmynge / & the hert of
Egypte shall quake wythin her. For thus
sayeth the Lorde: I wyll stere vp the Egyp-
cyans one agaynst another amōge themselues, so that one shalbe euer agaynst his brō-
ther & neyghbour yee one cyte agaynst ano-
ther, & one kyngdome agaynst another. And
Egipt shalbe choked in her selfe. Then they
all he counsell at their goddes, at their Pro-
pheces / at their sothsayers & witches: then
wyll I bringe their counsell to naught.

I will deliuer Egypt also in to the handes
of greuous rulers / and a cruell kynge shall
haue the rule of them. ** The water of the
see shalbe drawen out / Nilus shall synche
awaye / & be drōcke vp. The ryuers also shal-
be drawen out / the welles shal decrease and
dry e awaye. Reed & rush shall fayle, & grasse
by the waters syde or vpō the ryuers bācke/
yee and whatsoeuer is sowē by the waters /
shalbe wythered, destroyed and brought to
naught. The fyshers shall mourne, all soch
as cast angles in the water / shall cōplayne /
& they that spreade their nettes in the water /
shalbe faynt harted. Soch as laboure vpon
flax & spich, shall come to pouerte & they al-
so that weeue fine workes. All the pounders

* To ryde vpō a swyft cloude is to visit and punish quickly & wt herpedi-cyon: as the clouds go swyftly ouer a cer-tayne regiō to ouer-throw.

** The water of ẏ see shalbe drawē out &c. Egypt (as Ba-bylon ẏ wyde-reacheth no fur-ther forth of the ayre / but is ouer flowed with ẏ water Nylus at certē times yere. ex or xvi cubytes hyghe frō the ground: For yf it increase to any lesse hey-ght the cōtrey clapeth not a darth / saith Plin And therfore by the scarcenesse and want of water in the desolacio of the lande de-scribed, Nilus is here called by dyuers names / some tyme the see some tyme ryuers / some tyme welles some tyme pondes. &c. For that floude rūneth. dy-uersly wayes / & it is called the see / not only because the Hebrues call al congregacyōs of waters the see / generally: but also bycause it was of old tyme a constāt opinō after the Stoyckes that it hath his original begynnyng from the Ocean see. Ye maye also vnderstand by the dy-nes of Nilus / that it ouerflowed not the lande / contrarye to the olde accustomed maner therof. Some had leuer haue this to be figuratelye applyed. As there be certen waters of the Gospell / wherof the holy goost geueth / so are ther also the troublous waters of Egypt that is / of wo, idly doctrine. Therfore when the word of God is once heard / those waters drye vp: For the holy goost reprehendeth the worlde of synne / & openeth & declareth the workes of darcknes In their wa-ters do rede & rushe growe that is / vayne & tryfling workes / soch as are the workes of hipocrytes / which after the outward shewe & ape-raunce seame greene & freshe / but are within vayne & nought worth.

of Egypte / all the pollycye of their Moates and dyches shall come to naught.

Yee the vndyscrete Princes of Zoan / the coūcell of the wise Senatours of Pharao / shall turne to foolysshnesse: Those that darre boast & saye of Pharaos behaife: I am come of wyse people / I am come of the olde regall Progeny. But where are now thy wise men? Let them tell the & shewe the / what ẏ Lorde of Hostes hath takē in hand agaynst Egipt. Fooles are those Princes of Zoan / & proude are the Prynces of Noph: yee they dysceaue Egypte with the nobilite of their flocke. For the Lorde hath made Egypte dronchen with the spryte of errour / & they shall yle it in all matters: euen lyke as a dronchē man goeth spewynge aboute. For Egypte shall lacke good councell / so that they shall not knowe what to do, neither begynnynge nor ende, ne-ther vpon the lande ner water. Then shall ẏ Egyptyās be lyke vnto women / afrayde and astonyed / at ẏ lyftyng vp of the head / which the Lorde of Hostes shall lyft vp ouer them. The land of Iuda also shall make the Egyp-cyans afrayde / who so doth but speake vpon it / shall put them in feare: And that because of the coūcell / which ẏ Lorde of Hostes hath deuyld agaynst them. Then shall the fyue cytyes of Egypte speake wyth the Cananytes tunge / & sweare by the Lorde of Hostes / & Heliopolis shalbe one of them. At the same tyme shall the Lorde of Hostes haue an auf-ter in the myddest of the lande of Egypt, with this tytle therby vnto the Lorde. This shal-be a token or testymonye vnto the Lorde of Hostes in the lande of Egypte / when they shall crye vnto him / because of those that op-presse them: that he shall sende them a Cap-tayne and a Sauyoure to delyuer them.

Moreouer / Egypte shalbe bought vnto the Lorde, & the Egyptyās also shall knowe the Lorde at the same tyme: they shall do him reuerēce with peaceofferinges / & with meat-offrynges: they shall promyse him offringes: yee and paye hym allo Thus the Lorde shall smyte Egypte and heale it agayne: & so shall they turne to the Lorde / & he also shall haue mercy vpon thē / & saue thē. Then shall there be a cōmen waye out of Egypt in to Assyria. The Assyrians shall come into Egypte / & the Egyptiās into Assyria. The Egyptyans also & the Assyrians shall both haue one Godes seruyce. Then shall Israel with honoure be the thyrde to Egypte & Assur. And the Lorde of Hostes shall blesse them / sayinge: Blessed is my people of the Egyptyans / Assur is the worke of my handes, but Israel is myne en-heritaunce.

Agaynst Egypte and Ethiopia.

¶ The.xx. Chapter.

Egypte

In some texte: And he that dwelleth in this Ile shall say Jerusalem and the lande of Juda is ruthly called an Ile/ because it was beset rounde about with enemyes & wicked nacyons/ as it had bene with the sees: therfore ought it to have trusted to the only helpe and ayde of God. The church also is an Ile/ that is troubled with diuersitoines/ and that by the onely heape of Gods in Egypte: For beleue stedfastly that the persecuters to persecute any further/ than the church may suffer/ or then is profytable for it.

In the same yeare that Tharthan came to Asdod, where Sargon the king of the Assyrians sent hym/ what tyme as he also besieged Asdod, and wanne it the same season: Then spake the Lorde vnto Esay the sonne of Amoz, saying: go & lowse of that sack cloth fro thy loynes/ & put of thy shues fro thy fete. And so he dyd/ goinge naked and barefote. Then sayde the Lorde: where as my seruaut Esay goeth naked & barefote, it is a token & signifyenge of the thynge/ that after thre yeare shall come vpon Egypt & Ethiopia For euen thus shall the kynge of the Assyrians dryue both yong & olde as prisoners naked and barefote out of Egypte & Ethiopia. And shall discouer the shame of Egypte. They shalbe also at their wittes ende/ & ashamed one of another: the Egyptians of the Moriens/ and the Moriens of the Egyptians at the sight of their glory. Moreouer they that dwell in the Ile shall se euen the same daye: beholde this is oure hope/ to whom we fled to seke helpe/ that we might be deliuered from the kynge of the Assyrians. How shall we escape?

In a Bythe waste sea is vnderstanded Babylon. It is so called/ because of the exceadynge great cruelties & tyrannye/ wherwith it exercised the Jewes.

B Herof is there a prouerbe: Babylon is a see of euelles and eate the wast of the see/ is the most tempestious & desolate place/ and that is seyd possible to be copted thorow.

C Against Babylon Idumea and Arabia.

C The.xxj. Chapter.

Thys is the heuy burthen of the a* waste see: A grieuous vysiõ was shewed vnto me like as when a storme of wynde & rayne rusheth in from the wylderneße/ that terrible lande. Who so maye dyscreaue (sayde the voyce) let him dyscreaue: Who so may destroye/ let him destroye. Up Elam besege it O Madai/ for I wyll stylle all their groninges. With thys/ the reynes of my backe were full of payne: Pãges came vpõ me/ as vpõ a womã in her trauayle When I herde it, I was abashed: & when I loked vp I was afrayde. Myne hert pãted/ I trẽbled for feare. The b* darkenesse made me fearfull in my mynde.

Yee loone make ready the table (sayde this boyer) kepe the watch, eate & drincke. Up ye Captaynes, take you to youre shylde/ for thus the Lorde hath charged me: go thy waye/ & set a watchman, that he may tell what he seyth. And when he had wayted dylygently/ he sawe two horsmen: the one rydynge vpon an Asse, the other vpon a Camell. And the lyon cryed: Lorde/ I haue stande waytynge all the whole daye, & haue kepte my watche all the nyght. Wyth that came there one rydynge vpon a charet/ whych answered and sayde: Babylon is fallen, she is turned vpsyde downe, & all the ymages of her Gods, are smyttẽ to the groũde. This/ O my felowe threshers and fanners, haue I hearde of the Lorde of Hostes the God of Israel, to shew it vnto you.

B Why darkenes here do some vnderstande tribulacyõ and aduersitye/ as before in the .v. & .vij. chapters & sorowe shalbe al darkenes & sorowfulnes.

C The heuy burthen of Duma.

One of Seir cryed vnto me: Watchman what hast thou espyed by night/ watchman what hast thou espyed by nyght? The watchman answered: The daye drawesketh on and the nyght is cõmyng: If youre request be earnest, then aske & come agayne.

D

C The heuy burthen of Arabia.

In euen ye shall abyde in the wod in the waye towarde Dedanim. Mete the thurstye with water (O ye cytezyns of Thema) mete those with bred that are fled. For they shall runne awaye from the weapen/ from the drawen swerde, frõ the bent bowe, & from the greate batell. For thus hath the Lorde spoken vnto me/ ouer a yeare shall all the power of Cedar be gone lyke as whẽ the office of an hyred seruaunt goeth out: And the remnaũt of the good Archers of Cedar, shalbe very fewe: For the Lorde God of Israel hath spoken it.

C A prophecye agaynst Jerusalem.

C The.xxij. Chapter.

The heuy burthẽ vpon the a* valley of vysyons. What hast thou there to do that thou clymmest vp into the house toppe/ O thou cyte of miracles seducyous & wylfull? Seinge/ thy slayne men are nether kylled wyth swerde/ ner deed in batel. For all thy Captaynes gat them to their horses frõ the ordynaunce/ yet they are all together riddẽ awaye, & fled farre of. When I perceaued that I sayde: awaye fro me that I may wepe bytterly. Take no labour for to comforte me/ as touching the destruccyon of my people. For this is the daye of the Lord of Hostes wherin he wyll plage/ treade downe, & wede out the valley of vysyons/ & breake downe the walles/ wyth soch a crack/ that it shall geue a sownde in the mountaynes.

A a* Jerusalẽ is called the valley of vysyons/ because it had so many fearse that as prophetes & teachers in Goddes worde.

plorauit Dominus maxime Dñe populi

I sawe the Elamytes take the quyuers to carte & to horse/ & the walles were bare fro harneße. Thy goodly valleys were full of charettes, the horse men made them soone to besege the gates. Then was the couerynge of Juda put from thence, and then was sene the sege of the tymbre house. There shall ye se the ryftes in the walles of the cite of Dauid/ wherof there shalbe many. Ye shall gather together the waters of the lower pole/ and tell the houses of Jerusalem/ & breake of some of them to kepe the walles. And ye shall make a pyt betwixte the two walles of the water of the olde pole, & nothinge regarde hym that toke it in hande/ & made it. And at the same tyme shall the Lorde of Hostes call men to wepinge, mournyng/ to baldnesse & puttynge on of sack cloth. But they to fulfyl their lust & wylfulnes, slaughter oxen: they

C

D

ingens luctus magnus

slyll

kyll shepe, they eate costly meate, & drynke wyne, *let vs eate & drynke / to morow we shall dye. Neuertheles when the Lorde of Hostes heard of it, he layd: yee, yf this wickednes of yours shalbe remitted, ye must dye for it. This hath ỹ Lord God of hostes spokē.

*Sapiē.b.3 Esa.22.c.

C Thus sayeth the Lorde God of Hostes: Go in to the treasurye vnto Sobna the gouernoure, & saye vnto hym: What hast thou here to do? & from whence comest thou: that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for hym selfe, & a place to lye in to be hewē out of a rock. Beholde, the Lorde shall cast the out by violence, he will deck the of another fashyon, & put vpon the a straunge cloth. He shall carye the into a farre countre, lyke a ball with his hādes. There shalt thou dye, there shall the pompe of thy charettes haue an ende: thou vylleyne of the house of the Lorde: I will shutte the out of thyne office, & put the from thyne estate.

F After this will I call my seruaunt Eliakim the sonne of Helkiah, & araye him with thy cote, and gyrde hym with thy gyrdle, and I will geue thy power in to hys hande. He shalbe a father of the cytesyns of Jerusalē, & of the hymred of Juda: I will also laye the b* keye of Dauids house vpō his shoulders, & ye he open no man shall shut: and yf he do shut, no mā shall open. I will fasten him to a nayle in the place of ỹ moost syghe faythfulnesse, & he shalbe vpō the glorious trone of his fathers house. C They shall hange vpon hym all the glory of his fathers house, of the chyldrē & chylders chyldrē, all apparell small & great, all instrumentes of measure & musyke. This shall come to passe (sayeth ỹ Lord of Hostes) when the nayle that is fastened to the place of the hyghest faythfulnesse, shalbe pluckt of. And when the weyght that hangeth vpō it, shall fall, be brokē, & hewen in peces. For the Lord hym selfe hath sayde it.

b* By the keye is signified auctorite & power as in Apoc. iij. b. This is he. &c. that hath the keye &c.

C A prophecye against Tyrus, and a promes to recouere it agayne.

C The. xxiij. Chapter.

O heuy burthen vpon Tyrus. Mourne ye shippes of Tharsis, for she is thrownē downe to ỹ groūde, & cōquered of them that are come from Cethim. The indwellers of the Iland, the marchaūtes of Sidon, & they that occupyed the see (of whom thou wast full somtyme) are at a poynte. For by see were ther fruites brought vnto ỹ, & all maner of corne by water. Thou wast the comen marchet of all people. Sidon is sory for it, yee & all the power of the see cōplayneth, & sayeth: O ỹ I had neuer traueled with chylde, that I had neuer borne any, that I had neyther norysshed

dope nor brought vp daughter. As soone as Egypte perceaueth it, she wylbe as sorye as Tirus it selfe. Go ouer a* the see, mourne ye that dwell in the Iles. Is not that the glorious cite, which hath bene of lōge antiquite? whose natiues dwellynge farre of, cōmende her so greatly? Who hath deuised such thyng vpon Tirus the crowne of all cytyes, whose marchaūtes & Captaynes were the hyghest & principall of the worlde? Euen the Lord of Hostes hath deuysed it ỹ he may put downe all pōpe & mynysh all the glory of ỹ world. Go thorow thy lande (O thou daughter of the see) as men go ouer the water, and there is not a gyrdle more.

B

a* Some reade in to Tharsus: he speaketh vnto the marchauntes of Egypte & to the marchātes of the Iles: ỹ they now get thē to Tharsus, because Tyrus is destroyed.

Thus the Lorde that remoueth the kyngdomes, & hath taken in hande agaynst that myghtye Canaan to rote it out: hath stretched out hys hande ouer the b* see, and sayde: From hence forth shalt thou make no more myrth (O thou daughter of Sidon: for thou shalt be put downe of the Cethens. Stande vp therfore, and go where the enemye wyll carye the, where thou shalt also haue no rest. Beholde (for thyne ensample) the Chaldees were soche a people, that no man was lyke them. Assur buylded them: he set vp hys castels & palaces, & broke them downe agayne. And therfore mourne (ye shyppes of the see) for youre power shalbe throwne downe.

C

b* He meaneth Cyrus, which standeth in the see.

After that, shall the lxx yeares of Tyrus (euē as longe as their kynges lyfe was) be forgottē. And after lxx. yeares, it shall happen to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saye men to her) and go about the cytye, thou art yet an vnknowne wenche, make pastyme wyth dyuerse balettes, wherby thou mayest come in to acquaintaūce. Thus shall it happen after lxx. yeares. The Lorde shall vyset the cytye of Tyrus, and it shall come agayne to her marchaundyse, and shall occuppye wyth all the kyngdomes that be in the worlde. But all her occuppynge and wynnynge shalbe halowed vnto the Lorde. For then shall they laye vp nothyng beby nde them nor vpō heapes: but the marchaundyse of Tirus shall belonge vnto the cytesyns of the Lorde, to ỹ stadyng and sustenynge of the hungryr, and to the clothynge of the aged.

D

C A prophecye vpon the tribulacyon that shall fall vpon the worlde because of synne.

C The. xxiiij. Chapter.

Beholde, the Lorde shall waste and plage the worlde, he shall make ỹ face of the earth desolate, & scatre abroade the inhabytours therof. Then shall the a* preest be as the people, the master as the seruaūt, ỹ dame lyke ỹ mayde, the seller lyke the byer, he that lendeth vpon vsury

a* A preest doth often signifye every mā ỹ teacheth the people, be it kynge or ỹ prince or other comen officer. Jere. vi. c. And from the prophete vnto the

vsury/like vnto him ye boroweth vpō vsury/ the creditoure/as the detter. Yee myserably shall the worlde be wasted & clene destroyed. For the Lorde hath so determined in him selfe. The earth shalbe heuye & decaye: The face of ye earth shall perish & fall awaye/ ye proude people of the worlde shall come to naught. For the earth is corrupte of her vnderwellers.

For why? they haue offended ye lawe chaūged the ordynaunces & made the *euerlastynge testamēt of none effecte. And therfore shall the curse deuoure ye earth: for they that dwell therō haue synned wherfore they shalbe brēt also and those that remayne, shall be very fewe. The swete wyne shall mourne, the grapes shalbe weake, & all ye haue bene merye in harte/ shall sighe. The myrth of tabretes shalbe layde downe, the shere of the toppfull shall cease/ & the pleasure of lutes shall haue an ende: there shall no more wyne be dronke wt myrth the beere shalbe bytter to thē that drynke it the wicked cities shalbe broken downe, all houses shalbe shut/ that no man maye come in.

In the stretes shall there be lyke vp a crye because of wyne, all mirth shall vanysh awaye, & all ioye of ye earth shal passe. Desolacyon shall remayne in the cyttye: and the gates shalbe smytten wyth wastnesse. For it shall happen vnto all landes & to all people/ lyke as when a man smyteth downe the olyues/ that are left vpon the tree: or seketh after grapes, whē the wyne gatherynge is out. And those same (that remayne) shall lyft vp their voyce/ & be glad/ & shall magnyfye the glory of the Lorde, euē from the see/ & prayse the name of the Lorde God of Israel / in the valeys & Flondes. We heare songes sunge to the prayse of the righteous, frō all the endes of the worlde. Therfore I must speake: O myne vnfrutefulnesse/ O my powerte. Woo is me/ all is full of synners / wheych offende of purpose and malyce. And therfore (O thou that dwellest vpō the earth) there is at hande for the/ feare/ pyt and snare. Who so escapeth the terrible crye/ shall fall in to the pyt. And yf he come out of the pyt/ he shalbe taken vp the snare. For the wyndowes aboue shalbe opened/ and the fondacion of the earth shall
D moue. The earth shall geue a greate crack/ it shall haue a sore ruyne/ & take an horrible fall. The earth shall stacker lyke a dronken man/ & be takē awaye lyke a tent. Her mysdedes shall lye so heuy vpō her/ that she must fall/ and neuer ryse vp agayne. At the same tyme shall the Lord muster together the hye hoste aboue/ and the kynges of the worlde vpon the earth. These shalbe coupled to gether as prysoners be/ and shalbe shut in one warde & punyshed innumerable dayes. The Moone & the Sunne shalbe ashamed, whē the Lorde of Hostes shall rule them at Ierusalem vpon the mount Sion/ before & with his excellent councell.

¶ A thankesgeuyng to God for his workes.

¶ The .xxv. Chapter.

O Lorde, thou arte my God/ I wyll prayse the/ & magnyfye thy name: For thou brīgest marueilous thinges to passe, accordynge to thyne olde counsels truly & stedfastly. Thou makest of townes heapes of stone: & of hard cytes/ brode walles: The palaces of the wycked: stroyest thou out of the cyrye, that they shall neuer be buylded agayne. Therfore the very rude people must magnyfye the and the cytyes of the cruell heathen must feare the. For thou art the poore mans helpe, a strēgth for the needfull in his necessyte. Thou art a defence agaynst euell wether a shadowe agaynst the hete. But vnto the presumptuous, thou art lyke a stronge wynde/ that casteth downe the boastyng of the vngodly: thou kepest men from hete wt the shadowe of the clowdes thou cuttest of the braunches of tyrauntes.

Moreouer the Lord of Hostes shall once prepare a feast for all people vpon the hyll: A plenteous, costly / pleasaunt *feast of fat & well fede beastes of swete & most pure thynges vpon ye *hyll shall he take awaye the syde vale that hangeth before the face of all people/ and the courtynge wt with all Gentyles are couered. As for death he shall vtterly cōsume it. The Lord God shall wype awaye the teares frō all faces & take awaye the confusiō of his people thorow the whole worlde. For the Lord hym selfe hath sayde it.

At the same tyme shall it be sayde: lo/ this is oure God in whom we put oure trust, and he hath healed vs. This is the Lorde that we haue wayted for: Let vs reioyse and delite in his health. For the hand of the Lorde reasteth vpon this hyll. But Moab shalbe threshen downe vnder hym, lyke as the straw is trodē vnder fete in a dōge hyll. For he shall stretch out his handes vpō him lyke as a swymmer doth to swymme. And with the power of hys handes shall he cast downe hys hye pompe. As for his strōg holdes & hye walles: he shall bowe them/ cast them downe/ & fell them to the grounde in todust.

¶ A songe of the deliueraunce of the people.

¶ The .xxvi. Chapter.

THen shall thys songe be sunge in the lāde of Iuda. We haue a strōg citie/ the walles & the ordynaunce shall kepe vs. *Open the gates/ that the good people maye go in which laboureth for the trueth. And thou/ which art the

a *By the feast of fatte & well fedde beastes & of swete most pure thynges/ is betokened ye anger & indignacyō of God/ as the scripture doth often signyfye the same vnder the name of a [illegible] holde I will make Ierusalem a cuppe of surfet vnto all the people that are rounde about her.

b *By the hyll is meant the hyll of Sion/ by wheych is figured the church There vpō the Lorde nudge/ and deliuer vs from all our enemyes. By the vayle is ment ignorance & blyndnesse/ wherin all me are fostred gyltye. Roma.xi. All mē haue synned &c. From it hath the Lorde taken away wheych betokeneth that he hath receyued all mē to his only mercy for Christes sake/ and not of their deserninges. Rom.xi.

a *Open the gates. &c. Lowe Psal. cxviii. & he willeth preachers to open Christ vnto the

people for he is the doar thorow whō they must enter Johā.x.b

the doar & hast the matter in hāde: shalt prouyde for peace, euē the peace that men hope for in the. Hope styll in the Lorde, for in the Lorde God is euerlastynge strength. For why/it is he/ & bryngeth lowe the hye mynded cytesyns/ & casteth downe the proude cytes. He casteth them to the grounde 'yee euē into the myre that they maye be troden vnder the fete of the symple & with the steppes of the poore. Thou (Lorde) considrest the path of the rightuous whether it be ryght/ whether the waye of the rightuous be ryght. Therfore (Lorde) we haue a respecte vnto & b* waye of thy iudgementes' thy name & thy remembraunce reioyse the soule. My soule lusteth after the all the nyght longe/ and my mynde hasteth freely to the. For as soone as thy iudgement is knowne to the world then the inhabytours of yearthlerne ryghtuousnesse. But & vngodly though he haue receaued grace) yet lerneth he not rightuousnesse/ but in & place where he is punyshed / he offendeth, & feareth not the glory of the Lorde.

b* The waye of the iudgemētes of God/ is the affliccyō and the crosse that withdraweth vs from synne: In thys do the Christen reioyse. Roma. v. a. We reioyse in tribulacyons. c.

Lorde/ they will not se thyne hye hande/ but they shall se it and be confounded: when thou shalt deuoure them wyth the wrath of the people/ & with & fyre of thyne enemyes. But vnto vs/ O Lorde / prouyde for peace: for thou worckest in vs all oure worckes. O Lorde oure God though forth Lorde haue dompnacyon vpon vs as knowe not the: yet graunte that we maye hope only in the, and kepe thy name in remembraunce. The malycyous Tyrauntes when they dye / are nether in lyfe nor in the resurrection / for thou vysytest thē & rootest thē out, and destroyest all the memoryall of them. Agayne thou increacest the people/ O Lorde, thou increacest the people/ thou shalt be praysed & magnyfyed in all the endes of & world. The people that seke vnto the in trouble / that same aduersyte which they complayne of is vnto thē a chastenyng before the. Lyke as a wyfe with chylde (when her trauayle cōmeth vpō her) is a shamed, cryeth & suffreth the payne: Euen so are we/ O Lorde/ in thy syght. We are wyth chylde / we trauayle / & beare / and with & spyete we bringe forth health/ where thorow the earth is vndestroyed / and the inhabytours of the worlde perysh not.

But as for thy c* dead men & ours / that be departed they are in lyfe & resurrection. They syt in & earth they wake/ & haue ioye: for thy dew is a dew of lyfe and lyght. But the place of the malycyous Tyrauntes is falle awaye. So go now my people into thy chambre, & shut the dore to the / & suffre now the twynckelynge of an eye / tyll the wrath be ouerpast. For beholde, the Lord wyll go out of his habitacyō, & vysyt the wyckednesse of

c* By the dead here vnderstande the ryghtwes as in the Apo. xiij. Blessed are the dead which here after dye in the Lorde. They that rysе vpagayne to lyfe/ not as the other which are vnrighteous. Joā. v. Daniel. xy.

thē that dwell vpon earth. He wyll dyscouer the bloude that she hath deuoured/ she shall neuer hyde them, that she hath murthered.

The prophecyeth that all realmes shalbe destroyed about the commynge of Christ.

¶ The. xxvij. Chapter.

In that day the Lorde wyth hys heuye/ great/ & longe a* swearde shall visyt Leuiathan & mygnyghe serpent: euen b* Leuiathan that crooked serpent/ & shall slaye the whalefysh in the see. At the same tyme shall men synge of the vyneyarde of Thulcatel. I the Lorde kepe it, and water it in due season. I watch daye and nyght & no man breake vnto it. I beare no euell wyll in my mynde. Who wyll compell me/ that I greatly forgettynge all faythfulnesse, shulde burne it vp at once wt thornes & bushes: Or who wyll enforce me to kepe or make peace? It will come to this poynte/ & Jacob shalbe rooted agayne / & Israel shall be grene, & beare floures/ & they shall fyll & whole worlde with their fruite. Smyteth he not his smyter, as euell as he is smyten hym selfe: Destroyeth he not the murtherers/ as he is murthered: Euery man recompenseth with the measure that he receaueth: He musseth vpō his fore wynde / as vpon the dayes of extreame heate. And therfore shall the iniquyte of Jacob be thus reconcyled. And so shall he take awaye all & frute of his synnes.

As for aulter stones, he shall make them all as stones beaten to poulder: the groues and Idols shall not stande. The stroge cities shalbe desolate/ and the faye cytyes shalbe left lyke a wyldernes. The catell shall fede & lye there/ & the sheape shall eate it vp. Their barues shalbe byrē their wynes which were their bewtye when they came forth: shalbe defyled. For it is a people without vnderstādynge/ & therfore he that created them / shall not fauoure thē & he & made them shall not be mercyfull to them. In that tyme shall the Lorde shute frō the fluxte water of Euphrates vnto the ryuer of Egypt. And there shall the chyldren be chosen out one by one. Then shall the greate trompet be blowen / so that those which haue bene destroyed in the Assyrians lande and those that be scatred abrode in Egypte: shall come & worshyppe & Lorde at Jerusalem, vpon the holy mount.

a* By the swearde of the Lorde is vnderstande the worde of God/ & the sentence of the euerlastynge Judge. Which is the deuell & & power of Antichryst slayne.

b* Leuiathan betokeneth here the deuell after some expositours albeit that it properly sygnyfyeth a Whale / as he sayde Job. xl. Scriptures do also betoken the deuell / because of their sotelties & wyllines. Gene. iij. a. The serpentes vnderstande here by scripture might the kinges and princes.

¶ Against the pryde of Ephraim / and against false Prestes and preachers.

¶ The. xxviij. Chapter.

O be to the crowne of pryde/ to the a* dronckē Ephraemytes. & to the fayding floure to the glory of hys pōpe / that is vpon the toppe of the plenteous valley: which men be ouerladen with wyne. Beholde the strōgth and power of the

a* Lobe after in the next chapter. fo

of the Lorde shall breake in to the lande on euery syde/lyke a tempest of hayle/ ꝑ bea-reth downe stronge holdes/and lyke an hor-rible/myghtye and ouer flowynge water. And ꝑ proude crowne of ꝑ dronckē Ephrae-mites/shall be troden vnder fote. And as for the faydynge floure/the glory of his pompe/ which is vpō the toppe of the plenteous val-ley: it shall happen vnto him as to an vnty-mely frute before the harueste come. Which as soone as it is sene, is by & by deuoured or euer it come well in a mans hande.

B

And then shall the Lorde of Hostes be a *ioyfull crowne / and a glorious garlande vnto the remnaunt of hys people. Cinto the lowly he shalbe a spyrete of iudgement and vnto them that dryue a waye the enemyes from the gates, he shalbe a spyrete of strēgth. But they go wronge by the reason of wyne/ they fall & slacker because of strōge drincke. Yee euē the prestes and prophetes thē selues go amysse they are dronckē with wyne / & weake brayned thorow strōg drincke. They erre in seynge and in iugdment they fayle. For all tables are so full of vompyte and fyl-thynes that no place is clcane. *What is he amōge them that can teach, instructe or en-fourme the chyldren / which are weened frō suck or taken from the brestes: of eny other fashion then: Commaunde that maye be cō-maunded, byd that maye be bydden, forbyd that maye be forbydden, kepe backe ꝑ maye be kepte backe here a lytle there a lytle. And therfore the Lorde also shall speake with lis-pynge lippes and with a straunge language vnto this people to whom he spake afore of this maner: This shal bringe rest, ꝑ one re-freshe the weery / yee this shall bringe rest. But they ꝑ id no wyll to heare. And therfore the Lorde shall answerr their stubbournes (Cōmaunde that may be cōmaunded, byd ꝑ maye be bydde/ forbyd that maye be forbyd-den, kepe backe that maye be kepte backe/ here a lytle there a lytle That they maye go forth fal backward be broked, snared & take.

D

Wherfore heare the worde of the Lorde / ye mockers that rule the Lordes people, which is at Jerusalem. For ye cōforte your selues thus: Tush death ꝑ we are at a poynte / and as for hell we haue made a condycion wyth it ꝑ though there breake out eny sore plage it shall not come vpon vs. For with disceate wyll we escape / and with symbienes wyll we defende oure selues. Therfore sayeth the Lorde God: Beholde I wyll laye a stone in Sion a great stone/a costly** corner stone for a sure foundacyon: ꝑ who so putteth hys trust in him shall not be confounded. Righ-teousles wyll I set vp agayne in ꝑ balaunce/ and iudgment in the weyghtes. The tempest of hayle shall take awaye your refuge. ꝑ ye haue to disceaue withall: & ꝑ ouerflowynge waters shall breake downe youre stronge holdes of dissimulacion. Thus the appoynt-ment ꝑ ye haue made wt death / shalbe done awaye: and the cōdycion that ye made with hell shall not stande When ꝑ great destruc-cion goeth thorow it shall all to treade you. It shal take you quyte a waye before it For it shall go forth early in the morninge / and contynue only that daye & that night. And ꝑ very feare only shall teach you / whē ye heare it. For the bedde shall be so narow that a mā can not lye vpō it: And ꝑ couerynge to small/ that a mā maye not wynde him selfe therin. For the Lord shal stirre forth as he dyd vpō the mōut* Perazim/and shall take on as he dyd vpon the *dale of Gibeon: that he may bringe forth his deuyce/ **his straunge de-uyce: and fulfyll his worcke, his wonderfull worcke. And therfore make no mocke at it that youre captiuite increase not: for I haue herde the Lorde of Hostes saye / that there shall come a soden destruccion & plage vpon the whole earth. Take hede / and heare my voyce / ponder and marcke my wordes well. Goeth not the housbande man euer in due season earnestly to hys lande: he moweth & plowyth his grounde to sowe. And when he hath made it playne he soweth it wt fetches or cemyn. He soweth the wheate and Bar-ley in their place / Altium and Rye also in their place. And that he maye do it ryght/ his God teacheth him and sheweth him. For he treadeth not ꝑ fytches out with a wayne/ nether bringeth he the cart here & there ouer the comyn/but he threshyth the fytches oute with a staffe/and the comyn with a rod. As for the wheate / he grindeth it to make bred therof/ In as moch as he can not bringe it to passe with treadynge out. For nether ꝑ bro-synge ꝑ the cart wheles make/ ner his beastes can grynde it. Thys and soch lyke thynges come of the Lorde of Hostes whych is mar-uelous in counsel/ & great in rightuousnesse.

¶ The destruccyon of Jerusalem. Against the com-maundementes of men.

¶ The xxix. Chapter.

WO be vnto the O Ariel/thou citie that Dauid wāne. Take yet some A yeares/ & let some feastes yet passe ouer: then shall Ariell be besieged/ so that she shal be heuy and sorowfull/ & shal be vnto me euen as a lyon. For I wyll laye sege to the rounde aboute / & kepe the in wt towers/ & graue vp dykes against the. And thou shalt be brought lowe / and speake out of the earth/and thy wordes shall go humbly out of ꝑ grounde. Thy voyce shall come out of the earth, lyke the voyce of a witch, & thy

BB talkynge

me because be-tweyne me & mine and men. 1. Tim. ij. b. coupleth in him the Jewes and the Gentyles/ & ioyneth them to gether. Ephe. ij. d.

* in Esaiah. xxviij. c. d
* ij. Reg. v. b. c.
* Josue. x. b. c.

** That is/ his marueilous worcke that ex-ceedeth mans perseueraunce & felyng

Thy talkynge shall groane out of the myre. For the multytude of thyne enemyes ** shalbe lyke mealdust.** And the nombre of tyrauntes shalbe as the dust that the wynde taketh awaye sodenly. Thou shalt be vysited of the Lorde of Hoostes with thondre, earthquake, & wyth a greate crack / & the whyrle wynd / tempest, and with the flame of a consuminge fyre. But now the multytude of all the people / that went out agaynst Ariel: the whole hoste the stronge holdes, and segeris lyke a dreame which appeareth in the nyght. It is lyke as when an hungrye man dreameth ꝑ he is eatyng and when he awaketh he hath nothing: lyke as when a thyrstye man dreameth that he is drynckynge & when he awaketh he is faynt & his soule vnpacyent.

So is the multytude of all people ꝑ mustre them selues agaynst the hyll of Sion. But ye shalbe at youre wyttes ende, ye shalbe abashed: ye shall stacker, & rele to & fro.

** Ye shalbe droncken / but not of wyne. Ye shall fall but not thorow dronckenes: For ꝑ Lorde shal geue you an hard slepyng spryte / & holde downe youre eyes. namely your Prophetes & heades which shulde se, them shall he couer. And all visions shalbe vnto you as the wordes that stande in a sealed lettre, whē one offereth it to a mā that is lerned, & sayeth: rede vs this lettre. Then he answereth: I cā not rede it / for it is shutt. But yet be geuen to one ꝑ is not lerned or sayde vnto him: rede this lettre: Then sayeth he. I can not rede.

Therfore thus sayeth the Lorde: For so moch as this people draweth nye me w their mouth / & prayseth me hyghly wyth their lyppes where as their herte nevertheles is farre fro me & the feare which they owe vnto me / that turne they to mens lawes & doctrynes therfore wyll I also shewe vnto thys people a maruelous terrible / & greate thing (Namely this:) I wyll destroye the wysdome of their wyse / & the vnderstandynge of their lerned men shall perysshe. Wo be vnto them that seke so depe, to hyde their ymagynacyon before the Lorde which reherce their counsels in the darcknes & saye: who seyth vs / or who knoweth vs? Wherch ymagynacyon of yours is euē as whē the potters claye taketh aduysement as though ꝑ worke myght saye to the workmaster: make me not or as whē an erthen vessell sayeth of the potter: he vnderstandeth not.** Se ye not that it is hard

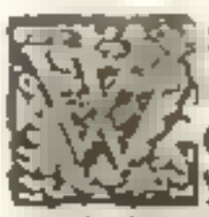
And that the playne feldes (whych are sygnyfyed by Charmel) shall become rough and full of bushes. The tyme that Christ shulde come is the short tyme that he meaneth / whych the scrypture doth oft call a short tyme. Then shall the vnfrutefull / rough & woody heathenesse (which is vnderstād by Libanus) be turned vnto ꝑ relygyon of Christes cōgregacyon: church / vnto the true scrypture of the true God (which is vnderstand by Charmell) that frutefull & well tylled felde.

by / that Libanus shalbe turned in to Charmel, & that Charmel shalbe taken as a wod. Then shall deaf men vnderstande the wordes of the boke / and the eyes of the blynde shall se without any cloude or darcknes. The oppressed shall holde a mery feast in the Lorde / and the poore people shall reioyse in ꝑ holy one of Israel.

Then shall the furyous people cease / and the mockers shalbe put awaye, and all they that do wronge shalbe plucked out, soche as labour to draw men vnto synne: & that dyscreaue hym / which reproueth e*them in the gate / & soch as turne good persones to vanite. And therfore the Lord, euē the defender of Abraham) sayeth thus vnto the house of Jacob: Now shall not Jacob be ashamed / nor his face cōfounded / whē he seyth amōge his chyldren (whom my handes haue made) soch as halow my name amonge them: that they maye sanctifye the holy one of Jacob / and feare the God of Israel: and that they wyche a fore tyme were of an erroneous spryte haue now vnderstandynge / and that soch as before coulde not speake / are now lerned in my lawe.

¶ A curse agaynst them that forsake the councell of God and sticke vnto the councell of men. He treateneth the rest of the people whych after the destruccyo of Jerusalem wente in to Egypte.

¶ The .xxx. Chapter.



O be to those stynkynge chyldren sayeth ꝑ Lorde which seke coūcell, but not at me: whych take a webbe in hande, but not after my wyll: that they maye heape one synne vpon another. They goo downe in to Egypte (and aske me no councell) to seke helpe at the power of Pharao, and comforte in the shadowe of the Egyptians. But Pharaos helpe shalbe your confusyon and the comforte in the Egyptians shadowe shalbe youre awne shame. Youre rulers haue bene at Zoan / & youre messaungers came vnto Hanes. But ye shall all be ashamed of the people ꝑ maye not helpe you / which shall not bringe you strēgth or comforte, but shame & confusyō.

Youre beastes haue borne burthens vpō their backes towarde the South, thorowe the waye that is full of parell and trouble / because of the lyon & lyones / of the Cockatrice and flutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought youre treasure vpon their croked backes, vnto a people ꝑ can not healpe you. For

a* Shalbe lyke meakdust: that is / shalbe so many and as vnable to be nōbred as mealdust.

b* And the nombre of tyrauntes shalbe &c. As who shulde saye: the most hrup and cruel enemyes that will be vpon you in a moment & sodenly might & shall ryghtly be ouercome of the Lorde as ꝑ dust is taken away wype with the wynde: as it happened vnto Sennacherib: Yet will it not be so then / that as I wyll now shewe the: thou shalt be vysited and punyshed of ꝑ Lorde euen as wher all thinges trible for feare of the thonder / which no man can eschue. And so when the enemyes of the holy hill ꝑ cyte is with an horrible & fearfull soūde, & storme & tempest shall ouerthrow ꝑ / & with the flame of fyre shalt thou be deuoured.

¶ That is / ye shall ordre that ye shall not were what to do. ye shalbe so cleane destitute of coūcell: not of the wyse me that ye shall drincke / for ye shall suffre extreame thyrst / and the wyne of recreacyon & myrth shall ye not taste of. Ye shall be feble & fall as ye go / ye shalbe rennagates for the confusyon feare hate and persecucyon of all men: not for dronckenes or stronge drynke whych ye shall want. Some expound thys sentence of them that be dronckē in hypocrysye & dyssymulacyon: and of them that be full of the ryghteousnes of their awne workes.

b* As though he shulde saye: It is not longe to that goodly trees (which are signifyed by Libanus) shalbe turned into playne feldes:

a* That is the which grue vnto garment / and se that euery man haue right. Ruth. iij.*

b* Ezechiel. xxxvi.

For the Egyptians helpe shalbe but vayne and lost. Therfore I tolde you also that your pryde shulde haue an ende. Wherfore go nēce and wryte them thys in their tables / & note it in a boke: that it may remayne by their posterytye / & be styll kepte. For it is an obstynate people / vnfaythfull chyldren / chyldren that wyll not heare the lawe of the Lorde.

¶ They darre saye to the Prophetes: Intromytte youre selues with nothynge / and vnto the Soothsayers: tell vs of nothynge for to come, but speake frendly wordes vnto vs / and preache vs false thinges. Creade out of the waye / go out of the path / turne the holy one of Israel from vs. Therfore thus sayeth the holy one of Israel: In as moch as ye haue cast of youre bewtye / and comforted youre selues with power and nymblenesse / & put youre confidēce therin: therfore shal ye haue thys myschefe agayne for youre destruccyō and fall / lyke as an hye wall, that falleth because of some ryft (or blast) whose breakyng cometh sodenly.

And youre destruccyon shalbe lyke as an erthen pot / which breaketh noma touchyng it; yee and breaketh so fore / that a man shall not fynde a sheuer of it to fetch fyre in / or to take water with all out of the pyt. For the Lorde God / euen the holy one of Israel hath promysed thus: With styll syttynge and rest shall ye be healed / in quyetnesse & hope shall youre strength lye. Notwythstandynge ye regarde it not, but ye wyll saye: No / for thus are we constrayned to fle vpon horses. And therfore shall ye fle / we must ryde vpon swift beastes / and therfore youre persecutoures shall yet be swyfter. A thousand of you shall fle for one / or at the most for fyue / whych do but only geue you euell wordes: vntyll ye be desolate / as a shyp mast vpō an hye mountayne / and as a beaken vpon on hyll.

Yet standeth the Lorde waytynge / that he maye haue mercy vpon you / and lyfteth hym selfe vp / that he may receaue you to grace. For the Lorde God is ryghtuous. Happye are all they that wayte for hym. For thus O thou people of Syon and ye cytizens of Ierusalem) shall ye neuer be in heuynes / for doutlesse he wyll haue mercy vpon the. As soone as he heareth the voyce of thy crye he wyll helpe the. The Lorde geueth you the *bred of aduersytye / & the water of trouble. But thyne instructer flyeth not farre from the / yf thyne eyes loke vnto thyne instructer / and thyne eares harken to hys worde / that cryeth after the and sayeth: this is the waye / go thys and turne nether to the ryght hande ner to the lefte.

Moreouer, yf ye destroye the syluer workes of youre Idoles, and cast awaye the golden coapes that ye decke them wythall (as fylthynes) & saye gett you hence: Then wyll he geue rayne to the sede that ye shall sowe in the earth / and geue you bredde of the encreace of the earth / so that all shalbe plentuous and aboundaūt. Thy catell also shall be fede in the brode medowes / yer thyne oxē and Mules that tyll the grounde / shall eate good fodder / which is purged with ỹ fanne. Goodly ryuers shall flow out of al hys mountaynes and hylles. In the daye of the greate slaughter when the towers shall fall / the mone shall shyne as ỹ sunne / and the sunne shyne shalbe seuenfolde / and haue as moche shyne / as in seuen dayes besyde.

In that daye shall the Lorde bynde vp the broken sores of hys people / and heale their woundes. Beholde the glory of ỹ Lord shall come from farre, hys face shall burne that noman shalbe able to abyde it / hys lyppes shall wagge for very indygnacyon / and hys tonge shalbe as a consumynge fyre. Hys breath like a vehemēt floude of water which goeth vp to the throte. That he maye take awaye the people / which haue turned themselues vnto vanyte / & the bryde of errour / that lyeth in other folkes chawes.

But ye shall synge as ỹ vse is in ỹ night of the holy solempnyte. Ye shall reioyse frō youre herte, as they ỹ come with the pype / when they go vp to the mount of the Lorde / vnto the rock of Israel. The Lorde also shal set vp the power of hys voyce / & declare hys terrible arme, with his angry countenaūce / yee and the flame of the consumynge fyre / with earthquake tempest of wynde, & hayle stones. Then shall the Assyrians feare also / because of the voyce of the Lord / which shall smyte him with ỹ rodde. And the same rodde which the Lorde wyll sende vpon hym, shall moue the whole foundacyon: with trompet / with noyse of warre and batell to destroye. For he hath prepared the fyre of payne from the begynnynge / yee euen for Kynges also. This hath he made depe & wide / & nothyng therof is fyre and wodd innumerable / which the breath of the Lorde kyndleth / as it were a matche of brymstone.

The curseth them that forsake God / and seake for the helpe of men.

¶ The. xxxi. Chapter.

WO be vnto them that go downe into Egypte for helpe / and trust in horses / & comforte them selues in charettes, because they be many / & in horse men because they be lusty & strōg. But they regarde not the holy one of Israel / & they aske no questyō at the Lorde. Where as he neuertheles plageth the wycked / & yet goeth not from his worde, when he sleppeth

*The bredde of aduersytye & the water of trouble do sygnyfye a tyme full of aduersytye & trouble. Osee. xij. d.

a Assur shalbe slayne with the swerde. &c. The prophete shalde here seame to prophecye of the great destruccyon that happened vnto Sennaherib. Para. xxxvii. & Esay xxxvij. g. which was done by the swerde of the Aungell / not by ỹ swerde of man as ye maye there se. Sennaherib was the kyng of Assyria / & therfore is the destruccyon of the Assyrians whych happened vnder him spyritefyed by this worde Assur.

Some (because the prophete a litle before in the text moueth the people to forsake Idoles) expounde it thus. Not by oure Idoles not by our strength / not by mānes helpe (which all may be called the swerde of man / shall oure spirituall enemye (which is signified by Assur) perysshe: but by the power of Gods the mighty swerde that cannot be sene: with which the Aungell slew .lxxxv. thousande in one nyght. Esa. xxxvij. g.

¶ The .xxxi. Chapter.

¶ The condycyons of good rulers and Officers.

1 BEholde / the kynge shall governe after the rule of rightuousnes / & ỹ princes shall rule acordyng to ỹ balaūce of equite. He shalbe vnto men, as a defence for ỹ wynde & as a refuge for ỹ tempest / lyke as ryuers of water in a thurstie place & ỹ shadowe of a greate rock in a drie lande. The eyes of ỹ seinge shal not be dymme; & ỹ eares of them ỹ heare / shall take diligent hede. The hert of the vnwise / shall attayne to knowlege / & the vnparfyte tūge shall speake plainly & distinctly. Then 2 shall the nygarde be no more called gentle / ner ỹ churle lyberall. But the churle will be churlishly mynded / & his hert will worke euell & playe ỹ ypocrite / & ymagyn abhominacyons agaynst God, to make the hungrye seane, & to withholde drynke from the thurstie: These are the perilous weapons of the couetous, these be his shamefull councels: that he maye begyle the powre with disceatfull workes yee euē there as he shulde geue sentence vp the powre. But the lyberall person ymagineth honest thinges / and cōmeth vp with honestly.

3 Up (ye rich and ydell cyties), harken vnto my voyce. Ye careliesse cities, marke my wordes. After yeares & dayes shal ye be brought in feare. O ye careliesse cyties. For Harvest shalbe out / and the grape gatherynge shall not come. O ye rych ydell cyties ye that seare no parell / ye shalbe abashed & remoued: when ye se the barennesse / the nakednesse & preparynge to warre. Ye shall knocke vpon youre brestes, because of the pleasaūt feilde / and because of the frutefull vyneyarde. My 4 peoples feilde shall bringe thornes & thistels for in euery house is voluptuousnes: and in ỹ cyties, wilfulnes. The palaces also shalbe broken and the greatly occupyde cytyes desolate. The towers and bulwerckes shalbe be come dennes for euermore, ỹ pleasure of Mules shalbe turned to pasture for shepe: vnto the tyme that the spyrite be poured vpō vs from aboue.

5 Then shall the wyldernesse be a frutefull feilde and the plenteous feilde shalbe reckened for a wodde. Then shall equyte dwell in the desert / & righteousnesse in a frutefull lāde. 6 And the rewarde of ryghtuousnesse shalbe peace / and her frute rest and quyetnesse for euer. And my people shall dwell in the vines of peace, in my tabernacle and pleasure where there is ynough in them all. And whē 7 the hayle falleth / yt shall fall in the wodde & in the cytie. O how happy shall ye be, when ye shal safely sowe youre sede besyde all waters and dryue thyther the fete of youre oxē and asses.

¶ The ryse ngynge agaynst the Assyrians. A descripcyon of them that shall se the Lorde.

¶ The .xxxii. Chapter.

1 THerfore wobe vnto the (O robber) shalt not thou be robbed also? and vnto the that layest waste / as who sayd there shulde no waste be laide for the? Wo vnto the whych dost hurte / euē so shalt thou be hurt also. And as thou layest waste, so shall wayt be layde for the also.

2 O Lorde be mercyfull vnto vs we wayt for the. Thyne arme is at a poynte to vyset vs / but be thou oure health in the tyme of trouble. Graunte that the people maye flee at the 3 anger of thy voyce / & that at thyne vprysynge the Gentiles may be scatred a broad & that* their spoyle maye be gathered / as the grechoppers are comenly gathered together in to the pyt. Stande vp Lorde / thou that dwellest on hye: Lett Sion be fylled with equyte and righteousnesse. Lett treuth and faithfulnesse be in her tyme: power / health wysdome, knowledge & ỹ feare of God are her treasure. Beholde / their aungels crye with

a * Their spoyle, that is / of the Assyrians. It shuld seame ỹ their spoyle was so gathered after that the aungel had destroyed the hoste of Sennaherib. iiij. Regum. xix. g. & Para xxxij. c & Esa. xxxvij. g

B

without/ the messaugers of peace wepe bytterly. The stretes are waste / there walketh no man therin/ the appoyntment is broke/ the cyties are dispysed / they are not regarded, the desolate earth is in heupnes. Libanus taketh it but for a sporte / that it is hewē downe: Saron is like a wyldernes: Basan and Charmel are turned dyspyde downe. And therfore saieth ỳ Lord. I will vp / now will I gett vp/ now wyl I aryse. ** Ye shall conceaue stubble, & beare strawe. &* youre spyrite shall be ỳ fyre, ỳ it maye cōsume you: & ỳ people shalbe burnt like lyme, & as thornes burne ỳ are hewen of/ & cast in the fyre.

Now herken to/ ye that are farre of how I do with them / & consyder my glory / ye that be at hāde. The sinners at Sion are a frayde a sodane fearfulnesse ys come vpon the hypocrytes. What is he amonge vs (saye they) ỳ will dwell by that consumynge fyre? which of vs maye abyde that euerlastynge heate? He ỳ walketh godly lyfe (saye I) & speaketh the treuth: He that abhorreth to do violence and dissceate: he that kepeth his handē that he touch no rewarde: wich stoppeth his eares/ that he heare no counsell agaynst the innocent: which holdeth downe his eyes, that he se none euil. He it is that shall dwell on hyē whose sauergarde shalbe in ỳ true rocke, to him shalbe geuen the ryght true meate and dryncke. Hys eyes shall se the kynge in hys glory: and in the wyde worlde / and his herte shall delyte in the feare of God.* What shall then become of ỳ scrybes of the Senatours what of him that teacheth chyldren? There shalt thou not se a people of a straunge tūge to haue so difficult a language / that it maye not be vnderstāde: nether so straūge a speache but it shall be perceaued.

There shall Sion be sene / the heade cytye of oure solempne feastes. There shall thyne eyes se Jerusalem that glorious habytacō: the tabernacle ỳ neuer shall remoue/ whose nayles shal neuer be taken out worde without ende / whose coardes euerychone shall neuer corrupte: for the glorious Magesty of the Lorde shall there be present amonge vs. In that place/ where fayre broade ryuers & streames are/ shall nether Galeyrowe/ nor great shippe saple. For the Lord shalbe oure capteyne/ the Lord shalbe oure lawe geuer The Lorde shalbe oure kynge / & he him self shalbe oure Sauyoure. There are the coardes so layde abrode/ ỳ they cā not be better: The mast set vp of soch a fashyon / ỳ no banner ner sayle hangeth theron: but there is dealed greate spoyle / yee lame men runne after the pray. There lieth no mā that saieth: I am sycke/ but all euel is taken awaye from the people/ that dwell there.

The last destruccyon of the Synagoge / in whych the kyngdome & preesthode of that people was translated to the Church & congregacyon of Christ.

The.xxxiiij. Chapter.

Come ye Heithen and heare / take hede ye people. Herken thou earth & all ỳ is therin: thou rounde compasse and all that groweth there vpon for the Lorde is angrye with all people, & his displeasure is kindled agaynst all ỳ multytude of them, to curse them, & to slaye them. So ỳ their slayne shalbe cast out, and their bodyes stynke: ỳ euen the very hilles shalbe wet with ỳ bloude of them. All ỳ starres of heauen shalbe consumed/ & ỳ heauen shall folde together lyke a roll, & all the starres therof shall fall / lyke as the leaues fall from the vynes & frygetrees. For my swearde (saieth he) shalbe bathed in heauē, & shal immediatly come downe vpō Idumea & vpō ỳ people which I haue curssed for my vengeāce.

And ỳ Lordes swearde shalbe full of bloude / and be ruddye with the fatnesse & bloude of lambes and gootes / with the fatnesse of the kydneys of wethers. For the Lorde shall kyll a greate offringe in Bosra / & in the lande of Idumea. There shall the vnycornes fall with the Bulles / (that is with the gyauntes) and their lande shalbe washed with bloude / & their grounde corrupte with fatnesse. Unto the also (O Sion) shal come the daye of the vengeaunce of God / and the yeare when thyne awne iudgmentes shalbe recompensed. Thy floudes shalbe turned to pytch / and thyne earth to brymstone / and ther with shall the lande be kyndled / so that it shall not be quenched daye ner nyght: But smoke euermore / and so forth to lye waste. And no man shall go thorow thy lande for euer: But Pelicanes Storkes. great Oules and Rauens shall haue it in possessyon/ and dwell therin.

For God shall spreade out the lyne of desolacyon vpon it / and weye it with the stones of emptynes. When kinges are called vpon/ there shalbe none / and all prynces shalbe awaye. Thornes shall growe in their palaces/ nettels and thistles in their strongeholdes/ that the dragons maye haue their pleasure therin/ and that they maye be a courte for Estriches. There shall straunge bisures and monstruous beastes mete one another/ & the wilde kepe company together. There shall the lamya lye/ and haue her longinge. There shall the hedghoge buylde / digge/ be there at home / and bringe forth his younge ones. There shall the kytes come together/ ech one to his lyke.

Seke thorow the scrypture of the Lorde & rede it. There shall none of these thynges

b* By the cōparyng is vnderstande the thoughtes ỳ purpose & ỳ vnderstondynge: by the bearynge forth the worke. The Assyrians thought to take ỳ cyte of Jerusalē / but their thought was in vayne / and their worcke of none effect. Wherupon they are counted to cōsume stubble & wynge fyry strawe.

c* Your fyre &c. That is your proude thoughtes and imaginacions shall be very fyre that shall deuoure you: the cause wherfore the Lorde shall render our his aungell to destroye you.

The Prophecy

be left out/there shal not one(nether sochelyke) fayle. For whathis mouth cõmaundeth/that same doth hys spyrete gather together(or fulfylleth.) Upon whomsoeuer the lot falleth/ or to whom he dealeth it with the lyne: those shall possesse the enheritaunce from generacyon to generacyon/ & dwell therin.

¶ Of the tyme and kyngdome of Christ.

¶ The.xxv. Chapter.

a * By the desert & wyldernes is signified the cõtempt of the heathen/ which were without grace/ and wythout the fruite of good & vertuous liuing. Psal cvij. is a borowed speache taken of the couhbines & vnfruteful trees of the wylderness.

BEcause the desert & wyldernes shal reioyse, the waste grounde shalbe glad and flourysh as the lylly. She shall flourysh pleasauntly/ and be ioyefull, & euer be geuyng of thanckes more & more. For the glory of Libanus, the bewty of Charmel & Saron shalbe geuẽ her. Thele shall knowe the honour of the Lorde and the magestie of oure God. And therfore strẽgthe the weake hãdes, & comforte the feble knees

Saye vnto them that are of a fearfull herte: Be of good chere/ & feare not. Behold youre God cometh, to take vengeaũce, & to rewarde God cometh his awne selfe, & wyll deliuer you. Then shall the eyes of ỳ blynd be lyghtened, & ỳ eares of the deafe opened. Then shal the lame man * leape as an hert/ & the dõme mans tunge shall geue thanckes

In the wyldernesse also there shall welles sprynge/ and floudes of water in the desert. The dryge grounde shall turne to ryuers and the thurstye to springes of water. Where as dragõs dwelt afore, there shall growe fayre flowres and grene rushes There shalbe fore pathes and comen streets this shalbe called * the holy waye. No vncleane person shall go thorow it for the Lorde him selfe shall go with them that waye and the ignoraũt shall not erre There shalbe no lyon and no rauyshynge beast shall come therin nor be there/ but men shall go there fre and safe. And the redemed of ỳ Lorde shall conuerte, and come to Syon with thanckesgeuyng. Euerlasting ioye shall they haue/ pleasure and gladnesse shal be amonge them. And as for all sorowe and heuynes it shall vanysh awaye.

b By thys leape is ment the reioysing thankefulnes & quyknes of the spirite. Esai.xxxv. is there a spechynge of the spouse that commeth boundyng vpon the mountaynes. Where he here speth the holy waye is the Church & the vocacyon of the Gentyles & Peoples & of the kyngdome of God & the faythfull. Mahomet was deafe to heare the heauenly doctryne of God dome to prayse hym lame to mynyster vnto hys neyghbours and to preache the gospell. &c. These thinges Christ hath healed with his comynge.

c The waye of the iustes & faythfull is here called the holy waye.

¶ The.xxxvi. Chapter.

¶ Jerusalem is assieged by Sennacherib/in the tyme of kynge Hezekiah.

2 king.18.19.c

IN the.xiiij. yeare of kyng Hezekiah came Sennacherib kynge of the Assyrians downe/ to laye sege vnto all the stronge cytyes of Juda.

* ij. Paralip. xxxij.a. * And the kynges ỳ Assyrians sent Rabsaketh frõ Lachis towarde Jerusalem agaynst Kynge Hezekiah, wyth a grenous Hoste/ which set him by the condyte of the ouerpole/ in the waye that goeth thorowe the fullers lande. And so there cam forth vnto him Eliakim Helkiahs sonne ỳ Prouẽt/ Sobna ỳ Scribe/ & Joah Asaphs sonne ỳ Secretary.

And Rabsaketh sayde vnto them: Tell Hezekiah/ that ỳ greate kyng of Assyria sayeth thus vnto hym: What presumpcion is thys/ that thou trustest vnto? Thou thinckest (peraduenture) that thou hast counceil & power ynough to mayntayne this warre: or els wher to trustest thou/ that thou castest thy selfe of from me? Lo/ thou puttest thy trust in a broken staff of reede (I meane Egypte) whych he that leaneth vpon, it goeth in to hys hande & shurteth hym thorowe. Euen so is Pharao the kyng of Egypt, vnto all thẽ that trust in him. But ỳ thou woldest saye to me: we trust in the Lorde oure God: Is not goodly God in deede: whose hye places & auters Hezekiah toke downe, & cõmaũded Juda & Jerusalẽ, to worshyppe only before ỳ auter. Abyde ỳ thou hast made a condycyõ wyth my lorde ỳ kyng of ỳ Assyrias, ỳ he shulde geue the two thousand horses art thou able to set men ther vp? Seyng now ỳ thou canst not resist ỳ power of ỳ smallest prynce ỳ my Lorde hath, how darrest thou trust in ỳ charett & horse mẽ of Egypt? Moreouer, thinkest thou ỳ I am come downe hither, to destroye thys lande without ỳ Lordes will? The Lord sayde vnto me go downe in to ỳ lãde/ & thou mayest destroye it.

B

Then sayde Eliakim, Sobna & Joah vnto Rabsaketh: Speake to vs thy seruauntes (we praye the) in the Syrians language, for we vnderstande it well: And speake not to vs in the Jewes tonge/ lest the folcke heare/ which syeth vpon the wall. Then answered Rabsaketh. Thynke ye that the kynge sent me to speake this only vnto you? Hath he not sent me to them also, that sye vpon the wall? that they be not cõpelled to eate their awne donge, & drincke their awne stale with you?

C

And Rabsaketh stode forth/ and cryed with a loude voyce in the Jewes tunge, and sayde: Now take hede, how the greate kynge of the Assirians geueth you warning. Thus sayeth ỳ kyng: Let not Hezekiah deceaue you, for he shall not be able to deliuer you. Moreouer let not Hezekiah cõforte you in ỳ Lord, whẽ he sayeth: The Lord without doute shall defende vs & shall not geue ouer this citie into the handes of ỳ kyng of the Assyrias beleue hym not. But thus sayth ỳ kyng of Assyria: obteyne my fauoure, enclyne to me: so maye euery mã enioye his vineyards & fygetrees/ & drincke the water of his cisterne: vnto the tyme that I come my selfe/ & bringe you into a lande that is like youre awne: wherin is wheate & wyne/ which is both sowen wyth sede, and planted wyth vineyardes.

Let

Jerusalē. Let not Hezekiah dysceaue you / when he sayeth vnto you: the Lorde shall delyuer vs:

Wyght the Goddes of the Gentiles kepe euery mās lande / frō the power of the kīng of the Assyrians? Where is the God of Hemath & Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hāde? Or which of all ỹ Goddes of the landes / hath delyuered their coūtre out of my power / so ỹ the Lord shuld delyuer Jerusalem fro my hande? Unto this Hezekiahs messaungers helde their tunges / & answered not one worde: for the kyng had charged thē / that they shulde geue him none answere. So came Eliakim Helkiahs sonne the Pzesident / Sobna the Scrybe / & Joah Asaphs sonne the Secretary / vnto Hezekiah with rente clothes / & tolde hym the wordes of Rabsakeh.

¶ Hezekiah humbleth hym selfe before the Lorde. The armye of Sennaherib is slayne of the Aungell of the Lorde: & he hym selfe is killed of his owne sonnes.

¶ The .xxxvij. Chapter.

4 Reg xix.a

When Hezekiah hearde that he rēte his clothes, & put on a sack cloth / & wēt into the tēple of the Lorde. But he sent Eliakim the Pzesydent / Sobna the Scrybe / wyth the eldest pzeastes clothed in sack vnto ỹ Pzophet Esay the sonne of Amoz / & they sayde vnto hym: Thus sayeth Hezekiah: Thys is the daye of trouble of plage, & of wzath: lyke as when a chylde cometh to the byzth / but the woman hath no power to bzynge it forth. The Lorde thy God (no doute) hath well consydered the wordes of Rabsakeh / whom hys lorde the kynge of the Assyrians hath sent / to defye & blaspheme the lyuyng God: with such wordes as the Lorde thy God hath hearde right well. And therfore lyft vp thy pzayer for the remnaunt / that yet are left. So the seruauntes of kynge Hezekiah came to Esay.

And Esay gaue them this answere: Saye thus vnto youre lorde: thus sayeth the Lorde: Be not afrayed of the wordes that thou hast hearde / wherwith the kynge of the Assyrians seruauntes haue blaspheamed me. Beholde / I wyll cause a wynde go ouer hym / as sone as he heareth it / he shall go agayne into hys countre, there wyll I destroye him with the swerde. Now when Rabsakeh returned / he founde the kynge of Assyria layenge syege to Lobnah / for he had vnderstande / ỹ he was departed from Lachis. For there came a rumoure, that Thathakah kyng of Ethiopia was come forth to warre agaynst him.

And when the kynge of Assyria hearde that / he sent other messaūgers to kyng Hezekiah with this cōmaundemēt: Saye thus to Hezekiah kyng of Juda: Let not thy God disceaue the in whom thou hopest / & sayest: Jerusalē shall not be geuē in to the hādes of the kyng of Assyria. For thou knowest well how the kynges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? Were the people of the Gentyles (whō my pzogenytours cōquered) delyuered at any tyme thorow their goddes? As namely / Gozan / Haran / Rezeph / & the chyldren of Eden / which dwell at Thalassar. Where is the kynge of Hemah / & the kynge of Arphad / & the kyng of the cytye Sepharuaim, Ena and Iua? Now when Hezekiah had receaued the lettre of the messaungers / and read it / he went vp into the house of the Lorde & opened the letter before the Lorde. And Hezekiah pzayed before ỹ Lord on this maner: O Lorde of Hostes / thou God of Israel / which dwellest vpon Cherubyn. Thou art the God, that only is God of all ỹ kyngdomes of the world, for thou only hast created heauē & earth. Encline thyne eare Lorde & consydre / open thyne eyes, O Lorde / & se / & pōdre all ỹ wordes of Sennaherib / which hath sent hys embassage to blaspheme the lyuynge God. It is true / O Lorde / that the kynges of Assyria haue conquered all kyngdomes & landes / & cast their goddes in the fyre. Notwythstandynge those were no goddes / but the worckes of mens handes / of wod or stone, therfore haue they destroyed them. Delyuer vs then O Lord oure God / frō the handes of Sennaherib & all kyngdomes of the earth maye knowe / that thou only art the Lorde. Then Esay the sonne of Amoz sent vnto Hezekiah / sayinge: Thus sayth ỹ Lorde God of Israel: Where as thou hast made thy pzayer vnto me / as touchyng Sennaherib / thys is the answere, that the Lorde hath geuē concernyng hym: Despised art thou & mocked [a] O daughter of Syō he hath shakē his head at the. O daughter of Jerusalem. But thou Sennaherib whom hast thou defyed & blaspheamed: And agaynst whom hast thou lyfted vp thy voyce, & exalted thy proude lokes: euen agaynst the holy one of Israel. Thou with thy seruaūtes hast blaspheamed the Lorde and thus holdest thou of thy selfe: I couer the hye mountaynes, & syde of Libanus with my horsmē. And there wyll I cut downe ỹ hye Cedre trees and the fayrest fyre trees. I will vp into the heygth of it, & into ỹ chefest of his tymbre woodes. If there be no water I wyl graue & drynke. And as for waters of defence / I shall drye them vp wyth the sole of myne foote. Yet (sayest thou) hast thou not hearde / what I haue taken in hande, and brought to passe of olde tyme? That same wyll I do now also: waste, destroye, & bringe stronge cities vnto

a The daughter of Syon doth of the signifye the people of Jerusalem which purely geueth ouer vnto gods word that was fyrst geuē in the hill Syon Esa. xx. Paul also alleageth vnto this virgyne called the church and congregacion of the faythfull a virgin saying: I haue coupled you vnto one man / to make you a chaste virgin to Christ y. Cor. xi.a.

yeapes of stones. For their inhabitours shalbe lyke lame men, brought in feare & confounded. They shalbe lyke the grasse & grene herbes in the felde / lyke the hay vpon house toppes / & withereth a fore it be growne vp.

I knowe thy wayes / thy goinge forth and thy cõmyne home / yee & thy madnesse agaynst me. Therfore thy furiousnesse agaynst me / and thy pryde is come before me. I will put a ringe in thy nose, and a bridle bryt in thy chawes of the, & turne the aboute / euen the same waye thou camest. I will geue ye also this token (O Hezekiah) this yeare shalt thou eate that is kept in stoare / & the next yeare soch as groweth of him self / & in the thyrde yeare ye shal sowe & reape / yee ye shall plãte vyneyardes / & eatoye the frutes therof.

And soch of the house of Iuda as are escaped / shall come together / and the remnaunt shall take rote beneth / & bring forth frute aboue. For the escaped shall go out of Ierusalem / & the remaunte frõ the mount Syõ.

And this shall the gelousy of the Lorde of hostes bringe to passe. Therfore thus saieth the Lorde / concerynge the kynge of ye Assyrians: He shall not come in to the cytie / and shall shote no arowe in to it / there shall no shilde hurte it / nether shall they graue aboute it. The same waye that he came / shall he retourne / & not come at this cytie / saieth the Lorde. And I will kepe and saue the cytie (saieth he) for myne awne / and for my seruaunte Dauyds sake.

* Thus the angel went forth / and slewe of the Assyrians hoste, an .clxxv. thousande. And when men arose by early (at Ierusalem:) Beholde / all laye full of dced bodyes. So Sennaherib ye kyng of ye Assyrias brake vp / & dwelt at Ninive. Afterwarde it chaunsed / as he prayed in the temple of Nesrah hys god / that Adramalech & Sarazer his awne sonnes slewe him with the sweard / and fled in to the lande of Ararat. And Asarhadon his sonne reygned after hym.

Hezekiah is sycke vnto the deeth / but is yet restored by the Lorde / and lyueth .xv. yeares after: for whych benefyte he geueth thanckes.

The .xxxviij. Chapter.

In * .iiij. Reg. xx. a. ij. Para. xxxij. f

NOt longe afore thys / was Hezekiah sicke vnto ye deeth: & the Prophet Esay the sonne of Amoz came vnto him / and sayde: Thus commaundeth the Lorde: Set thine house in order: for thou must dye, & shalt not escape. Then Hezekiah turned his face towarde the wall / & prayed vnto the Lorde / and sayde: Remẽbre O Lorde / that I haue walcked before ye in a* treuth and a stedfast herte / & haue done the thynge that is pleasaunt to the. And Hezekiah wepte sore. Then sayde God vnto Esay: Go & speake vnto Hezekiah: the Lorde God of Dauid thy father sendeth the thys worde: I haue herde thy prayer / and consydred thy teares: beholde I wyll put fyftene yeares mo vnto thy lyfe, and delyuer the and the cytie also from the hande of the kyng of Assiria for I wyll defende the citie. And take B the this token of the Lord / that he wyll do it / as he hath spoken: Beholde / I wyll returne the shadowe of Ahaz dial / ye now is layed out with the Sunne and bringe it ten degrees backwarde. So the Sunne turned ten degrees backward, & which he was descended afore.

The thanckesgeuynge / which Hezekiah Kynge of Iuda wrote / when he had bene sycke / & was recouered.

b* I thought I shulde haue gone to ye gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my selfe: I shall neuer beset the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken awaye fro me, lyke a shepherdes cotage: my lyfe is hewẽ of, lyke as a weeuer cutteth of his webb.

Whyle I was yet takynge my rest, he hewed me of, & made an ende of me in one daye.

c* I thought I wolde haue lyued vnto the morow, but he brosed my bones lyke a lyon, and made an ende of me in one daye.

Then chatted I lyke a swalowe / and lyke a crane and mourned as a doue.

I lyfte vp myne eyes into the heyght: O Lorde, sayde I, violence is done vnto me / be thou suretye for me.

What shall I speake or saye, that he may this do? ye I may lyue out all my yeares / yee in the bytternesse of my lyfe?

Verely (Lorde) men must lyue in bytternesse, & all my life must I passe ouer therin: For thou raysest me vp and wakest me. But lo, I wylbe well contẽt with this bytternes.

C b. That is / I thought I shuld haue gone to my graue / and haue dyed in my best age. &c. The Hebrue worde signifyeth both hell & a graue / pitte or ditche. That maye ye perceaue in Genes. xly. g. where Jacob sayeth ye yf any mysfortune shulde happen vnto Benjamin in his journey in to Egypt with hys other brethe / hys graye heed shulde be brought with sorow vnto his graue: where the comen text. Cradeth hell / for graue. As for Hezekiah, he neither feared hel nor purgatory / as ye may well se by ye he a litell before saith: Remẽbre O Lorde / that I haue walcked before the in treuth & a stedfast herte / & haue done the thinge that is pleasaunt to the: which thynge who so doeth / meadeth not to feare any of those two places. Beseydes that / the dunce men & Sophisters them selues / which were (as most learned men thincke) the inuentoures & fynders / ye and the very makers of purgatory / saye that before the tyme of Christes cõmynge / there was no soch place: so that Hezekiah is by their sentence shylled quyte of that place: and of hell doth the sentence of the worde of God quyte hym / which sayeth: There is no condemnacyon to them that are in Christ Jesu / Roma. viij. a.

c* I thought I wolde .&c. but he brosed my bones lyke a lyon. &c. As who shuld saye: I thought to haue lyued lõger: but the Lorde tolde me as it had bene a lyon: he frusshed my bones & strength: & so troubled me with the greuous pãges of my disease / as though he wold in one daye haue made an ende of me. Soche & greuous sycknes do lerned men thincke that Dauid also laboured with / when he sayd: O Lord heale me / for all my bones are vexed. Psal. vi. a. & .xxxvij. a.

Neuertheles purgatory / as ye may well se by ye he a litell before saith: Remẽbre O Lorde / that I haue walcked before the in treuth & a stedfast herte / & haue done the thinge that is pleasaunt to the: which thynge who so doeth / meadeth not to feare any of those two places. Beseydes that / the dunce men & Sophisters them selues / which were (as most learned men thincke) the inuentoures & fynders / ye and the very makers of purgatory / saye that before the tyme of Christes cõmynge / there was no soch place: so that Hezekiah is by their sentence shylled quyte of that place: and of hell doth the sentence of the worde of God quyte hym / which sayeth: There is no condemnacyon to them that are in Christ Jesu / Roma. viij. a.

* Truth for purenes / as in the Psal. lxb. Wut to / thou hast a pleasure in ye truth &c. That is / in pureness / in true & perfecte righteousnes.

d For hell prayseth not &c. The meanynge is. If I now dye I can not prayse the in thy temple. For the dead buryed cannot loue and prayse the with their materiall tonges or herte. Neither can my breth-ner my burying be at this season for the settyng out of thy glorye. For all ydolatry wyll be searched wyth thys iudgement: And the wycked wyll impute my death to the ouerthrowyng of Jonatrye & to the puttyng downe of the braken serpēt.

Neuertheles my cōuersacyō hath so pleased the, that thou woldest not make an ende of my lyfe: so yt thou hast cast all my synnes behynde thy back.

e* For hell prayseth not the, death doth not magnyfye the.

e* They yt go downe into ỳ graue, prayse not thy trueth: but the lyuyng, yee the lyuing acknowledge the lyke as I do thys daye. The father telleth hys chyldren of thy faythfulnesse.

Delyuer vs, O Lorde, and we wyll synge prayses in thy house, all ỳ dayes of oure lyfe.

And Esay sayde: take a playster of fygges, & laye it vpon the sore, so shall it be whole.

Then sayd Hezekiah: O what a great thing is this that I shall go vp into the house of the Lorde.

e* They that go downe into the graue, ỳ apyde not thy trueth that is, hope not for ỳ. trueth of thy wordly promeses which thou hast promesed vnto such as worcke vnderstedyly in thy lawe Deutero. xxviii. They cānot reioyce of their health when all hope of recouerynge is past. But yet that a mā his lyfe-yfaulty may recouer his healthe ageine: he shall acknowledge thy goodnesse-ende as I now geue thankes vnto the, for the veneryse of my health which thou hast restored me.

¶ The. xxxix Chapter.

¶ Hezekiah is reproued of Esay because he shewed his treasure vnto the Embassadoures of Babylon.

2 Reg. xx. c.

IN the same tyme Merodach Baladam, Baladams sonne kyng of Babylon, sent lettres & presentes to Hezekiah. For he vnderstode how that he had bene sick & was recouered agayne. And Hezekiah was glad therof, and shewed the the comodytes of his treasure, of syluer of gold of spyces & rootes of precyous oyles all that was in hys cubbordes & treasure houses There was not one thing in Hezekiahs house & so thorow out all hys kyngdome but he let them se it.

Then came Esay the Prophete to kyng Ezekiah, & sayde vnto hym: What haue the men sayde, & frō whence came they vnto the? Hezekiah answered: they came out of a farre countre vnto me, out of Babylō. Esay sayd: what haue they loked vpon in thyne house? Hezekiah answered: All ỳ is in myne house haue they sene: and there is nothinge in my treasure but I shewed it them.

Then sayde Esay vnto Hezekiah: Vnderstande the worde of the Lord of Hostes: Beholde the tyme wyll come, that euery thynge which is in thyne house, and al that thy progenytoures haue layde vp in store vnto this daye, shalbe caried to Babylon and no thinge left behynde. Thys sayeth the Lorde. Yee & parte of thy sonnes, that shall come of the, & whō thou shalt get, shalbe caried hēce, & become gelded chamberlaynes in the kyng of Babylons courte: Then sayde Hezekiah to Esay: Now God prospere hys awne councell which thou hast told me. He sayde more ouer: So that there be peace and faythfulnesse in my tyme.

¶ The cōmyng of S. John Baptist. The preparacyō of the Apostles. The callynge of the Gentyles.

¶ The. xl. Chapter.

BE of good chere my people, be of good chere (sayeth youre God) cōforte Jerusalem, and tell her: that a* her trauayle is at an ende, that her offence is pardoned, that she hath receaued of the Lordes hande sufficiēt correccyon for all her synnes. A voyce cryeth: Prepare ỳ waye for the Lorde in the wyldernesse, make streyght the path for oure God in the deserte. Let all valleyes be exalted, & euery mountayne and hyll be leyed lowe. What lois crooked, let it be made streyght, & lett the rough places be made playne feldes. b* For the glory of the Lorde shall apeare, & all flesh shall se it for why, the mouth of the Lorde hath spoken it.

The same voyce spake: Now crye. And I sayde: what shal I crye? Then spake it: that all flesh is grasse, and that c* all the brewtye therof is as the floure of the felde. When the grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless whether the grasse wyther, or the floure fade awaye: Yet ỳ worde of oure God endureth for euer. Moreouer the voyce cried thus: d* Go vp vnto the hyll, O Sion, thou ỳ bringest good tydynges, lyft vp thy voyce with power, O thou preacher Jerusalem. Lyft it vp without feare, & saye vnto ỳ cities of Juda: Beholde youre God, beholde the Lorde euen the Almyghtie shall come with power & beare rule with his arme. Beholde, he bringeth his treasure with him, and hys worcke go before him. He shall fede his flock lyke an herdman. He shall gather the lābes together with his arme, & cary them in hys bosome and shall kyndly intreate those that beare yonge.

Who hath holden the waters in hys fyst? Who hath measured heauē with his spāne, and hath comprehended all the earth of the worlde in thre fyngers: Who hath weyed the mountaynes and hylles? Who hath reformed the mynde of the Lord? Or who is of his councell to teach him? Or whō hath he asked councell, to make hym vnderstande, and to lerne him the waye of iudgmēt: to teach him science: and to enstructe him in the waye of vnderstandynge. Beholde, all people are in comparyson of hym, as a droppe to a bokett full & are counted as the lest thing that the balaunce weyeth. Beholde, the Iles are in

a* Hyer trauell is at an ende, that is, the tyme of her captyuyte, wherin she dured. lxx. yeares is fynyshed.

b* The Prophetes call the glorye of the Lorde the ryghtuousnes that shulde be shewed by the gospel wherby we shulde become ryghteous in the sight of god the father, for his sonne Christes merytes. This glory shal all flesh se, that is all men, as well the Jewes as the Gentyles, that beleue. A like sayeng haue ye after in the. lx. a

¶ The glorye of the Lorde shall apeare &c. All the brewtye therof is as the floure. &c. that is, all the good doynges, all the good lyuyng all the holynes & vertu, all the righteousnes therof. & cetera: is of no valure: It dureth no longer then the floure of the felde. Only Christ is our ryghteousnes & holynes &c. i. Cor. i. D

d* Syon and Jerusalem (by which vnderstāde the churche of the faithfull) do preache & bringe good tydynges that is shewe ỳ grace and health that hath bene longe wayted for, and

that is nowo-
rapned & geuen
by Christ. Mat
5.6. Luke. 9.b.

comparyson of hym/ as the shadowe of the sonne beame. Libanus is not sufficyent to mynystre fyre for his offrunge/ & all the beastes therof are not ynough to one sacrifyce. All people in cõparyson of hym are reken-ed as nothing yee dayne vanyte & emptynesse.

E To whom then will ye likē God? or what symylitude wyll ye set vp vnto hym? Shall the caruer make hym a carued ymage? and shall the goldsmyth couer hym with gold/ or cast hym in to a fourme of syluer plates? Moreouer shall the ymage maker (that the poore man whych is dysposed / maye haue some thynge to set vp also) seke out & chose a tree/ that is not rottē/ and carue therout an ymage/ that mouyth not? Know ye not this? Hearde ye neuer of it? Hath it not bene preached vnto you sence the beginnyng? Haue ye not bene enfourmed of this/ sence the foundacyon of the earth was layde: That he sytteth vpon the circle of the worlde / and that all the inhabytours of the worlde are in cõ-
F parison of hym but as gre hoppers: That he spredeth out the heauēs as a couerynge/ that he stretcheth them out/ as a tent to dwell in: That he bryngeth Princes to no thyng and the rudges of ỹ earth to dust: so that they be not planted nor sowen agayne/ nether their stocke rooted agayne in ỹ earth: For as soone as he bloweth vpon them/ they wither & fade awaye/ lyke the strawe in a whyrle wynde.

To whom now will ye lyken me/ & whom shall I be lyke/ sayeth the holy one? Lyft vp youre eyes on hye/ and consydre. Who hath made those thynges/ whych come out by so greate heapes? and he can call them all by their names. For there is nothynge hyd vnto the greatnesse of his power/ strength / and
G myght. How maye then Jacob thynke / or how maye Israel saye: My wayes are hyd from the Lorde / and my God knoweth not of my iudgementes. Knowest thou not, or hast thou not hearde/ that the euerlastynge God/ the Lorde which made all the corners of the earth/ is nether weery nor faynt: and that his wysdome can not be cõprehended: but that he geueth strength vnto the weery/ and power vnto the fayntē? Chyldren are weery and faynt, and the strongest men fall: But vnto them that haue the Lorde before their eyes shal strēgth be encreased Iegies wynges shall growe vpon them: when they runne/ they shall not fall: and whē they go/ they shall not be weery.

¶ Of the goodnesse mercy of God toward ỹ people.

¶ The.xli. Chapter.

KEpe stylle (ye Ilandes) and herkē vnto me. Be strōge ye people. Come hyther/ and shew youre cause, we wyll go to ỹ lawe together. Who rayseth vp the iuste from the ryssynge of the Sunne/ and calleth hym to go forth? Who casteth downe the people/ and subdueth the the kynges before hym: that he maye throwe them all to the grounde wyth his swearde/ & scatre them lyke stuble with hys bowe? He foloweth vpō thē/ & goeth safely hym selfe/ & cometh in no fote path wt his fete. Who hath made, created and called the generacyōs frō the begynnyng? Euen I the Lord, which am
B the fyrst/ and with the last.

Beholde ye Iles? that ye maye feare/ and ye endes of the earth / that ye maye be abasshed/ drawe nye/ and come hyther. Euery man hath exorted hys neyghboure / and brother/ and bydden hym be stronge. The Smyth confyrted the moulder/ & the Ironsmyth the hammerman, sayenge: It shalbe good/ that we fasten this cast worcke: and then they fastened it with nayles/ ỹ it shulde not be moued. And thou Israell my seruaunte: Jacob my electe sede of Abrahā my beloued/ whom I fet from the endes of ỹ earth by the hande: For I called the from farre / and sayde vnto the: Thou shalt be my seruaunt: I haue chosen the/ and will not cast the awaye: be not afrayd, for I will be wt the. Loke not behynde
C the, for I wyll be thy God to strēgthē ỹ, helpe ỹ, & to kepe the with this right hād of myne. Behold all they that resyst ỹ, shall come to confusyon and shame: and thine aduersaries shalbe destroyed & brought to naught. So that who so seketh after thē / shall not fynde them. Thy destroyers shall perysh & so shall they that vndertake to make batell agaynst the. For I thy Lorde & God / will strengthen thy ryght hande. Euen I that saye vnto the: feare not. I will helpe the. Be not a frayde thou lytle wormē Jacob and thou despysed Israell for I will helpe the sayeth the Lorde/ and the holy one of Israel thyne auenger.

Beholde/ I wyll make the a treadyng cart & a new flayle/ ỹ thou mayest threshe & grynde the mountaynes /and bryng the hylles to poulder Thou shalt fanne them, & the wynde shall carye them awaye / & the whyrlwynde shall scater them. But thou shalt reioyce in the Lorde and shalt delyte in prayslnge the holy one of Israel.

When the thyrstye & poore seke water ỹ
E fynde none / and when their tonge is drye of thyrst: I geue it them sayth the Lorde. I the God of Israel forsake them not. a* I bringe forth floudes in the hylles and welles in the playne feldes. b* I turne the wildernes to ry-uers & the drye lāde to condythes of water. I plante in the waste grounde trees of Cedre, Bore Pyne & Olyues. And in ỹ drye I set fyre trees Elmes & Hawthornes to-
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a* I bringe forth floudes in the hilles &c. In hyghe places that be easy to se whereunto ỹ thyrste maye come, will I prepare / not lytell welles/ but great floudes of holy doctrine: and in playne feldes lowe places / springes & fountaynes: that ỹ lame or slouthfull shall haue no excuse / but that all ỹ thirsty may come vnto ỹ worde of lyfe.

b* I turne ỹ wyldernes in

to ryuers. &c. hit is: I make the doctrine of truth so generall & so easy to all me that where as were before wilde wylderneses (by whiche vnderstande the errours of the heath n wherewith they had made all vn frutefull and dry) shall now by the grace of the holy goost be riuers of the water of verite. Where all was full of Idolatry, vayne worshippinge & of dyuelysh errours: there shall the herbes of the chosen be watered with godly wysdome, that ow the gospell and glad tydynges shall be maade Wherby wher they may both profet the selues & other. & so that they be frutefull and dernes is often thus taken as before in the xxxv. &.

may se & marcke, perceaue with their hertes & consyder that the hande of the Lorde maketh these thinges / & that the holy one of Israel bringeth them to passe. Stande at your cause, sayeth the Lorde) & bringe forth your stroungest grounde, counceleth the kynge of Jacob. Let the goddes come forth them selues / & shewe vs the thynges that are past / what they be: let them declare them vnto vs that we maye take them to herte, & knowe the herafter. Ether let them shewe vs thynges for to come, & tell vs what shalbe done herafter: so shall we knowe that they be goddes. Shewe something ether good or bad: so will we both knowledge the same & tell it out.

Behold ye goddes are of naught, & your makynge is of naught / but abhominacyon hath chosen you. Neuertheles I haue wakened vp one from the North / & he shall come. And another from the East which shall call vpon my name & shall come to the Princes / as the Potter to his claye / & as the Potter treadeth downe the myre. Who tolde it afore? So will we confesse & saye that he is righteuous. But there is none that sheweth or declareth any thynge, there is none also that heareth youre wordes. Beholde / I will fyrst graunte them of Sion & Jerusalem to be Euangelistes. But when I consyder: there is not one amonge them that prophecyeth nether, when I aske hym) that answereth one worde. Lo, wicked are they & vayne, with the thynges also that they take in hande: yee wynde are they / and emptynesse with their ymages together.

¶ The comming of Christ and his baptesme.

¶ The. xlij. Chapter.

Behold now therfore / this is my seruaunte whom I wyll kepe to my selfe: myne electe / in who my soule shalbe pacified. I wyll geue hym my spyrete, that he may shewe forth iudgement & equyte amonge the Gentyles. He shall not be an outcryer / ner an hye mynded person. Hys voyce shall not be hearde in the stretes. A broysed rede shall he not breake / & the smokyng flax shall he not quench: but faythfully & truly shall he geue iudgement. He shall nether be ouerlene ner hasty / that he may restore ryghteousnes vnto the earth: and the Gentyles also shall kepe his lawes. For thus sayeth God the Lorde vnto him (euen he that made heauen / & spred them abrode & set forth the earth with her increse: which geueth breath vnto the people that is in it / & to them that dwell therin) I the Lorde haue called the in righteousnesse / & led the by the hande. Therfore will I also defende the / and geue the for a couenaunt of the people / & to be lyght of the Gentyles. That thou mayest open the eyes of the blynde, let out the prisoners / & them that syt in darcknesse / out of the dongeon house. I my selfe / whose name is the Lorde / which geue my power to none other, nether myne honoure to the Goddes: shewe yow these newe tydynges, and tell yow them or they come / for olde thynges also are come to passe.

Synge therfore vnto the Lorde / a newe songe of thanckes geuynge, blowe out his prayse vnto the ende of the world. They that be vpon the see / & all that is therin / prayse him / the Iles & they that dwell in them. Let the wyldernes with her cities lyft vp her voyce / the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone / & let them crie downe from the hye moutaynes: ascribing almightynes vnto the Lorde / & magnyfying him amonge the Gentyles. The Lorde shall come forth as a gyaunte / & take a stomacke to hym lyke as a fresh man of warre. He shal roare and crye / and ouercome his enemyes.

I haue longe holden my peace (sayeth the Lorde) shulde I therfore be styll / & kepe silence for euer? I wyll crye lyke a trauelynge woman / and once wyll I destroye / & deuoure. I wyll make waste both mountayne & hyll / & dryue vp euery grene thynge that groweth theron. I wyll dryue vp the floudes of water / and dryncke vp the ryuers. I wyll bringe the blynde in to a strete / that they knowe not: & lede them in to a lone path that they are ignoraunt in. I shall make darckenesse light before them and the thinge that is croked to be streyght. These thinges wyll I do, & not forget them. And therfore let them conuerte / & be ashamed earnestly that hope in Idoles, & saye to fashyoned ymages: ye are our goddes.

Heare, O ye deafe men and sharpen youre sightes to se, O ye blynde.) But who is blynder / then my seruaunt? Or so deafe / as my messaungers, whom I sent vnto them? For who is so blinde as my people / & they that haue the rule of them? They are lyke as yf thou vnderstodest moch / & kepest nothyng: or yf one herde well, but were not obedient. The Lorde be mercyfull vnto them for his righteousnesse sake / that his worde myght be magnyfyed & praysed. But it is a myschieuous & wycked people. Their younge men belonge all to the snare and shalbe shut into prison houses. They shalbe carryed awaye captyue, and no man shall holpe them. They shalbe troden vnder fote / & no man shall laboure to bringe them agayne. But who is he amonge you / that pondreth this in his mynde / that consyderth it / & taketh it for a warnynge in tyme to come? Who suffred Jacob to be trodden vnder fote / and Israel to be spoyled? Did not the Lorde? Now haue we synned agaynst hym / & haue had no delyte to walcke in his wayes / nether

a. Messengers. He meaneth the hypocrites & false bad cure of the people. Thou shalde haue taught other / but they were blynded of all / as Christ declareth in his gospell. Soche other beat all tymes and shalbe vnto the worldes ende.

nether bene obedyent vnto his lawe. Therfore hath he poured vpon vs hys wrathfull displeasure/ & stronge batell/ which maketh vs haue todo on euery syde/ yet wyll we not vnderstande: He burneth vs vp, yet lyeth it not in to oure hertes.

¶ God promyseth to sende his Christ/ which shall deliuer hys people. He forgeueth synnes for hys awne sake.

¶ The.xliij. Chapter.

BVt now / the Lorde that made the O Jacob / & he that fashyoned the O Israel / sayeth thus. Feare not/ for I wyll defence the. I haue called the by name, thou art myne awne. When thou wentest in the water, I was by the / & the strōg floude shuld not pluck the away. When thou walkest in the fyre, it shall not burne the, and the flame shall not kindle vpō the. For I am the Lorde thy God the holy one of Israel thy Sauyour. I gaue Egypte for thy deliueraunce the Morians & the Sabees for the: because thou wast deare in my sight/ & because I set by the and loued the. I pylled all men for the & delyuered vp al people for thy sake, that thou shuldest not feare/ For I was wyth the. I wyll bringe thy sede from the East and gather the together from the West. I wyll saye to the North, let go. And to ꝑ South kepe not backe: but bring me my sonnes frō farre/ and my daughters from the endes of the worlde: Namely all those that be called after my name: For them haue I created / fashyoned / and made for myne honoure.

Bringe forth that people / whether they haue eyes or be blynde deafe or haue eares. All nacyons shall come in one, and be gathered in one people. But which amonge yonder goddes shall declare soche thynges, & tell vs what is to come? Let them bringe their wytnesses / so shall they be ꝛe: for then men shall heare it & saye, it is truth. But I bring you wytnesses (sayth the Lorde) euen those that are my seruauntes / whom I haue chosen: to the intent that ye myght be certyfyed and geue me faythfull credēce: yee and to cōsyder that I am he before whom there was neuer any God / and that there shalbe none after me. I am only the Lorde/ and wythout me is there no Sauyour. I geue wamyng/ I make whole/ I teach you that there shuld be no straunge God amonge you. And thys recorde must ye beare me your selues (sayth the Lorde) that I am God. And euen he am I from the begynnyng/ & there is none that can take any thynge out of my hande. And what I do/ can no man chaunge.

Thus sayeth the Lord the holy one of Israel youre redemer: For youre sake I wyll sende to Babylon/ & bringe all the strōgest of them from thence: Namely/ the Chaldees that boost them of their shyppes: Euen I the Lorde youre holy one which haue made Israel, and am youre Kynge. Moreouer/ thus sayeth the Lorde (euē he that maketh a waye in the see/ & a footpath in the myghtye waters: which bringeth forth the charettes & horses/ the hoste & the power/ that they may fall a slepe & neuer ryse/ and be extincte/ like as towe is quenched.

Ye remembre not thynges of olde/ and regarde nothinge that is past. * Therfore behold I shall make a new thynge, & shortly shall it appeare: ye shall well knowe it I told it you afore/ but I wil tel it you agayne. I wyll make stretes in the deserte & ryuers of water in the wyldernes. * The wylde beastes shall worshyppe me: the dragon, and the Estryche For I shall geue water in the wyldernesse, and streames in the deserte: that I may geue drynke to my people / whom I chose. This people haue I made for myself, and they shall * shewe forth my prayse. For thou (Jacob) wouldest not call vpon me / but thou haddest an vniust towarde me / O Israel. * Thou gauest me not thy younge beastes for burntoffryngs, nether dydest honoure me with thy sacrifices. Thou boughtest me no deare spice wyth thy money, nether pouredest the fatt of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offrynges nether greuous in incense.

* But thou hast ladē me with thy synnes/ & wearyed me wyth thyne vngodlynes.

* Where as I yet am euen he only/ that for myne awne selfes sake do awaye thyne offences/ & forget thy synnes: so that I wyll neuer thynche vpon them. * Put me now in remembraunce, for we wyll reason together, & shew what thou hast for the to make the quyte. * Thy fyrst father offended sore/ & thy rulers haue synned agaynst me. Therfore I ether suspended/ or slue the chefest Prynces: I dyd curse Jacob/ and gaue Israel into reprose.

a* Therfore beholde I shall make a newe thinge &c. He meaneth that he wyll forsake ꝓ Jewes which were hys awne people, for their offences: & call the Gentyles that were Idolatrers. who he vnderstandeth by ꝓ desert & wyldernes: as before in the.xxxv. & xli.

b. The wylde beastes shall worshyppe me / the dragon. &c. Vnder the name of these beastes signifieth he also the Gentyles which were wylde, rude & beastly concernyng godly knowledge.

c. Here sayth he that he wyll tame by ꝓ preachinge of the gospel (which thinge he signifieth by waters and streames) so that they shall not hereafter be hurt in the church but shal put their shulders vnder the yoth of fayth & be ruled with the lawe of charitye.

c. To shew forth the prayse of the Lorde is to preache the remyssyō of synnes & the deliueraunce from death and hell and the greuones of euerlastyng lyfe by the mercy of God for Christes sake. After lyke maner of speakynge vseth Dauid in the Psal.xxij. where he bearynge the figure of Christ sayeth: In the myddest of the congregacyon wyll I prayse the. &c. Thus shulde the Gentyles & heathen prayse him/ which people he chose for hym selfe / as ye maye se in the text: For the Jewes (which are signyfyed by Jacob) wolde not do it/ but put their confydence in kepynge of the lawe. Thys doth the Prophet vpbraide them with/ in the person of God/ sayinge: * Thou gauest me not thy younge beastes. &c. As who shulde saye: Saye not that thou hast geuē me many sacrifices/ bothe because thou gauest the not vnto me only/ but vnto thy calues & Baalim & other Idoles: & also because I dyd neuer set greatly by them/ ner greatly requyred them. They greued me alwayes when the fayth and the deuocyon of the geuers was awaye.

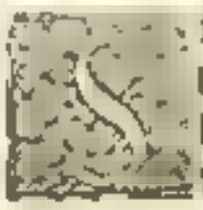
The

The shepe of thy burntoffrynges broughtest thou not vnto me neither dydest thou glorifye me with thy sacrifices / but dydest onlye satisfye thyne awne superstitions. I compelled the not to worshyp me with thyne offrynges / but because thou so redelye offeredest soch thynges vnto Idoles after the maner of the heathen / I cõmaunded that they shulde not be offred vnto other goddes / but vnto me / of whose gyft thou receuedest them & cetera. None of all these thynges profyted me: in as much as thou lackest of the thynges which I chefly required / righteousnes fayth and iudgement. Mat. xxiij. *Thou hast much more offended me wyth thy synnes then that that canst please me with all these ceremonyes: which cutteth not them that do them / nether bringe them into my fauoure / in lesse than they fyrst be my beloued throughe fayth. *No maner of Idoles / ner the sacrifyces of oxen / shepe / or goates / ner the merytes of thy workes / how precyous or goodly so euer they be / do put awaye synne: But / I I my selfe alone by my onelye mercy & grace do pardon them / to all those that beleue that I so do & do not ones remember them / to entent to punyshe them: Yee / and I freely forgeue them kem.iij.d I am not bounde vnto the that haste so often fallen from thy fayth / which I onely regarde. *Or elles bringe me in remembraunce / reason the matter vp me / & shew me / whether thou haue alwayes more prouoked me vnto anger / or I haue bene euermoch fauorable vnto the: & whether I haue euer bene readyer to forgeue / then thou to amende. Thou canst surely neuer bringe any thynge for the / wherup thou mayest iustifye thy cause agaynst me.

*Thou hast not chosen me / but I haue chosen the. I made thy father Adam. Gene.i.d. which strayght wayes transgressed the cõmaundement. Gene.iij.a b. And Ezechiã could not be iustifyed by his workes / but by his fayth. Rom.iij.a. As no nother mã can: whose whole lyfe is full of synne euen from their chyldehode / perceuen he that lyueth but a daye. Jacob was preferred before Esau not for his merites or deseruynges / but by election. Gen.xxv. Rom.ix.b. Thy rulars / or (as some reade) Interpretoures / Moses and Aaron / were not founde without offence before me / but synned agaynst me. Numer.xx.e. Therfore not without a cause hyred I thy Princes and Priestes of the Sanctuary which shulde offer both for them selues and for the people. Heb.v.vij. For no man lyuyng shalbe iustifyed in my sight. Psal.cxlvij. And the Aungels are not cleane before me. Job iiij.d. How much lesse then wyll I spare this styffe necked & sturdy people? But I wyll at tyme conuenient curse the sonnes of Jacob after the flesh / which be out of kynde concernyng the spirite / so that they shalbe a curse amõgest the heathe: where as on the other syde / the true and leafull sonnes of Jacob shalbe the blessyng of all nacyons thorow Christ / in whõ all the chosen shalbe blessed. Gene.xij.a. and Gala.iij.c. Vouchsafe / good reader / to reade the text with all: so shalt thou perceaue to which parte of the text euery parte of the note belongeth.

The .xliij. Chapter.

Christ promiseth to delyuer his churche / which he hath redeamed. Idolatry & kneling before ymages &c. are confuted.



For I shall poure waters vpon the. &c. By the water and ryuers / vnderstande the grace of God: and by the dry ground & the thyrsty / the gentyles & heathe / which had not bene tylled and watered wyth the worde of God. Marche a lyttle sentence is ebere before me & thine. I wyll make streates in the desert &c.

Beholde now / O Jacob my seruaũt / & Israel whom I haue chosen. For thus sayth the Lorde that made the / fashyoned the / & helped the / euen from thy mothers wombe: Be not afrayed O Jacob my seruaunt / thou righteous / whom I haue chosen. a* For I shall poure water vpõ the dry ground & ryuers vpõ the thurstye. I shal poure my spirite vpõ thy sede / and myne encrease vpon thy stock. b They shal growe together / lyke as grasse / & as the Willies by the waters syde. b* One wyll saye: I am the Lordes Another will call vnder the name of Jacob. The thyrde shal describe wyth hys hande vnto the Lorde / and geue hym selfe vnder the name of Israel.

Moreouer / thus hath the Lorde spoken: euen the kynge of Israel / and his auenger / the Lorde of hostes: I am the fyrst & the last / and without me is there no God. For what is he that euer was lyke me, which am from euerlastinge? Let him shewe his name and do where thorow he may be lykened vnto me. Let him tell you forth plainly thynges, that are past & for to come: yee & by without any feare or stoppe. For haue not I euer tolde you hytherto & warned you? Ye can beare me recorde poure selues. Is there any God excepte me? or any maker / that I shulde not knowe hym?

Wherfore all caruers of Idoles are but vayne / & their labour lost. They must beare recorde them selues / that (seyng they can neither se ner vnderstande) they shalbe confounded. Who shulde now make a God / or fashyõ an Idole, that is profytable for nothynge? Beholde / all the felowshyppe of thẽ must be brought to confusyon. Let all the workmasters of them come & stande together from amonge men: they must be abashed and confounded one with another. The smith taketh yron / and tempereth it with hoate coales / & fashioneth it with hammers & maketh it wt all the strength of his armes: yee sometyme he is faynt for very hunger / and so thurstye & he hath no more power. c* The carpẽter (or ymage caruer) taketh meat of the tymbre: & spredeth forth hys lyne: he marketh it wyth some coleure: he playneth it he ruleth it / and squareth it & maketh it after the ymage of a man and according to the bewtye of a man: that it maye stande in the temple.

Moreouer, he goeth out to hewe downe Cedre trees: He bringeth home Elmes and Okes and other tymbre of the wod Or els the Fyre trees which he planted hym selfe & soch as the rayne hath swelled / whych wod serueth for men to burne. Of this he taketh and warmeth hymselfe withall. he maketh a fyre of it to bake bred. And afterwarde maketh a God there of / to honoure it: & an Idole to knele before it. One pece he burneth in the fyre, with another he rosteth flesh & he maye eate roste hys bely full: with the thyrde he warmeth hym self, & sayeth: Aha I am well warmed. I haue bene at the fyre. And of the residue he maketh hym a God, and an Idole for hym selfe. He kneleth before it / he worshyppeth it he prayeth vnto it, & sayeth: deliuer me for thou art my God.

Yet men nether consyder ner vnderstande, because their eyes are stopped that they can not se: and their hertes that they cannot perceaue. They ponder not in their myndes / for they haue nether knowledge ner vnderstandyng to thynke thus: I haue brent one pece in the fyre: I haue baked bred with the coles there of I haue rosted flesh with all & eaten it: shall I now of the residue make an abhominacyon, & fall downe before a rotte pece of wod?

Israel. Of Clay. xlv.

Shulde saye here there and all the worlde ouer are there of the Lordes people yet emõgest the heathen.

C Christ saith / Let the children hereof note how purely the prophete puttyth away the vanytie of ymages. For it is to be feared that oure superstycyon / concernyng soch thynges / passeth & exceedeth the superstitiõ of the Jewes. & as euydent it is / that the Jewes in oure tyme can in no wyse be perswaded to become Christen so long as we fall downe & knele before ymages. Their answere is / they wurshyp (yf we be not God) nothynge. And whether God / (whiche no condicyons any thyng there is openly & in so many places forbydde of god The Turckes & Saracenes also mock wherefore. The honoure of God (saye they / and truely it is) ought we to seke & to fynde by his worde: and nether to adde therto / ner take awaye / nether

The Prophecy

ther to swarue to ꝑ right hand or to ꝑ left: but earnestly to abide by ꝑ whych is cõmaũded: for lake that which is forbydden.

God graũte vs Christ a better trade & cõuersacyõ of lyuing then that we waste with oure eráple be an offence ether to Jew or Sarasen to kepe the trouthe of Christ and ye lyght of the gospell: whych augmente their blyndnes/ & erre the more to soch superstycyon. So be it.

d. That is their preachig wherwth they coũcell the people.

of wodde. The kepyng of dust/ and folishnesse of herte hath turned thẽ a syde: so that none of them can haue a fre conscience to thynche: maye not I tell?

Consyder this, O Jacob & Israel/ for thou art my seruaunt. I haue made the/ that thou mightest serue me. O Israel, forget me not. As for thyne offences / I dyspute them awaye lyke the cloudes/ and thy synnes as the myst. Turne ꝑ agayne vnto me, & I will deliuer ꝑ.

Be glad ye heauẽs, whom the Lorde hath made, let al that is here beneth vpõ ꝑ earth/ be toyfull. Retoyse ye moũtaynes & woddes/ with all the trees that are in you: for ꝑ Lord shall redeme Jacob, and shewe his glory vpõ Israel. For thus sayth ꝑ Lorde thy redemer/ euen he that fashioned the from thy mothers wombe: I am ꝑ Lorde / which do all thinges my selfe alone. I only haue spred oute the heauens and I only haue layde the foundacyon of the earth. I destroye the tokens of witches, & make the Southsayers go wõge. As for the wyse, I turne them backwarde, & make their conninge folysshnesse.

But I set vp the purpose of my seruauntes, and fulfill d* the counsell of my messãgers. I saye to Jerusalẽ: turne agayne: And to the cytes of Juda, be ye buylded agayne: and I repayre their decayed places. I saye to the ground: be dry. And I dryye vp thy water floudes. I saye to Cyrus: thou art myne herdman: so that he shall fulfill all thinges after my will. I saye to Jerusalem: be thou buylded/ & to the temple: be thou fast grounded.

¶ The deliuerance of the people by Cyrus. The cõuerting of Egipt and callyng of the Gentyles.

¶ The .xlv. Chapter.

Thus sayeth the Lorde vnto Cyrus his anoynted/ whom he ledeth vp the righ hande: ꝑ the people maye fal downe before him: I will lowse the gyrdle of kings: ꝑ they shal open ꝑ gates before thyface / & not to shut their dores. I wil go before the & make ꝑ croked streyght I shall breake the brasen dores/ & burst the yron barres. I shal geue the the hyd treasure & the thinge whych is secretly kepte: ꝑ thou mayest knowe / that I ꝑ God of Israel haue called the by thy name: & that for Jacob my seruauntes sake/ and for Israel my chosen. For I called the by thy name / & ordened the or euer thou knewest me: Euen I the Lord/ before whom there is none other: for without me there is no God. I haue prepared the or euer thou knewest me: that it myght be knowne from the rysynge of the sunne to the goynge downe of the same/ ꝑ all is nothing without me. For I am the Lorde/ & there is els none. It is I that created the lyght and darcknes, I make peace & trouble: yee euen I the Lorde do all these thynges. The heauens aboue shall droppe downe/ & the cloudes shall rayne ryghtuousnes. The earth shall open it self, and bringe forth health / & therby shall ryghtuousnes florish. Euẽ I the Lorde shall bringe it to passe.

a Some trade/ ye heauens/ lende downe your dew frõ aboue & let the clouds rayne &c. The Prophete desyreth that kyng Cyrus may come/ & helpe the people of Israel/ vnder Cyrus figurig Christ & vnder Israel the Churche. As though he wold saye: wold god the heauenly powers wolde so geue their grace/ as the earthly wolde not refuse to receaue it: so that hereafter our heauen be not of brasse/ for oure synnes sake: Deute xxviij b but that by ¶ Goddes grace the rayne of saluacyõ wolde fall on vs / & ryghteousnes d. oppe downe frõ heauen to make oure herte fertile & fruteful that Christ our sauyour which is the ryghtuousnes of the chosen / wolde come forth of the earth / and bringe forth the blossomes of saluacyõ. This petycion doth ꝑ Lorde promes to performe/

c Sayinge: ¶ Euen I the Lorde shall bringe it to passe.

Wo be vnto hym that chydeth wyth hys maker, the potsherde wt the potter: Sayeth the clay to the potter: What makest thou? or thy worcke serueth for nothynge: Wo be vnto him / ꝑ sayeth to his father: Why begettest thou? And to hys mother: why bearest thou? Thus sayeth the Lorde / euen the holy one & maker of Israel: Axe me of thynges for to come, concernynge my sonnes: and put me in remembraũce as touchynge the worckes of my handes. I haue made the earth, & created man vpon it. Wyth myne handes haue I spred forth heauen, and geuen a cõmaundemẽt for all the Host therof. I shall make him vp wt ryghtuousnesse & dresse all hys wayes. He shall buylde my cyte / and lett out my prisoners: & ꝑ nether for gyft nor rewardes/ sayeth the Lorde of Hostes.

The Lorde hath sayde moreouer: The occupyers of Egypte the marchauntes of ꝑ Moryans and Sabees shall come vnto the with trybute / they shalbe thyne / they shall folow the & go with cheynes vpon their fete. They shall fall downe before the, and make supplicacyon vnto the. For God without whõ there is none other God shall be with the. O how profoũde art thou O God thou God & Sauioure of Israel: Confounded be ye and put to dishonour: go hence together with shame, all ye that be worchmasters of errour: (that is worshippers of Idols) But Israell shalbe saued in the Lorde which is the euerlastinge saluacion: They shall not come to shame nor confusyon, worlde without ende.

For thus sayeth the Lord: euen he ꝑ created heauen the God that made the earth/ ꝑ fashioned it, & sett it forth: I haue not made it for naught but I made it to be enhabited Euen I the Lorde / wythout whom there is none other. I haue not spokẽ secretly, nether in darcke places of the earth. It is not for naught that I sayde vnto the sede of Jacob: seke me. I am ꝑ Lord, which whẽ I speake/ declareth the thing that is ryghtuous & true. Let them be gathered & cometogether / lett them drawe nye hyther / that are escaped of the people. Haue they ony vnderstandynge/ that set vp the stockes of their Idols, & praye vnto a God/ ꝑ can not helpe them? Lett men drawe nye / let them come hyther: / and ake cosell one at another/ & shewe forth: What is he/ that tolde this before? or/ who spake of it/ euer sence the begynnynge? Haue not I ꝑ Lorde done it; wythout whom there is none other

other God: the true God and Sauioure / & there is els none but I: And therfore turne you vnto me (all ye endes of ỹ earth) so shall ye be saued / for I am God / and there is els none. I sweare by my selfe: out of my mouth cõmeth the worde of ryghtuousnesse / & that maye no mã turne: but all knees shall bowe vnto me / and all tunges shal sweare by me / sayinge: Surely in the Lorde is my ryghtuousnes and strength. To hym shall men come: but all they ỹ thynche scorne of hym / shalbe cõfounded. And the whole sede of Israel shalbe iustifyed / & prayse hym ỹ Lorde.

Idolatry is reproued. The health that cometh by Christ is prophecyed.

The. xlvj. Chapter.

a* Bell & Nabo were Idoles of the Babylonians. These sayth the Prophete shalbe ouerthrowen by the hoste of Cyrus.

NEuertheles a* Bell shall fall / and Nabo shalbe broken: whose ymages are a burthen for the beastes & cattell / to ouerlade them / and to make them weery. They shal synche downe / and fall together: for they maye not ease thẽ of their burthen, therfore must they go into captyuyte.

b* To go into their selues is to take good aduysement & call to remembraunce.

Herken vnto me / O house of Iacob and all ye that remayne yet of ỹ housholde of Israel: whom I haue borne frõ youre mothers wombe / & brought you vp from your birth / tyll ye were growen: I I whych shall beare you vnto youre last age: I haue made you / I wyll also norysh you beare you and saue you. Whom wyll ye make me lyke in fashiõ or ymage, ỹ I maye be lyke him? Ye fooles (no doute, wyll take out syluer & golde oute of youre purses, & weyre it / and hyre a goldsmith to make a God of it ỹ mẽ maye knele downe & worshippe it. Yet must he be taken on mens shoulders & borne, & set in his place, that he maye stande & not moue. Alas ỹ men shulde crye vnto him, which geueth no answere: and delyuereth not the mã ỹ calleth vpon him, from his trouble.

c* He meaneth by the Cyrus / which shulde come shortly as a byrd fleeth and destroye Babylon & set the Israelites at liberty. He shulde fulfyll that which the Lord had decreed & decreed. In him is figured Christ / which with ỹ lyght of hys worde purgeth ỹ whole world of errours & Idolatrye and setteth ỹ consciences at peace & liberty. He sayeth frome out of the east that is out of heuē: wherupõ he is called the daye spring frõ on hye. Luc. i.

Consyder this well / and be ashamed. b* Go in to youre awne selues / O ye runnagates). Remembre ỹ thynges which are past / sence the begynnynge of the worlde: ỹ I am God / and that there is els no God / yee and ỹ there is nothynge lyke vnto me. In the beginning of a thynge I shewe the ende therof: and I tell before, thynges that are not yet come to passe. With one worde is my deuyce accomplyshed / and fulfylleth all my pleasure. I call a c* byrde out of the East, and all that I take in hãde out of farre coũtres, as soone as I cõmaunde / I bringe it hither: as soone as I thynche to deuyse a thynge / I do it.

Heare me / O ye ỹ are of an hye stomack / but farre frõ ryghtuousnesse / I shall bringe forth my ryghtuousnesse. It is not farre, ỹ my health shall not tarye lõge awaye. I will laye health in Sion / & geue Israel my glorye.

The worde of the Lorde agaynst Babylon.

The. xlvij. Chapter.

SIt as for ỹ (O daughter thou virgin Babylon) a* thou shalt lyt in ỹ dust thou shalt sit vpõ ỹ grounde / & not in a trone (O thou mayden of Chaldea) Thou shalt no more be called tẽder & pleasaũt. Thou shalt bring forth ỹ b* quirne & grinde meele / put downe thy stomacher make bare thy knees & shalt wade thorow ỹ waterryuers. Thy shame shalbe discouered and thy preuyties shalbe sene. For I wyll auenge me of the, and no man shall lett me: sayeth oure redemer, which is called ỹ Lord of Hostes, the holy one of Israel.

a* To lyt in the dust is to be brought lowe to be porely arayed & decked to lyte without pope / & to fall from her estate & degree as it is sayd Jona. iij. c. The Prophete here describeth the destruccion of Babylõ vnder the figure of a proude quene: which was deliciously & tenderly brought vp / & after fell into extreame pouerte mystery & wretchednes.

b* He vnderstandeth by the querne / or (as some reade) implisseruple / poore / & vile estate & condycyõ.

Syt styll holde thy tunge / & get thee in to some darcke corner O daughter Chaldea / for thou shalt nomore be called lady of kingdomes. I was so wroth with my people ỹ I punished myne enheritaunce / & gaue thẽ in to thy power. Neuertheles, thou shewedest thẽ no mercy but euen the very aged men of thẽ didest thou oppresse tyght sore wyth thy yocke & thou thoughtest thus. I shalbe lady for euer And beside all ỹ / thou hast not regarded these thinges / nether cast what shulde come after. Heare now therfore / thou wyllfull / ỹ sittest so carelesse, & speakest thus in thine herte: I am alone / & wout me is there none: I shall neuer be wydowe, nor desolate agayne. And yet both these thinges shall come to the vpõ one daye in the twynckelyng of an eye: Namely wyddowhead, and desolacyon. They shall mightely fall vpõ the, for ỹ multitude of thy witches / & for the greate heape of thy cõiurers. For thou hast comforted thy selfe in thy deceatfulnes / and hast sayde: No man seyth me. Thyne awne wysdome & connynge hath deceaued the. In that thou hast sayde: I am alone & without me there is none. Therfore shall trouble come vpõ ỹ / & thou shalt not knowe, from whẽce it shall aryse. Myschefe shal fall vpõ ỹ, which thou shalt not be able to put of. A sodaine mystery shall come vpõ the, or euer thou be ware.

Now go to thy coniurers, and to the multitude of thy witches (whom thou hast bene acquanted withall from thy youth) yf they maye helpe the, or strengthen the. Thou hast hitherto had many councels of them / se let the heauengasers & the beholders of starres come on now and delyuer the: yee & lett them shewe / when these new thynges shall come vpon the. Beholde / they shalbe lyke strawe / which yf it be kyndled with fyre / no mã maye ryde it for the vehemence of the flame: And yet it geueth no synders to warme a man by, ner cleare fyre to syt by. Euẽ so shal they be vnto

be vnto the whom thou hast ble\ occupyde from thy youth. Euery one shall shewe ꝑ hys erroneous waye/yet shall none of them defende the.

¶ The ypocrysie of the Iewes is reproued. The Lorde alone wyll be worshipped which hath chosen vs and which loueth vs to/ his awne sake.

¶ The.xlviii. Chapter.

a* By this he meaneth that ꝑ people of Israel were stubborne/frowarde/rebellyous/ vntractable/ vnruly and shameles.

b* Some reade: Beholde I haue purysyed the: but not as syluer: I haue chosen the out of ꝑ fournesse of affliccyon.

c* For myne awne sake/ For myne awne sake, he haue I done this: for ells whome wolde they pollute me: truly I will not geue my glorye to any other.

d* The same exponde it thus. I wold not suffre the wholly to perysshe: for yf I had proued and purysyed the as golde & syluer is proued and purysyed/ from which all mixture of drosse is clensed/ there shulde nothing haue remayned in the: verye fewe ye none shuld haue bene saued: but I wrought the vnder/ proued the in the fourneise of affliccyon/ that is/ I wrapped the in captiuite & bondage in Egypte/ from whych I afterwarde delyuered the. And this haue I done for myne awne sake.

HEare this O thou house of Jacob: ye that are called by the name of Israel/ ꝑ are come out of one stocke vᵖ Juda: which sweare by ꝑ name of the Lorde, & beare witnesse by the God of Israel (but not vᵖ treuth & ryght) whych are called fre men of the holy cyte/ as they that loke for conforth in ꝑ God of Israell, whose name is the Lorde of hostes.

The thinges ꝑ I shewed you euer sence the begynnynge: haue I not brought them to passe, immediatly as they came out of my mouth/ & declared them? And they are come? Howbeit I knewe that thou art obstynate/ & that thy neck hath* an yron veyne, and ꝑ thy browes is of brasse. Neuertheles I haue euer sence ꝑ begynning shewed the of thinges for to come/ and declared them vnto the/ or euer they came to passe: that thou shuldest not saye: myne Idoll hath done it, my carued or cast ymage hath shewed it. Heare and consyder all these thinges whether it was ye ꝑ prophecyed them: But as for me, I tolde the before at the begynnynge, new and secrete thinges that thou knewest not of: And some done now not of olde tyme/ whereof thou neuer herdest/ before they were brought to passe: that thou canst not saye: I knewe of them. Moreouer there be some wherof thou hast nether herde nor knowne/ nether haue they bene opened vnto thine eares afore time. For I knew that thou woldest maliciously offende/ therfore haue I called the a transgressoure/ euen from thy mothers wombe.

Neuertheles for my names sake/ I haue withdrawen my wrath/ & for myne honours sake I haue ouersene the/ so that I haue not rooted the out. b* Beholde I haue pourged the/ and not for money. I haue chosen the in ꝑ fyre of pouerte/ And that only for myne awne sake/ for I geue myne honoure to none other/ that thou shuldest not despyse me.

Herken vnto me O Jacob/ & Israel whom I haue called. I am euen he that is. I am ꝑ first and the last. My hande is the foundacyon of the earth & my right hande spanneth ouer the heauens. As soone as I called them they were there. Gather you all together/ & herken: Which of yonder goddes hath declared this that the Lorde wyll do by the kynge of Babylō (whome he loueth & fauoureth) and by ꝑ Caldees his arme? I my self alone haue tolde you thys before. Yee I shall call him and bringe him forth, & geue him a prosperous iourneye. Come nye and heare this: haue I spoken eny thynge darckly sence the begynnynge? when a thynge begynneth, I am there.

Wherfore the Lorde God with his spirite hath sent me And thus saieth the Lord God thine auenger/ the holy one of Israell: I am the Lord thy God/ whych teach ꝑ profitable thinges & leade ꝑ the waye/ that thou shuldest go. Yf thou wilt now regarde my cōmaundement/ thy welthynes shalbe as the water streame: & thy righteousnes as ꝑ waues flowynge in the see. Thy sede shalbe lyke as the sande in the see/ & the frute of thy body/ lyke the grauel stones therof: Thy name shall not be roted out/ nor destroyed before me. Ye shall go awaye from Babylon/ and escape the Caldees with a mery voyce. This shalbe spoke, declared abrode, & go forth vnto the ende of the worlde: so that it shalbe sayde: The Lorde hath defended his seruaūte Jacob/ that they suffred no thurste/ when they trauayled in the wildernesse. He claue ꝑ rockes a sonder, and the water gusshed out. As for the vngodly/ they haue no peace/ saieth the Lorde.

d* That is/ onely for myne awne name & glorye of myne awne gentylnes & longanymnes/ not for any of thy merytes & deseruynges/ which were none at all. For how wolde the gentyles & heathen haue polluted/ defyled & blasphemed my name yf I had rooted out myne awne people: & so haue made ꝑ treuth of the promeses whiche I had determined to fulfyll in Christ vayne & vntrue? For as well thys prayse of my treuth/ as the glory of the blessyng promysed in the seade of Abraham & David/ wyll I not geue vnto another people or nacyon. The health of the worlde shall come of the Jewes. Joh. iiij. & from none other. The glad tydynges of health shall the whole worlde receaue of no nother then of Christ/ by the preachynge of the Apostles. &c.

¶ The.xlix. Chapter.

¶ Christ shall gather to gether all nacyōs be they neuer so farre of.

Iles, herken vnto me/ & take hede ye people frō farre: The Lord hath called me fro my byrth/ and made mencyon of my name from my mothers wombe: b* he hath made my mouth lyke a sharpe swerde, vnder the shadowe of hys hande hath he defended me/ & hyd me in his quyuer, as a good arowe & sayde vnto me: Thou art my seruaunt Israell, I wyll be honoured in the. Then answerde I: I shall lese my labeure/ I shall spende my strength in vayne. Neuertheles. I will commytte my cause and my worke vnto the Lorde my God. And now saieth the Lord, euen he ꝑ fashioned me fro my mothers wombe to be his seruaunte/ that I maye bringe Jacob agayne vnto him. howbeit, Israel will not be gathered vnto him agayne. In whose syght I am greate which also is my Lord, my God and my strength. Lett it be but a small thynge/ that thou art my seruaūt/ to sett vp ꝑ kynredes of Jacob, & to restore the destruccion of Israell: yf I make the not also the lyght of the Gentiles ꝑ thou mayest be my health vnto the ende of the worlde.

Moreouer

a* What Iles signifye/ before rehersed.

b* He hath made my mouth lyke a sharpe swerde that is/ he hath geuen me the spirite of sharpe & pyrye speache/ so that my worde shall euen cut a sonder (as it were) the hertes of the chosen which bestre me/ & bryng them to repentaunce/ & declare the offences of ꝑ wycked to be without excuse. Thys doth the spirite of prophecy & of true preachynge of the worde. Apocalip. xix. 6.

¶ Moreouer thus sayeth the Lorde the auenger and holy one of Israel / because of ỹ abhorring and despysinge amonge the Gentiles / concernynge the seruaunt of all them that beare rule: Kynges and princes shalbe / and arise and worshipe / because of the Lord that he is saythfull: and because of the holy one of Israell, which hath chosen the.

*xlix. Cor. vi. a. Iere. xxx.

And thus saieth the Lorde: *In the tyme apointed wyll I be present with the. *And in the houre of health wyl I helpe the / and delyuer the. I wyll make the a pledge for the people / so that thou shalt helpe vp the earth agayne / and chalenge agayne the scatred heritages: That thou mayest saye to the prisoners: go forth / & to them that are in darknesse: come in to ỹ light / that they maye fede in the hie wayes / and get their lyuyng in all places. There shal neither hũger ner thurste / heate nor Sũne hurte them. For he that fauoureth them / shall leade them / & geue them drynche of the springe welles. I wyll make wayes vpon all my mountaynes / & my fote paths shalbe exalted. And beholde / they shall come from farre: lo / some from the north and west / some from the south. * Retoyce ye heauens / and synge prayses thou earth: Talke of ioye ye hilles for God wil cõfort his people / & haue mercy vpon his / ỹ be in trouble.

*Esay xlix. a.

*Esay. xxxv. i.

*Rom. xi. a. c * Doth a wife forget the childe of her wombe &c. As who say nay: And no moare wyll I do the.

Then shall Syõ saye: *God hath forsakẽ me / and the Lorde hath forgottẽ me. c * Doth a wife forget the childe of hir wombe / & the sonne whõ she hath borne? And though she do forget / yet will not I forget the. Beholde / I haue written the vp vpon my handes / thy walles are euer in my sight. d * They ỹ haue brokẽ the downe / shal make haste to buylde the vp agayne: and they that made the waste shall dwel in the. Lyft vp thine eyes / & loke about the: all these shall gather them together, & come to the. As truly as I lyue (saieth the Lorde) thou shalt put them all vpon the / as an apparell, and gyrde them to the / as a bryde doth her Iewels. As for thy lande that lyeth desolate / wasted & destroyed: it shalbe to narow for them, that shal dwell in it. And they that wolde deuoure the / shalbe farre awaye. * Then the childe whõ the baren shal bringe forth vnto the, shal saye in thine eare: this place is to narow, let me together, that I maye haue rowme. ¶ Whõ shalt thou thinke by thy selfe: Who hath begottẽ me these: seing I am barẽ & alone / a captyue & an out caste: And who hath norysshed thẽ vp for me? I am desolate & alone / but frõ whence come these?

d * That is to saye the Gentyles.

e * Some reade: yet shall the chyldren of thy barennesse saye in thyne eare. & ce The meanynge is / when thou art most barren and hast fewest of the faythful in the (that is to saye the.xx Apostles & a few of them dyscyples / Iewes borne) by ỹ by shalt thou bere a noyse / that there are increased to suche a noumber / that they shall not fynde place sufficient to dwell in. At the fyr &

And therfore thus sayeth the Lorde God: Beholde, I wil streth out myne hande to the Gentiles / and sett vp my token to the people They shal bringe the thy sonnes in their lappes / and carye thy doughters vnto the vpon their shoulders. For kinges shalbe thy nourisinge fathers / and Quenes shalbe thy nourisinge mothers. They shall fall before the with their faces flat vpon the earth / and lycke vp the dust of thy fete: that thou mayest knowe / how that I am ỹ Lord. * And who so putteth his trust in me / shall not be confounded. Who spoyleth the gyaũte of his praye? or who taketh the prisoner frõ the myghtye? And therfore thus sayeth the Lorde: The prysoners shalbe taken from the gyaunte / & the spoyle delyuered from the violẽte: for I wil mayntayne thy cause agaynst thyne aduersaryes / and saue thy sonnes. And wil fede thyne enemyes with their awne flesshe / and make them drynche of their awne bloude / as of swete wyne. And all flesh shal knowe (O Jacob) that I am the Lorde thy Sauioure / & strõge auenger.

sermon of Peter were there encreased thre thousand. Actes. ij. g.

G

* Roma. iv. b

¶ The Iewes are reproued / and also called.

¶ The. l. Chapter.

Thus saieth the Lorde: Where is ỹ bylle of your * mothers deuorcement / that I sent vnto her or who is the dluter / to whõ I solde you? Beholde / for youre awne offences are ye solde: and because of youre transgression / is youre mother forsaken. For why wolde no man receaue me when I came: and when I called no man gaue me answere. Was my hande clene smytẽ of / ỹ it might not helpe? or had I not power to delyuer? lo, at a worde I drynke vp ỹ see, & of water floud, I make drie lande. so ỹ for wãt of water, ỹ fish corruppe and die of thurst. As for heauen / I clothe it with darcknesse, & put a sacke vpon it.

a * God was not the cause why the captyuyte garyson of the Iewes (whych is vnderstande by mother) and was once his spouse, was dyuorced & forsaken: but their awne offentes opressed them / and was the cause why they were solde to the dluter & geuen ouer in to the dãdes of the Gentyles or heathen and sparpled amõge the Nacyons / &c. spans / Walpe tonyus. Grecyens / & Romaynes.

* The Lord God hath geuẽ me a well lerned tunge for ỹ I can cõfort thẽ which are troubled yee & ỹ in due season. He waked myne eare vp by tymes in the morynge (as ỹ scolemaisters do) that I might herke. The Lord God hath opened myne eare / therfore can I not saye nay, ner with drawe my self, but I offre my backe vnto ỹ smyters / & my cheks to ỹ nyppers I turne not my face frõ shame & spittynge. for the Lorde God helpeth me / therfore shall I not be confounded. I haue hardened my face like a flynt stone / for I am sure / ỹ I shal not come to confusyon. Myne aduocate speaketh for me / who wyl then go with me to lawe? Let vs stande one agaynst another: yf there be eny that wyl reason with me / let him come here forth to me. Beholde / the Lorde God standeth by me / what is he ỹ can condempne me? lo / they shalbe all lyke as an old cloth / which ỹ mothes shal eate vp

D

Therfore who so feareth the Lord amõge you let him heare the voyce of his seruaunt. Who so walketh in darcknesse / & no lyght shyneth vpon him, let him hope in the Lord /

¶¶

a* As who saye: ye your selues haue kyndled ꝑ fyre of my vēgeaunce/ with youre offences: I was no cause therof: ye must therfore suffre the punyshmēt therto belōgyng. For it cōmeth of youre awne deserueng that I so laye my hād vpon you and punish you.

and holde hym by his God. But take hede/ b* ye haue all kyndled a fyre / & gyrded youre selues wt ꝑ flame: Ye walcke in ꝑ glistrynge of youre awne fyre / and in the flame that ye haue kyndled. This cometh vnto you fro my hande, namely that ye shall slepe in sorowe.

b* As the vngodly shall not escape the vengeaunce of God: so shall not the godly escape his correccion.

The.li. Chapter.

Consolacō & cōforth is promysed vnto ꝑ faithfull.

HErken vnto me / ye that holde of ryghtuousnes / ye that seke the Lorde. Take hede vnto the stone/ wherout ye are hewen and to the graue wherout ye are dygged. Consyder Abraham youre father, and Sara that bare you: how that I called hym alone / prospered him well, & encreased him: how ꝑ Lorde comforted Syon / and repayred all her decaye: makynge her desserte as a Paradyse / & her wyldernesse as the garden of the Lorde. Myrth and ioye was there, thanckesgeuing and the voyce of prayse. Haue respecte vnto me then / O my people / & leye thyne eare to me: for a lawe & an ordynaunce shall goo forth fro me / to lyghten the Gentyles. It is hard by / ꝑ my health & my ryghtuousnesse shall goo forth and the people shalbe ordred with myne arme.

The Ilandes (that is the Gentyles) shall hope in me / & put their trust in myne arme. Lyft vp youre eyes towarde heauen & loke vpon the earth beneth. For the heauens shall vanish awaye lyke smoke / & the earth shall weare like a clothe / & they that dwell therin/ shall perysh in lyke maner. But my health endureth for euer / & my ryghtuousnes shall not ceasse. Therfore herken vnto me / ye ꝑ haue pleasure in ryghtuousnes / thou people that beareſt my lawe in thyne herte. Feare not the curse of men, be not afrayde of their blasphemies & reuylynges: for wormes and moth shal eate thē vp like cloth & woll. But my ryghtuousnesse shall endure for euer / & my sauyng health frō generacion to generacion. Wake vp / wake vp and be stronge: O thou* arme of the Lorde: wake vp lyke as in tymes past, euer & sence ꝑ world begāne.

* The arme of the Lorde here sygnifyeth Christ and the redemption of the worlde and the puttynge awaye of errours / that cometh by him. For this prayeth the prophet that it maye come.

Art not thou he, that hast wounded that proude lucifer, & hewē the dragon in peces: Art not thou euen he which hast dryed vp ꝑ depe of the see / which hast made playne the see greunde / that the delyuered myght goo thorow: That the redemed of ꝑ Lorde which turned agayne / might come with ioye vnto Syon / there to endure for euer: That myrth and gladnesse might be with thē: that sorowe & wo might flee from them: Yee I / I am euen he / that in all thynges geueth you consolacion. What art thou then / ꝑ feareſt a mortall mā the childe of mā, which goeth awaye as doeth ꝑ floure: And forgetteſt the Lorde that made the that spred out the heauens and leyde the foundacyon of the earth. But thou art euer afrayde for the syght of thyne oppressoure, which is ready to do harme: Where is the wrath of the oppressoure? It cōmeth on fast, it maketh hast to apeare: & it shall not perish, that it shulde not be able to destroye, nether shall it fayle for faute of nourishynge. I am the Lorde thy God, that make the see to be styll, and to rage: whose name is the Lorde of Hoostes I shall put my worde also in thy mouth / & defende the with the turnynge of my hande: that thou mayeſt plante the heauens / & leye the foundacyons of the earth / and saye vnto Sion: thou art my people.

Awake, awake, and stande vp O Jerusalem, thou that from the hand of ꝑ Lorde / hast dronken out the** cuppe of his wrath: thou that hast supped of, and sucked out the stombrynge cuppe to the botome. For amōge all the sonnes whom thou hast begotten / there is not one that maye holde the vp: and not one to leade the by the hande / of all the sonnes that thou hast norisshed. Both these thynges are happened vnto the / but who is sorye for it. Yee destruccyon, wastynge hunger and swerde: but who hath comforted the? Thy sonnes lye comfortles at ꝑ heade of euery strete lyke a taken venyson, & are full of ꝑ terrible wrath of ꝑ Lorde, & punishmēt of thy God. And therfore thou miserable & dronchē (howbeit not wt wyne) heare this: Thus sayeth thy Lorde: thy Lorde & God / the defender of his people: Beholde, I wil take ꝑ stombring cuppe out of thy hande, euen ꝑ cuppe wt the dregges of my wrath: ꝑ from hence forth thou shalt neuer drinke it more / & wyl put it in their hande ꝑ trouble ꝑ: which haue spoken to thy soule: Stoupe downe / that we maye go ouer the: make thy body euen wt the grounde, and as the strete to go vpon.

** The cuppe of the Lordes wrath / sygnifyeth the afflyccyon that we suffre / because we haue done agaynst ꝑ wyll of ꝑ Lorde: and the vengeaunce that he taketh of vs. for their offence. Esaie.xxvi.

The consolacyon & comforth to the people of God.

The.lii. Chapter.

VPon vp / take thy strength vnto the: put on thyne honest rayment O Jerusalem, thou cytye of the holy one. For from thys tyme forth / there shall no vncircumcysed nor vncleane person come in the. Shake the front the dust, aryse and stande vp / O Jerusalem. Pluck out thy neck from the bonde, O thou captyue daughter Syon For thus sayeth ꝑ Lorde: ye are solde for naught / therfore shal ye be redemed also without eny mony.

For thus hath ꝑ Lorde sayde: My people went downe aforetyme in to Egipte / there to be straungers. After waarde dyd the syrye of the

of the Assyrians oppresse them, for naught. And now what profyt is it to me (sayth the Lorde) þ my people is frely caried awaye, & brought in to bondage by their rulers and my *name euer stynll blasphemed: sayeth the Lorde. But þ my people maye knowe my name / I my selfe will speache in that daye. Beholde here am I. O how bewtifull are þ fete of the Embassytours þ bringeth þ message frō the mountayne / & proclameth peace: that bringeth the good tydyngs, & preacheth health / & sayeth vnto Sion. Thy God is the kyng. Thy watchmē shal lyft vp their voyce / wyth loude voyce shall they preach of hym: for they shall se him present, when þ Lorde shall come agayne to Sion.

Be glad, O thou desolate Jerusalem, & reioyce together: for the Lord will comforte his people he wyll deliuer Jerusalem. The Lord wil make bare *his holy arme & shewe it forth in þ syght of all the Gētiles, & all the endes of the earth shall se the sauyng health of oure God. Awaye, awaye get you out frō thence & touch no vncleane thynge. Go oute frō amonge soch. And be cleane ye þ beare þ *vessell of the Lord. But ye shall not go out with feare / nor make haste as they þ flee awaye: for the Lorde shall go before you / & the God of Israell shall kepe the watch.

Beholde, my seruaunt shall deale wysely / therfore shall he be magnyfyed / exalted and greatly honoured. Lyke as þ multitude shal wōder vpō him / because *his face shalbe so deformed & not as a mans face, & his bewtie lyke no man: Euen so shall the multytude of the Gētyles lowe vnto him & the kyngs shall shut their mouthes before him. For they that haue not bene tolde of him, shall se hym and they þ herde nothig of him, shal beholde him.

a *Of blasphemynge or dyshonouryng hys name / and what it signyfyeth / ye shall finde in Exech. xxxvi.c

b *Hys holy arme / for the ayde and helpe that is done by his holy worde: It will þ Lord make bare þ is open & declare & geue the beleefe therof to all the Gentyles & heathen / not only to the Jewes. Psal. xcviij.a. Some reade: The Lord hath made bare the arme of hys holy one. &c. they vnderstād ther by the kyngly power / & vertu of Christ.

c *That is to wete after the Chald. the deffell that was borne into Babylō & brought frō thēce agayne. Some reade Pactues. They vnderstād ther by the lawe & the goodnes & mercy of God. How & what harmes the Christen shuld beare (for vnto vs is it spokē as well as vnto the Jewes) doth S. Paul teache vs in the pistle to the Ephesians the. vi. Chapter. c.

d *Hys face shalbe so deformed & not as a mans face. &c. That is / hys bylage shalbe more deformed then other mēnes: and hys bewtye fowler then the bewtye of the sonnes of men. The whole sentence meaneth that many men shalbe astonyed when they shall se Christ oure sauyour (whych was exceadyng bewtyfull before all the sonnes of men. Psalm. xlv. a) so wyckedly and vyolently intreated of the Jewes: spytte vpon skourged / crowned wyth thorne, and all be bloudyed: yee and greatlyer humbled / contemned / and dysprysed / then euer was any mortall man.

The liij. Chapter.

The prophecyeth expressly of the passyon of oure Sauyour Jesus Christ.

1 *Romā.x.c. Johan.xij.c.

WHo geueth credence vnto oure preachyng? Or to whō is the arme of the Lorde knowne? He shall growe before the Lorde like as a braūch / & as a rote in a drye ground / he shall haue nether bewtye nor fauoure. Whē we loke vpon him / there shalbe no fayrnesse: we shall haue no lust vnto him. He shalbe the most symple / and dispysed of all / which yet hath good experience of sorowes & infirmyties. We shall reken him so symple & so vile / that we shall hyde oure faces fro him. How be it (of a treuth) he only taketh awaye oure infirmite / and beareth oure payne: Yet we shall iudge him / as though he were plaged & cast downe of God: where as he (not with stādyng) shall be wounded for oure offences / & smytten for oure wickednes. For the payne of oure punishment shalbe layde vpon him / and with his stryppes shall we be healed.

a *To turne oure awne waye is to do our awne wylles / & to satysfye our awne appetyte & to be geuē vp into our awne abhorres iustice. As it is sayde Psal. lxxxi.c. I geue them vp. &c.

As for vs / we go all astraye (lyke shepe) euery one *turneth hys awne waye. But thorowe him the Lorde pardoneth all oure synnes. He shal be payned & troubled, & shal not open his mouth. He shalbe led as a shepe to be slayne / yet shall he be as stylll as a lābe before the shearer, and not open his mouth. He shall be had awaye / his cause not herde & without eny iudgmēt: Whose generacyon yet nomā maye nombre / when he shalbe cut of frō the *b grounde of the lyuynge: Whych punishmēt shall go vpon him, for the transgression of my people. His graue shalbe geuen him with the condempned / & his crucifyenge with the theues. Where as he dyd neuer violence nor vnryght, nether hath there bene eny deceatfulnesse in his mouth.

b *The ground or lande of the lyuynge is no not yet thynge than hys present lyfe & the ground or lande wherin we lyue. Psal. xxij. b.

Yet hath it pleased þ Lorde to smyte him with infirmyte / that when he had made hys soule an offeryng for synne, he might se lōge lastynge sede. And thys deuyce of the Lorde shall prospere in his hande. With trauayle & laboure of his soule / shall he obtayne great ryches. My ryghtuous seruaunt shall wyth his wysdome iustifye & deliuer the multitude / for he shall beare awaye their synnes. Therfore wyll I geue him the multitude for his parte / & he shall deuyde the strōge spoyle because he hal geue ouer his soule to death *& shalbe reckened amonge þ trāsgressours / which neuertheles shall take awaye þ synne of the multitude / and make intercession for the myssdoers.

*Mar.xv.c. & Luc.xxij.b.

Of the greate dominyon of Christ. The indignacyon of God endureth but a short space / but his mercy is euerlastynge.

The liiij. Chapter.

Therfore be glad now / thou barē þ bearest not. Reioyce / synge and be merry / thou þ art not with chylde: For þ desolate hath moo chyldrē / then the maried wyfe / sayeth þ Lord. Make thy tente wyder / & spreade out the hangynges of thyne habytaciō: Spare not / laye forth thy coardes / and make fast thy stakes: for thou shalt breake out on the ryght syde and on the left / & thy sede shall haue the Gētyles in possession, & dwell in the desolate cyties. Feare

A Galat.iiij.d.

not/for thou shalt not be cõfounded: Be not ashamed/for thou shalt not come to confusyon. Yee thou shalt forget the shame of thy youth/& shalt not remembre the dishonoure of thy wedowhead. For he ỳ made the/shalbe
B thy Lorde & husband, whose name is ỳ Lord of hostes) & thyne auẽger shalbe euẽ the holy one of Israel/ỳ Lorde of the whole worlde. For the Lorde shall call the/being as a desolate sorowfull woman/& as a youge wyfe ỳ hath broken her wedlocke/sayeth thy God.

A lytle whyle haue I forsaken the/but wᵗ greate mercyfulnes shall I take the vp vnto me. When I was angry/I hydde my face frõ the for a litle season/but thorow euerlasting goodnes shall I pardon the/sayeth ỳ Lorde
C thyne auẽger.* And this must be vnto me as
a Genesi. ix. the water of Noe: for as lyke I haue sworne that I will not bringe the water of Noe eny more vpon the worlde: so haue I sworne ỳ I will neuer be angry with the/ner reproue the: The mountaynes shall remoue/and the hilles shall fall downe: but my louyng kyndnesse shall not moue/& ỳ bonde of my peace shall not fall downe from the/sayeth ỳ Lord thy mercifull louer. Beholde thou pore/vexed/& despised: I will make thy walles of precyous stones/& thy fondacyõ of Saphires/ thy wyndowes of Christal/thy gates of fyne cleare stone/& thy borders of pleasaunt stones.* Thy childrẽ shall all be taught of God/
D a 1. Johan. ii. d. & I will geue thẽ plenteousnes of peace. In
b Johan. vi. e. righteousnes shalt thou be grounded/& be farre frõ oppressyon: for the whych thou needest not be afrayed/nether for hynderaunce/ for it shall not come nye the. Beholde/ỳ aleaunt ỳ was farre frõ the/shall dwell wᵗ the: & he that was sometyme a straunger vnto the/ shalbe ioyned with the: Beholde/I make the smyth that bloweth the coales in the fyre/& he maketh a weapẽ after his handy worcke. I make also the waster to destroye: but all the weapẽs that are made agaynst the/shall not prospere. And as for all tunges/ỳ shall resiste the in iudgemẽt/thou shalt ouercome thẽ/& condemne thẽ. This is the heritage of the Lordes seruauntes/& the ryghteousnes that they shall haue of me/sayeth the Lorde.

¶ A consolacyon & comforth to the people. The fruite and profet of the worde of God.

¶ The.lb. Chapter.

Come to the a* waters all ye/ỳ be thurstye/& ye that haue no money. Come/bye/that ye maye haue to eate. Come bye b* wyne & mylck/ without any money/or money worth. Wherfore do ye laye out youre money for ỳ thyng that fedeth not/and spende youre labour aboute the thynge that satysfyeth you not. But herken rather vnto me/& ye shall eate of

a* Of these waters ye haue in the Psalme xxiii. a

b* The worde of God is called wyne and mylck: Wyne because it reioyceth ỳ hert.

the best/& youre soule shall haue her pleasure in plentuousnes. Encline youre eares, & come vnto me/take hede/& your soule shall lyue. For I will make an euerlastynge couenaũt wᵗ you/euẽ the sure mercyes of Dauid.

Beholde/I shall geue him for a wytnesse amõge the folke/for a Prynce & Captayne vnto the people. Lo thou shalt *call an vnknowne people: & a people ỳ had no knowledge of the/shall runne vnto the: because of the Lorde thy God, the holy one of Israell/ which glorifieth ỳ. Seke the Lorde/whyle he may be founde, & call vpon hym whyle he is nye. Let ỳ vngodly má forsake his wayes & ỳ vnrighteous his ymaginacõs/& turne agayne vnto the Lorde: so shall he be mercyfull vnto him: & to oure God for he is redy to forgeue. For thus sayeth ỳ Lord: my thoughtes are not youre thoughtes/& youre wayes are not my wayes/but as farre as the heauens are hyer then the earth/so farre do my wayes exceade yours/& my thoughtes yours. And lyke as ỳ rayne & snowe cõmeth downe frõ heauen/& returneth not thither agayne/ but watereth the earth/maketh it fruitefull & grene/that it maye geue corne and bread vnto the sower: So the worde also that commeth out of my mouth shal not turne agayne voyde vnto me, but shall accomplish my will & prospere in the thynge/wherto I sende it.
* And so shall ye goo forth wᵗ ioye, & be led wᵗ peace. The mountaynes & hilles shall synge with you for ioye and all the trees of ỳ felde shall clappe their handes. For thornes, there shall growe. Fyre trees, & ỳ Fyre tree in ỳ steade of breres. And thys shall be done to ỳ prayse of the Lorde/and for an euerlastyng token, that shall not be taken awaye.

¶ An exhortacyon to iudgement & ryghteousnes/and to the spirituall kepynge of the Sabboth. Against shepherdes that deuoure their flock.

¶ The.lbi. Chapter.

Thus saieth ỳ Lord: Kepe equite/& do right/for my sauing health shal come shortly/& my ryghteousnes shalbe opened. Blessed is ỳ man ỳ doth this, & the mãs childe whych kepeth the same. He ỳ taketh hede, that he vnhalowe not ỳ Sabboth, that is) he that kepeth him self that he do no euel. Then shal not the straunger, which cleaueth to the Lorde, saye: Alas the Lorde hath shut me cleane out from his people. Nether shall the gelded man saye: lo/ I am a drie tre. For thus sayeth the Lorde/ B. first vnto the gelded ỳ kepeth my Sabboth: Namely: that holdeth greatly of the thynge that pleaseth me/and kepeth my couenaunt: vnto them wyll I geue in my housholde and within my walles, a better heritage & name

then

In that it pacifieth the conscience/& fetcheth it at rest: Which because it nourisheth & increaseth the spirituall ones and posse one ones in the fayth as ye haue herde in.i. Pet. v. a And as new borne babes desyre the reasonable, mylck. &c.

c* To call here/is/by preaching to bringe to ỳ fayth. By the vnknowen people vnderstand the heathen.

D * In the kingdome of Christ & of the iustice of fayth/do we all wayes lyue in the wyll of ỳ spirit: yee though the thynges of this worlde be against vs.

then yf they had bene called sonnes & daughters. I will geue them an euerlasting name/ that shall not perysh. Agayne he sayeth vnto the straungers that are dysposed to sticke to ꝑ Lord to serue him & to loue his name: That they shalbe no bonde mē. And all they/ which kepe thē selues / that they vnhalowe not the Sabbath namely that they fulfyll my couenaunt: Them will I bynge to my holy mountayne / & make thē ioyfull in my house of prayer. Their burnt offringes & sacrifices shalbe accepted vpon myne aulter. for my house shalbe an house of prayer for all people.

¶ By these blynde watchmen vnderstād the chefe Prestes the Scribes. & Pharises. yc which were the pretenders & deprauers of the lawe of God. These for fylthy lukers lake abolyshed the true seruice of God: & were the chefe causers of the forsaking of Israel. They were slouthfull and sought not that which was for the edification of the people & for the glory of God: but that which was for their awne priuate profet and pleasure. They were slouthful to rote out vice & to plante vertue/ & dylygent in the profounde & deape darke of ignorance of Idylnesse of lecherousnesse & of pryde. As oft as the Prelates of the people/ Bysshoppes/ Abbates/ and they that auaunte thē selues for religyous be sothe ther hangeth a great scourge ouer the whole flocke of Christ.

Thus saieth ꝑ Lord God which gathereth together ꝑ scatred of Israell: I will bynge yet another congregacyō to him. All ꝑ beastes of the felde / & all the beastes of ꝑ wod/ shall come to deuoure him. For his * watchmē are all blynde, they haue all together no vnderstanding they are all dōme doggs / not being able to barcke, they are slepery: slogish are they & lue snoryinge: they are shamefull dogges. ꝑ be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandinge/ but euery mā turneth his awne waye euery one after his awne couetousnes with al his power. Come (saye they) I will fetch wyne / so shall we fyll oure selues that we maye be dronke. And do to morow like as to daye, yee and moch more.

D

¶ The.lvii. Chapter.

¶ The Iewes are rebuked for their iniurye done to Christ.

AL in ꝑ meane season the righteous perisheth/ & no man regardeth it in his hert. Good godly people are taken awaye / & no man cōsyderyth it. Namely: ꝑ the righteous is cōueyed awaye thorow ꝑ wicked: that he him selfe myght be in rest/ lye quietly vpon his bed/ & lyue after his awne pleasure. Come hither therfore ye charmers children *ye sonnes of the aduoutrer & ꝑ whore: Wherin take ye youre pleasure: Vpō whom gape ye with your mouth/ & bleare out your tonge? Are ye not children of aduoutry/ and a sede of dissimulacyon? Ye take youre pleasure vnder ꝑ okes/ & vnder al grene trees/ ꝑ childe beynge slayne in ꝑ valleys/ & dēnes of stone. Thy parte shalbe with ꝑ stony rockes by ꝑ riuer: Yee euē these shal be thy parte. For there thou hast poured meat & drynkofferinges vnto thē. Shulde I ouerse that? Thou hast made thy bed vpō hye mountaynes/ thou wentest vp thither/ & there hast thou slayne sacrifices. Behynde the doores & postes/ hast thou sett vp thy remembraunce. When thou haddest dyscouered thy selfe to another then me/ when thou wentest downe & made thy bed wyder (that is) when thou didest carue the certaynte of yonder ꝑsons, & louedest their couches, where thou sawest thē Thou wentest streight to kinges with oyle & dyuerse oyntmentes (that is) thou hast sent thy messaungers farre of / and yet art thou fallen in to the pyt therby. Thou hast had trouble for ꝑ multitude of thine awne wayes yet saydest thou neuer: I wyl leaue of. Thou thynkest to haue lyfe (or health) of thy selfe/ & therfore thou beleuest not that thou art sick. For whē wilt thou be abasshed or feare seing thou hast broken thy promyse / and remembrest not me / nether hast me in thyne hert? Thinkest thou, ꝑ I also wil holde my peace (as a fore tyme) ꝑ thou fearest me not? Yee verely I will declare thy goodnes & thy workes but they shall not profyt ꝑ whē thou cryest/ let thy chosen heape delyuer ꝑ. But ꝑ wynde shall take them all awaye/ & carye them in to the ayre. Neuertheles/ they ꝑ put their trust in me / shall inheret the lande/ and haue my holy hill in possessyon.

* Ierem.vi.b Deut.xxxi.b.

And therfore thus he sayeth: Make redy make redy/ and clense ꝑ streete/ take vp what ye can out of the waye that leadeth to my people. For thus saieth the hie & excellent/ euen he that dwelleth in euerlastynge/ whose name is the holy one: * I dwel hye aboue & in the sanctuary, & whom also, that is of a contrite & humble spryte: ꝑ I maye heale a troubled mynde/ & a contryte herte. For I chyde not euer/ & am not wroth wtout ende. But ꝑ blastinge goeth fro me / though I make the breath. I am wroth whom for his couetousnes & lust, I smyte him, I hyde me/ and am angrie/ whē he turneth him selfe / & foloweth ꝑ by waye of his awne hert. But yf I may se his right waye agayne, I make him whole/ & lede him and restore him vnto them whom he maketh ioyfull / & that were sory for him. I make the frutes of thankesgeuyng. I geue peace vnto them that are farre of/ and to thē that are nye/ saye I the Lord/ that make him whole. But the wicked are lyke the ragynge see that can not rest / whose water cometh with the myre & grauel. Euen so the wycked haue no peace, saieth my God.

* Psal.lv. Esa. lvii.a

Esay.xlviij.b

¶ The Lorde (by the mouth of the Prophete) reproueth the People for their fastynges/ which were ful of hypocrisye.

¶ The.lviii. Chapter.

ND therfore crye now/ as loude as A thou canst. Leaue not of / lyft vp thy voyce lyke a trompet / & shewe my people their offences/ & ꝑ house of Iacob their synne. For they seke me dayly & wyll knowe my wayes / euen as it were a people

* Exech.xiij.c Iere.xxx.a

people that dyd ryght/ and had not forsaken the statutes of their God. They argue with me concernynge ryght iudgement/ and wyll pleate at the lawe with their God. Wherfore fast we (saye they) and thou seist it not? we put oure lyues to straytenesse/ and thou regardest it not?

a* Thys fast remayneth yet amoge ỳ Iewes for true chastenynge of the body & abstenynge frō vice will we pretende their vnderstāding: but all thinges be ỳ the Jewes doth God a great pleasure when we fast & also that we then fast when we absteyne from one thing & fall more deepely in another. And verely in thys thynge doth oure superstycyon exceede the superstycyō of the Jewes. For we neuer trade that they euer take it for a fast to absteyne frō flesh and eate ether fysh or what meate (as they call it)

a* Beholde/ when ye *fast, youre lust remayneth styll: for ye done lyue vyolence to youre detters: lo ye fast to stryke a debate & to smyte hym with youre fyst that speaketh vnto you. Ye fast not as some tyme, ỳ youre voyce myght be hearde aboue. Thynke ye this fast pleaseth me that a man shuld chasten hym self for a dare/ & to wrythe his head aboute lyke an hoke in an hearry cloth & to lye vpon the earth? Shulde that be called fastyng or a daye ỳ pleaseth the Lorde? But this fastynge pleaseth not me, tyll ỳ tyme be thou lowse hym out of bondage, that is in thy daunger: ỳ thou breake the oothe of wycked bargaynes/ that thou lett the oppressed go fre/ & take from them all maner of burthens. It pleaseth not me, tyll thou deale thy bred to the hongry and bryngе the poore fatherlesse home vnto thy house whē thou seist the naked that thou couer hym/ and hyde not thy face from thyne awne flesh.

Then shall thy light breake forth as the mornyng & thy health florysh ryght shortly: thy ryghteousnesse shall go before the, and the glory of the Lorde shall embrace the.

Then ỳ thou callest, the Lorde shall answere the: ỳ thou cryest he shall saye: here I am. Yee ỳ thou layest away thy burthens/ and holdest thy fyngers/ and ceasest from blasphemous talkynge, ỳ thou hast compassyon vpon the hongrye, & refreshest the troubled soule: Then shall thy light spryngе out in the darcknesse/ & thy darcknesse shalbe as the noone daye. The Lorde shall euer be thy gyde/ and satysfye the desyre of thyne herte/ and fyll thy bones wyth mary. Thou shalt be lyke a freshwatred garden/ and lyke the fountеyne of water/ that neuer leaueth runnyng. Then the places ỳ haue euer bene waste/ shalbe buylded of ỳ: there shalt thou layes foundacyō for many kynredes. Thou shalt be called the maker vp of hedges/ & the buylder agayne of the waye of ỳ Sabbath.

Yee ỳ thou turne thy fete frō the Sabbath, so that thou do not the thynge wherych pleaseth thy selfe in my holy daye: then shalt thou be called vnto the pleasaūt/ holy/ & glorious Sabbath of the Lorde/ where thou shalt be in honoure: so that thou do not after thine awne ymagination/ nether seke thine awne wyll/ nor speake thyne awne wordes. Thē shalt thou haue thy pleasure in ỳ Lorde/ which shall carye ỳ hye aboue ỳ earth, and fede the wt the heritage of Jacob thy father: for ỳ Lordes awne mouth hath so promysed.

¶ The Lorde is myghtie to saue/ and readye to heare oure requestes.

¶ The.lix. Chapter.

Beholde/ the Lordes hande is not so shortened ỳt can not helpe nether is his eare so stopped that it maye not heare. But youre mysdedes haue separated you frō youre God/ & your synnes hyde his face frō you ỳt he heareth you not. For youre hādes are defyled wt bloud, & youre fingers wt vnrighteousnesse: Your lyppes speake lesynges/ & your tonge setteth oute wyckednes. No man regardeth righteousnes, & no mā iudgeth truly. Euery man hopeth in vayne thinges & ymagyneth disceate/ cōceaueth weerynesse/ & bryngeth forth euell. They *hyrde cockatrice egges/ & weeue ỳ spyders webb. *Who so eateth of their egges, dieth. *But ỳ one treade vpō thē, there cōmeth vp a serpent. *Their webbe maketh no clothe & they maye not couer thē wt their labours. *Their dedes are ỳ dedes of wyckednes/ & ỳ worcke of robbery is in their handes. Their fete runne to euell and they make haste to shed innocent bloude. Their cōcelis are wycked cōcels, harme & destruccyō are in their wayes. But the waye of peace they knowe not. In their goinges is no equyte/ their wayes are so croked/ that whosoeuer goeth therin/ knoweth nothynge of peace.

And this is ỳ cause ỳ equite is so farre frō vs & ỳ righteousnes cōmeth not nye vs. We loke for light lo it is darcknesse: for ỳ mornynge shyne we walcke in ỳ darcke. We grope like ỳ blinde vpō ỳ wall we grope euē as one ỳ hath none eyes. We stomble at ỳ none daye as though it were towarde night: in the fallyng places lyke men ỳ are half dead. We roare all lyke Beeres/ & mourne styll lyke doues. We loke for equyte but there is none: for health but it is farre frō vs. For oure offences are many before ỳ & oure synnes testifie agaynst vs. Yee we must confesse ỳ we offende, & knowledge ỳ we do amysse: Namely trāsgresse & dissemble agaynst ỳ Lorde/ & fall awaye frō oure God: speynge presumptuous & traytorous ymaginacyōs, & casting false matters in our hertes. And therfore is equyte gone aside & righteousnes standeth farre of: treuth is fallē downe in ỳ strete, & ỳ thynge that is playne and open maye not be shewed. Yee ỳ treuth is laide in prison & he ỳ refraineth hi self frō euell must be spoyled.

When the Lorde sawe this it displeased hym sore, ỳ there was no where eny equite He sawe also/ that there was no mā/ which bad

a* To herde cockatrice ỳ gre is to goa bout ỳ whych is mysche wous & wycked: And to weue ỳ spyders web is to go aboute vayne & tryflynge thinges which are of no valure: although they seame neuer so excellēt vnto ỳ doars.

* As ỳ peaseth of a cockatrice egge dyeth/ so they ỳ delyte in euel workes/ or that cōsent vnto them/ shall perysh.

* And ỳ a mā at vnwares treade on their eggis: so pryckе out the cockatrices be touched/ he shalbe kylled of her: euen so shal the thoughtes of ỳ euel hurt them to death.

a* As no man maketh clothes of the spyders web be/ so shall wycked workes profyte no mā ner preserue hym on the daye of iudgement wher we must go in vnto the feast in ỳ weddyng garment. Matt. xxij

* By the dedes of wickednes vnderstāde spytefull craftye deades: And by the deades of robbery/ vyolence & oppressyon deades. The text saieth that their deades are the deades of robbery/ because they helpe no man wyth their handes. But be rather robbers & begyle the poore: so are they wythoute charite yee so frale they not what charitye requyreth on them.

had pitie therof/or was greued at it. And he helde him by his awne power/ and cleued to his awne righteousnes. *He put righteousnes vpon him for a brest plate & sure helme of healthy vpō his head. He put on wrath in stede of clothing, & toke gelousy about him for a cloake: (lyke as whē a man goeth forth wrothfully to recōpence hys enemyes/ & to be auēged of his aduersaries.) Namely/ that he myght recompence & rewarde the Iles wherthorow the name of the Lord myght be feared/ from the rysynge of the Sunne: and hys magesty/ vnto the goinge downe of the same.

* Ephe. vi. b. 1. Thessalo. v.

For he shall come as a violent waterstreame/ which the wynde of the Lorde hath moued. But vnto Syō there shal come a redemer/ & vnto them in Iacob that turne from wickednesse/ saieth ỹ Lord. I will make this cōuenaunt with them, saieth ỹ Lorde): My spyrete ỹ is come vpon the/ & ỹ wordes which I haue put in thy mouth/ shall neuer go out of thy mouth/ nor out ỹ mouth of thy childers childrē, from this tyme forth for euermore.

* Psal. cxlij. a. Roma. xi. d

¶ A consolacyon and counforth to Jerusalem.

¶ The. ix. Chapter.

ARyse therfore get the vp betymes/ for thy light cometh/ & the glory of ỹ Lord shal ryse vp vpon ỹ. For lo, while ỹ darcknesse & cloude couereth the earth & the people/ ỹ Lorde shall shewe the light/ & his glory shal be sene in ỹ. The Gentiles shal come to thy light/ & kings to the brightnes ỹ springeth forth vpon the. Lyfe vp thine eyes/ & loke rounde aboute the: All these gather them selues/ & come to the. Sonnes shall come vnto ỹ from farre/ and doughters shal gather them selues to the on euery syde. When thou sest this thou shalt marueil exceadingly/ and thyne hert shalbe opened: when the power of ỹ see shalbe cōuerted vnto the (that is) when the strength of the Gentiles shall come vnto the. The multitude of Camels shall couer ỹ, the dromedaries of Madiā & Epha. All they of Saba shal come bringinge golde & incense & shewing the prayse of the Lord. All the catel of Cedar shalbe gathered vnto ỹ the rāmes of Nabaioth shall serue the/ to be offred vpon myne auiter which I haue chosen & in ỹ house of my glory wherwith I haue garnysshed. ** But what are these that flie here iyke the cloudes/ & as the doues flienge to their wyndowes?

B

a. In these wordes is the readynes and promptenes of them that obey the worde of God declared. As though he shuld saye. E. as fast as the cloudes come & go/ as swyftly as doues flye to their nest so roundly will the faythfull leaue all & cōple them selues to the church/ at the voyce of Christ & his preachers.

The Iles also shall gather them vnto me/ and specially the shyppes of the see: that they maye bring the sonnes from farre and their syluer and their golde with them/ vnto the name of the Lorde thy God/ vnto the holy one of Israell ỹ hath glorysied the. Straūgers shall buylde vp thy walles, and their kinges shall do the seruyce. For when I am angrie I smyte the: & when it pleaseth me, I pardon the. Thy gates shall stāde open styll both daye and nyght/ and neuer be shut: that the hoost of the Gentiles maye come/ and that their kinges maye be brought vnto the. For euery people & kyngdome that serueth not the shall perisshe and be destroyed wt the sworde. The glory of Libanus shall come vnto the: The b fyre trees, Boxes & Cedres together to garnisshe ỹ place of my Sanctuary. For I will glorifye the place of my fete.

b. By ỹ fyre trees & soch like are sygnyfyed Princes & rulers that gouerne the people/ as before in the xl. c. As who shulde saye: the most excellent me shalbe adioyned vnto the church/ & heape moch to the furtherau ce therof.

Moreouer those shall come knelyng vnto the, ỹ haue vexed the: & all they that despised the, shall fall downe at thy fote. Thou shalt be called the citie of the Lord, the holy Syō of Israell. Because thou hast ben forsaken and hated, so that noman went thorow the: I will make the glorious for euer & euer/ & ioyful thorow out al posterities. Thou shalt sucke the mylck of the Gentiles/ and kinges brestes shal fede the. And thou shalt knowe that I the Lorde am thy Sauyoure and defender/ the mighty one of Iacob. For brasse/ will I geue the golde/ and for yron syluer: for wod brasse/ and for stones yron. I will make peace thy ruler/ & ryghtuousnes thyne officer. Violence & robbery shall neuer be herde of in thy lande/ nether harme and destruccyō with in thy borders. Thy walles shalbe called health and thy gates the prayse of God.

* Apoca. xxi. g

* The Sunne shal neuer be thy dayelight & the light of the Moone shall neuer shyne vnto ỹ: but ỹ Lorde him self shalbe thyne euerlastyng light/ & thy God shalbe thy glory.

* Apoca. xxi. b

* Thy Sunne shal neuer godowne/ & thy Moone shall not be taken awaye/ for the Lorde himself shalbe thy euerlastyng lyght/ and thy sorowfull dayes shalbe rewarded the. Thy people shalbe all godly/ and possesse the lande for euer: ỹ floure of my planting, the worke of my handes, wherof I will reioyce. The yongest and leest shall growe in to a thousande/ and the symplest in to a stronge people. I the Lorde shall shortly bringe thys thynge to passe in hys tyme.

¶ The prophecyeth that Christ shalbe annopnted/ and sent to preache.

¶ The. lxi. Chapter.

* Ye spyrete of the Lorde God is vp on me/ for the Lorde hath anoynted me/ & sent me/ to preach good tydynges vnto the poore/ ỹ I myght bynde vp ỹ wouded hertes/ ỹ I myght preach deliuerance to ỹ captyue/ and open ỹ prison to them that are boūde: ỹ I might declare ỹ acceptable yeare of ỹ Lorde/ & the daye of the vengeaunce of oure God: ỹ I myght

* Luce. iiij. c

comforte all them that are in heuynesse
to geue vnto them that mourne in Syon/
beawty in the stead of ashes/ioyful oyntment
for sighinge/ praysaut rayment for an heuy
B mynde: That they myght be called excellent
in ryghtuousnesse/a plātyng of the Lord for
him to reioyce in.

They shall buylde the longe rough wyl-
dernes/ & sett vp the olde deserte. They shall
repayre & waste places/ & soch as haue bene
voyde thorow out many generacyōs Stra-
ungers shall stande & fede your catel/ & the
Alcauntes shalbe your plowmen & reapers.
But ye shalbe named the prestes of the Lord/
& men shall call you the seruauntes of oure
God. Ye shall enioye the goodes of the Gen-
tiles & triumphe in their substaūce. For your
C greate reproue & shame, shall they haue ioye
that ye maye haue parte with them. For they
shall haue double possessiō in their lande/ &
euerlastinge ioye shalbe with them. For I the
Lorde/ which loue ryght and hate robbery
(though it were offred me) shall make their
workes full of faithfulnes/ & make an euer-
lastinge couenaunt with them.

a. The gar- Their sede also & their generacion shalbe
mēt of health is knowne amonge the Gentiles/and amonge
layth the worke the people. All they that se thē/ shall knowe
with charytye: that they are the vie blessed sede of the Lord.
which is called
the weddynge D And therfore I am ioyfull in the Lorde/ and
garment. Paul the. my soule reioyseth in my God. For he shall
1 co. b. This put vpō me the* garment of healthe, & couer
garment (sayth me wt the mantle of ryghtuousnes. He shall
the prophett) decke me lyke a bridegrome/ & as a bride
shall Christ put
vpō the church decketh her apparell vpon her. For lyke as the
for all that be- grounde bringeth forth frute, & as the gardē
leue in God/ causeth her sede to growe: So shall the Lorde God
shalbe sa. & tho
row christ is be cause ryghtuousnes and the feare of God to
holden christen flourysh forth before all the Heathen.
dom vpon the
reuelacyō/
and mitified by
hys bloude. Ex
ode. 19.

C A prophecy of the commyng of Christ.

C The .lxij. Chapter.

I Or Syons sake therfore wyll I
not holde my tūge/ & for Ierusalēs
sake I wyll not ceasse: vntyll their
ryghtuousnes breake forth as the
lyghtynge light / & their health as a burning
lampe Then shall the Gentyles se thy righ-
tuousnes & all kinges thy glory. Thou shalt
be named with a new name/ which the mouth
of the Lorde shall shewe. Thou shalt be a
crowne in the hande of the Lorde/ and a glo-
B rious garlande in the hande of thy God. Frō
a. That is my this tyme forth thou shalt neuer be called
pleasure in her. & forsaken, & thy lande shall nomore be called
b. That is/ the wildernesse But thou shalt be called** He-
the married. For phzibah, & thy lande b** Beula: for the Lorde
the churche is loueth the/ & thy lande shalbe inhabited. And
spouse of the lyke as a yōge mā taketh a daughter to ma-
lorde.

riage so shall God mary him selfe vnto thy
sonnes And as a bridegroome is glad of hys
bryde/ so shall God reioyse ouer the.

I will set watchmē vpō thy walles (O Je
rusalem) which shall neyther cease daye nor
nyght to preach the Lorde. And ye also shall C
not kepe hym close/ nor leaue to speake of
him/ vntill Ierusalem be sett vp/ & made the
prayse of the worlde. The Lord hath swor-
ne by his right hande & by his stronge arme/ &
frō hence forth he wyll not geue thy corne to
be meate for thyne enemyes/ nor thy wyne
(wherin thou hast laboured) to be drinke for
& * straūgers. But they & haue gathered in &
corne, shall eate it/ & geue thankes to the
Lorde: & they that haue borne in the wyne/
shall drincke it in & court of my Sānctuary.

Stande back/ and departe a sunder/ ye & D
stande vnder & gate: make rowme ye people/
repayre the strete/ & take away the stones/
& set out a tokē for the people. Beholde/ the
Lorde proclameth in the endes of the worlde:
*tell the daughter Siō: se thy saluation cō-
meth, beholde, he bringeth his treasure with
him/ & his workes go before him. For they
who & Lorde deliuereth/ shalbe called & holy
people: & as for the/ thou shalt be named the
greatye occupied/ and not the forsaken.

*Esaye. xl. c.
Zach. ix. b. &
Matth. xxi. b.

C Of the redemption promised to the people.

C The .lxiij. Chapter.

What is he this/ & cometh from Edō/ I
with stayned reade clothes of Bol-
ra: (which is so costly cloth) and co-
meth in so nymbly wt all hys stren-
gth: I am he that teacheth ryghtuousnes/ &
am of power to helpe. Wherfore then is thy
clothynge read/ & thy rayment lyke his that
treadeth in the wyne presse? I haue troden
the presse my self alone / and of all people /
there was not one wt me. Thus haue I trodē
downe myne enemyes in my wrath/ and set
my fete vpon them in my indignacyon: And B
their bloude sprange vpon my cloothes/ and
so haue I stayned all my rayment. For & daye
of vengeaunce that I haue taken in hande/
& the yeare of my delyuerauncē is come. I
lo ked aboute me / and there was no man to
helpe me eny helpe/ I fell downe/ & no man
holde me vp. Thē I holde me by myne awne
arme/ and my fruetfulnesse sustayned me. And
thus haue I troden downe the people in my
wrath/ and bathed them in my displeasure:
In so moch & I haue shed their bloude vpon
the earth.

I will declare the goodnesse of & Lorde/
ye and the prayse of the Lorde for all that
he hath geuen vs / for the greate good that
he hath done for Israell: wherch he hath gy-
uen them of hys awne fauoure/ & accordyng
to the

to the multytude of hys louyng kyndnesses. For he sayde: These no doute wylbe my people/and no chrystyng chylde/and so he was their sauyoure. In their troubles he forsoke them not/but the angell that went forth frō his presence delyuered them: Of very loue & kyndnesse that he had vnto them/ redemed he them. He hath borne them/ and caried them vp euer/sence the worlde begāne. But after they prouoked hym to wrath and vexed hys holy mynde, he was their enemye/ & fought agaynst them hym self. Yet remembred he ỹ olde tyme of Moses & hys people: How he brought them from the water of the see, as a shepherde doth wyth hys shepe: how he had geuen hys holy spryte amonge them: how he had led Moses by the ryght hande wyth hys glorious arme: how he had deuyded the water before them (wherby he gat hym selfe an euerlastyng name) how he led thē in ỹ depe/ as an horse is led in the playne/ ỹ they shulde not stomble. The spryte of the Lorde led thē/ as a tame beast goeth in the felde.

Thus (O God) hast thou led thy people/ to make thy selfe a glorypous name with all.

D

* Deut. xxvi. Baruch. v.

* Loke downe then from heauen & beholde the dwellynge place of thy sanctuary & thy glory. How is it/ ỹ thy gelousy/ thy strēgth/ the multitude of thy mercyes & thy louynge kyndnesse/ wyll not be entreated of vs. Yet art thou our father: For Ibraham knoweth vs not/ nether is Israel acquaynted wyth vs. But thou Lorde art our father & redemer/ & thy name is euerlastyng O Lorde wherfore hast thou led vs out of thy waye? wherfore hast thou hardened our hertes, that we feare the not? Be at one wyth vs agayne/ for thy seruauntes sake that are of the generacyō of thyne heretage. Thy people hath had but litle of thy Sanctuary in possessyon/ for oure enemyes haue take it in: And we are become euen as we were from the begynnynge: but thou art not their Lorde/ for they haue not called vpon thy name.

¶ The prophete (vnder the person of the Jewes) bewayleth their exyle & vanysshment. Manes righteousnes is lyke a cloth spied with the floures of a woman.

¶ The .lxiij. Chapter.

O That thou woldest cleue ỹ heauen in sonder/ & come downe: that the mountaynes myght melte awaye at thy presence/ lyke as at an hote fyre: & that the malycyous myght boyle/ as the water doth vpon the fyre: Wherby thy name myght be knowne amōge thyne enemyes/ & that the Gentyles myght trēble before the. That thou mightest come downe to thy wonderous straūge worckes, then shuld the hylles melt at thy presence. For sence the begynnynge of the worlde there was none (except thou O God) that harde or perceaued/ * nether hath any eye sene what thou dost for them/ that put their trust in the. * 1. Corint. ij.

B

Thou helpest hym that doth ryght wyth cherefulnesse/ & them that thyncke vpon thy wayes. But lo/ thou art angrye/ for we offende, & haue bene euer in synne, * and there is not one whole. We are all as an vncleane thynge, & all oure righteousnesses are as the clothes stayned with the floures of a womā: we fall euerychone as ỹ leafe/ for oure synnes cary vs awaye lyke the wynde. There is no man that calleth vpon thy name/ that standeth vp to take holde by the. Therfore hydest thou thy face from vs/ and consumest vs, because of oure synnes. * Rom. iij. b. & Psal. xiij. a.

C

But now O Lorde/ thou father of oures: * we are the claye/ & thou art oure potter, & we all are the worcke of thy hondes. Be not to sore displeased (O Lorde) & kepe not our offences to longe in thy remembraunce, but consyder ỹ we all are thy people. The cytyes of thy Sanctuary lye waste, Syō is a wyldernesse/ and Jerusalem a desert. Oure holy house which is oure beawty/ where oure fathers praysed the/ is brent vp: yee all oure cōmodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this? Wilt thou holde thy peace, and scourge vs so sore? * Rom. ix. c. & Eccli. xxxiij. b.

D

¶ The felycyte of Jerusalem/ and the callynge of the heathen.

¶ The .lxv. Chapter.

I * They shall seke me, ỹ hytherto haue not asked for me. they shall fynde me/ & hytherto haue not sought me. Then shall I say immediatly to the people ỹ neuer called vpon my name: I am here I am here. For thus longe haue I euer holden out my handes to an vnfaythfull people, that go not the ryght waye/ but after their awne ymagynacyos: To a people ỹ is euer defying me to my face * they make their oblacyons in gardens, and their smoke vpon aulters of brycke/ they lurcke amōge the graues & lye in ỹ dēnes all night. * They eat swynes flesh/ & vncleane broth is in their vessels. If thou come nye them/ they saye: touch me not/ for I am holyer then thou.

A

* Esay. lv. a. Rom. x. a.

* Deut. xij. a. & Deute. xxij. b.

* Deut. xxiij. a. & Leuit. xi. a.

All these men when I am angry/ shalbe turned to smoke & fyre/ that shall burne for euer. Beholde it is wryten before my face, & shal not be forgotē, but recōpensed. * I shal reward it them into their bosome: I meane youre myseedes, & the myseedes of youre fathers together (sayeth the Lorde) which haue made their smokes vpon the mountaynes/ and blasphemed me vpon the hylles. therfore wil I measure their olde dedes into their bosome

B

* Jeremy. xxxij. a. Esaye lvij. a. & Ezechiel. xx. a.

The Prophecy

bosome agayne. Moreouer thus sayeth the Lorde: lyke as when one wolde gather holy grapes/men saye vnto him: breake it not for it is holy: euē so will I do also for my seruauntes sakes/ þ I wyll not destroye thē all. But I wil take a sede out of Jacob/& out of Juda one/to take possession of my hyll. My chosen shall possesse these thinges/& my seruauntes shall dwell there. Saron shalbe a shepefolde/& the valley of Achor shall geue the stallynge for the catell of my people/ þ seare me.* But as for you/ye are they/that * Proue.1c. Jere.xvij.c. haue forsaken the Lorde, and forgotten my holy hyll. Ye haue set vp an aulter vnto fortune/and geuen ryche drinckofferynges vnto treasure. Therfore wyll I nombre you with the swerde/that ye shall be destroyed all together. For when I called/no man gaue me answere: when I spake, ye herkened not vnto me, but did wickednes before myne eyes/ and chose the thynge that pleased me not.

a* God wolde not be called to reioyce, when the people foloweth his mynde and will & that he therfore doeth thē good & graueth thē his benefites. A like saying haue ye in Jere xxxij. I wyll haue a lust & pleasure to do the good. & cete.

Therfore thus sayeth the Lorde God: Beholde, my seruauntes shall eate but ye shal haue honger. Beholde my seruauntes shall drincke, but ye shall suffre thurste. Beholde/ my seruauntes shall be mery but ye shal be confounded. Beholde / my seruauntes shall reioyce for very quyetnesse of herte: But ye shall crye for sorow of hert/ and complayne for veracion of mynde. Youre name shal not be sworne by amonge my chosen / for God the Lorde shall slaye you / and call hys seruauntes by another name. Who so reioyseth vpon earth, shall reioyse in þ true God: And who so sweareth vpon earth shall sweare in the true God. For the olde enmyte shalbe forgotten and taken awaye oute of my syght. For lo I shall make a new heauen & a new earth. And as for the olde / they shall neuer be thought vpon / nor kepte in mynde: but men shalbe glad and euermore reioyse, for þ thynges/that I shall do.

b* There shall neither be childe nor olde man. & cetera. The meanynge is: There shall no man be deiected in the vayne hope of this mortall lyfe. They that be but cue young of age that haue ben plesed in faith and holy workes & that lyue not thys present life shal thynche them selues olde ynough: And þ for the contemptible & despyte of the lyfe to come/in which they knowe right well that be moch better & more rede: he shalbe counted young.

b* And yf he that is an hundreth yeare of age do worke/ he shalbe cursed. They shall buylde houses/ and dwell in them: they shall plante vyneyardes and eate the fruite of them. They shall not buylde/ and another possesse: they shall not plante and another eate: But the lyfe of my people shalbe lyke a tre, and so shall the worcke of their handes.

My chosen shall lyue longe/ they shal not labour in vayne, nor begett vnto trouble: for they are the hye blessed sede of the Lorde, and their frutes with them. And it shalbe that or euer they call, I shall answere them. While they are yet but thinckyng how to speake / I shall heare them.* The wolff and the lambe shal fede together and the lion shal eate haye lyke the bullock.* But earth shalbe the serpentes meate. There shall no man hurte nor slaye another / in all my holy hyll, sayeth the Lorde.

age. & cc. The Prophet meaneth herby þ all though the wycked come to an exceadyng great age yet thynche they þ they haue not lyued ynough/ so shall their damnacyon be the greater

e* The wolfe and the lambe shall fede together. & c. The meanynge is that the moost wycked & cruell men shall at the comyng of Christ agree with the good and prayable. And that the Gentyles (which for their beastly lyuyng are often signyfyed vnder the name of beastes) shalbe at vnyte with the faythfull and the one lyue louyngly wyth the other without stryfe. & the very same saying haue ye before in the xi. and lxv.

f* But earth shalbe the serpentes meate/that is/wyth earth shall the serpent be content/ & nether dyng man nor hurt him with her venome.

¶ The.lxvj. Chapter.

¶ God dwelleth not in temples made by mannes hande. He despyseth sacrifyces done without mercy & fayth. God comforteth them that are troubled for his sake. Amonge the Ethyopiens the Sabboth is continuall.

THus sayeth the Lorde: Heauen is my sete/& þ earth is my foote stole. a* Where shall now þ house stande that ye wyll buylde vnto me? And where shall be the place / þ I will dwell in? As for these thinges, my hande hath made thē all/ & they are all created sayeth the Lorde. Which of thē shal I then regarde? Euen hym that is of a lowly troubled spirite & standeth in awe of my wordes. For who so slayeth an ore for me doth me so greate dishonoure as he þ kylleth a man. He that kylleth a shepe for me choketh a dogge. He þ byngeth me meat offeringes offereth swynes bloude: Who so maketh me a memorial of incense prayseth the thynge that is vnright. Yet take they such wayes in hande and their soule deliteth in these abominacyons.

a* Where shall now the house stande. & c. As who shulde saye: Where to make ye me a temple of mānes hādy worke be which rule & whole worlde? Hytherto haue I suffred the temple to kepe you Jewes in a certain maner of instruccion and obedyence: and chose you one place for youre scripture/to thintent þ ye shulde not fall to the Idoles of the Gētyles. But now will I haue all Idoles banysshed/ and for Jewrye wil I chalenge vnto me þ whole worlde/ for one people all the dwellers vpon þ earth. which shalbe my worshypers in spirite & in trueth. Joā. iiij. I wyll not be superstycyously worshypped with sacri-

Therfore will I also haue pleasure in laughynge them to scorne / and the thynge that they feare, will I bringe vpon thē. For when I called no mā gaue answere: when I spake they wolde not heare: But dyd wyckednesse before myne eyes and chose the thynges that displeased me. Heare the worde of God all ye, þ feare the thynge which he speaketh. Youre brethren that hate you and cast you out for my names sake/sayd: Lett the Lorde magnyfye himself that we maye se youre gladnesse: and yet they shalbe confounded.

For as touchyng the cytie and þ temple/ I heare the voyce of the Lorde/that wyll reward/& recompence his enemyes: lyke as when a wyfe bringeth forth a mā chyld/ or euer she suffre the payne of the byrth and anguysh of the trauayle. Who euer herde or sawe

fyces & ceremonyes in ỳ temple/ but with righteousnes/ wyth fayth/ & with ỳ spirite. ¶ Here same longe that the prophete here syngeth in the latter ende of hys prophecy/ sange he before in the beginning euen in ỳ fyrst chapter. Lett ỳ Christen note these .ij. chapters (I meane the fyrst & the last) well/ and then shall they perceaue how greatly God abhorreth soch ypocrytycke workes done without ¶ fayth/ all though they seames apeare outwardly to be most godly.

In one daye? or are the people borne all at once / as Syon beareth her sonnes? For thus sayeth the Lorde: Am I he that maketh other to beare / and beare not myself? Am not I he that beareth / and maketh baren? sayeth thy God. Reioyse wyth Ierusalem/ and be glad wyth her / all ye that loue her. Be ioyful wyth her / all ye that mourned for her. For ye shal suche cõforte out of her breastes/ and be satisfied. Ye shal taste, and haue delite in the plentifulnesse of her power. For thus sayeth the Lorde: beholde / I wyll lett peace in to her / lyke a water floude / and the myght of ỳ Heythen like a flowyng streame. Then shall ye sucke / ye shall be borne vpon her sydes. and be ioyful vpon her knees For lyke as a chylde is comforted of his mother/ so shall I comforte you / and ye shalbe comforted in Ierusalem. And when ye se thys / youre herte shall reioyse / and youre bones shall florysh lyke an herbe.

¶ Thus shall the hande of the Lorde be knowne amonge hys seruauntes / & his indignacyon amonge hys enemyes. For beholde, the Lorde shall come with fyre / & hys charet shall be lyke a whyrl wynde / that he maye recõpence his vengeance in his wrath and his indignacyon wyth the flame of fyre. For the Lorde shall iudge all flesh wyth the fyre and wyth his swerde/ and there shalbe a greate nombre slayne of the Lorde. Soch as haue made themselues holy and cleane in the gardens / & those that haue eaten swyne flesh, myce/ and other abhomynacyons/ shal be taken awaye together/ sayeth the Lorde. For I wyl come to gather all people & tõges wyth their workes and imaginacyons: these shall come / and se my glory. Into them shal I geue a token/ and sende certayne of them (that be delyuered) amõge the Gentiles: in to Celycia/ Lidya and Lidya (where men can handle bowes) in to Italye also and Grecke lande.

¶ The Iles farre of/ that haue not herde speake of me / and haue not sene my glory/ shal preach my prayse amonge the Gentiles and shal bryng all youre brethren for an offrynge vnto ỳ Lorde / out of all people vpõ horses / charrettes and horse lytters / vpon Mules and cartes to Ierusalem my holy hyll (sayeth the Lorde) lyke as the chyldren of Israel bryng the offrynge in cleane vessels to the house of Lorde.

And I shall take out certayne of them for to be preastes and leuytes / sayeth the Lorde. For lyke as the new heauen and the new earth wyych I wyll make / shalbe fast stablyshed by me: (sayeth the Lorde) So shal youre sede and youre name contynue* and there shalbe a new Moone for the other/ and a new Sabbath for the other/ and* al flesh shal come to worshipe be fore mé (sayeth ỳ Lorde) And they shall go forth and loke vpon the carkyns of them that haue transgressed agayn me. For their wormes shall not dye/ nether shal their fyre be quẽched / & al flesh shall abhorre them.

¶ Be that is there shalbe a perpetual feaste & a perpetuall reaste. ¶ They shall not then kepe their Sabboth after the maner of the Iewes nor make differẽce betwene daye & daye: but they shall kepe a cõtynuall Sabboth / & neuer do seruile worckes/ that is/ synnes. Then shal they alwayes be in the tẽple/ that is/ alwayes shall they prayse God in spirite & truth/ as wel in aduersyte as in prosperite: They shal nether resorte vnto Idoles nor any creatures/ but shall worshippe the Lorde only.

* By all flesh here vnderstãd the Christen.

¶ The ende of the boke of the Prophete Esay.

¶ The boke of the Prophete Jeremye.

¶ The stoth of Jeremye / and in what tyme he prophecyed. He excuseth him selfe & wolde refuse the office of a prophete / because he is younge and vnexpert. He is taught of the Lorde & becometh bolde. God openeth vnto him / that the destruccyon of the Jewes / by the Babylonians / is at hande. Jeremye is commaunded to speake the worde of God vnto the Jewes / without feare.

¶ The fyrst Chapter.

a. It is necessary thynge to the vnderstanding of the Prophetes / to to knowe the storyes of the tymes wherin they prophesyed. The storyes of Jeremyes tyme perteyne in the fourth of the kynges / from the .xxii. chapter to the ende of the boke: & in the second of the Chronycles / from the xxxiiii. chapter to the ende also. He prophecyed about .xli. yeares.

b. I sanctified the &c. That is I dedycated / chose / appoynted / prepared & set the a syde / to be a Prophete vnto the people. ¶ Saynt Joh. x. g Saye ye then vnto hym who the father hath sanctified. &c. that is / hath chosen. &c.

THese are the Sermons of Jeremy the sonne of Helkiah the Preste / one of them that dwelt at Anathoth in the lande of Ben Jamin: when ꝑ Lorde had fyrst spoken wyth him a *in the tyme of Josiah the sonne of Amon kynge of Juda in the .xiii. yeare of hys kyngdome: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda and vntill the .xi. yeares of Zedekiah the sonne of Josiah kynge of Juda were ended: when Jerusalem was take · eue in the fyfth Moneth. The worde of ꝑ Lorde spake thus vnto me: Before I fashioned the in thy mothers wombe, I dyd knowe the: And or euer thou wast borne b *I sanctified the / and ordened the to be a Prophete vnto the people. Then sayde I: Oh Lorde God / I am vnmete, for I am yet but younge. And the Lorde answered me thus: Saye not so / I am to ponge: for thou shalt goo to all that I shall sende the vnto / & whatsoeuer I cōmaunde the that shalt thou speake. Be not afrayed of their faces for I wylbe with the / to deliuer the / sayeth the Lorde.

And with that / the Lorde stretched oute his hande, and touched my mouth / & sayde moreouer vnto me. Beholde I put my wordes in thy mouth / and this daye do I set the ouer the people & kyngdomes: that thou mayest rote out breake of destroye & make waste: and that thou mayest buylde vp and plante After this the Lorde spake vnto me saying: Jeremy / what seyst thou? And I sayde: I se a wakyng rodde. Then sayde the Lorde: thou hast sene right / for I wyll watch diligently vpon my worde, to performe it.

It happened afterwarde / that the Lorde spake to me agayne / and sayde: What seyst thou? And I sayde: I do se a seething pot / lokynge from out of the north bryther warde.

Then sayde the Lorde vnto me: Out of the north shal come a plage vpon all ꝑ dwellers of the lande. For lo I wil call all the officers of the kingdomes of the north (sayeth the Lorde.) And they shall come / and euery one shall sett his seate in the gates of Jerusalem, and in all their walles rounde a bout & thorow all the cytes of Juda. And thorow them shall I declare my iudgment vpon all the wyckednesse of those men that haue forsaken me: ꝑ haue offred vnto straūge goddes and worshypped the workes of their awne handes.

And therfore *gyrde vp thy loynes, aryse / and tell thē all, that I geue the in cōmaundment. Feare them not / I wyll not haue the to be afrayed of them. For beholde, thys daye do I make ꝑ a stroge fensed towne, an yron pyller, and a wall of stele agaynst the whole lande agaynst the kynges and mightie men of Juda agaynst the prestes and people of the lande. They shall fyght agaynst the, but they shall not be able to ouercome the: for I am with the, to deliuer the sayeth the Lorde.

¶ God rehearseth his benefytes done vnto the Jewes. Agaynst Prestes & Prophetes / or preachers that contemne & despyse God. The Jewes are destroyed / because they forsoke God / & because they ranne & whore hunted after Idoles.

¶ The .ii. Chapter.

GOuer / the worde of the Lorde cōmaūded me thus: Go thy waye, crye in the eares of Jerusalem / & saye: Thus sayeth the Lorde: I remembre the for the kyndnesse of thy youth / and because of thy stedfast loue: in that thou folowdest me thorow the wyldernesse / in an vntylled lande. Thou Israel wast halowed vnto the Lorde / and so was his fyrst frutes. All they that deuoured Israel / offended: myfortune fell vpon them / sayeth the Lorde. Heare therfore the worde of the Lorde / O thou house of Jacob / and all the generacion of the house of Israel. ¶ Thus sayeth the Lorde vnto you.

What vnfaythfulnesse founde youre fathers in me / that they wente so farre awaye fro me / fallinge to lightnesse / and beynge so vayne? ¶ They thought not in their hertes: Where haue we left the Lorde / that brought vs oute of the lande of Egypte / that led vs thorow the wyldernesse / thorow a desserte & rough land / thorow a drye and a deedly lāde / yee a lande that no man had gone thorowe / and wherin no man had dwelt. And when I had

c. For a Prophete or Preacher to gyrde vp hys loynes / is boldely & constantly to resyst the false oppynions & doctryne of the wicked / & euen to reprehende in them the worde of truth (whych hateth hate) whether they wyll or no: and that not once or ewise but vntill such tyme as they either amende or elles warre angry & furious wyth it. Yea and euen to remoue by the cōmaundement of the Lorde / with ꝑ power & sygnes of his worde / & not to fet by the threatnynges of rulers / whych can do nothynge but that which god permytteth & sendeth them: therfore are they not to be fear d of any bodyly & faythfull seruaunt of the Lorde.

had brought you into a pleasaũt welbuilded lande/that ye myght enioye the frutes and al the cõmodyties of the same: ye went forth and defyled my lande/ & brought myne heritage to abhominacyon.

The Prestes them selues sayde not once: Where is the Lorde? They that haue ꝧ la we in their hãdes/ knowe me not: The shepherdes offende agaynst me. The prophetes do seruyce vnto Baal / & folowe soch thynges as shall bringe them no profyt.

¶ Wherfore I am constrayned (sayeth the Lorde) to make my complaynte vpon you/ & vpon youre childrẽ. Go in to the Iles of Cethim/and loke well: sende vnto Cedar/ take diligent hede: and se / whether soch thynges be done there/ wether the Gentiles thẽ selues deale so falsly and vntruly with their godds/ (whych yet are no goddes in dede) But my people hath geuen ouer their hye honoure/ for a thinge that maye not helpe them.

Be astonished (O ye heauẽs) be afrayde/ & abashed at soch a thinge / sayeth ꝧ Lorde. For my people hath done two euels. They haue forsaken me the well of the water of lyfe/and digged them pyttes/yee vyle & brosen pyttes/that holde no water. Is Israel a bonde seruaũt/or one of the household? Why is he then so spoyled? Why do they roare and crye then vpon hym/as a lyon? They haue made his lande waste/his cytyes are so brẽt vp/that there is no man dwellinge in them. Yee the chyldren of * * Noph and Taphnes haue defyled thy neck.

* Noph and Taphnes were two of ꝧ chef cytyes of Egypte / wherin the Hebrewes put their trust/ but in vayne.

Cometh not this vnto the / because thou hast forsaken the Lorde thy God euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to drynche foule water? Ether what makest thou in ꝧ waye to Assria? To drynche water of the floude? Thyne awne wickednesse shal reproue the/& thy turnynge awaye shall cõdemne the: that thou mayest knowe & vnderstande/ how euell and hurtfull a thynge it is/ ꝧ thou hast forsaken the Lorde thy God/ & not feared him/sayeth the Lorde God of Hostes.

I haue euer brokẽ thy yock of olde/& burste thy bondes: yet saiest thou/I will nomore serue/but (lyke an harlot) thou rũnest about vpon all hie hilles/& amonge al grene trees where as I planted ꝧ out of noble grapes & good rotes. Howart thou turned then in to a bitter/vnfruteful/& straunge grape? Yee & ¶ that so sore: that though thou walshe the * Nitrus & make thy self to sauoure vp that swete smellinge herbe of Borith: yet in my sight thou art stayned with thy wyckednesse sayeth the Lorde thy God.

* Nitrus is a kynd of salte good to washe clothes in/& the body also.

Saye not now: I am not vnclene/and I haue not folowed the Goddes. Loke vpon thyne awne wayes in the woddes / valleys and dennes: so shalt thou knowe/what thou hast done. Thou art lyke a swyft Dromedary/that goeth easely his waye: and thy wãtonnes is lyke a wylde Asse / that vseth the wyldernesse / and that snoffeth and bloweth at his will. Who can tame the? All they that seke the/ shall not fayle/but fynde ꝧ in thine awne vnclennes. Thou kepest thy foote from nakednes and thy throte from thyrste / and thynckest thus in thy selfe: tush: I will take no sorowe/ I will loue the straunge goddes/ and hange vpon them.

Lyke as a theefe that is taken with ꝧ dede commeth to shame / euen so is the house of Israel come to confusion: the comen people/ their kinges and rulers/their prestes & prophetes. For they saye to a stock, thou art my father/and to a stone: thou hast begotten me / yet they haue turned their backs vpon me / & not their face. But in the tyme of their trouble when they saye: stande vp/ and helpe vs/ I shal answere thẽ: Where are now thy godds/that thou hast made ꝧ? byd them stande vp/ & helpe the in the tyme of nede? For loke how many cities thou hast (O Juda) so many goddes hast thou also.

Romai. c. Jeremy xxij. b Zach. xij. b

Wherfore then will ye goo to law we wyth me, seynge ye all are synners agaynst me/ sayeth the Lorde? It is but lost labour, that I smyte youre chyldren / for they receaue not my correccyon. Youre awne swearde destroyeth youre prophetes lyke a deuouryng lyon. If ye be the people of the Lorde / then herken vnto his worde: Am I then become a wyldernesse vnto the people of Israel? or a lãde that hath no light? Wherfore sayeth my people then: we are fallen of / and we wyll come no more vnto the? Doth a mayden forget her rayment / or a bryde her stomacher? And doth my people forget me so lõge? Why boostest thou thy wayes so lyke, to optayne ¶ fauoure ther thorowe) when thou hast yet stayned them with blasphemies?

Deute. xxiij. b Jeremy. xxv. a. Ezech. xx. a.

Upon thy wynges is founde the bloude of poore and innocent people / and that not in corners & holes only, but opẽly in al these places. Yet darrest thou saye: I am gyltelesse: Tush/his wrath can not come vpon me. Beholde/ I wyll reason wyth the because thou darrest say: I haue not offended. O how euell wil it be for the/to abyde it: when it shall be knowne/ how oft thou hast gone backward? For thou shalt be confoũded/as wel of Egypte/as of the Assirians: yee thou shalt go thy waye from them / and smyte thyne handes together vpon thy head. Because the Lord shall bringe that confydence and hope of thine to naught / and thou shalt not prospere with all.

¶ God bryng merciefull calleth vnto repentaūce his people/ which he had forsaken for their whoredome with Idoles. He exhorteth Israel vnto repentaunce/ promysyng the hope of the blessednes that shulde haue the true knowledge of God. The returne of Israel vnto God/ confessyng their offence.

¶ The.iij. Chapter.

IOmenly / when a man putteth awaye his wife and she goeth from him, & marieth with another then the question is: shulde he resorte vnto her eny more after? Is not this lande then defyled and vncleane? But as for the / *thou hast played the harlot with many louers, yet turne agayne to me, saieth ỳ Lord. Lift vp thine eyes on euery syde / & loke / yf thou be not defyled. Thou hast wayted for them in the stretes / and as a murtherer in ỳ wildernesse. Therfore thy whoredome & shamefull blasphemies, is the lande defyled.

This is the cause / that the rayne & euenynge dew hath ceased. Thou hast gotten the an whores forehead / and canst not be ashamed. Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp/ & led me from my youth: Wylt thou then put me awaye and cast me of for euer? Or wilt thou withdraw thy selfe cleane fro me? Neuertheles / thou speakest soch wordes / but thou art euer doinge worse and worse.

¶ *The Lord sayd also vnto me: in the tyme of Josiah the kynge: Hast thou sene what ỳ shrinking Israel hath done? how she hath runne vp vpon all the hylles, and amōge all thick trees, and there played the harlot: hast thou sene also (when she had done all thys) how I sayde vnto her: that she shulde turne agayne vnto me / & yet she is not returned? Juda ỳ vnfaythfull syster of hers also sawe this: Namely that after I had well sene the aduoutrye of the shrynchyng harlot Israel/ I put her awaye / and gaue her a bill of deuorcement.

For all this/ her vnfaythfull syster Juda was not ashamed/ but went backe & played the whore also. Yee and ỳ noyse of her whordome hath defyled the whole lande. For she hath committed her aduoutrye with stones and stockes.

Neuertheles/ her vnfaithfull sister Juda is not turned vnto me againe with her whole herte / but faynedly / sayeth the Lorde. And the Lorde sayde vnto me. The backsyder Israell is more ryghtuous / then the vnfaythfull Juda: & therfore go preche these wordes towarde the north / and saye: Thou shrynkynge Israell / turne agayne (sayeth the Lorde) and I wyll not turne my face from you, for I am mercyfull, saieth the Lorde/ & I will not alwaye beare displeasure against the: but on this condicion / that thou knowe thy greate blasphemy: Namely / that thou hast vnfaythfully forsaken the Lorde thy God/ & hast made thy self part taker of straūge Gods vnder all grene trees, but hast had no wyll to heare my voyce / sayeth the Lord. ¶ Ezechiel.xvi.c. Osee.viij.a.

*O ye shrinkyng chyldrē/ turne agayne/ sayeth the Lorde: & I wyll be maryed wyth you. For I wyll take one out of the cytye / & two out of one generacyō from amōge you/ and bryng you out of Syon: and will geue you herdemē after myne awne mynde/ which shall fede you wyth lernynge and wysdome. Moreouer/ when ye be increased and multiplyed in the lande / then (sayeth the Lorde) there shall no more boost be made of ỳ arcke of the Lords Testamēt: Noman shall thinke vpon it / neither shall any man make mencīō of it: for from thence forth it shall neither be vysyted/ nor honoured with gyftes.

Then shall Jerusalem be called the Lords seate and all Heathen shalbe gathered vnto it/ for the name of the Lordes sake / which shalbe set vp at Jerusalem. And from that tyme forth/ they shall folow no more ỳ ymagynacyon of their awne frowarde herte.

¶ Then those that be of the house of Juda / shall go vnto the house of Israel: & they shall come together out of ỳ North, into the same lande that I haue geuē your fathers. I haue shewed also/ how I toke the vp being but a childe/ & gaue the a pleasaūt lande for thyne herytage, yee & a goodly Hoste of ỳ Heathē: & how I cōmaunded the ỳ thou shuldest* call me father only/ and not to shrynke fro me. *Mat.xvij.c

But lyke as a womā playeth her louer/ so are ye vnfaythfull vnto me (O ye house of Israel) sayeth the Lorde. And therfore ỳ voyce of the chyldrē of Israel was herde on euery syde/ wepinge and wailinge: for they haue defyled their waye / and forgotten God their Lorde.

¶ O ye shrinkynge childrē turne agayne (sayinge: lo / we are thyne / for thou art the Lorde oure God:) And so shall I heale youre backsydynges. Ehe hilles fall/ and all ỳ hie pryde of the mountaynes / but the health of Israell standeth only vpō God oure Lorde.

Confusyon hath deuoured oure fathers labour from oure youth vp: yee their shepe and bullockes/ their sonnes and daughters. So do we also slepe in oure confusyon/ and shame couereth vs: for we and oure fathers frō oure youth vp vnto this daye haue synned agaynst the Lorde oure God / and haue not obeyed the voyce of the Lord oure God.

¶ The true repentaunce & returnynge to God. He exhorteth to the circumcysyon of the herte. The destrucyon of Jewry is propheryed / for the malyce of their hertes.

¶ The. iiij. Chapter.

¶ Israel

*That is/ thou hast loued whordome/ & seduced many Idoles of the gētyles in hilles, woddes, valeyes & fyldes & in many other places as we often rede in ỳ Bible: & hast forsaken me thy husbād/ cōtrary to the maner of honest maried women wherfore thou art worthy to be deuorced, yet turne & repente & forthinke the carnallyte & I wyll not cease to receaue the agayne.

*Jere.i.a Jere.vj.a Ezech.xvj.b

A Israell/ yf thou wylt turne ỹ/then turne vnto me / sayeth the Lorde. And yf thou wilt put awaye thyne abhominacyons out of my syght/ thou shalt not be moued: And shalt sweare: The Lorde lyueth: in treuth / in equyte and rightuousnesse:and all people shall be fortunable and joyfull in him. For thus saieth the Lorde/to all Juda & Jerusalem:plowe your lande/and sowe not amonge the thornes.

Be circuncysed in the Lorde/and cut awaye the forefkynne of youre hertes / all ye of Juda/and all the indwellers of Jerusalē: that my indignacyō breake not out like fyre and kyndle/ so that no man maye quench it/ because of the wyckednes of youre ymagyna:cyons.

B Preach in Juda and Jerusalem/ crie out and speake:blowe the trōpettes in the lande crie that euery man maye heare / and saye: Gather you together / and we will go into stronge cities. Set vp the token in Syon/ spede you and make no tarienge: for I will bringe a greate plage, and a greate destruccyon from the north. For the spoyler of the Gentiles is broken vp from his place / as a lyon out of his denne, that he maye make the lande waste, and destroye the cyties/ so that no man maye dwell therin. Wherfore gyrde youre selues about w sack cloth * mourne and wepe for the fearfull wrath of ỹ Lorde shall not be withdrawen from you.

C At the same tyme (sayeth the Lorde) the hert of the kynge and of the prynces shall be gone/ the prestes shalbe astonished, and the prophetes shalbe sore afraied. Then sayde I: O Lord God, hast thou then deceaued this people and Jerusalem, sayenge: ye shal haue peace & now the swearde goeth thorow their lyues: Then shall it be sayde to the people & to Jerusalē: b* there cōmeth a warme wynd from the north thorow the waye of my people, but nether to fanne/ner to clense.

D c* After that shall there come vnto me a stronge wynde/ & then will I also geue sentence vpon them. For lo, he commeth downe lyke as a cloude, and his charrettes are lyke a stormy wynde: his horsmē are swifter then the Aegle. Wo vnto vs for we are destroyed. O Jerusalem / wash thyne herte from wyckednesse/ that thou mayest be helped. How longe shall thy noysome thoughtes remayne wyth the?

For a voyce frō Dan and from the hill of Ephraim speaketh out / and telleth of a destruction. Beholde the Heathen geue Jerusalem warninge, and preach vnto her/ that her destroyers are cōminge from farre cōtrees. They tell the cyties of Juda the same also, they shall geue them warninge in euery place like as the watchmen in the felde. For they haue prouoked me to wrath/ sayeth the Lorde.

Thy wayes and thy thoughtes / haue brought the vnto thys / thys is thyne awne wyckednesse & disobedyence that hath possessed thyne herte: Ah my bely, ah my bely/ (shalt thou crye) how is my hert so sore: my hert panteth within me / I can not be styll/ for I haue herde ỹ crye[n]ge of the trōpettes / and peales of warre.

They crye murthur vpon murthur / the whole lande shall perysh. Immediatly my tentes were destroyed/ and my hangynges/ in the twinckelinge of an eye. How longe shall I se the tokēs of warre/ and heare the noyse of the trompettes.

Neuertheles this shall come vpon them because my people is become foolysh / and hath otterly no vnderstandynge. They are the chyldren of foolishnes/ and wythout enydencyō. To do euell, they haue wyt ynough: but to do wel/ they haue no wysdome. I haue loked vpon the earth / and lo, it is waste and voyde. I loked towarde heauen / and it had no shyne.

I beheld the mountaynes / and they trēbled/ and all the hylles were in a feare. I loked aboute me/ and there was no body / and all the byrdes of the ayre were awaye. I marked well / and the plowed felde was become waste: yee all their cities were brokē downe at the presence of the Lorde / and indygnacion of hys wrath.

For thus hath the Lorde sayde: The whole lande shalbe desolate / yet wyll I not then haue done. And therfore lett the earth mourne / and lett the heauen be sory aboue: for the thinge that I haue purposed and taken vpon me to do / shall not repente me / and I wyll not go from it. The whole lande shall fle/ for the noyse of the horsmen and bowmē: they shall runne in to dennes in to woddes/ and clymme vp the stony rockes. All the cytyes shalbe voyde/ and no man dwellinge therin.

What wylt thou now do/ thou beinge destroyed? For though thou clothest thy selfe w scarlet / and deckest the wyth gold: though thou paintest thy face wyth colours / yet shalt thou trym thy selfe in vayne.

For those that hytherto haue bene thy greate fauourers/ shall abhorre the/ and go aboute to slaye the. For (me thynckt) I heare a noyse / lyke as it were of a woman trauelynge / or one labouringe of her fyrst chylde: Euen the voyce of the daughter Syon/ that casteth out her armes / and sowneth / sayenge: Ah wo is me / how sore vered & fayntē is my herte, for them that are slayne?

In Je-

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* To mourne in the Scripture signifyeth some tyme to make an vnmeasurable & greuous lamentacion / as worm a man for impatience and greefe / tereth his owne body renteth his cloth / teareth his heare &c. Also in Hebrue. Esay. c. And then shall all ỹ kinredes of the earth wayle.

b * Some reade the eye wynde cometh out of ỹ bryde places of the wylderneffe by the waye of the daughter of my people &c. * They vnderstand by ỹ windyenge of Egypt: And by the waye of his people / the waye which he ledde hys people when they came forth of Egypt: which was throughe ỹ wylderneffe. Exod. xiij. d

c * After that shall there come vnto me a stronge wynde &c. By this winde is vnderstanded thyng of Babylon & his army.

Esay. b. d. Hauch. iij. d.

Jerem. b. d.

¶ In Jewrye is there no ryghtwes or faythfull man founde, ether amongst the people / or the rulers / for whose sake the Lorde shulde spare the cytye: wherfore Jewry is destroyed of the Kynges.

¶ The .v. Chapter.

1 RUne thorow Jerusalem / beholde and se: Seke thorowe her stretes also wythin / yf ye can fynde one mā that doth equall and ryght / or that laboureth to be faythfull: and I shall spare him, sayeth ỳ Lorde) For though they can saye: ỳ Lorde liueth, yet do they sweare to disceaue: Where as thou, O Lorde) *loke st only vpon fayth and treuth.

a * The lokyng of God is hys oppressyng and ouerthrowynge, as it is sayde in Gen. 18.

Thou hast scourged them, but they toke no repentaunce: thou hast correcte them for amendemēt / but they refused thy correccyō. They made their faces harder then a stone / and wolde not amende.

2 Therfore I thought in my selfe: peraduenture they are so symple & folish / that they vnderstande nothynge of the Lordes waye / and iudgmentes of oure God. Therfore will I go vnto their heades and rulers / and talke with them: yf they knowe the waye of the Lorde / and the iudgmētes of oure God. But these (in lyke maner) haue broken the yocke / and burste the bandes in sonder.

b * Wherfore a lyon out of the wodd shall hurte them & a wolfe in the euenynge shall destroye thē. The cat of the mountayne shall lye lurkyng by their cyttes to teare in peces all thē, that come therout. For their offences are many / and their departynge awaye is greate. Shuld I then for al this haue mercy vpon the? Thy chyldren haue forsaken me / ¶ and sworne by them that are no goddes. And albeit they were bounde to me in marryage / yet they fell to aduoutrie / and haunted harlottes houses.

b * Wherfore a lyon. &c. Vnder ỳ name of these beastes is figured the kynge of Babylon.

3 In the desyre of vnclenly lust they are become lyke the stoned horse euery mā neyeth at his neyghbours wyfe: Shulde I not correcte this / sayeth the Lorde.

4 Shulde I not be auēged of euery people / that is lyke vnto this? ¶ Clymme vp vpō their walles beate them downe / but destroye thē not vtterly. * cut of their braūches / because they are not the Lordes. For vnfaythfully hath the house of Jsrael and Juda forsaken me / sayeth the Lorde. They haue denyed the Lorde / & sayde: it is not he. Tush / there shall no misfortune come vpon vs / we shall se neyther swearde ner hōger. As for the warnyng of ỳ Prophetes / they take it but for wynde / yee there is none of these / whych will tell thē / ỳ soche thynges shall happē vnto them.

c * That is / make awaye the wycked people of their cytye.

5 Wherfore thus sayeth the Lorde God of Hostes: because ye speake soch wordes / beholde: The wordes ỳ are in thy mouth will F turne to fyre / and make the people to be wod, that it maye consume them.

6 Lo / I will brynge a people vpon you frō farre, O house of Jsrael (sayeth the Lorde) a myghtye people / an olde people / a people whose speach thou knowest not / nether vnderstādest what they saye. Their arowes are lodane death / yee they them selues be very giaūtes. This people shall eate vp thy fruite & thy meate / yee they shall deuoure thy sonnes & thy daughters / thy shepe & thy bullockes.

7 They shall eate vp thy grapes & fyges. As for thy stronge and well fenced cyttyes / wherin thou dydest trust / they shall destroye them with the swearde. Neuertheles I will not then haue done wt you / sayeth ỳ Lorde.

8 But yf they saye: wherfore doth the Lorde E oure God all this vnto vs?

Then answere thē: because / that lyke as ye haue forsakē me / & serued straūge goddes in youre awne lande / euen so shall ye serue other goddes also in a straunge land. Preach this vnto the house of Jacob, and crie it out in Juda. and saye thus: Heare this (thou folish & vndiscrete people, * ye haue eyes / but ye se not: eares haue ye, but ye heare not.

* Esay. vi. b. & Joha. xi. b.

9 Feare ye not me / sayeth the Lorde? Are ye not ashamed, to loke me in ỳ face? which bynde the see with ỳ sande / so that it can not passe his boundes: For though it rage / yet can it do nothynge / and though the waues therof do swell / yet maye they not go ouer.

10 But this people hath a false and an obsti- F nate herte / they are departed & gone awaye fro me. They thincke not in their hartes: O let vs feare the Lorde oure God / that geueth vs rayne * early & late, when nede is: which kepeth euer styll the harueste for vs yearly.

* Of the early & later rayne loke in ỳ pistle of James. v. Chap. b

11 Neuertheles your myssededes haue turned these from you and youre synnes haue robbed you herof. For amonge my people are founde wicked persones / that prively laye snares & wayte for mē / to take thē & destroye thē. And lyke as a net is full of byrdes / so are their houses full of that whych they haue gottē with falshed and disceate. Herof com- G meth their greate substaunce and ryches / herof are they fat and welthy / and are runne awaye fro me with shamefull blasphemies. They mynistre not the lawe / they make no ende of the fatherlesses cause / they iudge not the poore accordynge to equite.

12 Shulde I not punish these thynges / sayeth ỳ Lorde? shulde I not be auenged of all soch people / as these be? Horrible and greuous thynges are done in the lande.

13 The Prophetes teach falsely / and the preastes folowe them / and my people hath pleasure therin. What will come therof at the last.

¶ The

¶ The synnes for which Jerusalem is afflyct. Vncircūcysed eares. Couetousnes. Wilcreate. The Lord reiecteth the sacrifyces of the Jewes. The cōpynge of the Babylonians ouerthroweth agayne.

¶ The.vj. Chapter.

A GOme out of Jerusalem / ye stroge childzen of Ben Jamin: blowe vp the trompettes ye Tecuytes / sett vp a token vnto Bethcarem / for a plage and a great mysery peyeth out from the Nozth.

I wil lichen the daughter Syō to a fayze and tendze woman / and to her shall come the shepherders with their flockes. Their tentes shall they pitch rounde aboute her / and euery one shall fede* thē ꝑ are vnder his hād. Make batell agaynst her (shall they saye) B Aryse / lett vs go vp, while it is yet daye.

Alas / the daye goeth awaye / & the nyght shadowes fall downe: Arise, lett vs go vp by nyght / and destroye her stronge holdes / for thus hath the Lozde of hoostes commaūded.

Hew downe her trees / and lett vp bulwozkes agaynst Jerusalem. This is the cite that must be punished / for inherits all malyciousnes. Lyke as a condyte aboundeth in water / euen so this cytye aboundeth in wyckednes. Robbery and vnryghtuousnesse ys herde in her, sozow & woundes are euer the.e in my sight. Amende the (O Jerusalem) lest I withdrawe my herte from the / and make the desolate: & thy lande also, ꝑ no man dwell in it. For thus sayeth the Lozde of hooste.s: ** The residue of Israel shalbe gathered, as the remnaunt of grapes.

And therfoze turne thyne hande agayne in to the basket like ꝑ grapegatherer. Vnto whō shall I speake, whō shall I warne that he maye take hede? Their eares are so vncircuncysed that they maye not heare.

Beholde / they take the wozde of God but for a scozne / & haue no lust therto. And therfoze b* I am so full of thyne indygnacyō O Lozde) that I maye suffre no longer. Stryde out thy wzath vpon the chyldzen ꝑ are without, and vpon all ponge men. For the man must be taken prysoner wyth the wyfe / and the aged with the crepel. Their houses wyth their landes and wiues shall be turned vnto straungers / when I stretch out myne hande vpon the inhabitatours of this lande / saieth the Lozde. For from the leest vnto the most / they hange all vpon couetousnes: & from ꝑ prophet vnto the prest / they go all aboute with falsheed and lyes.

D And beside that / they heale the hurt of my people with swete wozdes / sayeng: peace peace / when there is no peace at all. Therfoze they must be ashamed / for they haue cōmitted abhominacyon. But how shulde they be ashamed / when they knowe nothing / neither of shame ner good nurtour? And therfoze they shall fall amōge the slayne / and in the houre when I shall vyset them, they shal be vzought downe / sayeth the Lozde.

Thus sayeth the Lozde: go in to the stretes / consydze & make inquysycyon for the olde waye: and yf it be the good and right waye / then go therym / that ye maye fynde rest for youre soules. But they saye: we wil not walche therym / and I wyll sett watchmen ouer you / and therfoze take hede vnto E the voyce of the trompett. But they saye: we wyll not take hede. Heare therfoze ye Gentyles / and thou congregacyon shalt knowe / what I haue deuysed for them. Heare thou earth also: beholde / I wyll cause a plage come vpon this people / euē the frute of their awne ymagynacyons.

For they haue not bene obedient vnto my wozdes and to my lawe, but abhozred them. Wherfoze bringe ye me incense frō Saba / & swete smellyng Calamus frō farre countres? Youre burntofferynges displease me, and I reioyse not in youre sacrifyces. Esay 1.b. Esa. lxvi.a. & Jere. vj.c.

And therfoze thus sayeth the Lozde: beholde / I wyll make this people fall / & there shall fall from amōge them the father with the chyldzen / one neyghboure shall perysh with another.

F Moreouer thus sayeth ꝑ Lozde: Beholde / there shall come a people from the Nozth / & a greate people shall aryse from the endes of ꝑ earth / with bowes & with dartes shal they be weapened: It is a rough & fearce people / an vnmercyfull people: their voyce roareth lyke ꝑ see / they ryde vpō hozses well apoynted to the batell agaynst the / O daughter Sion. Then shall thys erye be herde: Oure armes are feble / heupnes & sozowe is come vpon vs / as vpon a woman trauelinge with chylde. No man go forth in to the feld / no mā come vpō the hye strete: for the swearde and feare of the enemye shalbe on euery syde.

Therfoze / gyrde a sack cloth aboute the G (O thou doughter of my people) syzynkle thy self in asshes mourne & wepe bytterly / as vpon thy only beloued sonne: for the destroyer shall sodenly fall vpon vs. The haue I set for a prouet of my hard people / to seke out and to trye their wayes. For they are all vnfaythfull and fallen awaye / they hange vpon fylthye lucre / they are cleane brasse & yron, for they hurte and destroye euerymans. The bellous are brēt in the fyre / the lead is consumed / the melter melteth in vayne / for the euell is not takē awaye from thē. Therfoze shall they be called naughty syluer / because the Lozde hath cast them out. * Amoz. viij.b

DD ¶ Jere-

a* Some reade; in his place: or, his parte.

** By the preachynge of the wozde shall the chosen be gathered vnto ch.ist although the moste of them be but very few.

b* That is, I cannot but powre out the heuy sentence of thy wozde agaynst them.

Jeremye is commaunded to shewe vnto the people the worde of God, whych trusteth in the outwarde seruyce of the temple, that healpeth nothynge. The euelles that shall happē to the Jewes for the despysing of their Prophetes. Scripture doth not the Lorde chefely requyre of the Jewes, but that they shuld obey his worde. Osee. 6.

¶ The.vij. Chapter.

THese are the wordes ꝑ God spake vnto Jeremy: Stande vnder the gates of the Lordes house/ & crye out these wordes there/ w a loude voyce, and saye: Heare the worde of the Lord all ye of Juda/ that go in at thys doze/ to honoure the Lorde. Thus sayeth the Lorde of Hostes the God of Israell. Amende youre wayes and youre councels/ and I will lete you dwell in thys place. Trust not in false lyenge wordes/ sayenge: here is the temple of the Lorde/ here is the temple of the Lorde/ here is the temple of the Lorde.

B *For yf ye will amende youre wayes and councels, yf ye will iudge ryght betwyxte a man and hys neighboure: yf ye will not oppresse the straunger, the fatherles & the wyd dowe: yf ye will not shede innocēt bloude in this place: yf ye will not cleue to straunge goddes to youre awne destruccō: then wyl I let you dwell in this place, yee in ꝑ lande ꝑ I gaue afore tyme vnto your fathers for euer. But take hede/ yee trust in councels/ ꝑ begyle you & do you no good. For whē ye haue so often murthured/ committed aduoutrie/ & periury: when ye haue offred vnto Baal/ followynge straunge & vnknowne goddes: thē come ye & stande before me in thys house/ (which hath my name geuen vnto it) & saye: Tush/ we are absolued quyte/ though we haue done all these abhominacyons.

C *Wha? thinke you thys house ꝑ beareth my name, ys a denne of theues? And these thyngs are not done priuely/ but before myne eyes sayeth the Lorde. Go to my place in *Silo / whereunto I gaue my name afore tyme, & loke wel what I dyd to ꝑ same place for the wyckednes of my people of Israell. And now though ye haue done all these dedes (sayeth the Lord) & I my self rose vp euer by tymes to warne you & to comen wyth you/ yet wolde ye not heare me: I called/ ye wolde not answere. And therfore euen as I haue done vnto Silo/ so will I do to this house/ ꝑ my name is geuē vnto (a that ye put youre trust in) ye vnto the place ꝑ I haue geuen to you and your fathers. And I shal thrust you out of my syght as I haue cast out all youre brethren the whole sede of *Ephraim.

D Therfore thou shalt not praye for thys people/ thou shalt neither geue thankes, nor byd praier for thē: thou shalt make no intercessiō to me for thē for in no wise wil I heare the. Seyst thou not what they do in ꝑ cytyes of Juda, & without Jerusalem? The chyldrē gather stickes the fathers kindle the fyre, & mothers kneade ꝑ dowghe/ to bake cakes for the quene of heauen.

They poure out drynkoffrynges vnto straūge goddes/ to prouoke me vnto wrath: Now be it they hurte not me (sayeth the Lord) but rather confounde / & shame them selues.

And therfore thus saieth ꝑ Lorde God: beholde/ my wrath and my indignacion shalbe poured out vpō this place, vpō men & catell vpon ꝑ trees in ꝑ felde & all frute of ꝑ lande/ & it shall burne so/ ꝑ no mā maye quench it.

E Thus sayeth the Lord of Hostes/ the God of Israel: Yee heape by your burntoffringes with youre sacrifyces/ & eate the flesshe. But whē I brought youre fathers out of Egypt/ I spake no worde vnto thē of burntoffrynges & sacrifyces: but this I commaunded them/ sayinge: herken & obeye my voyce / & I shalbe youre God and ye shall be my people: so ꝑ ye walcke in all ꝑ wayes / which I haue cōmaunded you/ that ye maye prospere.

But they were not obediēt/ they inclyned not their eares there vnto / but went after their awne ymaginacyōs & after the mocions of their awne wicked herte/ & so turned them selues awaye/ & conuerted not vnto me. And this haue they done/ frō the tyme that youre fathers came out of Egypte/ vnto this daye.

F Neuertheles / I sent vnto them my seruauntes all the prophetes: I rose vp early & sent them warde/ yet wolde they not herken/ ner ofire me their eare/ but were obstynate & worse then their fathers. And thou shalt now speake all these wordes vnto thē but they shal not heare ꝑ: thou shalt crye vpō thē/ but they shal not answere ꝑ. Therfore shalt thou saye vnto thē: this is the people/ that nether heareth the voyce of the Lorde their God / ner receaueth his correccyon. Faythfulnes and treuth is cleane rooted out of their mouth.

G Wherfore cut of thyne heare/ & cast it awaye/ take vp a cōplaynte in the whole lāde for the Lorde shal cast awaye, & scatre ꝑ people/ ꝑ he is displeased withall. For the chyldren of Juda haue done euell in my syght / saieth the Lord. They haue set vp their abhominacions, in the house ꝑ hath my name / and haue defyled yt. They haue also buylded an aulter at *Topheth, which is in ꝑ valley of the childrē of Hennom: ꝑ they might burne their sonnes and daughters, which I neuer commaunded them / nether came it euer in my thought. And therfore beholde the dayes shall come (sayeth the Lorde) that it shall no more be called Topheth / or the valley of the chyldren of Hennom / but the valley of the slayne/ for in Topheth, they shall be buryed

Esa.e.lvi.b.

Jod.c.b. Matth.xxi.b. Jeremy.xxxv.f. Josue.xvij.a. Jere.xxvi.a.b & Ezec.xlv.b.vi

a Ye vnderstandeth the.x. tribes of Israell whose kyngdome was deuided / and fell to Jeroboam / the Ephraite. 3. Reg.xi. xij.g.

b Topheth is a valleye wher vnto all ꝑ dedbodyes & fylthynes of Jerusalem were caried & where Jos latteres offred their chyldren to Moloch.

beburied because they shal els haue no rowme. Yee the deed bodyes of thys people shall be eaten vp of the foules of the ayre & wilde beastes of the earth / and no man shall fraye them awaye. And as for the voyce of myrth & gladnesse of the cyties of Juda & Jerusalē *the voyce of the bydegrome & of the bryde: I will make them ceasse / for the lande shall be desolate.

*That is/ the pyppynge & all the pastyme that is vsed before bydes and bridgromes at theis mariages

¶ The destruccyon of the Jewes. The Lorde moueth the people to amendemēt/reckenyng vp their synnes. He reprehendeth the lying doctryne of the Prophetes & Priestes/and their couetousnes also.

¶ The.viij. Chapter.

AT the same tyme saieth the Lorde the bones of the kinges of Juda & bones of his princes/ & bones of & priestes and prophetes yee and the bones of the cytysens of Jerusalem/ shalbe brought out of their graues & layed agaynst the Sunne/the Moone and all the hooste of heauē: whom they loued/ whom they serued whom they ranne after / whom they sought & worshipped. They shal nether be gathered together nor buryed / but shall lye vpon the earth / to their shame and despisynge.

Luc.xxiij.e. And all they that remayne of thys wycked generacyon/ shal desyre rather to die thē to lyue: whereseuer they remayne/ & where as I scatre them/ saieth the Lorde of hoostes. This shalt thou saye vnto them also: Thus saieth the Lorde: Do men fall so / that they aryse not vp agayne? And turne they so farre awaye/ that they neuer conuerte? Wherfore then is this people and Jerusalem gone so farre backe / that they turne not agayne.

Jere.xx.c. They are euer the longer the more obstynate/ and will not be conuerted.

For I haue loked/ & considered: but there is no man that speaketh a good worde: there is no man that taketh repentaunce for hys synne/ that wyll so moch as saye: wherfore haue I done thys? But euery man (as soone as he is turned backe) runneth forth ful/ like a wilde horse in a battayl. The Storke knoweth hys apoynted tyme/ the Turtledoue/ & Swalow & the Crane considre the tyme of their trauaile: but my people wil not knowe the tyme of the punyshment of the Lorde. How darre ye saye thē: we are wyse/ we haue the lawe of the Lorde amonge vs?

Beholde/ the dysceatfull pēne of the scrybes/ setteth forth lies: therfore shall the wise be confounded/ they shalbe afraied and taken: for lo/ they haue cast out the worde of the Lorde: what wysdome can then be amonge them? Wherfore/ I wyll geue their wyues vnto aleauntes / and their feldes to destroyers.

For from the lowest vnto the hyest, they folowe all fylthye lucre: and from the Prophet vnto the preest/ they deale all wyth lyes. Neuertheles/ they heale & hurte of my people with swete wordes, saying: peace, peace where there is no peace at all.

Eye for shame/ how abhominable thyng? do they? and yet they be not ashamed / yee they knowe of no shame.

Wherfore in the tyme of their visitacyon/ they shall fall amōge the deed bodyes, saieth the Lorde.

*Moreouer I will gather them in (sayeth the Lorde) so that there shall not be one grape vpon the vyne / nether one fygge vpon the fygge tre, and the leaues shalbe plucte of.

Then will I cause them to departe / and saye: why prolonge we the tyme? Let vs gather oure selues together & go in to & stronge cyte / there shall we be in rest: for the Lorde oure God hath put vs to sylence/ and *geue vs water myxte with gal to drincke: because we haue synned agaynst him.

We loked for peace / and we fare not the better/ we wayted for the tyme of health/ & lo / here is nothynge but trouble.

Then shal the noyse of his horses be heard from Dan, the whole lande shall be astayed at the neyenge of his stronge horses: for they shall go in / and deuoure the lande, with all that is in it: the cyties and those that dwell therin. Moreouer, *I wyll sende Cockatrices and serpentes amonge you (which wyll not be charmed) & they shall byte you, saieth the Lorde.

Sorowe is come vpon me, and heuynes vexeth my hert: for lo, the voyce of the crye of my people is herde from a farre countre: Is not the Lorde in Syon? Is not the kyng in her? Wherfore then haue they greued me (shall the Lorde saye) with their ymages & foolysh straunge fashyons? The harueste is gone / the Sommer hath an ende and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and abashed for there is no more Triacle at Galaad / and there is no Physycyen / that can heale the hurte of my people.

a. Moreouer I wyll gather them. c. The meanynge is: I will gather the Jewes from all the partes of Jewry vnto Jerusalē. Where shall no fygge/ grape or other fruite remayne in the vyne.

b. Or I will geue them.

c. I will sende Cockatrices & serpentes. Here I will bring amonge you a maner of people which are vntame & cannot be charmed with enchauntynges of Cockatrices & serpentes.

¶ The complaynte & bewaylyng of the Prophete/ for the malice of & people & knowledge of God & the vncurable plage of the hert.

¶ The.ix. Chapter.

WHo wyll geue my head water enough/ and a well of teares for myne eyes: & I maye wepe night and daye/ for the slaughter of my people? Wold God that I had a cotage somewhere farre frō folcke/ that I myght leaue my people/ & goo from them: for they be all aduoutrers and a shynckynge sorte. They bende their tunges lyke bowes/ to shute out

lyes: Is for the trueth / they maye nothynge awaye with all in the worlde. For they go frō one wickednes to another / & holde nothynge of me sayeth the Lorde.

B Jerem. pū. b. Mich. vij. a. Yee one must kepe himselfe frō another / no man may safely trust hys awne brother: for one brother undermyneth another / & one neyghboure beggyleth another. Yee one dyssembleth with another / & they deale wyth no trueth. They haue practised their tunges to lye / & taken greate paynes to do mischefe. They haue set their stole in the middest of dissceate / and for very dyssemblynge falsehede they will not know me / sayeth the Lorde.

C Power. xviij. a. psal. xviij. a. Therfore thus sayeth the Lorde of Hoostes: beholde / I will melte them / & trye them / for what shulde I eis do to my people? Their tunges are lyke sharpe arowes / to speake dyssceate. With their mouth they speake peaceably to their neighboure / but preuely they laye wayte for hym. Shulde I not punysh them for these thynges / sayeth the Lorde: Or shulde I not be auenged of any soche people as this? Upon the mountaynes wyll I take vp a lamentacion and sorowfull crye / and a mournynge vpon the fayre playnes of the wyldernes: Namely / how they are so brente vp / that no man goeth there any moore: Yee a man shall not heare one beast crye there.

D Hiere. xxvij. a Mich. iij. c. Bydes and catell are all gone frō thēce. I wyll make Jerusalem also an heape of stones / and a denne of venymous wormes. And I wyll make ꝑ cyties of Juda so waste / that no man shall dwell therin. What man is so wyse / as to vnderstande this? Or to whom hath the Lorde spokē by mouth / that he may shewe this / and saye: O thou lande / why perysshest thou so? Wherfore art thou so brent vp / & lyke a wyldernesse / that no man goeth thorow? Yee the Lorde hym selfe toloe the same vnto them / that forsoke hys lawe / and kepte not the thinge that he gaue thē in cōmaundement / neither lued therafter: but followed the wyckednes of their awne hertes / and serued straūge goddes / as their fathers taught them.

Osee. xiij. b. Deute. xxix. b. Josue. xxiij. c.

E Therfore / thus sayeth the Lorde of Hoostes / the God of Israel: Beholde / I wyll fede thys people with wormwod / and geue them gall to drincke. I wyll scatter thē also amōge the Heathen, whom neither they nor their fathers haue knowne: & I will sende a swearde amonge them / to persecute them / vntyll I bringe them to naught. Moreouer / thus sayeth the Lorde of Hoostes: loke that ye call for mournyng wyues / & sende for wyse women: that they come shortly / & singe a mournynge songe of you: that the teares may fall out of oure eyes / and that oure eye lydes maye gushe out of water.

Deute. xxviij. c. Jere. xxiij. c. For there is a lamentable noyse heard of Syon: O how are we so sore destroyed! O how are we so pyteously confounded! We must forsake oure awne naturall countre / & we are shot out of oure awne lodgynges. Yet heare the worde of the Lorde (O ye women) and let youre eares regarde the wordes of hys mouth: & ye may lerne youre daughters to mourne / & that euery one may teach her neyghboureſſe / to make lamentacyon. Namely thus: Death is clymmyng vp in at oure wyndowes he is come in to oure houses, to destroye the chylde before the doore / & the yonge man in the strete.

But tell thou plainely / thus sayeth the Lorde: The deed bodies of men shall lye vpō the grounde / as the donge vpon the felde / & as the heye after the mower / and ther shalbe no man to take them vp. Moreouer / thus sayeth the Lorde: Let not the wyse man reioyse in hys wysdome / nor the stronge man in hys strength / nether the rych man in hys ryches: But who so wyll reioyse / let him reioyse in this / ꝑ he vnderstandeth / & knoweth me: for I am ꝑ Lorde, which do mercy / equyte and ryghtuousnes vpon the earth. Therfore haue I pleasure in soch thynges, sayeth the Lorde. Beholde the tyme cōmeth (sayeth the Lorde) that I wyll vysyte * all thē, whose foreskynne is vncircumcysed. The Egyptyans / the Jewes / the Edomytes, the Ammonites / the Moabites / and the shauen Madianites, that dwell in the wildernes. For all the Gentyles are vncircūcysed in the flesh / but all the house of Israel are vncircumcysed in the herte.

* All that is / as well the Jewes as the Gentyles: for the one is as fre as the other. The Jewes are cleane as well as the heathē as touching the herte / although they be circumcysed as touchyng ꝑ flesh. Therfore are they here rechened amōge the vncircumcysed.

G The constellacyōs of the starres are not to be feared. Of the weakenes of Idoles / and of the power of God. Of euell curates.

G The. x. Chapter.

Hare the worde of the Lorde / that he speaketh vnto ꝑ O thou house of Israel: Thus sayeth the Lorde:

Esay. xlvij. a. Learne not the maner of the Heathen / & be not afrayed for the tokens of heauen: for the Heathen are afrayed of soch: yee all ꝑ customes & lawes of the Gentyles are nothynge / but vanyte. They hewe downe a tree in the wod with the handes of the worcheman, and fasshyon it wt the axe: they couer it ouer with golde or syluer / they fasten it with nayles and hāmers / ꝑ it moue not. It standeth as syke as ꝑ palme tree / it cā neither speake ner go, but must be borne. Be not ye afrayed of soch / for they cā do neither good ner euel. But there is none lyke vnto the / O Lorde / & greate is ꝑ name of thy power. Who wolde not feare the? Or what kyng of ꝑ Gētyles wolde not obeye ꝑ?

Esay. xliij. b.

Baruch. vi. Hiere. x. Psal. xcvj. Judi. vi. b.

For amōge all the wyse men of the Gen-

B tyles

tiles/ & in all their kingdomes there is none that maye be lickened vnto the. They are all togethet vnlerned and vnwyse. All their cōnynge is but vanyte: namely/ wod/ syluer/ which is brought out of Tharsis/ and beatē to plates: and golde from Ophir/ a worcke ꝑ is made with ꝑ hande of the craftesman & the caster/ clothed with yelow sylck & scarlet: euen so is the worcke of their wyse men altogether. But the Lorde is a true God/ a lyuynge God/ and an euerlastynge kyng. If he be wroth/ the earth shaketh: all the Gentyles maye not abyde his indignacion.

* This verse is wrytten in Chalde to shewe by the Jewes to the Gētyles of Chalde their confusyon.

* As for their goddes/ it maye well be sayde of thē. they are goddes/ ꝑ made neither heauen ner earth: therfore shall they perysh frō the earth/ & frō all thynges vnder heauē But (as for oure God) he made the earth wt his power, and with his wysdome hath he fynished the whole cōpasse of the worlde/ with his discrecion hath he spred out the heauēs.

¶ At his voyce the waters gather together in the ayre/ he draweth vp the cloudes from the vttemost partes of ꝑ earth: he turneth lyghtenynge to rayne/ & bringeth forth ꝑ windes out of their treasures: His wysdome maketh all men fooles. And cōfounded be all caslers of ymages/ for that they cast/ is but a vayne thynge/ and hath no lyfe. The vayne craftesmen with their worckes/ that they in their vanite haue made/ shall perish one wt another in the tyme of vysytacion. Neuertheles/ Jacobs portion is not soch: but it is he/ that hath made all thynges/ & Israell is the rodd of his inheritaunce: The Lorde of hoostes is his name. Put awaye thyne vnclennesse out of ꝑ land, thou that art in the stronge cities. For thus sayeth the Lorde: Beholde/ I wyll now thrust out the inhabitours of this land a greate waye of/ and trouble them of soch a fashion/ that they shal no more be founde.

Alas how am I hurte? Alas/ how paynefull are my scourges vnto me? For I conseyue this sorow by my self/ & I must suffre it. My tabernacle is destroyed/ & all my coardes are broken. My childrē are gone fro me/ & can no where be foūde. Now haue I none to spreade out my tente/ or to sett vp my hangynges. For the herdmen haue done folishly/ that they haue not sought ꝑ Lord. Therfore haue they dealt vnwysely wyth their catell/ and all are scatred abrode. Beholde/ ꝑ noyse is harde at hande/ and greate sedicyon out of the north: to make the cyties of Juda a wyldernesse/ and a dwellinge place for Dragōs. Now I knowe (O Lorde) ꝑ it is not in mās power to ordre hys awne wayes/ or to rule hys awne steppes and goynges. Therfore chasten thou vs/ O Lorde, but with fauoure And not in thy wrath/ brynge vs not vtterly to naught. Poure out thyne indignacyō rather vpon the Gentiles, that knowe the not/ and vpon the people ꝑ call not on thy name: And that because they haue consumed/ deuoured and destroyed Jacob/ and haue roted out hys glory.

¶ A mysse of thē that obey not the worde of Godde ꝑ ymeate. The people of Juda folowynge the steppes of their fathers, worshyppeth straunge Goddes. The Lorde sayeth that he wyll not heare the Jewes/ & forbyddeth also Jeremy to praye for them.

¶ The xj. Chapter.

THis is another Sermon/ which ꝑ Lorde commaunded Jeremy for to preach, saying: Heare ꝑ wordes of the couenaunt/ and speake vnto all Juda and to all them that dwell at Jerusalē. And saye thou vnto thē: Thus sayeth the Lord God of Israel: Cursed be euery one that is not obedyent vnto the wordes of this couenaunt: which I cōmaunded vnto youre fathers what tyme as I brought them out of Egypte, from the * yron fornace/ saying: Be obedyent vnto my voyce/ & do accordyng to all that I cōmaunde you: so shal ye be my people, and I wyll be youre God/ and wyll kepe my promyse that I haue sworne vnto youre fathers: Namely/ that I wolde geue them a lande wherin floweth with mylck and hony/ as ye se, it is come to passe vnto thys daye. Then answered I, and sayde. Amen. It is euen so Lorde/ as thou sayest it.

* Egypt was vnto them an yron fornace/ for the greate angwyshe, greefe/ sorowe/ and carefulnes of herte/ wherin they there suffred. iij. Esdr. iij. c

Then ꝑ Lorde sayde vnto me again: preache this in ꝑ cities of Juda & rounde about Jerusalem, & saye: Heare the wordes of this couenaūt, ꝑ ye maye kepe them. For I haue diligently exorted youre fathers/ euer sence the tyme ꝑ I brought them out of the Lande of Egipte/ vnto this daye. I gaue them warnynge by tymes/ sayenge: herken vnto my voyce: Neuertheles/ they wolde not obeye me, nor enclyne their eares vnto me/ but folowed the wycked ymagynacyons of their awne hertes. And therfore haue I accused them as transgressours of all the wordes of this couenaunt, that I gaue them to kepe/ which they (not wyth vnderstandinge) haue not kepte.

And the Lorde sayde vnto me: It is fownde out, that whole Israell and all these citizens of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of their forefathers/ which had no lust to heare my worde. Euen lyke wyse haue these also folowed straunge goddes/ and worshypped them. The house of Israell and Juda haue broke̅ my couenaunt, which I made wyth their fathers.

¶ Therfore thus sayeth the Lorde: Beholde/

I wyll sende a plage amonge you / whych ye shall not be able to escape: and though ye crye vnto me / I will not heare you. Then shall the townes of Juda and the cytezyns of Jerusalem go / and call vpon their goddes vnto whom they made their oblacions: but they are not able to helpe them in tyme of their trouble. For as many cyties as thou hast / O Juda / so many Goddes hast thou also: And loke how many stretes there be in the (O Jerusalem) so many shamefull aulters haue ye lett vp / to offre vpon them vnto Baal. But praye not thou for thys people / vyd nether prayse ner prayer for them / for though they crye vnto me in their trouble / yet will I not heare them.

b * He speaketh vnto the Jewes whiche in their sekenesse went to sup-plicate vnto false goddes / and therwith pheined God: And yet thought they to haue re-deemed their wyckednesse w the offrynges of their hallow kes & sacrifices which are here called holy flesh.

b * O thou beloued, why doest thou so shamefull greate blasphemyes in my house: euc as though that holy flesh myght absolue the specially when thou hast made thy boost of thy wyckednes. The Lorde called the a grene olyue tre a fayre one a frutefull one / a goodly one: but now that there is a cõtrary reporte of the ayrode he will burne the vp / and destroye thy braunches. For the Lorde of hoostes that planted the hath decyded a plage for ỹ (O thou house of Israel & Juda) for ỹ euell that ye haue done to prouoke him to wrath, in that ye dyd sacrifice vnto Baal.

c * Wodd vn-derstode, be-cause he pur-posed. Some ex-pounde yerby the wodd' of ỹ offices of affec-cions which wic-kes deuysed to worke the pro-phet in for his tellynge of the trueth.

This (O Lorde) haue I lerned of the / and vnderstãde it, for thou hast shewed me their ymaginacions. But I (as a mete lambe) was caried awaye to be slayne: not knowinge / ỹ they had deuised soch a counceil agaynst me sayenge: We will destroye hys wode with * wodd & fruite therof / and cut him out of the b * lande of ỹ lyuinge: that his name shal neuer be thought vpon. Therfore I wyll beseche the now O Lord of hoostes thou rightuous iudge, thou that tryest the reynes and the hertes: lett me se the auenged of them, for vnto the haue I cõmitted my cause. The Lorde therfore spake thus of ỹ cytezyns of Anathoth that sought to slaye me, sayenge: Preach not vnto vs in the name of the Lorde / or els thou shalt dye of oure handes. Thus I saye) spake the Lord of hoostes: Beholde I will visit you. Youre yonge men shall perysh wyth the swearde / your sonnes & your daughters shall vtterly dye of honger / so that none shall remayne. For vpõ ỹ cytezyns of Anathoth will I bring a plage / the yeare of their visitacion.

d * What the land of the ly-uing signifieth is shewed in Esay. 38.

¶ The Prophete marueleth greatly at the prosperite of the wycked / although he confesse God to be rightuous. The Jewes are forsaken of the Lorde. He speaketh agaynst Curates and preachers that se-duce the people. The Lorde threateneth destruccyon vnto the nacyons that bordered vpon Jewry / whych troubled and vexed it.

¶ The .xij. Chapter.

Lorde thou art more righteous, I cuen that I shulde dyspute with ỹ: Neuertheles, let me talke wyth the in thynges resonable. * How happeneth it / that the waye of the vngodly is so prosperous? and that it goeth so well vn them which with out eny shame) offende & lyue in wyckednesse? Thou plantest them / they take rote, they growe and bringe forth frute. They boost moch of the / yet doest thou not punish them. But thou Lorde / to whom I am well knowne, thou that hast sene / and proued my herte take them awaye / lyke as a flock is caryed to the slaughter house / and apointe them for the daye of slaughter.

* Job xxiij. Psalm. lxxiij.

How longe shall the lande mourne, and all the herbes of the felde perysh, for the wyckednes of them that dwell therin? The catell and the byrdes are gone yet saye they: tush / God wyll not destroye vs vtterly.

a * Seing thou art weery in running with ỹ fote men, how wilt thou then runne with horses? In a peaceable sure lãde thou mayest be safe but how wilt thou do in the furyous pryde of Jordane? For thy brethren and thy kynred haue all together despised the & cried out vpon the in thine absence. Beleue them not though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne awne dwellyng place / & left myne heritage. My life also ỹ I loue so well haue I geuen into the handes of myne enemyes. Myne heritage is become vnto me / as a Lyon in the wod. It cried out vpon me, therfore haue I forsaken it. Myne heritage is vnto me / as a speckled byrde a byrde of dyuerse colours is vpon it Gobence, and gather all ỹ beastes of the felde together, that they maye eate it vp.

a * This spake the wicked of the Prophete by the waye of rebuke. Al-though they had sayde by a parable. Wher thou wast but in a pleasaunt towne / thou couldest not beare the persecucyõ of thyne awne cytezyns and houshold folkes. How wylt thou then bea-re the prynces & chefe rulers of Juda / & the Lordes of Jerusalem? And after by perelous sure lãde is vnderstande

Dyuerse herdmen haue broke downe my vyneyarde and troden vpon my portiõ. Of my pleasaunt portiõ they haue made a wil-dernes & deserte. They haue layed it waste: and now that it is waste it sygheth vnto me. Yee the whole lande lyeth waste, and no mã regardeth it. The destroyers come ouer the heth euery waye, for the swearde of ỹ Lord shall consume from the one ende of ỹ lande to ỹ other and no flesh shal haue rest. They shall sowe wheate and reepe thornes. They shall take heritage in possession but it shall do them no good. And ye shalbe confounded of youre awne wynnynges / because of the greate wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neighbours / that laye hande on myne heritage / which I haue geuen my people of Israel: Beholde, I wil pluck them (namely Israel) out of their lande / & put out ỹ house of Juda

¶ Amittoth by the pyde of Jordan Jerusalem. The ly-tell riuer of Anathoth is not to be compared to ỹ greate flowyng stremes of Jordan. If he were dis-pyted of by awne mynysters how shulde he be feared of other / & those greater & excel-lenter?

of Juda frō amonge thē. And when I haue rooted them out/ I wylbe at one wyth them agayne/and will haue mercy vpon them: & brynge thē agayne/ euery man to hys awne heritage/and in to hys land. And yf they (namely that trouble my people) wyll lerne the wayes of them/to sweare by my name: The Lorde lyueth: lyke as they lerned my people to sweare by Baal) then shall they be tekened amonge my people. But yf they will not obeye/then wyll I rote out the same folke/ and destroye them/sayeth the Lorde.

¶ The destruccyon of the Jewes is prefygured/ and their sparplynge abrode. Why Israel was reiected to be the people of God/ & why they were forsaken.

¶ The .xiij. Chapter.

Jer. 43.a. A prophecye done by an outwarde sygne/ as it is sayd in .xix. & xxv. c.

Moreouer/ thus sayde the Lorde vnto me: go thy waye/ & get the a lynen breche/ & gyrde it aboute thy loynes/ and let it not be wet. Then I got me a breche/ accordynge to the cōmaundement of the Lorde, & put it about my loynes. After this/ the Lorde spake vnto me agayne: Take the breche that thou hast prepared & put about the/ & gett the vp/ and go vnto Euphrates/ & hyde it in a hole of the rock. So went I/ and hyde it/ as the Lorde commaunded me. And it happened longe after this, that the Lord spake vnto me: Vp/ & get the to Euphrates/ & fet the breche from thēce/ which I cōmaunded the to hyde there. Then went I to Euphrates/ & dygged vp/ & toke the breche from the place where I had hyd it: & beholde/ the breche was corrupt/ so that it was profytable for nothinge.

Then sayde the Lorde vnto me: Thus
B sayeth the Lorde: Euen so wyll I corrupte ꝑ pryde of Juda/ & the hye mynde of Jerusalē. This people is a wycked people/ they wyll not heare my worde/ they folowe the wicked
Jere. viij. c. xi. Deuteron. xxix. c. ymaggynacyōs of their awne herte/ & hange vpon straunge Goddes them haue they serued & worshypped: & therfore they shalbe as this breche/ that serueth for nothinge. For as straytely as a breche lyeth vpon a mans loynes/ so strately dyd I bynde ꝑ whole house of Israel. & the whole house of Juda vnto me sayeth the Lorde: that they myght be my people: that they myght haue a glorious name: ꝑ they myght be in honoure: but they wolde not obeye me. Therfore saye thys ryddle before them/ & saye: Thus sayeth the Lord God of Israel: Euery pot shalbe fylled with wyne. And they shall saye: thinckest thou we knowe not/ that euery pot shalbe fylled vi wyne? Then shalt thou saye vnto thē: Thus sayeth the Lorde: Beholde/ I shall fyll all ꝑ inhabytours of this lande with dronckēnes/ the Kynges that syt vpon Dauids stole/ the Prestes and Prophetes/ with all that dwell at Jerusalem. And I wyll shute them one agaynst another/ yee the fathers against the sonnes/ sayeth the Lorde.

I wyll not pardon thē/ I wyll not spare
C them/ ner haue pytye vpō them: but destroye thē. Be obedyēt, geue eare/ take no dysdayne at it/ for it is the Lorde hym selfe that speaketh. Honoure the Lorde youre God herein/ or he take hys lyght from you/ and or euer youre fete stomble in darckenesse at the hyll: lest when ye loke for the lyght/ he turne it in to the shadowe & darckenesse of death. But yf ye wyll not heare me/ that geue you secrete warnyng/ I will mourne for my whole hert for youre stubburnesse. Pyteously wyll I Jerem. xxxix Thren. i. a. wepe, & the teares shall gusshe out of myne eyes. For the Lordes flocke shall be caryed awaye captyue. Tell the kynge and the rulers: Humble youre selues/ sett you downe lowe/ for the crowne of youre glory shal fall from your head. The cities towarde ꝑ south shalbe shut vp/ and no man shall open them. All Juda shall be caried awaye captyue/ so that none shall remayne.

Lyft vp youre eyes/ & beholde them/ that
D come from the North: Lyke a fat flocke shal they fall vpon the. To whō wylt thou make thy mone when they come vpō the? for thou Jerem. xxx. a hast taught them thy selfe/ and made them Esay. xiij. b. & masters ouer ꝑ. Shal not sorowe come vpō Esai. xxi. a. the/ as on a woman trauayling with childe? And yf thou wolde saye thē in thyne herte: Wherfore come these thinges vpō me? Euen for the multitude of thy blasphemyes/ shall thy hynder partes and thy fete be discouered. For lyke as the man of Inde maye chaunge hys skynne/ & the cat of the mountayne her spottes: so maye ye that be exercysed in euel/ do good. Therfore will I scatre you/ lyke as the stobble ꝑ is taken awaye with the south wynde. This shal be youre porcyon/ and the porcyon of your measure/ wher with ye shal be rewarded of me/ sayeth the Lorde: because ye haue forgotten me, and put youre trust in disceatfull thinges. Therfore shall I turne Osee. j. b. thy clothes ouer thy head/ and discouer thy thyghes/ ꝑ thy pryuities maye be sene/ thy aduoutry/ thy deedly malice. thy beastlinesse and thy shamefull whordome. For vpon the feldes and hylles I haue sene thy abhominacions. Wo be vnto the (O Jerusalem) when wilt thou euer be clensed emy more?

¶ Of the derth that shulde come in Jewrye. The prayer of the people askyng mercy of the Lorde. The vnfaythfull people are not hearde. Of prayer/ fastinges of false prophetes that seduce the people.

¶ The .xiiij. Chapter.

The worde of the Lorde shewed vnto Jeremy concernynge the derth of the fruites. Juda shall mourne/ I
mē shal not go moch more thorow

his gates: the lande shal be nomore had in reputacion/ & crie of Jerusalem shal breake out. The lordes shall sende their seruauntes to fetch water/ & when they come to the welles, they shall fynde no water, but shal carye their vessels home emptye . They shall be ashamed and confounded/ & shall couer their heades. For the grounde shalbe dried vp / because there commeth no rayne vpon it. The plowmen also shalbe ashamed/ & shal couer their heades . The hynde shall forsake the yōge fawne/ & he bringeth forth in the felde because there shalbe no grasse . The wylde Asses shal stande in the Mosse/ and drawe in their wynde lyke the Dragons / their eyes shall fayle for want of grasse.

B Doutles oure awne wickednesse re warde vs: But Lorde do thou accordinge to thy name/ though oure transgressyons and synnes be many . For thou art the comforte & helpe of Israel in the tyme of trouble. * Why wilt thou be as a straunger in the Lande/ and as one that goeth ouer the felde / & commeth in only to remayne for a night? Why wilt thou make thy self a cowarde and as it were a gyaunte that yet maye not helpe? ** For thou art ours (O Lorde, and we beare thy name/ therfore forsake vs not.

* Why wilt thou be as a straunger. &c. As who saye. Thou beyng vnkt thy self vnto vs as a straunger, & as a wayfaring man: for thou lettest not by vs/ nether dysplayest thy strengthes to helpe vs.

** Some rede/ but thou, O Lorde, art in the myddest of vs: & thy name is called vpon of vs.

Then spake the Lorde/ concernynge this people that haue pleasure to go so nymbly vnto their fete/ and leaue not of / and therfore displease the Lorde: in so moch / that he wyll now bringe agayne to remēbraunce al their myssededes/ and punysh all their synnes. Yee euen thus sayde the Lorde vnto me: Thou shalt not praye to do this people good . For though they fast / I wyll not heare their praiers. And though they offre burnt offrings & sacrifices/ yet wyll not I accepte thē . For I will destroye them with ye swearde/ honger and pestilence. Then answerde I: O Lorde God/ the prophetes saye vnto them: Tush/ ye shal se no swearde/ and no honger shal come vpon you/ but the Lord shall geue you continuall rest in this place.

C And the Lorde sayde vnto me: The prophetes preachyes vnto them in my name. I haue not spoken wyth them / nether gaue I them eny charge/ nether dyd I sende thē: yet they preach vnto you false visiōs/ charmynge vanite/ & disceatfulnesse of their awne hert. Therfore thus saieth the Lorde: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and that saye: Tush! there shall nether batel ner honger be in this lande: wyth swearde and with hōger shall those prophetes perysh/ and the people to whom they haue preached shalbe cast out of Jerusalem/ dye of honger/ and be slayne wyth the swearde (and there shalbe no man to burye them) both they and their wyues/ their sonnes and their daughters. For thus wyll I poure their wyckednes vpon them. D This shalt thou saye also vnto them: Myne eyes shall wepe without ceasynge daye and nyght. For my people shalbe destroyed wyth great harme / and shall perysh wyth a great plage. For yf I go in to the felde/ lo, it lyeth all full of slayne men: & if I come in to the cytye/ lo, they be all famesshed of honger.

Yee their prophetes also and prestes shal be led in to an vnknowne lande.

Hast thou then vtterly forsaken Juda? (sayde I) Dost thou so abhorre Syon? Or hast thou so plaged vs/ that we can be healed nomore? We loked for peace / and there commeth no good: for the tyme of health / & lo, here is nothynge but trouble. We knowlege (O Lorde) all oure mysdedes / and the synnes of oure fathers / that we haue offended the . Be not displeased/ O Lorde) for thy names sake / forgett not thy louynge kyndnes: Remembre the trone of thyne honoure/ breake not the coueuaunt/ that thou hast made wyth vs. Are there eny amonge the goddes of the Gentiles/ that sende rayne or geue the showers of heauen? Dost not thou it O Lorde oure God / in whom we trust? Yee Lorde, thou dost all these thinges.

¶ The Lorde wyl not heare Moses or Aaron/ if they praye for the people/ but wyl wrappe them in many mysteryes. The cause of soche greate mysteryes.

¶ The xv. Chapter.

THen spake the Lorde vnto me / I and sayde: Though Moses & Samuel stode before me, yet haue I no herte to thys people. Dryue them awaye / that they maye go out of my syght. And yf they saye vnto the: Whyther shall we go? Then tell them: The Lorde geueth you thys answere: Some vnto death/ some to the swearde / some to honger / some into captyuyte. For I wyl bryng foure plages vpon them sayeth ye Lord. The swearde shall strangle them / the dogges shall deuoure them / the foules of the ayre/ and beastes of the earth shall eate them vp / and destroye them. I wyll scatter them aboute also in all kyngdomes & landes to be plaged/ because of Manasseh the sonne of Hezekiah kynge of Juda, for the thinges that he dyd in Jerusalem.

Jeremy. xv. & xvi. & Ezech. xiv.

B Who shall then haue pyte vpon the / O Jerusalem? Who shall be sorye for the? Or who shal make intercessiō/ to optayne peace for the? seyng thou goest fro me/ and turnest backwarde / sayeth the Lorde? Therfore I will stretch out myne hād agaynst the/ to destroye the/ & I wyll not be intreated. I wyll scatre the abrode wyth ye fanne in euery syde of the

of the lande: I wyll waste my people and destroye them / for they haue had no lust to turne from their awne wayes. I wyll make their wyddowes mo in nōbre / then ꝑ sandes of the see. Upon the mothers of their chyldren / I shall bringe a destroyer in the noone daye. Sodenly and vnawarres, shal I sende a feare vpon their cyties. She ꝑ hath borne vij. chyldren / shall haue none / her herte shal be full of sorowe.

The Sunne shall sayle her in the cleare daye / when she shalbe cōfounded and sayne for very heuynesse. As for those ꝑ remayne / I wyll delyuer them vnto the swearde of their enemyes / sayth the Lorde. O mother / alas that euer thou dydest beare me, an enemye and hated of the whole lande: Though I neuer lente ner receaued vpon vsury / yet all men speake euell vpon me. And the Lord answered me: Lede not I ꝑ then vnto good? Come not I to the / whē thou art in trouble: & helpe the / when thyne enemye oppresseth the? Doth one yron hurte another / or one metall that commeth from the North / another? As for youre ryches & treasure / I wyll geue them out in to a praye / not for eny money / but because of all your synne / ꝑ ye haue done in all youre coastes. And I will bringe you with youre enemyes in to a lande / that ye knowe not: for the fyre that is kyndled in my indignacyon / shall burne you vp.

O Lorde (sayde I then) thou knowest all thinges, therfore remembre me / & vyset me / delyuer me fro my persecuters: receaue not my cause in thy longe wrath / yet thou knowest, ꝑ for thy sake I suffre rebuke. When I had found thy wordes / I ate them vp gredely: they haue made my herte ioyfull & glad for I call vpon thy name / O Lorde God of Hostes. I dwell not amōge the scorners, neither is my delyte therin: but I dwell only in the feare of thy hand, for thou hast fylled me with bytternes. Shall my heuynes endure for euer? Are my plages then so greate that they maye neuer be healed? Wilt thou be as a water / that failleth / and can not continue? Upon these wordes / thus sayde the Lorde vnto me: If thou wylt turne agayne / I shall set the in my seruyce: and yf thou wylt take out the thynge that is precious from ꝑ vile / thou shalt be euen as myne awne mouth. They shall conuerte vnto the, but turne not thou vnto thē: & so shall I make the a stōge wall of stele agaynst this people. They shal fyght agaynst the / but they shall not preuayle. For I my selfe will be wt the / to helpe the, and delyuer the sayeth the Lorde. And I wyll rydd the out of the handes of the wycked / and delyuer the out of the hande of tirauntes.

¶ The prophecyeth the mysterye of the Jewes. Sheweth that the worshyppinge of Idoles / the contempt of Gods lawe / is the cause of their mysery. Prophecyeth the captiuyte of Babylon / & their delyuerance frō thence agayne. The callyng of ꝑ Gentiles.

¶ The.xvj. Chapter.

Moreouer / thus sayde the Lord vnto me: Thou shalt take ꝑ no wyfe, I ner beget chyldren in thys place. For of the chyldren that are borne in this place / of their mothers ꝑ haue borne them / and of their fathers that haue begottē them in thys lande / thus sayeth the Lorde: They shal dye an horrible deeth, no mā shal mourne for them ner burye them / but they shall lye as donge vpō the earth. They shall perish thorow the swearde and honger / and their bodyes shall be meate for the foules of the ayre, and beestes of the earth. Agayne / thus sayeth the Lorde: Go not vnto thē / that come together for to mourne and wepe: for I haue takē my peace frō this people (sayeth the Lorde) yee my fauoure & my mercy. And in this lande shall they dye / olde and yonge / & shall not be buryed: no man shall bewepe them / no man shall clyppe or shaue him self for them. B

There shal not one vyset another / to mourne with thē for their deed / or to cōforte thē. One shall not offre another the cuppe of cōsolacyon, to forget their heuynes for father & mother. Thou shalt not go in to their feast house / to syt downe / moch lesse to eate or drincke with thē. For thus sayeth the Lorde of Hostes the God of Israell: * Beholde I shal take awaye out of this place, the voyce of myrth and gladnesse the voyce of the bryde grome and of the bryde: yee ꝑ that in youre dayes that ye maye se it.

* The minister of the prophetes comfyseth & vttereth to condemne / & after to relate & comfort the faythfull no Jeremy doth here in this chapter / and as it vseth the whole scripture throwe.

Now when thou shewest frys people all these wordes and they saye vnto the: Wherfore hath the Lorde deuysed all thys greate plage for vs? Or what is ꝑ offence & synne / that we haue done agaynst the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me (sayeth ꝑ Lorde) & haue cleued vnto straūge goddes / whom they haue honoured & worshypped: but me haue they forsaken / & haue not kepte my lawe. And ye wt youre shamefull blasphemyes / haue exceaded the wyckednes of youre fathers. For euery one of you foloweth the frowarde & euell ymagynacion of his awne herte, and is not obedīēt vnto me.

Therfore wyll I cast you oute of thys land in to a lande that ye and youre fathers know not: and there shall ye serue straunge goddes daye and nyght / where wyll I shewe you no fauoure. Behold therfore (sayeth the Lorde)

Lorde) the dayes are come / that it shall no more be layed: The Lorde lyueth / whych brought the chyldren of Israell out of the lande of Egypte: but / it shal be sayde / the Lord lyueth, that brought the chyldren of Israell from the North / and from all landes where I had scatred them. For I wyl bringe them agayne in to the lande / that I gaue vnto their fathers.

D b Vp these sticke ye vnderstande the host of the Lorde which ledde the Iewes. & sygnifyeth awaye their rulers. At foure sondryed nyghtes were foure of their kynges taken iustly euery tyme some of the chefe of the people with all. But at the last in the tyme of Sedechias was all the rest of the people hunted out of those cruell hunters the Chaldees. in. Reg. xxv. a. b Reade the note in the. xxv. chap folowynge at the letter. c.

Beholde (sayeth the Lorde) I will sende out many * fyshers to take them, & after ye will I sende out many hunters to hunte the out from all mountaynes and hylles & out of ye caues of stones. For myne eyes beholde all their wayes, and they can not be hyd fro my face / neither can their wycked dedes be kepte close out of my syghte. But first wyll I sufficiently rewarde their shamefull blasphemies and synnes / wherwyth they haue defyled my lande: Namely, with their stinckyng Idols and abhominacions wherwith they haue fylled myne heritage. O Lorde / my strength, my power, and refuge in tyme of trouble. The Gentyles shall come vnto ye from the endes of the worlde, and saye: Verely our fathers haue cleued vnto lyes their Idols are but vayne & vnprofitable. How can a man make vnto his goddes, which are not able to be goddes. And therfore I wyll once teach them (sayeth the Lorde / I wyll shewe them my hande & my power, that they maye knowe, that my name is the Lorde.

¶ The frowardnesse of the Iewes. Cursed be those that put their confydence in man / & those blessed that trust to God. The synnes here is wycked. God is the searcher of the hert. The spryng waters are forsake. The obseruynge of the Sabboth is commaunded.

¶ The. xvii. Chapter.

IOure synne (O ye of the tribe of Iuda) is writte in the table of your hertes, & grauē vpon the coges of your aulters wt a penne of yron & with an adamāt clawe: that your chyldrē also maye thinke vpon your aulters / wodes thicke trees hie hylles, mountaynes & feldes. Wherfore, I wyll make all your substaunce & treasure be spoyled for the greate synne that ye haue done vpō your hie places thorow out all the coostes of your lande. Ye shall be cast out also from the heritage, that I gaue you. And I wyll subdue you vnder the heuy bondage of your enemyes in a lād that ye knowe not. For ye haue myngled fyre to my indignacyon, whych shall burne euermore. Thus sayeth the Lorde: Cursed be the man that putteth his trust in man, & * that taketh flesh for his arme: & be whose herte departeth from the Lorde. He shall be lyke the heeth / that groweth in ye wildernes. As for the good thinge that is for to come he shall not se it. but dwell in a drye place of the wylderness, in a salt & vnoccupied lande. * O blessed is the man, that putteth his trust in the Lorde / and whose hope is the Lorde hym selfe. * For he shalbe as a tre / that is planted by the water syde: which spreadeth out ye rote vnto moystnesse / whom the heate can not harme, when it commeth / but his leaues are grene. And though there growe but lytle frute because of drouth / yet is he not carefull, but he neuer leaueth of to bringe forth frute. Amonge all thynges lyuing / mā hath the most disceatfull and vnsercheable herte.

Who shall then knowe it? Euen I the Lorde search out the grounde of the herte / & trye the reynes / and rewarde euery man accordinge to hys wayes / and accordynge to the frute of his councels.

The dysceatfull maketh a nest / but bringeth forth no yonge. He commeth by ryches / but not ryghtuously. In ye middest of his life must he leaue them behinde him / and at the last be founde a very foole. But thou (O Lorde) whose trone is most glorious / excellent and of most antyquite / whych dwellest in the place of oure holy rest: Thou art the comforte of Israell. All they that forsake the / shalbe confounded: all they that departe from the / shalbe wrytten in earth / for they haue forsaken the Lorde the very condyte of the waters of lyfe.

Heale me / O Lord, and I shall be whole: saue thou me / and I shalbe saued / for thou art my prayse. Behold, these men saye vnto me: Where is the worde of the Lorde? Lett it come. Whereas I neuertheles lefynge the flock in thy wayes, haue compelled none by violence. For I neuer desyred eny mās deeth / ¶ this knowest thou well. My wordes also were right before the. Be not now terrible vnto me, O Lorde / for thou art he in whom I hope / when I am in pareil. Let my persecuters be cōfounded, but not me: let them be afrayed / and not me. Thou shalt bringe vpō them the tyme of their plage / and shalt destroye them right sore.

Agayne / thus hath the Lorde sayde vnto me: Go and stande vnder the gate / where thorow the people and the kynges of Iuda go out and in / yee vnder all the gates of Ierusalem / and saye vnto them: Heare ye worde of the Lorde, ye kynges of Iuda / and all thou people of Iuda / and all ye cytesyns of Ierusalem / that go thorow thys gate: Thus the Lorde commaundeth: Take hede for youre lyues / ye ye carye no burthē vpon you in the Sabboth, to bringe it thorow the gates of Ierusalem: ye shall beare no burthen also out of youre houses in the Sabboth. b * Ye shall do no labour therin / but halowe the Sabboth, as I cōmaunded youre fathers.

* Psalme. x. b. Prouer. xxv. c

* Psal. i. a

B a That taketh flesh for his arme / is that putteth his trust in any thyng but in the Lorde.

b Ye shal do no labour therin. but halowe the Sabboth / as I cōmaunded youre fathers. &c. The

How

foundacyon of the fayth is to beleue Goddes promeses, and that he made the whole worlde for ma. To gouer nemēt further he knoweth & will iudge all thinges. &c. These thinges by the lawe requyre in kepyng of the Sabboth to cōtinue both wyth wyfe & chyldren to the herynge of the worde of God, & to the ministracyon also vnto the symple, to the intent they shulde not attempt soche thinges in their houses amongest their housholde folckes to be pytyfull ouer the wenches of the neyghbours as I houred sayd, & the wholle longe and release them, to attend & geue hede to the exercyses of the spirite and to the consolacyon & comfortynge of their neyghbours; not only to visityne & to helpe them in their infyrmytes and infelicytes, for that dyd the Lorde forbyd. The Sabboth shulde be applyed to the learnyng & exercyse of Godes worde to prayer & thankesgeuyng, & to the mynystracyon of the Sacramentes. It is commaūded to be sanctyfyed, not to be polluted & defyled wyth naughtynesse. To God alone must we alle hope & calle on his name: other Goddes & gaddes folowers ought we not to enquere of nor fall downe vnto them. But when soche occasyons come as turne oure trust in to occupacyon and labour then ought we to remembre that the Sabboth was ordened for man not man for the Sabboth. Ware fore also in the meane season the grace of God is chefely towarde our neyghbour which are the cheafe and pryncypall thynges in the obseruacyon of the Sabboth, be not lyghtely regarded.

¶ The .xviii. Chapter.

¶ God sheweth by the exemple of a potter, that it is in his power to destroye the despysers of his worde, & to helpe the agayne when they amend. The conspiracie of the Jewes agaynst Jeremy. His prayer agaynst his aduersaryes.

THis is another communication, that God had vnto Jeremy, saying: Aryse, and go downe in to the Potters house, and there shall I tell the more of my mynde. Now when I came to the Potters house, I founde him makynge his worcke vpon a wheele. The vessell that the Potter made of claye, brake amonge his handes: So he beganne a new, & made another vessell accordynge to his mynde. Then sayde the Lorde thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel sayeth the Lorde? Beholde ye house of Israell: ye are in my hande, euen as the claye in the Potters hande.

When I take in hande to roote out, to destroye, or to waste awaye eny people or kingdome: yf that people (agaynst whom I haue thus deuysed) conuerte from their wickednes: Immediatly, I repēte of the plage that I deuysed to bringe vpon thē. Agayne when I take in hande, to buylde or to plāte a people or a kyngdome: yf the same people do euell before me, and heare not my voyce: Immediatly, I repēte of the good, that I deuyse to do for them.

Speake now therfore vnto whole Juda, and to them that dwell at Jerusalem: Thus sayeth the Lorde: Beholde, I am deuysynge a plage for you, and am takynge a thynge in hande agaynst you.

Therfore let euery man turne from his euell waye, take vpon you the thinge that is good and do ryght. But they saye: Non ore of this, we wyll folowe oure awne ymaginacyons, and do euery man accordynge to the wylfulnesse of his awne mynde.

Therfore thus sayeth the Lorde: Ask amōge the Heathen yf eny mā hath herde soch horryble thynges, as the daughter of Syon hath done. Shall not the snowe (that melteth vpō the stony rockes of Libanus) moysten the feldes? Or maye the sprynges of waters be so grauen awaye, that they runne no more, geue moysture, nor make frutefull? But my people hath so forgotten me, that they haue made sacrifyce vnto vayne Goddes. And whyle they folowed their awne wayes they are come out of the hye strete, and gone in to a sote waye not vsed to betrodē. Where thorow they haue brought their lande in to an euerlastyng wyldernesse and scorne: So that whosoeuer trauayleth therby, shalbe abashed, and wagge their heades. With an East wynde will I scatter them before their enemyes. And whē their destruccō cōmeth, I wyll turne my backe vpō thē, but not my face. Then sayde they: come, let vs ymagyn somethynge agaynst this Jeremy. (see thys dyd euen the prestes, to whom the lawe was committed: the Senatours, that were the wyseste: and the prophetes which wārned not the worde of God. Come (sayde they) lett vs cut out his tunge, and let vs not regarde his wordes. Consyder me, O Lorde, and heare the voyce of myne enemies. Do they not recompence euell for good, when they dygg a pyt for my soule? Remembre how I stode before the, to speake for them, and to turne awaye thy wrath from them.

Therfore let their chyldrē dye of hunger, and lett them be oppressed with the swearde. Let their wyues be robbed of their children, and become widdowes: lett their husbandes be slayne,

a. The repentaunce of God is / the chaungyng of purpose as ye haue .i. Reg. xv. c.

Jeremy. xi. d.

Psal. cix. d. e
Psal. lxviii. c.

be slayne / lett their yonge men be kylled w̄ the swearde in the felde. Lett the noyse be herde out of their houses / when ỹ murtherer commeth sodenly vpon them: For they haue digged a pit to take me / and layed snares for my fete. Yet Lorde / thou knowest all their councell / ỹ they haue deuysed / to* slaye me. And therfore forgeue thē not their wyckednes / and let not their synne be put out of thy syght: but lett them be iudged before the as the gylte: Thys shalt thou do vnto them in the tyme of thy indygnacyon.

*Jere.xi.d.

¶ The prophecyeth the destruccyō of Jerusalem / for the contempt and despysynge of the worde of God.

¶ The.xix.Chapter.

THus sayde the Lorde vnto Jeremy: Go thy waye / & bye the an erthen pytcher / and bringe forth the Senatours, and chefe preastes in to the valley of the chyldrē of Hemom / which lieth before the porte that is made of bryck / and shewe them there the wordes / that I shall tell the / and saye thus vnto them: Heare the worde of the Lorde / ye kynges of Juda / and ye cytezyns of Jerusalem: *Thus sayeth the Lorde of Hostes the God of Israel: Behold / I wyll bringe such a plage vpon this place / that ỹ eares of all that heare it / shall glowe. And that because they haue forsaken me / & vnhalowed this place / and haue offred in it vnto straunge goddes: whome nether they / ther fathers / ner the kynges of Juda haue knowne. They haue fylled this place also w̄ the blonde of innocentes / for they haue sett vp an aulter vnto Baal / to burne their chyldren for a burntofferynge vnto Baal / which I nether cōmaunded / ner charged them / nether thought once therevpon.

*xix.Jere.vi.c Jeremy.vi.c.

Beholde therfore / the time cōmeth (saieth ỹ Lorde) ỹ this place shall nomore be called. *Topheth ner ỹ valley of ỹ chyldrē of Hennom but the valley of slaughter. For in thys place will I slaye the Senatours of Juda & Jerusalem / & kyll thē downe w̄ the swearde in the syght of their enemyes / & of them that seke their lyues. And their dede carcases wyll I geue to be meate for the fowles of the ayre, & beestes of the felde. And I wyl make this cytie so desolate / and despysed: that who so goeth therby / shall be abashed and iest vpon her / because of all her plages.

*Of Topheth ye haue before in the by.g.

*Thren.iiij.b. Deut.xxviij.b

* I wyll fede thē also with the flesh of their sonnes & their daughters. Yee euery one shall eate vp another in the besegynge and straytnesse / wherwith their enemyes (ỹ seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the men / ỹ shalbe wyth the / and saye vnto them: Thus sayeth the Lorde of Hostes: Euen so wyll I destroye thys people and cytie; as a Potter breaketh a vessell / ỹ can not be made whole agayne.

Jn Topheth shall they be buried for they shall haue none other place. Thus wyll I do vnto this place also, saieth the Lorde, and to them that dwell therin: yee I wyll do to thys cittie as vnto Topheth (For ỹ houses of Jerusalem & the houses of the kynges of Juda are defyled, lyke as Topeth) because of all ỹ houses in whose parlers they dyd sacrifyce vnto all the hoost of heauen / & poured out drinke offringes vnto straūge goddes. And so Jeremy cam frō Topheth, where ỹ Lord had sent him to prophecye / and stode in the courte of the house of the Lorde, and spake to all the people: Thus sayeth the Lorde of Hostes the God of Israell: Beholde, I wyll bringe vpon this cytie & vpon euery towne aboute it / all ỹ plages that I haue deuysed agaynst them: for they haue bene obstinate / and wolde not obeye my warnynges.

D xxj.ccj.xxiij.c

¶ Jeremye is smytten and cast in prison for preachyng of the worde of God. he prophecyeth the captiuyte of Babylon. he complayneth that he is a mocking stocke for the worde of God. he is compelled by the spyrite to preache the worde / wyll he wyll he not.

¶ The.xx.Chapter.

WHen* Phashur ỹ preast / ỹ sonne of Emer / chefe in the house of the Lorde / herde Jeremy preach so stedfastly: he smote Jeremy, & put him in the stockes / that are by the hye gate of Ben Jamin / in ỹ house of the Lorde. The nexte daye folowyng Phashur brought Jeremy out of the stockes agayne. Then sayde Jeremy vnto hym: The Lorde shall call the nomore Phashur, that is excellent & increasynge) but Magor (ỹ is fearfull & afrayed) euery where. For thus sayeth the Lorde. behold, I wyll make the afrayed the thy selfe, and all that fauoure the: which shall perysh with the swearde of their enemyes, euen before thy face.

*Phashur was the hye bysshop of the temple, the ryngleader of false Prophetes / the chefe heretike taker / ỹ is the ouerthrower of true godlynesse. The dygnite of preasthoode geue vnto him he abused. For he taught not ỹ reproued by the worde / but feared the godly w̄ cruelte. B ye It is not the greater man ỹ striketh but he ỹ the stronger that is. Ye not onely stocke but also presoned him ỹ wolde him not / but patiently loked for the helpe of God. It is no newe thynge (ye maye se) for Bysshoppes to persecute the Prophetes of the Lorde / for their preachyng of the truethe constancye.

And I wyll geue whole Juda vnder the power of the kyng of Babylon, which shall carie some vnto Babylon prisoners, & slaye some with the swearde. Moreouer, all the substaunce of this lande / all their precyous and gorgeous worckes all costlynesse, & all the treasure of the Kynges of Juda: wyll I geue in to ỹ handes of their enemyes, which shall spoyle them / and carie them vnto Babilon But as for ỹ (O Phashur) thou shalt be caried vnto Babilon with all thine houshold / & to Babilon shalt thou come, where thou shalt dye and be buryed: thou & all thy fauourers to whom thou hast preached lyes O Lorde thou makest me weake, but thou refreshest me, & makest me stronge agayne. All the daye longe am I despysed, & laughed to scorne of euery man: because I haue now preached

preached lõge agaynst malicious tyrãny/ & shewed them of destruccion. For the which cause they cast the worde of the Lorde in my teeth/and take me euer to the worst.

Wherfore/I thought from hence forth/ not to speake of him/nor to preach eny more in hys name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones/which whē I wolde haue stopped/ I might not. For why/I herde so many derisyons and blasphemies/ yee euen of myne awne companions/and of soch as were conuersaunte with me: which wente aboute/to make me afrayed/sayinge: vpon him/let vs go vpon him/ to feare hym/ and make hym holde his tonge: & we maye ouercome him/ and be auenged of him.

But the Lorde stode by me/lyke a myghtie giaunte: therfore my persecuters fell/ & couilde do nothing. They shall be sore cõfoũded/for they haue done vnwysely/ they shall haue an euerlastynge shame. And now/ O Lorde of Hostes/ thou ryghtuous sercher (which knowest reynes & the very hertes:) let me se them punished/for vnto the I commytte my cause.

Synge vnto the Lorde, and prayse hym/ for he hath deliuered the soule of the oppressed/from the hande of the violente. *Cursed be the daye, wherin I was borne: vnhappye be the daye/wherin my mother brought me forth. Cursed be the man/ that brought my father tydinges, to make him glad saying: thou hast gotten a sonne. Lett it happen vnto that man/as to the cyties which the Lorde turned vpsyde downe (wtout he had herde lõg the wicked rumoure of thē) because he slewe me not, as sone as I came out of my mothers wombe, & because my mother was not my graue her selfe, that hyr wight might not haue come out, but remayned styll in her. Wherfore came I forth of my mothers wombe? To haue experience of labour and sorow? and to leade my lyfe wyth shame?

* Be what is hynyshed by cursing of the daye is shewed in Job. iij. a. This sentẽce & other lyke are not to be taken as exampies of impacyence in holy men/ but as the confessiõ of the frayltye of man/ cõplaynyng thus vnto hym that only can helpe & comforth hyt.

The prophecyeth that Zedechiah shall be taken/ and the cytye burned.

The.xxi. Chapter.

Here are the wordes which the Lorde spake vnto Jeremy what time as kynge Zedechiah sent vnto hym Pashur the sonne of Melchiah/& Sophoniah the sonne of Maasiah preaste/ saying: Aske counceil at the Lorde (we prayethe) of oure behalfe/for Nabuchodonosor kynge of Babylon besegeth vs/ yf the Lorde (peraduenture) will deale wyth vs/ accordynge to his maruelous power/ & take hym from vs.

Then spake Jeremy. Geue Zedekiah this answere. Thus sayeth the Lorde God of Israell: beholde/ I will turne backe the weapens, that ye haue in youre handes/ wherwith ye fyght agaynst the kynge of Babylon & the Caldees/ which besege you rounde aboute & walles, & I will bringe thē together in to the myddest of this cytie, and I my selfe will fight agaynst you/ wt an outstretched hande/ & with a mightie arme/ in greate displeasure and terrible wrath: & wyll smyte them that dwell in this citie: yee both man & catell shall dye of the pestilence.

And after this (sayeth the Lorde) I shall delyuer Zedekiah the kynge of Juda/ & hys seruaũtes, his people (& soch as are escaped in the cytie/from the pestilence/ swearde/ & honger) in to the power of Nabuchodonosor kynge of Babylon: yee in to the handes of their enemyes, in to the hãdes of those that folowe vpon their lyues, which shall smyte thē with ẏ swearde: they shall not pytie thē/ they shall not spare them/ they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus sayeth the Lorde: *beholde/ I laye before you the waye of lyfe and deeth. Who so abydeth in this cytie, shall perish: either wt ẏ swearde/ with honger/or with pestilence. But who so goeth out to holde on the Chaldees parte/ & besege it he shall saue his lyfe, and a* shall wynne his soule for a pray. For I haue sett my face agaynst this cytie (sayeth ẏ Lorde) to plage it and to do it no good. It must be geuen in to the hande of the kynge of Babylon and be brent with fyre.

Deute. xxx. e. Jere. xxxviij. a. Jere. xxxix. a.

a. Shal winne his soule for a prize/ that is shall escape danger: It is all one wyth that which goeth before: he shal save hys lyfe. His soule/ that is/ hys lyfe/ shall be vnto him as a prye: because he should vtterly haue lost it/ yf he had bidde in Jerusalem: & by flyinge vnto the Chaldees he should wynne it/ as a man winneth a pray in battell.

And vnto the house of the kynge of Juda/ saye thus: Heare the worde of the Lorde (O thou house of Dauid) for thus saieth ẏ Lorde: Ministre ryghtuousnes, and that soone, deliuer the oppressed from vyolent power: or elles my terrible wrath breake out lyke a fyre and burne so, that no man maye quẽch it, because of the wyckednes of youre ymaginacions. Beholde (sayeth the Lorde) I will come vpõ you ẏ dwell in the valleys/ rockes & felde, & saye: Tush: who will make vs afrayed? or who will come into oure houses? For I will vyset you (sayeth the Lorde) because of the wickednes of your inuencions/ and will kyndle soch a fyre in youre wod/ as shall consume all/ that is aboute you.

The exhorteth the kynge of Juda to iudgement and ryghtuousnes. Why Jerusalem is brought into captyuyte. The death of Sellum the sonne of Josua is prophecyed.

The.xxij. Chapter.

Thus sayde the Lorde also: Goo I downe in to the house of the kyng of Juda/ and speake there these wordes/ and saye: Heare ẏ worde of the Lorde, thou kyng of Juda that sytteste in the

in the kyngly seate of Dauid: thou and thy seruauntes and thy people/that go in & out at this gate. Thus the Lord commaundeth: kepe equyte and ryghtuousnesse / delyuer the oppressed from the power of the violent: do not greue ner oppresse the straunger/ the fatherlesse ner the wydow/ and shede no innocent bloude in this place.

And yf ye kepe these thinges faythfully/ then shall there come in at the doore of thys house kynges/to syt vpō Dauids seate: they shall be carped in Charettes and ryde vpon horses/both they & their seruauntes/& their people. But yf ye wyll not be obedient vnto these commaundemētes/ I sweare by myne awne selfe (sayeth the Lord) this house shall be waste. For thus hath the Lord spokē vpō the kynges house of Juda: Thou art ꝑ head/ as Galaad is in Libanus: What wylt thou laye of it/yf I make the not so waste (& thy cyties also) that no man shall dwell therin? I wyll prepare a destroyer with his weapēs for the / to hew downe thy specyall Cedre trees/and to cast them in the fyre.

And all the people that go by this cytie/ shall speake one to another: Wherfore hath the Lorde done thus vnto thys noble cytye? Then shall it be answered: * because they haue brokē the couenaunt of the Lord their God/ & haue worshipped & serued straunge goddes. Mourne not ouer the deed & be not wo for them/but be sory for him that departeth awaye. for he commeth not agayne and seeth his natyue countre no more. For thus sayeth the Lorde/ as touchynge ** Selum the sonne of Josiah kynge of Juda / whych raygned after his father and is carped oute of this place: He shall neuer come hyther agayne for he shall dye in the place / whyther vnto he is led captiue, and shall se this lande no more. Wo worth him / that buyldeth hys house with vnrighteousnes and his parlers with the good ꝑ he hath gotten by violence: which neuer recompenseth his neyghbours labour/ner payeth him his hyre. He thynketh in him selfe: I wyll buylde me a wyde house, & gorgeous parlers: he causeth windowes to be hewen therin and the syelynges and geastes maketh he of Cedre / and paynteth them with Zenober. Thinckest thou to raigne / now ꝑ thou prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drynke/and prosper well as longe as he dealt vp equite and ryghtuousnesse? Yee when he helped the oppressed and poore to their ryght then prospered he well.

Frō whence came this / but only because he had me before his eyes, sayeth the Lorde. Neuertheles, as for thyne eyes & thine hert/ they lone vpon couetousnesse, to shede innocent bloude, to do wronge and violence. And therfore, thus sayeth the Lorde against Joachim the sonne of Josiah kynge of Juda: They shall not mourne for him (as they vse to do, alas brother/alas syster: Neither shall they syye vnto hym: Alas syr, alas for that noble prynce. But as an Asse shall he be buried corrupte and be cast without the gates of Jerusalem.

Clymme vp the hyll of Libanus, O thou daughter Sion, lyft vp thy voyce vpon Basan crye from all partes: for all thy louers are destroyed. I gaue the warnynge, whyle thou wast yet in prosperyte. But thou sayedest: I wyll not heare. And thys maner hast thou vsed from thy youth / that thou wouldest neuer heare my voyce. All thy herdmē shalbe dryuen wyth the wynde / and thy derlynges shalbe caryed awaye in to captyuite: Then shalt thou be brought to shame & cōfusyon, because of all thy wickednes: thou ꝑ dwellest vpon Libanus, & makest thy nest in the Cedre trees. O how greate shall thy mourning be when thy sorowes come vpon the / as a woman trauelynge with chylde.

As truly as I lyue (sayeth the Lorde) Though ** Conaniah ꝑ sonne of Jehoakim kynge of Juda were the seygnet of my ryght hande, yet will I plucke him of: And I wyll geue the in to the power of them that seke to slaye the / and in to the power of them that thou feareste: in to the power of Nabuchodonosor the kynge of Babylon / and in to the power of the Caldees. Moreouer / I wyll sende the / and thy mother that bare the / in to a straunge lād, where ye were not borne/ and there shall ye dye. But as for the lande that ye will desyre to returne vnto / ye shall neuer come at it agayne. This man Conaniah shall be lyke an ymage robbed & torne in peces, which pleaseth no man/ for all hys apparell. Wherfore both he & hys sede shalbe sent awaye, and cast out in to a lāde/ that they knowe not.

O thou earth/earth/earth: heare ꝑ worde of the Lorde: Write this man among the outlawes, for no prosperite shall this man haue all his lyfe lōge. Neither shal eny of his sede be so happie/as to syt vpon the seate of Dauid, and to beare rule in Juda.

Jehoacin was also brought to Babylō. ¶ Hys mother to. &c. ¶ At thetyme his vncle Zedekiah slaughe hys fayre both to God & man, he crayed ꝑ whole kyngdome and was also brought to Babylō & there had his eyen strycken out, before his face/ and hys awne eyes pulled out. &c. ¶ All thys whole lamentable lesson Ieremy wrote in sewo. des. If any man thynke this ꝑ lyeth only to Jehoiachin/ with hym wyll I not stryue.

* Deute xxix. iii. Reg ix. b. iiii. Reg xvii. b ¶ Paral. xxvi. b

** Some vnderstande here by Selū all the sonnes of Josiah. And verely they were all taue prisoners in greate shame & dyed oute of Jerusalem/ nye out the lāde of Israel ꝑ were buried without the honour due vnto kynges. Fyrst Jehoahaz, whom wamp thynche to be specyally signified by Selum) was brought into Egypte & there he dyed. iiii. Reg. xxiii. g. And his brother Eliakim which came in hys stede was taken of Nabuchodonosor & fettered & brought to Babylon. ii. Paral. xxxvi. Whose successours

¶ The .xxiij. Chapter.

A Ezech.xxxiij.a

WO be vnto the shepherdes/that destroye/& scatre my flocke/ sayeth the Lorde. Wherfore/ thys is the cōmaundement of the Lorde God of Israell/vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke/& loke not vpō them. Therfore now will I visit the wickednes of youre ymaginacyons/ sayeth the Lorde: And will gather together the* remnaunt of my flocke/ from all lādes that I had dryuen them vnto/& will bringe them agayne to their pastures/ that they maye growe and increase. I will sett shepherdes also ouer them/ which shall fede them. They shall no more feare and dreade for there shall none of them be lost/ sayeth the Lorde. Be-

B holde, the tyme cōmeth/ sayeth the Lorde. that I will rayse vp the ryghtuous braunche of Dauid/ which shall beare rule/ and discusse matters wt wysdome/& shall sett vp equyte & righteousnes agayne in the earth.

In his tyme shall Juda be saued and Israell shall dwell without feare. And thys is the name that they shall call hym: euen the Lorde oure ryghtuous maker. And therfore beholde/ the tyme cōmeth/ sayeth the Lorde/ that it shall no more be sayde: the Lorde lyueth, which brought the chyldren of Israell out of the lande of Egypte: But the Lord lyueth/ which brought forth/ and led the sede of the house of Israell/ out of the North lande/ and from all countrees where I had scatred them/& they shall dwell in their awne lande agayne.

My herte breaketh in my body because of the false prophetes/ all my bones shake: I am become lyke a droncken man (that by reason of wyne can take no rest) for very feare of the Lorde/ and of hys holy wordes: Because the lād is full of aduouterers/ where thorow it is destroyed and mourneth/ & the pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take/ is wycked/ & their gouernaunce is nothing lyke the holy C worde of the Lorde. For the prophetes & the prestes them selues are polluted ypocrytes/ and their wyckednes haue I founde in my house/ sayeth the Lorde. Wherfore/ their waye shall be slyppery in the darcknesse/ where in they maye stacker and fall. For I will bring a plage vpon them/ euen the yeare of their visytacyon, sayeth the Lord. I haue sene foly amonge the Prophetes of Samaria/ that they preached for Baal/& disceaued my people of Israel.

I haue sene also amonge the Prophetes of Jerusalem foule aduoutery/ & presumptuous lyes. They take the most shamefull men by the hande/ flattrynge them/ so that they can not returne from their wickednes. All these wyth their cytesyns are vnto me/ as Sodom/& as the inhabitours of Gomorre.

Therfore thus sayeth the Lorde of Hostes concernynge the prophetes: Beholde, I will fede them with wormwod/ and make them dryncke the water of gall. For from the prophetes of Jerusalem is the sycknes of ypocrisye come in to all the lande.

And therfore the Lorde of Hostes geueth you this warnyng: Heare not the wordes of the prophetes/ that preach vnto you/ & disceaue you: for they speake the meanynge of their awne herte and not oute of the mouth of the Lorde. They saye vnto them that dyspyse me: The Lorde hath spoken it: Tush/ ye shall prospere ryght well. And vnto all thē/ that walcke after the lust of their awne herte/ they saye: Tush/ there shall no mysfortune happen you. For who hath syttē in the counsell of the Lorde/ that he hath herde and vnderstande/ what he is aboute to do? who hath marcked his dewyce/ and herde it? Beholde/ the stormy wether of the Lorde (that is/ his indignacion) shall go forth/ and shall fall downe vpō the head of the vngodly. And the wrath of the Lord shall not turne agayne/ vntyll he perfourme and fulfill the thoughte of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these Prophetes (sayeth C the Lorde) and yet they ranne. I haue not spoken to them and yet they preached. But yf they had contynued in my counsell and herde my wordes: they had turned my people from their euell wayes and wycked ymaggynacyons. Am I then God that seyth but the thynge/ which is nye at hande/ and not that is farre of? sayeth the Lorde. Maye eny man hyde hym self so/ that I shall not se hym? sayeth the Lorde. Do not I fullfyll heauen and earth? sayeth the Lorde. I haue herde well ynough/ what the prophetes saye/ that preach lyes in my name/ sayinge: I haue dreamed, I haue dreamed. How longe wyll this continue in the prophetes hertes/ to tell lyes/ and to preach the craftye sotylte of their awne herte? Whose purpose is (wyth the dreames that euery one tell) to make my people forget my name/ as their fore fathers dyd/ when Baal came vp. The prophet that hath a dreame/ let him tell it: and he that vnderstandeth my worde/ lett hym shewe it faythfully.

For what hath chaffe and wheate to do together? sayeth the Lorde. Is not my worde lyke a fyre, sayeth the Lorde/ and lyke an hammer/ that breaketh the harde stone? Therfore thus sayeth the Lorde: beholde/ I will vpō the prophetes/ ** that steale my worde priuely from euery man. Beholde/ here am I (sayeth

* The faythfull people are lyke remnaūt: because they are but fewe in nombre as Esa.x.c.f Mat.xx.b.

Jere.xxxiij.c.

Esay.xi.a.

Deute.xxxiij.a

1.Cor.i.d.g Jere.xvi.c.

Jere.xxiij.a

Jere.xxiij.d.

Jeremy.xū.a Sophony.i.c.

Jere.xxiij.d.

** That steale my name & is/ that swere in my name and thre thynge which I haue not commaūded.

I (sayeth the Lorde) agaynst the prophetes / that take vpon their tunges to speake: The Lorde hath sayde it. Beholde / here am I (sayeth the Lorde) agaynst those prophetes / that daure prophecy lyes / and dyscceaue my people with their vanities / and myracles / whom I neuer sent / ner commaunded thē. They shall do thys people greate harme / sayeth the Lorde.

If this people / ether eny prophet or preest aske the / and saye: what is the * burthen of the Lorde? Thou shalt saye vnto thē: What burthen? Therfore wyll I cast you fro me (sayeth the Lorde) because ye youre selues are a burthē. And ye prophet, preest or people that vseth this terme, the burthē of ye Lorde) him wyll I viset / and his house also.

* That is the prophecy or heuy worde of the Lorde. Esa. xiij. & Abac. i.

Fut thus shall ye saye / euery one to another: What answere hath the Lorde geuen? or / what is the Lordes commaundement? And as for the burthen of the Lorde ye shall speake nomore of it: for euery mans awne worde is his burthen, because ye haue altered the wordes of the lyuyng God the Lord of Hostes oure God.

Thus shall euery man saye to the Prophetes: what answere hath the Lorde geuē the? Or, what sayeth ye Lorde? And not once to name the burthen of the Lorde. Therfore thus sayeth ye Lorde: For so moch as ye haue vsed thys terme (the burthen of the Lorde) where as I not withstanding sent vnto you / and forbade you to speake of ye Lordes burthē.

Beholde therfore / I wyll repute you as a burthen / & will cast you out of my presence: yee and the cytie also / that I gaue you and youre fathers: & will bryng you to an euerlastyng confusyon / and in to soch a shame / as shall neuer be forgotten.

The .xxiij. Chapter.

The vysyon of the .ij. pannyers of fygges. The fyrst vysyon signifyeth that parte of the people shuld be brought agayne frō captiuytye. The seconde / that Iechonias and the reast of the people shulde be destroyed.

THe Lord shewed me a vysion: Beholde / there stode two maundes of fygges before the Temple of the Lord / after that Nabuchodonosor kyng of Babylon had led away captyue Iechoniah ye sonne of Iehoakim kyng of Juda / the mightie men also of Juda / & the worckmasters / & connynge men of Jerusalem / vnto Babylon. In the one maunde were very good fygges, euen lyke as those that be fyrst rype. In ye other maunde were very naughtie fyges, whych might not be eaten / they were so euell. Then sayde the Lord vnto me: what seyst thou Jeremy? I sayde: fyges / wherof some be very good / and some so euel, that no man maye eate them.

The .xxiij. Chapter.

Then came the worde of the Lorde vnto me / after this maner: Thus sayeth ye Lorde the God of Israell: lyke as thou knowest ye good fyges / so shall I knowe the men led awaye / whom I haue sent out of thys place in to the lande of the Caldees / for their profyte: and I wyll set myne eyes vpon them for the best, for I will bryng them agayne in to this lande: I wyll buylde them vp / and not breake them downe: I will plāte them / and not rote them out. And I wyll geue them an herte / to knowe / how that I am the Lorde. They shalbe my people / and I wyll be their God / for they shall returne vnto me wt their whole herte.

And lyke as thou knowest the naughtye figes, whych maye not be eaten / they are so euell: Euen so wyll I (sayeth the Lorde) lett Zedekiah the kynge of Juda / (ye & all his princes / & the residue of Jerusalem that remayne ouer in this lande / & them also that dwell in Egypte) to be vexed & plaged in all kyngdomes & landes. And wyll make them to be a reproche / a comen by worde / a laughynge stocke and shame / in all the places / where I shall scatre them. I wyll sende the swearde, honger & pestilence amonge them / vntill I haue cleane consumed them oute of the lande / that I gaue vntothem and their fathers.

Jeremye prophecyeth that they shall be in captyuytye .lxx. yeares / because they contemned and dyspysed the worde of God. He sheweth that after .lxx. yeares the Babylonians shulde be destroyed. The destruccyon of all nacyons is prophecied. He moueth the preastes of the nacyons to waylyng.

The .xxv. Chapter.

THe sermon that was geuē vnto Jeremy, vpon all the people of Juda: In ye fourth yeare of Iehoakim ye sonne of Josiah kynge of Juda / ye was in the fyrst yeare of Nabuchodonosor kynge of Babylon. Which sermon / Jeremy the prophet made vnto all the people of Juda, and to all the inhabitours of Jerusalem / on this maner.

From the .xiij. yeare of Josiah the sonne of Amon kynge of Juda / vnto this present daye (that is euen .xxiij. yeare) the worde of the Lorde hath bene cōmytted vnto me. And so I haue spoken to you / I haue rysen vp early / I haue geuē you warnyng in season / but ye wolde not heare me. Though ye Lorde hath sent his seruauntes / all the prophetes vnto you in season: Yet wolde ye not obeye / ye wolde not enclyne youre eares to heare.

He sayde: turne agayne euery man from his euell waye / & from your wicked ymaginacions / and so shall ye dwell for euer in the lande / that the Lorde promysed you & youre fore

fozefathers: And go not after straūge goods/ serue them not/ worshipe them not, & angre me not wyth the worckes of youre handes: then wyll not I punish you. Neuertheles/ ye wolde not heare me (sayeth the Lorde) but haue defyed me with the worckes of youre handes/ to youre awne greate harme.

Wherfore thus sayeth ỹ Lord of Hostes: Because/ ye haue not herkened vnto my worde/ lo/ I wyll sende out, & call for all the people/ that dwell in the North/ sayeth the Lorde/ and will prepayre Nabuchodonosor the kynge of Babylon my seruaunt/ & will bringe them vpon this lande/ & vpō all that dwell therin/ & vpon all the people that are aboute them/ & will vtterly rote them oute. I will make of them a wyldernesse/ a mockage/ & a continuall deserte.

C Wherfore thinges are vnderstande the pastyme/ the prosperyte/ & the aboundaūce of worldly thynges. All these wolde the Lorde take away from the Jewes. Jere. xxv. b. xxvij. b.

Moreouer/ I will take frō thē the *voyce of gladnesse and solace, the voyce of the bryde & degrome & ỹ bryde, the voyce of ỹ anoynted/ wyth the creatures: and this whole lande shal become a wyldernes, & they shall serue ỹ sayde people and ỹ kyng of Babylon thre score yeares and ten. When the. lxx. yeares are expyred/ I wyll vyset also the wickednesse of the kynge of Babylon & his people sayeth the Lorde: yee and the land of ỹ Caldees/ and wyll make it a perpetuall wyldernes, and will fulfyll all my wordes vpon that land/ which I haue deuysed agaynst it: yee all that is wrytten in this boke/ which Jeremy hath prophecied of all people: so ỹ they also shall be subdued vnto diuerse nacyons & greate kinges/ for I will recompense thē/ according vnto their dedes & workes of their awne handes. Job xxxiij. b.

D For thus hath ỹ Lorde God of Israel spoken vnto me: Take this * wyne cuppe of indignacion fro my hande/ that thou mayest cause all the people/ to whom I sende the/ for to drincke of it: ỹ when they haue dronken therof/ they maye be mad/ & out of their wyttes/ when the swearde cōmeth/ that I wyll sende amonge them. Then toke I the cuppe from the Lordes hande/ and made all the people dryncke therof/ vnto whom the Lorde had sent me. * Esaii. li. and Psal. lxxv. b.

But fyrst the cytie of Jerusalem/ & all the cyties of Juda/ their kinges and prynces: to make thē desolate/ waste/ despysed & cursed Caccording as it is come to passe this daye. Yee & Pharao ỹ kinge of Egipte/ his seruaūtes/ his prynces & hys people altogether one vp another and all kynges of the lande of Hus/ all kynges of the Philistines lāde/ Ascalon/ Azah/ Accaron & the remnaunt of Asdod/ ỹ Edomites/ the Moabites & ỹ Ammonites: all the kynges of Tirus & Sidon: the kings of the Iles, that are beyonde the see: Dedan/ Thema/ Buz & the shauen Ismaelites: all the kynges of Araby/ and generally) all the kynges that dwell in the deserte: all ỹ kyngs of Zamri/ all the kynges of Elam/ all the kynges of the Medes, all kynges towarde ỹ North, whether they be farre or nye, euery one with hys neyghbours: Yee and all the kyngdomes that are vpon the whole earth. The kyng of Sezach, sayde he, shal drincke with them also.

And saye thou vnto them: This is the cōmaundement of the Lorde of hostes the God of Israel: Drynke & be dronken/ spue we & fall, that ye neuer ryse: and that thorow the swearde/ whych I wyll sende amonge you. But yf they wyll not receaue the cuppe of thy hande, & drynke it, then tell them: Thus doth the Lorde of Hostes threatē you: drinke it ye shal/ and that shortly. For lo/ I beginne to plage the cytye/ that my name is geuē vnto: thynke ye then, that I wyll leaue you vnpunyshed? Ye shall not go quyte. For why/ I call for a swearde vpon all the inhabytours of the earth/ sayeth the Lord of hoostes. Jere. xlix b. Ezechiel. xx b. 1. Petri. iiij. c.

Therfore tell them all these wordes/ and saye vnto them: The Lorde shall crye from aboue/ and lett hys voyce be herde from hys holy habytacion. Wyth a greate noyse shall he crye from hys courte royall. He shall geue a greate voyce (lyke the grape gatherers) & the sounde therof shalbe herde vnto the endes of the worlde. For the Lord hath a iudgmēt to geue vpon all people/ and wyll holde hys courte of iustice wyth all flesh and punyshe the vngodly/ sayeth the Lorde. Joel. iiij. c. Amos. i. a

For thus sayeth ỹ Lorde of Hostes: Beholde, a miserable plage shall goo from one people to another/ and a greate stormy water shal aryse from all the endes of the earth. And the same daye shall the Lorde hym selfe slaye thē/ from one ende of the earth to another. There shall no mone be made for eny of them/ none gathered vp/ none buried: but shall lye as dunge vpon the grounde. C Jere. xxx. b.

Mourne (O ye shepherdes) & crie: sprinkle youre selues with asshes/ O ye rammes of ỹ flocke: for the tyme of youre slaughter is fulfilled/ and ye shall fall lyke vessels contemptibly made for pleasure.

The shepherdes shal haue no waye to flie/ Psal. cxlij. A and the rāmes of the flocke shall not escape. Then shall the shepherdes crye horribly/ and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture/ and their best feldes shall lye deed because of the horrible wrath of the Lorde. They shall forsake their foldes lyke as a lyon: For their landes shalbe waste/ because of the wrath of the destroyer/ and because of hys fearfull indignacyon.

CC Jeremy

¶ Jeremye moueth the people to amendement. He is taken of the Prophetes and Preastes, & brought to iudgement. He beinge accused before the Princes answereth, that he had preached only the worde of God. The rulers and the people delyuer Jeremye, agaynst the wyles of the Preastes & Prophetes: after the example of Hezekiah, whych had delyuered Micheah, that had preached the same thinges that Jeremy had preached. Uzziah the Prophete is killed of Jehoakim, contrary to the wyll of God.

¶ The.xxvj. Chapter.

IN the begynnyng of the reygne of Jehoakim ꝑ sonne of Josiah kyng of Juda, came this worde frō the Lorde, sayinge: Thus sayeth the Lorde: Stande in the courte of the Lordes house, and speake vnto all them which (oute of the cyties of Juda) come to do worshyppe in the Lordes house, all the wordes that I commaūde the to saye. Loke that thou kepe not one worde backe, yf (peraduenture) they wyll herken, and turne euery man from his wycked waye: that I maye also** repente of the plage which I haue determed to bringe vpon them, because of their wycked mysengenons.

** The Lorde repenteth hym of the plage ꝑ he worde sende when he auengeth it not, but ꝓceaceth and forgeueth it: and when synners amend and forthynche their offences. Ezech. xviij. Jere. xxxvj.

B And after this maner shalt thou speake vnto them: Thus sayeth the Lorde: yf ye wyll not obeye me, to walcke in my lawes, which I haue geuen you, and to heare the wordes of my seruaūtes the prophetes, whō I sent vnto you, rysynge vp tymely, and styll sendynge: If ye wyll not folowe them (I saye) then wyll I do to thys house, as I dyd vnto Silo, & wyll make this cyte to be abhorred of all the people of the earth. And the preastes, the prophetes & all ꝑ people herde Jeremy preach these wordes, in the house of the Lorde.

Now whē he had spokē out all ꝑ wordes, that the Lorde commaunded hym to preach vnto all the people, then ꝑ preastes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the ¶ Lorde: it shall happen to this house as it dyd vnto Silo: & this cytie shalbe so waste, ꝑ no man shall dwell therin.

And when all the people were gathered aboute Jeremy in the house of the Lord, the princes of Juda herde of this rumoure and they came soone oute of the kynges Palace in to the house of the Lorde & sat thē downe before ꝑ new dore of the Lorde. Then spake the preastes and the prophetes vnto ꝑ rulers & to all the people, these wordes: This mā is worthy to dye, for he hath preached agaynst this cittie, as ye your selues haue herde with youre eares.

xvj. Reg. xxj. & Jere. xxxvj.

D Joan. xix.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preach agaynst this house and agaynst thys cytie all ꝑ wordes that ye haue herde. Therfore amende youre wayes, and youre aduysementes, and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repente of the plage, ꝑ he had deuysed agaynst you. Now as for me: I am in youre handes, do with me, as ye thynche expedient & good. But thys shall ye knowe: yf ye put me to death, ye shall make youre selues, this cytie and all the inhabitours therof, guiltie of innocent bloude. For this is of a treuth: that ꝑ ✠ Lorde hath sent me vnto you, to speake all Mat. xxiij. c. these wordes in youre eares.

Then sayde the rulers and the people vnto the preastes and prophetes: This mā maye not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God. Then Elders also of the lande stode vp, and sayd thus vnto all the people: Micheah the Morasthite, which was a prophet vnder Ezekiah kyng of Juda, spake to all ꝑ people of Juda: Thus sayeth the Lorde of Hostes: ✠ Sion shalbe plowed like a felde, Jerusalem shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye wod. Did Ezekiah the kyng of Juda & the people of Juda put him to deeth for this? No verely, but rather feared the Lorde, & made their prayer vnto him. For the which cause also ꝑ Lorde repented of the plage, ꝑ he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophete also, that preached stylly in ꝑ name of the Lorde called Uziah the sonne of Semeiah of Cariathiarim: this mā preached also agaynst this cittie and agaynst this lande, accordynge to all as Jeremy sayeth. Now when Jehoakim the kyng with all the estate and princes had herde his wordes, the kynge went about to slaye him. Whē Uziah perceaued that he was afrayed, & fled, & departed into Egypte.

Mich. i. a

✠ Jere. xxvj. a

G 4. Reg. xxiij. a. Mat. 2. c.

Then Jehoakim the kyng sent seruaūtes in to the lande of Egypte, Namely: Elnathan ꝑ sonne of Achabor, and certayne men with him in to Egypte, which fetched Uziah oute of Egypt, & brought him vnto kyng Jehoakim that slewe him with the swearde, & cast his dead body in to the comen peoples graue But Ahikam the sonne of Saphan helped Jeremy, that he came not in to the handes of the people to be slayne.

¶ Jeremye at the commaundment of the Lord, sendeth bondes to the kynge of Juda, and to the other kynges that were nye whereby they are monyshed to become subiectes vnto Nabuchodonosor. He warneth the people and the kinges & rulers, that they beleue not false prophetes.

¶ The.xxvij. Chapter.

In the

IN the begynnynge of the reigne of Jehoakim ỹ sonne of Josiah kyng of Juda/ came this worde vnto Jeremy from the Lorde/ which spake thus vnto me: Make the bondes & chaynes/ & put them about thy neck/ & sende them to the Kynge of Edom/ the Kynge of Moab/ the Kynge of Ammon, the Kynge of Tyrus/ and to the Kynge of Sydon: and that by the messaungers/ whych shall come to Jerusalem vnto Zedekiah the Kynge of Juda/ and byd them saye vnto their masters: Thus sayeth the Lorde of Hostes the God of Israel/ speake thus vnto your masters: I am he that made the earth/ the men/ & the catell that are vpon the grounde/ wyth my greate power and outstretched arme/ & haue geuen it vnto whom it pleased me. And now wyll I B delyuer all these landes into ỹ power of Nabuchodonosor the Kynge of Babylon/ my seruaunt. The beastes also of the felde shall I geue hym to do hym seruyce. And all people shall serue hym, and hys sonne, and hys childes children, vntyll the tyme of the same lãde be come also: yee many people & greate Kynges shall serue hym.

Ecclesiast. x.a
Judicum. xi.d.
Jerr. xxvij.a.
Daniel. ij.c.
Jeremy. xxv.b
Jeremy. xxv.b
xxviij.a.xlix.c

Moreouer/ that people and Kyngdome whych wyll not serue Nabuchodonosor/ and that wyll not put their neckes vnder ỹ yocke of the Kynge of Babylon: the same people wyll I vyset wyth the swearde/ wyth honger/ wyth pestylence/ vntyll I haue consumed them in hys handes/ sayeth the Lorde. And therfore folowe not youre Prophetes/ sothesayers/ expounders of dreames/ charmers and wytches/ whych saye vnto you: ye shall not serue the Kynge of Babylon. For they preache you lyes: to bynge you farre from youre lande/ and that I might cast you out/ and destroye you. But the people that put their neckes vnder the yocke of the Kyng of Babylon/ and serue hym, those I wyll let remayne styll in their awne lande (sayeth the Lorde) and they shall occuppye it/ and dwell therin.

Jerr. xxvij.c.
Jerr. xxix.b.

C All these thynges tolde I Zedekiah the Kynge of Juda and sayde: Put youre neckes vnder the yocke of the Kynge of Babylon/ & serue hym & hys people/ that ye maye lyue. Why wylt thou and thy people perysh wyth the swearde/ wyth honger/ wyth pestylence: lyke as the Lorde hath deuysed for all people/ that wyll not serue the kynge of Babylon? Therfore geue no eare vnto those Prophetes (that tell you: Ye shall not serue the Kynge of Babylon (for they preache you lyes/ neither haue I sent thē/ sayeth the Lord: how be it they are bolde/ falsely to prophecye in my name: that I myght the sooner dryue you out/ and that ye might perysh wyth your

Jerr. xxvij.c.
Jerr. xxix.b.

preachers. I spake to the Prestes also/ and to all the people: Thus sayeth the Lorde: Heare not the wordes of those Prophetes/ that preache vnto you/ & saye: Beholde, the a**vessels of the Lordes house shall shortly be brought hyther agayne from Babylon: for they prophecye lyes vnto you. Heare thē not but serue the Kynge of Babylon, that ye maye lyue. Wherfore wyll ye make thys cytye to be destroyed? b**But yf they be true Prophetes in very dede/ and yf the worde of the Lorde be committed vnto them, then let thē praye the Lord of hostes ỹ the remnaũt of the ornamẽtes, whych are in the house of the Lorde & remayne yet in the house of the Kynge of Juda and at Jerusalem be not caried to Babylon also. For thus hath the Lord of hoostes spoken concernynge the pyllers/ the lauer the seate and the residue of the ornamentes that yet remayne in thys cytye/ whych Nabuchodonosor the kynge of Babylon toke not/ when he caryed awaye Jechoniah the sonne of Jehoakim kynge of Juda/ wyth all the power of Juda and Jerusalem/ from Jerusalem vnto Babylon/ captyue.

a* That is to wete those vessels that were caryed awaye with Jeconiah.

b* But yf they be true Prophetes. i. er. Marche. The true Prophetes and such as trust to prouoke mayde ỹ prayer myght gyue the vengeaunce that God threatneth: But the false Prophetes ỹ preache as they learne of ỹ Prophetes & preache nothyng but ỹ ye shall serue ỹ kynge of Babylon & prayse ỹ prayer of Jeremie.

Yee thus hath the Lorde of hoostes the God of Israell spoken/ as touchynge the residue of the ornamẽtes of the Lordes house of the kynge of Judaes house/ and of Jerusalem: They shalbe caryed vnto Babylon/ and there they shall remayne/ vntyll I vyset them sayeth the Lorde. Then wyll I bynge them hyther agayne. And thys was done in the same yeare: euen in the begynnynge of the reigne of Zedekiah kynge of Juda.

¶ The false Prophecy of Hananiah the Prophete. Jeremye shewyth that the prophecye of Hananiah is false/ by the example of the other Prophetes. He being inspired of the Lorde reprouyth Hananiah/ prophecyenge hys death.

¶ The.xxviij.Chapter.

IT in the the fourth yeare of the raygne of Zedekiah kynge of Juda/ in the fyfth Moneth/ It happened/ that Hananiah the sonne of Azur the prophet of Gabaon/ spake to me in the house of the Lorde/ in the presence of the prestes and of all the people/ & sayde. Thus sayeth the Lorde of hoostes the God of Israell: I haue broken the yocke of the kinge of Babilon/ and after two yeare will I bynge agayne in to this place/ all the ornamentes of the Lordes house/ that Nabuchodonosor kynge of Babylon caryed awaye from thys place vnto Babilō. Yee I wil bringe agayne Jechoniah the sonne of Jehoakim the kyng of Juda himself, wyth all ỹ presoners of Juda (that are caried vnto Babilon) euen in to this place/ sayeth the Lord. for I wyl breake

the yock of the kinge of Babylon.

Then the prophet Jeremy gaue answere vnto the prophete Hananiah, before the preistes & before all the people that were present in the house of the Lorde. And ỹ prophet Jeremy sayde: Amen, the Lorde do ỹ, & graunte the thynge, which thou hast prophecied: that he may bringe agayne all the ornamentes of the Lordes house, and restore all the preisoners from Babylon in to the place. Neuertheles, herken thou also what I will saye ỹ thou & all ỹ people maye heare: The prophetes ỹ were before vs in tymes past, which prophecied of warre, or trouble, or pestilẽce ether of peace vpon many nations & greate kingdoms, were proued by this (yf God had sende thẽ in very dede) when the thynge came to passe, which that prophet tolde before.

And Hananiah the prophet toke ỹ chayne from the prophet Jeremyes neck, & brake it and with that sayde Hananiah, that all the people myght heare: Thus hath the Lorde spoken: Euen so will I breake the yock of Nabuchodonosor kinge of Babylon, frõ the neck of all nacions, yee & ỹ within this two yeare. And so the prophet Jeremy wẽte hys waye. Now after that Hananiah ỹ prophet had taken the chayne from ỹ prophet Jeremies neck, and brokẽ it: The worde of the Lorde came vnto ỹ prophet Jeremy saiẽge: Go, and tell Hananiah these wordes: Thus sayeth the Lord: Thou hast brokẽ the chaine of wod, but in steade of wod thou shalt make chaynes of yron. For thus saieth the Lord of hoostes the God of Israel: I will put a yock of yron vpon the neck of all thys people, ỹ they maye serue Nabuchodonosor the kynge of Babylon yee & so shal they do. And I will geue him the beastes in ỹ felde. Then sayde ỹ prophet Jeremy vnto ỹ prophet Hananiah: Heare me (I praye ỹ) Hananiah: The Lord hath not sent the, but thou bringest this people in to a false beleke. And therfore thus saieth the Lorde: beholde, I will sende ỹ out of the lande, & within a yeare thou shalt dye because thou hast falsely spoken agaynst ỹ Lorde. So Hananiah the prophet dyed the same yeare in the seuenth Moneth.

Deute. xviii. d. Nume. xvi. a.

Jere. xxix. a

¶ The pystle of Jeremye sent vnto them that were in captiuytye in Babylon. He prophecyeth their returne from captiuytye after .lxx. yeares. He prophecyeth the destruccyon of the kynge and of the people that remayned in Jerusalem. He threateneth .ij. Prophetes that seduced the people. The death of Semeiah the Nehelamyte is prophecyed.

¶ The .xxix. Chapter.

These is the Copie of ỹ lettre / that Jeremy the prophet sent from Jerusalem vnto the preisoners: the Senatours, preistes / prophetes / and all the people / whom Nabuchodonosor had led vnto Babylon: after that tyme that kyng Jechoniah / and his Quene / his chamberlaynes the princes of Juda & Jerusalem the worckmasters of Jerusalem were departed thyther. Which lettre Elasah the sonne of Saphan and Gamariah the sonne of Helkiah dyd beare / whom Zedekiah the kinge of Juda sent vnto Babylon to Nabuchodonosor the kyng of Babylon: these were the wordes of Jeremies lettre:

Thus hath the Lorde of hoostes the God of Israel spokẽ vnto all the preisoners / that were led frõ Jerusalẽ vnto Babylon: buylde you houses to dwell therin: plante you gardens / that ye may enioye the fruetes therof: take you wyues / to beare you sonnes and daughters: prouyde wyues for your sonnes / and husbondes for youre daughters / that they maye get sonnes and daughters / & that ye maye multyplye there. Laboure not to be fewe / but seke after peace and prosperite of the citie / wherin ye be preisoners / & praye vnto God for it. For in the peace therof, shal your peace be. For thus sayeth the Lorde of hoostes the God of Israel: Let not those prophetes and sothsayers that be amonge you disceaue you: & beleue not youre awne dreames. For why / they preach you lyes in my name / and I haue not sent them, sayeth the Lorde.

But thus saieth the Lorde: When ye haue fulfilled .lxx. yeares at Babylon, I will bring you home / & of myne awne goodnes I will caste you hither agayne vnto this place. For I knowe what I haue deuysed for you saieth the Lorde. My thoughtes are to geue you peace / & not trouble (which I geue you all tyme) & ỹ ye might haue hope agayne. Ye shal crye vnto me, ye shall go & call vpon me / & I shal heare you. Ye shall seke me & fynde me / Yee, yf so be ỹ ye seke me wt your whole hert, I will be foũde of you, saieth ỹ Lord) & will deliuer you out of preison / & gather you together agayne out of all places where in I haue scatred you, saieth the Lorde: & will bringe you agayne to the same place / from whence I caused you to be caried awaye captyue.

But where as ye saye / that * God hath raysed you vp prophetes at Babylon: Thus hath the Lorde spoken (concernynge ỹ kinge that sytteth in the stole of Dauid, and all the people that dwell in this citie, youre brethrẽ that are not gone wyth you in to captiuytye) Thus (I saye) speaketh the Lord of hoostes: Beholde I will sende a swearde / honger & pestilence vpon them / and will make them like vntymely frygs that maye not be eaten for bitternes. And I will persecute them with the swearde, with honger & death.

As soch prophetes as preached vnto the ỹ thynges which they were deceiued of / dyd they greatly displease: yee euen after they came to Babylo. In the they reioyced as though they had ben sent of the Lorde / and yet were they in deede false prophetes. But Ezechiel the true prophete of the Lorde / which preached the cõtrary did they persecute. By the false prophetes they saye. God hath sent vs Prophetes: and their doctrine dyd they heare & folowe. But the true Prophete they myght scarce laugh to scorne: and wolde neither beleue his doctryne, nor geue eare vnto it.

I will

I wyll delyuer them vp to be vexed of all kingdomes/to be cursed/abhorred/laughed to scorne/ and put to confusyon of all the people, amonge whom I haue scatred the: that because they haue not bene obedyēt vnto my commaundementes (sayeth ỳ Lorde) whych I sent vnto them by my seruauntes ỳ prophetes. I rose vp early/ and sent vnto them/ but they wolde not heare/ sayeth the Lorde. Heare therfore the worde of ỳ Lord/ all ye preconers/whom I sent from Jerusalem vnto Babylon: Thus hath the Lorde of hoostes the God of Israell spoken/ of Ahab the sonne of Colaiah/ and of Zedekiah the sonne of Maasiah/ whych prophecye lyes vnto you in my name: Beholde/ I wyll delyuer them in to the hande of Nabuchodonosor the kyng of Babylon/ that he maye slaye them before youre eyes. And al ỳ preconers of Juda that are in Babylon/ shall take vpō them thys terme of cursynge/ and saye: Now God do vnto the/ as he dyd vnto Zedekiah and Ahab/ whom the kynge of Babylon rosted in ỳ fyre/ because they synned shamefully in Israell.

For they haue not onely defiled their neighbours wyues/ but also preached lieng wordes in my name/ whych I haue not commaunded them. This I testifie/ & assure/ saieth the Lord. But as for Semeiah the Nehelamite thou shalt speake vnto hym: Thus sayeth the Lord of hoostes the God of Israel: Because thou hast sealed letters vnder thy name/ vnto all the people that is at Jerusalem/ and to Sophonias the sonne of Maasiah ỳ preest yee and sent them to all the preestes: where in thou wrytest thus vnto him: The Lorde hath ordened the to be preest in steade of Jehoiada the preest/ that thou shuldest be the cheefe in the house of the Lorde aboue all prophetes/ and preachers/ and that thou myghtest put them in preson/ or in the stockes. How happeneth it then/ that thou hast not reproued Jeremy of Anathoth/ whych neuer leaueth of hys prophecyeng. And beside all thys/ he hath sent vs worde vnto Babylon/ and tolde vs plainely/ that oure captyuyte shall longe endure: that we shulde buylde vs houses to dwell therin/ and to plante vs gardens that we myght enioye the frutes therof. Whych lettre Sophonias the preest dyd rede/ and let Jeremy the prophet heare it.

Then came the worde of the Lorde vnto Jeremy/ sayenge: Sende worde to all them that be in captyuyte/ on thys maner: Thus hath the Lord spoken cōcernynge Semeiah ỳ Nehelamite: Because ỳ Semeiah hath prophecyed vnto you wythout my commyssyon/ & brought you in to a false hope/ therfore thus the Lorde doth certyfye you: Behold/ I wyl visit Semeiah ỳ Nehelamite/ and hys sede: so that none of hys shall remayne amonge this people/ and none of thē shall se the good/ that I will do for this people/ saieth the Lorde. For he hath preached falsely of the Lorde.

¶ The returne of the people from Babylon. God by hys chastenyng sheweth that the people is synfull. The destruccyon of the enemyes of Israel.

¶ The.xxx. Chapter.

These are the wordes, that ỳ Lorde I shewed vnto Jeremy/ sayenge: Thus saieth the Lorde God of Israell: Wryte vp dylygently all the wordes/ that I haue spoken vnto the/ in a boke. For lo/ the tyme commeth (sayeth the Lorde) that I will bryng agayne the preconers of my people of Israel and Juda/ saieth the Lorde: For I wyll restore them vnto the lande/ that I gaue to their fathers/ and they shall haue it in possessyon.

Agayne/ these wordes spake the Lorde/ concernynge Israel and Juda: Thus sayeth ỳ Lord: We heare a terrible crye/ feare & disquietnesse. For what els doth this signyfie/ that I se? Namely, ỳ all stronge men smyte/ euery man hys hande vpon hys loynes/ as a woman in the payne of her trauayle. Who euer sawe a man trauayle with chylde? Enquere therafter/ & se. Yee all theyr faces are maruelous pale. Jeremy.xiij.d

Alas for this daye/ whych is so dredefull/ that none maye be lyckened vnto it: and alas for the tyme of Jacobs trouble/ from the which he shall yet be delyuered. For in that daye/ sayeth the Lorde/ I wyll take his yocke from of thy neck/ & breake thy bondes. They shall nomore serue straunge Goddes vnder hym/ but they shall do seruyce vnto God their Lorde/ & to Dauid their kyng/ whom I wyll rayse vp vnto them. * And as for the/ O my seruaunt Jacob/ feare not/ sayeth the Lord) and be not afrayed/ O Israel. For/ lo I wyll helpe the also from farre/ & thy sede from the lande of their captyuyte. * Esay.xliij.a Ezech.xxxvij.a Jeremy.xlvj.a

And Jacob shall turne agayne/ he shalbe in rest/ and haue a prosperous lyfe/ and no man shall make him afrayed. For I am with the/ to helpe the/ sayeth the Lorde. And though I shall destroye all ỳ people/ amōge whom I haue scatred the/ yet wyll I not destroye the/ but correcte the/ and that wyth discrecyon. For I knowe/ that thou art in no wyse wythout faute. Therfore thus sayeth the Lorde: I am sory for thy hurte and woūdes. There is no mā to medle with thy cause: or to bynde vp thy woundes: there maye no man helpe the. Jere.x.b.Ezech.xxxvij.a. Lachum.i.a

All thy louers haue forgotten the/ and

The Prophecye

care nothinge for the. For I haue geuen the
cruell stroke/and chastened the roughly: for
Jere.xlix.d. that for the multytude of thy myldedes / for
thy synnes haue had the ouer hande. Why
makest thou mone for thy harme? I my self
haue pyte of thy sorowe / but for the multy-
tude of thy myldedes & synnes / I haue done
this vnto the.

Jere.l.a.f.xx.d. And therfore all they that deuoure the/
shalbe deuoured, and all thine enemyes shal
be led in to captiuite. All they that make the
waste / shalbe wasted them selues: and all
those that robbe the / will I make also to be
robbed. For I will geue the thy health agayne
and make thy woundes whole / sayeth the
Lorde: because they reuyled the / as one cast
awaye and dispysed/ O Syon.

D Jume.xxiij.a For thus sayeth the Lorde: Beholde / I
will sett vp Jacobs tentes agayne / and de-
fende his dwellinge place. The cytye shalbe
buylded in her olde estate / & the houses shall
haue their ryght foundacyon. And out of the
shall go thanke & geuynge / and the voyce of
ioye.

I will multiplye them / and they shal not
mynyshe: I shall endue them wyth honoure/
and no man shall subdue them. Their chyl-
dren shalbe as a fore tyme/and their congre-
gacion shall contynue in my sight. And all
those that vexe them/will I vysit.

Wich.v.a. A captayne also shall come of them / and
a prynce shall sprynge out from the myddest
of them: him will I chalenge to my self / and
he shall come vnto me. For what is he/ that
Joan vi.c. geueth ouer his hert to come vnto me? sayeth
the Lorde. Ye shalbe my people also, and I
Jeremy.xxxi.b. xxxij.b xxxiij.c. Jere xxxij.c.f xxxvi.d. wylbe youre God. Beholde / on the other
syde shall the wrath of the Lorde breake out
as a stormy water / as a nyghtye whyrle
wynde: and shall fall vpon the heades of the
vngodly.

The terrible displeasure of the Lorde
shall not leaue of / vntyll he haue done / and
perfourmed the intent of hys herte / whych
in the* latter daye ye shall vnderstande.
At the same tyme (sayeth the Lord) shal I be
the God of all the generacyons of Israell/ &
they shalbe my people.

* Of the latter dayes and what they sygnyfye ye haue in Esaye.ij.a.

The prophecyeth that the people of Israel shalbe restored agayne vnto their prosperyte. To be turned from synne is the gyft of God. The byrth of Christ is prophecyed. All the wycked shall dye in their wyckednes. The new Testament and couenaunte is prophecyed. The Christen are taught and instruct of the Lorde. Oure synnes shall so be remytted / that they shall not ones be thought on. God promyseth that he wyll cast of the Jewes. The buyldynge agayne of Jerusalem.

The.xxxj. Chapter.

THus sayeth the Lorde: The people I
of Israel which escapped in ẏ wyl- Nume.xiij.c.
dernes from the swearde / founde
grace to come in to their rest. Eue
so shall the Lorde now also apeare vnto me
from farre/ & saye: I loue the wyth an euer-
lastinge loue / therfore do I spreade my mercy Ezech.xvi.b.
before the. I wyll repayre the agayne (O
thou daughter of Israell) that thou mayest
be fast and sure. Thou shalt take thy tabret-
tes agayne/and go forth with them/that lede
the daunce.

Thou shalt plante vynes agayne vpon
the hylles of Samaria / and the grape ga-
therers shall plante, and synge.

And when it is tyme, the watch men vpō Esaye.ij.a.
the mount of Ephraim shall crye: Arise/lett
vs go vp vnto Syon to oure Lorde God/ for
thus sayeth the Lorde: Reioyce with gladnes B
because of Jacob / crye vnto the head of the
Gentiles: speake out/ synge/ and saye: The
Lorde shall delyuer his people/ the remnaūt
of Israell/ and make them whole. Beholde/
I wyll bryng them agayne from out of the
north lande/ and gather them from the endes
of the worlde/ wyth the blinde and lame that
are amonge them / wyth the wemen that be
greate wyth chylde/ and soch as be also dely-
uered: & the company of them that come a-
gayne/ shall be greate.

They departed from hence in heuynes/
but wyth ioye wyll I bryng them hyther a-
gayne. I will lede them by the ryuers of wa-
ter in a strayght waye/ where they shall not Deut.xxxij.a.
stomble: For I wyll be Israels father / and Gen.xlviij.d.
Ephraim shalbe my fyrst borne.

Heare the worde of the Lorde/ O ye Gen-
tiles, preach in the Iles / that ye farre of/ &
saye: he that hath scatred Israell/ shal gather
him together agayne and shall kepe hym as
a shepherde doth hys flocke. For the Lorde
shal redeme Jacob/ & ryd him from the hande
of the bolent. And they shall come / and re-
ioyce vpon the hyll of Syon / and shall haue
plenteousnes of goodes / whych the Lorde
shall geue the: Namely/ wheate/ wyne/ oyle/
yonge shepe & calues. And their conscyence
shalbe as a well watred garden/ for they shal
nomore be hongrye.

Then shal the mayde reioyce in the daūce C
yee both yonge and olde folkes. For I wyll
turne their sorow in to gladnesse / and wyll
comforte them and make them ioyfull/ euen
from their hertes. I wyll poure plenteousnes
vpon the hertes of the prestes / and my peo-
ple shalbe satisfyed wt good thynges, sayeth
the Lorde.

Thus sayeth the Lorde: * The voyce of *Jere.xv.f.g
heuynes / weppynge and lamentacyon came Mat.ij.c.
vp vnto heauen: euen of Rachel mourninge
for her

for her children/ and wolde not be comforted because they were awaye.

But now sayeth the Lorde: leave of from weppynge and crienge/ wythholde thyne eyes from teares / for thy labour shalbe rewarded/ sayeth the Lorde. And they shall come agayne out of the lande of their enemyes: Yee euen thy posterite shall haue consolacion in thys (sayeth the Lorde) that thy children shall come agayne in to their awne lande.

Moreouer I herde Ephraym / that was led awaye captyue/ complayne on thys maner: O Lorde/ thou hast correcte me / & thy chastenynge haue I receaued / as an vntamed calfe. Conuerte thou me/ and I shalbe conuerted/ for thou art my Lorde God: Yee as soone as thou turnest me/ I shall returne my self: and when I vnderstande / I shall smyte vpon my thyghe. For verely I haue committed shameful thynges: O lett my youth beare this reproffe and confusyon.

Vpon thys cõplaynte/ I thought thus by my self: is not Ephraym my deare sonne? Is he not the childe wych whom I haue had all myth and pastyme? For sence the tyme that I first commened with him / I haue him euer in remẽbraunce: therfore my very herte draweth me vnto him / gladly and louyngly wyll I haue mercy vpon him sayeth the Lorde. Set the watchmen prouyde teachers for the lett thyne herte vpon the ryght waye, that thou shulest walke/ and turne agayne (O thou daughter of Israell, turne agayne to these cytyes of thyne. How longe wylt thou goast aye O thou sinnyng daughter: For the Lorde wyl worke a new thynge vpon earth: A woman shall compasse a man.

For thus sayeth the Lorde of hoostes the God of Israel: It will come therto/ that whẽ I haue brought Juda out of captyuite these wordes shalbe herde in the lande and in thys cytes: The Lorde wyche is the fayre habytacion of ryghtuousnesse make the fruitful O thou holy hyll: And there shal dwell Juda / and all her cytyes / the shepherdes and husbandemen: For I shall fede the hongrye soule & refreshe al sayntе herte. Whẽ I herde this I came agayne to myself & mused like as I had bene waked out of a swete slepe.

Beholde, saieth the Lorde) the dayes come/ that I will sowe the house of Israell and the house of Juda, wyth mẽ & wyth catell. Yee it shall come therto / that like as I haue gone about in tymes past to rote thẽ out/ to scatre them/ to breake them downe/ to destroye thẽ and chasten them: Euen so wyll I also go diligently aboute/ to buylde them vp agayne & to plante them / saieth the Lorde.

Then shall it no more be sayde: the fathers haue eatẽ a sower grape/ & ỳ chyldrẽs teeth are sett on egde: for euery one shall dye for his awne misdeede/ so that who so eateth a sower grape, his teeth shalbe set on edge

Behoulde/ the dayes come (sayeth ỳ Lorde) that I wyl make a new couenaunt with the house of Israel & with ỳ house of Juda: not after the couenaunt that I made wyth they; fathers, when I tooke them by the hande, and led them out of the lande of Egypte: wheych couenaunt they brake/ wherfore I punished them sore/ sayeth the Lorde: But thys shall be the couenaunt that I wyll make with the house of Israel after those dayes/ sayeth the Lorde: I wyll plante my lawe in ỳ inwarde partes of them / & wryte it in their hertes / & will be their God/ and they shalbe my people.

And from thence forth shall no mã teach his neighboure or his brother/ and saye: knowe the Lorde: But they shall all knowe me/ from the lowest vnto the heyest / sayeth the Lorde. For I wyll forgeue their myshedes/ and wyll neuer remembre their synnes eny more. Thus sayeth the Lorde wheych gaue ỳ sunne to be a light for the daye/ & the moone and starres to shyne in the nyght: which moueth the see / so that the floudes therof ware fearce: hys name ys the Lorde of hoostes. Lyke as thys ordynaunce shall neuer be taken out of my syght/ sayeth the Lorde: So shall the sede of Israell neuer ceasse / but all waye be a people before me.

Moreouer/ thus sayeth the Lorde: lyke as the heauen aboue can not be measured/ and as the foundacions of the earth beneth maye not be sought out: So wyll I also not cast out the whole sede of Israel / for that they haue committed/ sayeth the Lorde. Behoulde the dayes come sayeth the Lorde/ that the cite of the Lorde shalbe enlarged frõ the towre of Hananeel, vnto ỳ gate of the corner wall. From thence shall the ryght measure be taken before her vnto the hyll toppe of Gareb/ and shall come aboute Gaath / and the whole valley of the deed karcases/ and of the ashes / & all Ceremoth vnto the brooke of Cedron: and from thence vnto the corner of the horsgate towarde the East / where as the Sanctuary of the Lorde also shall be set. And when it is now buylded/ & set vp of this fashyon it shall neuer be broken / nor cast downe any more.

Jerremye is cast in to prison/ because he prophecyed that the cytye shulde be taken of the kynge of Babylon. By the feld that Jeremy bought at the cõmaundement of the Lorde/ is sygnyfyed/ that the people shulde come agayne to their awne possessyon. The people of God are his seruauntes/ & he is their Lorde. To feare God is Godes gyft/ to thynke that synnes maye be eschued.

The xxxij. Chapter.

D

a To smyte vpõ the thyghe was token of greffe. For meaneth that when the Lorde geueth him vnderstãdynge he shall come to repentaunce & forsaynche hys euell conuersacyon.

b Thys do they comonly expounde of the redemptyon of Israell by the kynge of Babylon: & some thynge there hath but ... the ... & ... Christ: C Christ cam of Israell ... they ... & ... he ... God shal ... at the last ... turne ... embrace ... the armes of faith ... & ... dyece ... Some expounde it of ỳ virgyn Mary: And some of the churche the spouse of Christ.

THese wordes spake the Lorde vnto Jeremy / in the tenth yeare of Zedekiah kynge of Juda / whych was the.xviii. yeare of Nabuchodonosor what tyme as the kyng of Babilons Hoste layed seage vnto Jerusalem. But Jeremy the prophete laye bounde in the courte of the prison / which was in the kyng of Judaes house: where Zedekiah the kyng of Juda cauled hym to be layed / because he had prophecied of this maner: Thus sayeth the Jere.xxxiii.a. xxxv.a. xxxvii a. Lorde: Beholde I will delyuer thys cyte in to the hãdes of the kynge of Babilon / which shall take it. As for Zedekiah the kynge of Juda / he shall not be able to escape the Caldees / but surely he shal come in to the hãdes of the kynge of Babilon: which shall speake with him mouth to mouth / and one of them shall loke another in the face. And Zedekiah shalbe caried vnto Babilon / and there shall he be / vntyll the tyme that I visit him saieth the Lord But yf thou takest in hãde to fight agaynst ỹ Caldees. thou shalt not prospere.

B And Jeremy sayde: Thus hath the Lorde spoken vnto me: Beholde / Hananeel ỹ sonne of Selum thyne Vncles sonne shall come vnto the / and requyre the to redeme ỹ lande / that lyeth in Anathoth vnto thy selfe: for by reason of kynred it is thy parte to redeme it / and to bye it out. Leuitt.xxv.b Num.xxvij.a. xxxvi.a. Ruth.iiij.a.

And so Hananeel myne vncles sonne came to me in ỹ courte of ỹ prison (accordynge to the worde of the Lorde) and sayde vnto me: Bye my lande (I praye the) that lyeth in Anathoth in the coũtre of Benjamin: for by heretage thou hast right to lowse it out for thy selfe / therfore redeme it. Then I perceaued / that this was the cõmaundement of ỹ Lord / and so I lowsed the lande from Hananeel of Anathoth / myne Vncles sonne / and weyed him there the money: euen seuen sycles / ỹ ten syluer pens.

I cauled him also to make me a wrytting / and to seale it / and cal:d recorde therby / ỹ weyed him there ỹ money vpõ ỹ waightes.

C So I toke the euydẽce with the copie (when it was orderly sealed and red ouer) ỹ I gaue the euydence vnto Baruch the sonne of Neriah ỹ sonne of Maasiah in the syght of Hananeel my cosen / ỹ in ỹ presence of the wytnesses / that be named in the euydence / ỹ before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before thẽ / sayig: The Lorde of Hostes the God of Israell cõmaundeth the / to take this sealed euydence with ỹ copie / ỹ to laye it in an erthen vessel / that it maye longe contynue.

For the Lorde of Hostes the God of Israell hath determed, that houses / feldes and vyneyardes shalbe possessed agayne in thys lande.

Now when I had delyuered the euydence vnto Baruch ỹ sonne of Neriah / I besought the Lorde / saying: O Lorde God / It is thou that hast made heauen and earth wyth thy greate power and hye arme / and there is nothynge to harde for the. Thou shewest mercy vpon thousandes / thou recõpencest the wickednes of the fathers / in to the bosome of the chyldren that come after them. D Erod.xxxiiij.a

Thou art the greate and myghtie God / whose name is the Lorde of Hostes: greate in councell / and infinyte in thought: Thyne eyes loke vpon all the wayes of mens chyldren / to rewarde euery one after his waye / and accordynge to the frutes of hys inuencyons: Thou hast done greate tokens and wonders in the lande of Egypt, as we se this daye) vpon the people of Israell and vpon those men: to make thy name great / as it is come to passe this daye: Thou hast brought thy people of Israel out of the lãd of Egypt / wyth tokens / with wondres / with a mightie hande / wyth a stretched oute arme and wyth greate terryblenes: and hast geuen them thys lande / lyke as thou haddest promysed vnto their fathers: Namely / ỹ thou woldest geue them a land / that floweth with mylcke and honye. Roma.ij.a. Erod.viii. vnto x.xv. Chapter

Now when they came therin / and possessed it / they folowed not thy voyce / and walcked not in thy lawe: but all that thou commaundedest them to do / that haue they not done / and therfore come all these plages vpõ them.

Beholde / there are bullworckes made now agaynst the cytie / to take it: and it shalbe wonne of the Caldees that beserge it / with swearde / wyth honger and death / and loke what thou hast spoken / that same shal come vpon them.

For lo / all thynges are present vnto the: C Yet sayest thou vnto me (O Lorde God) and cõmaundest me / that I shall lowse a pece of lande vnto my selfe / ỹ take witnesses therto: and yet in the meane season the cytie is delyuered in to the power of the Caldees.

Then came the worde of the Lorde vnto me, saying: Beholde / I am the Lord God of all flesshe / is there eny thynge then to harde for me? Therfore thus sayde the Lorde: beholde / I shall delyuer thys cytye in to the power of the Caldees / and in to the power of Nabuchodonosor the kynge of Babylon / they shall take it in: For the Caldees shall come / and wynne thys cytye / and sett fyre vpon it / and burne it: wyth the gorgeous houses / in whose parlers they haue made sacrifice vnto Baal, ỹ poured drinck offringes Jere.xxb.b. ỹ xxx.b.

vnto

vnto straunge Goddes/to prouoke me vnto wrath.

For seynge the chyldren of Israel/and the chyldren of Juda haue wrought wyckednes before me euer from their youth vp/ what haue they els done/ but prouoked me wyth the worckes of their awne hãdes: sayeth the Lorde.

Or/what hath this cytie bene els/ but a prouokinge of my wrath/euer sence ỹ daye that I buylded it vnto this houre: Wherin I cast it out of my syght/because of ỹ great blasphemyes of the chyldren of Israell and Juda/which they haue done to prouoke me: yee they/ their kynges, their prynces/ their Preastes/their Prophetes/ whole Juda/ & all the cytesyns of Jerusalem.

When I stode vp early/ and taught them Jeremye. ỹ.d. and instructe thẽ, they turned their backes to me/and not their faces. They wolde not heare/ to be reformed and correcte. They haue sett their Goddes in the house/ that is halowed vnto my name/to defyle it. They Jere.vij.a.d haue buylded hye places for Baal in the valley of the children of Hennom/to bowe their sonnes and daughters vnto Moloch: which I neuer commaunded them/ nether came it euer in my thought/ to make Juda synne with soch abhominacyon.

Moreouer thus hathe the Lorde God of Israel spokẽ/concernynge this cytie/which (as ye youre selues cõfesse) shalbe deliuered in to the hande of the kyng of Babilon/ whẽ it is wonne with the swearde/ wyth honger and with pestilence. Beholde/ I wyll gather Deute.xxx.a them together from all landes/ wherin I haue scatred them in my wrath/ in my fearfull and greate displeasure: and wyll bringe thẽ agayne vnto this place: where they shall dwell safely. And they shalbe my people/and I wylbe their God.

G And I wyll geue them one herte and one Jo.xvij.c. waye/that they maye feare me all the dayes of their lyfe, that they and their chyldren after them maye prospere. And I wyll sett vp an euerlastynge couenaunt with them/Namely: that I will neuer cease to dothẽ good/ & that I wyll put my feare in their hertes/ so that they shall not runne a waye from me.

Yee I will haue a lust and pleasure to do them good/and faithfully to plante them in thys lande wyth my whole herte/ and with all my soule.

For thus sayeth the Lorde: Lyke as I haue brought all this great plage vpon thys people: so will I also bringe vpon them all the good/ that I haue promysed them. And men shall haue their possessyons in this lande/ wherof ye saye now/ that it shall nether be inhabited of people ner of catell, but be delyuered in to the handes of the Caldees: Yee land shalbe bought for money/ & euidences made ther vpon and sealed before wytnesses in ỹ countre of Benjamin, & rounde aboute Jerusalem: in the cities of Juda/ in ỹ cyties that are vpon the mountaynes, and in them that lye beneth/ yee & in the cities that are in ỹ deserte. For I wyll bringe their prisoners hither agayne/ sayeth the Lorde.

¶ The prophete is monyshed of the Lorde/ to praye for the deliuerance of the people/ which the Lorde promiseth. God forgeueth synnes and doth the graciously to the people/ for his awne renowme. Of the byrth of Christ. The kyngdome of Christ in the churche shall neuer be ended.

¶ The .xxxiij. Chapter.

Moreouer the worde of the Lorde I Jeremy.xx.a. came vnto Jeremy on this maner/ xxxij.a. when he was yet bounde in the courte of the prison: Thus sayeth the Lorde, which fulfylleth the thynge that he speaketh the Lorde wyrch performeth the thynge that he taketh in hande: euen he/ whose name is ỹ Lorde: thou hast *cryed vnto me & I haue herde ỹ: I haue shewed greate & hye thynges/ whych were vnknowẽ vnto you. *Ierem.xxxij.a. & xlvij.a.

Thus (I saye) spake the Lorde God of Israel/ concernyng the houses of this cytie/ & the houses of the kynges of Juda: that they shalbe broken thorowe the ordynaunce and weapens/ when the Caldees come to besege them: and they shalbe filled with ỹ dead carcases of men, whõ I wyll slaye in my wrath & displeasure: when I turne my face frõ this cytie/ because of all her wickednes. Beholde/ (sayeth ỹ Lorde) I will heale their woundes and make them whole: I wyll open them the treasure of peace and treuth.

And I wyll returne the captyuite of Juda and Israell: and will set them vp agayne/ as they were afore. Frõ all myldedes (wherin they haue offended agaynst me) I wyll clense thẽ: And all their blasphemyes which they haue done agaynst me/ whẽ they regarded me not I will forgeue them.

And this shall get me a name, a prayse & honoure/ amonge all people of the earth/ B whych shall heare all the good/ that I wyll shewe vnto them: yee they shall be afrayed and astonnyed at all the good dedes and benefytes/ that I wyll do for them. Moreouer thus sayeth the Lorde: In this place/ wherof ye saye ỹ it shall be a wyldernesse/ wherin nether people ner cateli shal dwell: in like maner in the cytyes of Juda and wythout Jerusalem (which also shalbe so voyde/ that nether people ner cateli shall dwell there) Shal ỹ voyce of gladnesse be herde agayne/ the voyce of the Bridegrome and of the bryde/ the voyce of them that shall synge: Prayse ỹ Lorde of Hostes/ for he is louyng

and hys mercy endureth for euer) and the voyce of them that shall offer vp gyftes in the house of the Lorde. For I will restore ỹ captiuyte of this lande/as it was afore/sayeth the Lorde. Thus sayeth the Lorde of Hostes Yt shall come yet therto/ that in this lande/ which is voyde from men and catell/ and in all the cyties of the lande/there shall be sett vp shepherdes cotages: in the cyties vpō the mountaynes: and in the cyties that lye vpon the playne/and in the deserte.

In the lande of Benjamin/ in the feldes of Jerusalem/and in the cyties of Juda shal the shepe be nombred agayne/vnder ỹ hande of him/that telleth them/sayeth the Lorde.

¶ Beholde/the tyme cōmeth/sayeth the Lord/ Jeremy.xxx.a that I will performme ỹ good thynge/which I haue promysed vnto the house of Israell & to the house of Juda. In those dayes and at ỹ same tyme/I wyll bringe forth vnto Dauid/the braunche of ryghteousnes/ and he shall do equyte & ryghteousnesse in ỹ lande. In those dayes shall Juda be helped/and Jerusalem shall dwell safe/ and he that shall call her is euen God our ryghteous maker. For thus the Lorde promiseth: Dauid shall neuer want one/ to syt vpon the stole of the house of Israell: nether shall the prestes and Leuytes want one to offre allwaye before me burntofferinges/to kyndle the meatofferynges and to prepare the sacrifyces.

And the worde of the Lorde cam vnto Je- D reny after this maner: Thus sayeth ỹ Lord: Gene.viij.d. Maye the couenaunt which I haue made with daye and nyght be broken/ that there shulde not be daye and nyght in due season: Then maye my couenaunt also be broken/ which I made with Dauid my seruaunte/ & so he not to haue a sonne to reygne in hys trone. So shall also the prestes ỹ Leuites neuer fayle/but serue me. For lyke as the Gene.xv.d.& starres of heauen maye not be nombred/ne- xxvj.c. ther the sande of the see measured: so will I multiplye the sede of Dauid my seruaunt/& of the Leuites my mynysters.

Moreouer/the worde of the Lorde came to Jeremy/saīg: Considerest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen/ and those same two hath he cast awaye. For so farre is my people come/ ỹ they haue no hope to come to gether eny more/& to be one people agayne. Therfore thus saieth the Lorde: If I haue made no couenaunt with daye and nyght/ & geuen no statute vnto heuē and earth: then wyll I also cast awaye the sede of Dauid my seruaunt: so that I wyll take no prynce out of hys sede/to rule the posterite of Abrahā/ Isaac & Jacob. But yet I wil turne agayne their captiuite/& be mercifull vnto them.

¶ He threateneth that the cytie/and kynge Zedekiah also/shalbe geuen into the handes of the kyng of Babylon. He remembreth them that brought forthe of their brethren into captyuyte/as were pardoned to go at their lyberte.

¶ The xxxiij. Chapter.

THese are the wordes whych the L Lorde spake vnto Jeremy/ what tyme as Nabuchodonosor ỹ king of Babylon/ and all hys Hostes (out of all the kyngdomes that were vnder his power) & all his people/ fought agaynst Jerusalem and all the cyties therof. Thus sayeth the Lorde God of Israell: Goo/ and speake to Zedekiah the kyng of Juda/& tell him: The Lorde sendeth the this worde: Beholde/I will delyuer this cytie in to ỹ hāde of the kynge of Babylon he shall burne it/ & thou shalt not escape his handes/but shalt be led awaye prysoner/& delyuered in to hys power. Thou shalt loke the kynge of Babylon in the face and he shall speake with the mouth to mouth/and then shalt thou goo to Babylon Yet heare ỹ worde of the Lorde/O Zedekiah thou kyng of Juda: Thus sayeth the Lord vnto the: Thou shalt not be slayne ỹ the swearde/but shalt dye in peace. Lyke as thy forefathers the kynges/ thy progenitours/were brēte: so shalt thou be brēt also/ & in the mournyng they shall saye: oh Lord. For thus haue I determined/ sayeth ỹ Lord.

Then spake Jeremy the prophet all these B worde vnto Sedekiah kynge of Juda in Jerusalē: what tyme as the kyng of Babylons hoost beleged Jerusalem/and the remnaunt of the cyties: Namely/Lachis & Azecah/ which yet remeyned of the stronge defensed cyties of Juda.

These are the wordes that the Lord spake vnto Jeremy the prophet/ when Sedekiah was agreed with all the people at Jerusalē/ that there shulde be proclamed a lyberte: so that euery mā shulde let his seruaūt & handmayde go free/ Hebrue and Hebruesse/ & no Jewe to holde hys brother as a bonde man. Now as they had cōsented/ cuē so they were obedient/& let them go free. But afterwarde they repented/ & toke agayne the seruaūtes and handemaydens/whom they had lett go free/and so made them bonde agayne.

For the which cause the worde of ỹ Lord C came vnto Jeremy from the Lorde him self/ sayinge: Thus sayeth the Lorde God of Israell: * I made a couenaunt with youre fa- Deutero.xv.e thers when I brought them out of Egypte/ & Exo.xxi.a (ỹ they shulde no more be bondmen) saying: When seuen yeares are out/ euery mā shall let his bought seruaunte an Hebrue go free/ yf he haue serued him syx yeares. But your fathers obeyed me not and herkened not vnto me. As for you, ye were now turned/ and dyd

dyd ryght before me/in that ye proclamed/ euery man to let hys neyghboure go free/& in that ye made a couenaunt before me/in the tẽple that beareth my name: But yet ye haue turned your selues agayne/and blasphemed my name: In thys/ þ euery man hath requyred hys seruãt & handmayde agayne/ whõ ye had let go quyte and free/& compelled them to serue you agayne/& to be youre bõde mẽ.

D And therefore thus sayeth the Lorde: ye haue not obeyed me/ euery man to proclame fredome vnto his brother & neyghboure: wherfore/I wyll call you vnto a fredome/ sayeth the Lorde: euen vnto the sweard/ to the pestilence/& to honger/& wyll make you to be plaged in all the kyngdomes of the earth. Yee those men þ haue brokẽ my couenaunt/ & not kepte the wordes of the appoyntemẽt/ which they made before me: whẽ they hewed the calfe in two/& when there went thorow the two halfes therof: The princes of Juda/ the Prynces of Jerusalem/ the geldẽ men/ the Prestes & all þ people of þ lande/ which wente thorow the two sydes of the calfe. Those men wyll I geue in to the power of their enemyes/& in to the handes of thẽ that solowe vpon their lyues.

Gene.xv.b.

And their deed bodyes shalbe meate for þ foules of the ayre/ and beastes of the felde. As for Zedekiah the kynge of Juda and hys Prynces/I wyll delyuer thẽ in to the power of their enemyes/and of them that desyre to slaye them/ and in to the hande of the kynge of Babylons hoste * which now is departed from you: But thorow my commaundemẽt/ sayeth the Lorde/ they shall come agayne before thys cytye/ they shall fyght agaynst it wynne it/and burne it. Moreouer I will laye the cytyes of Juda so waste/ þ no man shall dwell therin.

* Nabuchodonosor kynge of Babylon was departed from them to go agaynst the Egyptyans who (which they had vanquyshed) they returned to fyght agaynst Jerusalem.

The propounderth the obedyence of the Rechabites & therby confoundeth the pryde of the Jewes. The cõmaundement of Jonadab the father of the Rechabites. He threateneth punyshmẽt vnto the rebellyous Jewes. He promeseth prosperite vnto the Rechabites for their obedyence vnto their father.

The.xxxv.Chapter.

THe wordes which the Lorde spake vnto Jeremy/in the dayes of Jehoahim the sonne of Josiah kyng of Juda/are these: Go vnto þ house of the Rechabites/& call them out/& bringe them to the house of the Lorde in to some cõmodyous place/& geue thẽ wyne to drincke.

kyn.Reg.x.c.

Then toke I Jazaniah the sonne of Jeremy the sonne of Habazinias/ & his brethren and all hys sonnes/ and the whole housholde of the Rechabytes: and brought them to the house of the Lorde/in to the closet of the childrẽ of Hanan the sonne of Jegedaliah þ man of God: which was by the closet of the Pryn-

ces that is aboue the closet of Maasiah the sonne of Selum, whych is the cheafe of the treasury. And before the sonnes of the kynred of the Rechabites I set pottes full of wine/ and cuppes/ and sayde vnto them: Drincke wyne. But they sayde: we drincke no wyne/ for Jonadab the sonne of Rechab oure father commaunded vs, sayinge: ye and youre sonnes shall neuer drincke wyne buylde no houses/ sowe no sede/ plante no vynes/ yee ye shall haue no vyneyardes: but for all your tyme ye shall dwell in tentes/ that ye maye lyue lõge in the lãde wherin ye be straũgers.

B

Jere.xxxv.b.

Thus haue we obeyed the cõmaundemẽt of Jonadab þ sonne of Rechab oure father/ in all that he hath charged vs/& so we drinke no wyne all oure lyue longe: we/ nor oure wyues/ oure sonnes and oure daughters. Neither buylde we any house to dwell therin/ we haue also amõge vs nether vyneyardes/ ner corne lande to sowe: but we dwell in tentes/ we obeye/ and do accordynge vnto all/ that Jonadab oure father commaunded vs.

But now that Nabuchodonosor þ kinge of Babylon came vp in to the lande we sayde come, lett vs go to Jerusalem that we maye escape the hoost of the Caldees and the Assyrians: and so we dwell now at Jerusalem.

Then came þ worde of þ Lord vnto Jeremy sayenge: Thus sayeth the Lorde of hoostes the God of Israel: Go and tell whole Juda & al the inhabitours of Jerusalem: Wyl ye not be reformed/ to obey my wordes? sayeth the Lorde. The wordes which Jonadab þ sonne of Rechab commaunded his sonnes/ þ they shulde drynke no wyne/ are kept and surely kepte: for vnto this daye they drynke no wine but obeye their fathers commaundement.

But as for me/ I haue rãd vp early. I haue spoken vnto you/ & geuen you earnest warnynge: and yet haue ye not bene obedient vnto me. Yee I haue sent my seruauntes/ all þ prophetes vnto you/ I rose vp early/ & sent you worde/ sayenge: O turne you/ euery mã from his wicked waye: amende your lyues/ and go not after straunge goddes/ to worshype them: that ye maye contynue in the lande/ which I haue geuen vnto you & your fathers/ but ye wolde nether heare me/ ner solowe me.

Jere.xxv.b.

The children of Jonadab Rachabs sonne haue stedfastly kepte their fathers cõmaundement/ þ he gaue them/ but thys people is not obediẽt vnto me. And therfore thus sayeth the Lorde of hoostes the God of Israell: Beholde/ I wyll bringe vpon Juda & vpõ euery one that dwelleth in Jerusalem, al þ trouble þ I haue deuysed agaynst them. For I haue spoken vnto thẽ, but they wolde not solowe: I haue called vnto them/ neuertheles they

D

Jere.xxxv.b. Esay.lxv.b. Jere.xxv.b.

wolde

wolde geue me no answere. Jeremy also spake vnto the housholde of the Rechabits: Thus sayeth the Lorde of Hostes the God of Israel: For so moch as ye haue obeyed ỹ cõmaundement of Jonadab youre father/ & kepte all hys preceptes/ & done accordynge
Jere. xxxv. c. vnto all that he hath bydden you: Therfore thus sayeth the Lorde of Hostes the God of Israel: Jonadab the sonne of Rechab shall not fayle/ but haue one out of his stocke/ to stande alwaye before me.

¶ Baruch wryteth (as Jeremy endyteth) the boke of the curses agaynst Judah Israel He is sent wyth the boke vnto the people/ & readeth it before them all. He is called before the rulars/ & readeth it before the also. The rulars sheweth vnto the kynge the wordes of the boke. Jehudi taketh the boke/ & readeth a peell of it/ & after casteth it in the fyre. There is another writte/ at the commaundement of the Lorde.

¶ The.xxxvj. Chapter.

IN the fourth yeare of Jehoakim ỹ sonne of Josiah kynge of Juda/ came the worde of the Lorde vnto Jeremy/ sayinge: Take a boke/ &
Jeremy xxx. a. wryte therin all the wordes that I haue spoken to the/ to Israel/ to Juda/ and to all the people, from the tyme that I beganne for to speake vnto the (in the raygne of Josiah) vnto thys daye. That when the house of Juda heareth of the plage wheych I haue deuysed for them/ they may peraduenture turne/ euery
Jeremy. xviij. a man from his wycked waye/ that I maye forgeue their offences and synnes.

Then dyd Jeremy call Baruch the sonne
Jeremy. xiv. a of Nerias/ & Baruch wrote in the boke at ỹ mouth of Jeremy/ all ỹ wordes of the Lorde/ which he had spoken vnto hym. And Jeremy commaunded Baruch/ sayeng: I am in preson/ so that I maye not come in to the house of the Lorde: therfore go thou thyther/ and
B reade the boke, that thou hast wryten at my mouth: Namely/ the wordes of the Lorde/ & rede them in the Lordes house vpon the fastyng daye: that the people/ whole Juda/ & all they that come out of the cytyes/ maye heare Peraduenture they wyll praye mekely before the face of the Lorde/ & turne euery one from his wycked waye. For greate is the wrath and displeasure/ that the Lorde hath taken agaynst this people.

So Baruch the sonne of Nerias dyd/ accordyng vnto all that Jeremy the Prophete cõmaunded hym/ readyng the wordes of the Lorde out of the boke in the Lordes house. And this was done in ỹ fyfth yeare of Jehoakim the sonne of Josiah kynge of Juda/ in
Jone. iij. a. the.ix. moneth when it was cõmaunded/ that all the people of Jerusalẽ shulde fast before the Lorde/ & they also that were come from the cytyes of Juda vnto Jerusalem.

¶ Then red Baruch the wordes of Jeremy out of the boke within ỹ house of the Lorde, Jeremy. xxxvi. b
out of the treasury of Gamariah the sonne of Saphan the Scrybe/ which is beside the hyer lofte of the new doore of ỹ Lordes house: that all the people myght heare. Now when Micheah the sonne of Gamariah the sonne of Saphan had heard all the wordes of the Lorde out of the boke/ he went downe to ỹ kynges palace in to the Scrybes chambre/ for there all the Princes were set: Elisama the Scrybe/ Dalaiah the sonne of Semei/ Elnathan the sonne of Iachor/ Gamariah ỹ sonne of Saphan/ Zedekiah the sonne of Hanani & all ỹ Princes. And Micheah tolde thẽ all the wordes/ ỹ he heard Baruch rede out of the boke before the people.

Then all the Princes sent Jehudi ỹ sonne D of Nathaniah/ the sonne of Selamiah/ the sonne of Chusi vnto Baruch/ sayinge: Take in thyne hande the boke/ wherout thou hast red before all the people/ and come. So Baruch the sonne of Neriah toke ỹ boke in his hande/ & came vnto thẽ. And they sayde vnto hym: Syt downe/ & rede the boke ỹ we may heare also. So Baruch red/ that they myght heare. Now when they had heard all the wordes/ they were abashed one vpõ another/ & sayde vnto Baruch: We wyll certyfye the kynge of all these wordes. And they examyned Baruch/ saying: tell vs/ how dyddest thou wryte all these wordes out of hys mouth? Then Baruch answered them: He spake all E these wordes vnto me wt hys mouth/ and I alone was wt him/ & wrote them in the boke.

Then sayde ỹ Princes vnto Baruch: Go thy waye/ & hide the with Jeremy/ so that no man knowe where ye be. And they went in to the kynge to the courte. But they kepte ỹ boke in the chãbre of Elisama the Scrybe/ & tolde the kyng all ỹ wordes that he might heare. So the kyng sent Jehudi to fetch him the boke/ which he brought out of Elisama ỹ Scrybes chambre. And Jehudi red it/ ỹ the kynge & all the Princes, which were about hym/ myght heare. Now the kyng sat in the wynter house/ for it was in the.ix. Moneth/ & there was a good fyre before him. And whẽ Jehudi had red thre or foure leaues therof/ Acto. xix. b he cut the boke in peces wyth a pẽne knyfe/ & cast it into the fyre vpõ the herth/ vntyll ỹ boke was all brẽte in the fyre vpõ the harth.

Yet no man was abashed therof/ or rente his clothes: neither the kynge hym selfe/ nor his seruauntes/ though they heard all these wordes. Neuertheles Elnathã Dalaiah/ & F Gamariah besought the kynge/ ỹ he wolde not burne the boke: notwythstandynge the kynge wolde not heare them/ but cõmaunded Jerahmeel the sonne of Amalech/ Saraiah ỹ sonne of Ezriel & Selamiah ỹ sonne of Abdi-

of Ibdiel/ to laye handes vpon Baruch the Scrybe, & vpon Jeremy the Prophete: but the Lorde kepte the out of syght. After now that the kynge had brent the boke/ & the sermons which Baruch wrote at the mouth of Jeremy: The worde of the Lorde came vnto Jeremy/ sayinge: Take another boke/ and wryte in it all the forsayde sermons: that were wrytten in ỹ fyrst boke/ which Jehoakim the kynge of Juda hath brente.

And tell Jehoakim ỹ kyng of Juda: thus sayeth the Lorde: thou hast brente the boke/ & thoughtest within thy self: Why hast thou wrytten therin/ that the kynge of Babylon shall come, and make thys lande waste, so ỹ he shall make both people & catell to be out of it? Therfore thus ỹ Lord sayeth of Jehoakim the kynge of Juda: There shall none of hys generacyon syt vpon the throne of Dauid. Hys deed corse shalbe cast out/ that the heate of ỹ daye/ & the frost of the nyght may come vpon hym. And I will visyte the wyckednes of hym/ of hys sede/ & of his seruãtes. Moreouer all the euell that I haue promysed them (though they herde me not) will I bringe vpon them/ vpon the inhabytoures of Jerusalem/ and vpõ all Juda. Then toke Jeremy another boke/ and gaue it Baruch the Scrybe ỹ sonne of Nerias/ which wrote therin out of the mouth of Jeremy: all ỹ sermons ỹ were in ỹ fyrst boke/ whych Jehoakim the kynge of Juda dyd burne. And there were added vnto them many mo sermons/ then before.

¶ Zedekiah succedeth Cononiah. He sendeth vnto Jeremye to praye for him. Jeremy goinge into the lãd of Benjamin/ is taken. He is beaten & put in prison. He is deliuered by kynge Zedekiah.

¶ The .xxxvii. Chapter.

Zedekiah ỹ sonne of Josiah/ which was made kynge thorow Nabuchodonosor kynge of Babylon/ reigned in the lande of Juda/ in ỹ steade of Cononiah the sonne of Jehoakim. But neither he/ ner hys seruauntes/ ner the people in the land wold obeye ỹ wordes of ỹ Lord which he spake by ỹ Prophet Jeremy. Neuertheles Zedekiah ỹ king sent Jehucal ỹ sonne of Selemiah & Sophoniah ỹ sonne of Maasiah the Preest to ỹ Prophet Jeremy/ saying: O praye thou vnto ỹ Lord oure God for vs. Now Jeremy walked fre amonge the people at ỹ tyme/ & was not put in prison as yet. Pharaos hoste also was come out of Egypte: whych when the Caldees that besieged Jerusalem perceaued/ they departed from thence.

Then came the worde of the Lorde vnto Jeremy the Prophet/ sayinge: Thus sayeth the Lorde God of Israel/ thys answere shall ye geue to the kynge of Juda/ that sent you vnto me for counsell: Beholde/ Pharaos hoste whych is come forth to helpe you/ shall returne to Egypte in to his awne lande: but the Caldees shall come agayne/ and fyght agaynst thys cyte, wynne it/ and sett fyre vpõ it. For thus sayeth the Lord: a*Deceaue not youre awne myndes, thinckyng on this maner: nuch the Caldees go now their waye from vs: No/ they shall not go their waye. For though ye had slayne the whole hoste of the Caldees/ that besege you/ and euery one of the slayne laye in his tente yet shulde they stande vp and set fyre vpon thys cyte. Now when the Hoste of the Caldees was broken vp from Jerusalem/ for feare of the Egyptyans armye Jeremy went out of Jerusalẽ towarde ỹ lande of Benjamin, b*to dele certayne bucynes there amõge the people. And when he came vnder Benjamyns porte/ there was a porter, called Jerias the sonne of Selemiah the sonne of Hananiah which fell vpon him, & toke him saying: thy mynde is to runne to the Caldees. Then sayde Jeremy: It is not so/ I go not to the Caldees. Neuertheles Jerias wolde not beleue hym, but brought Jeremy bounde before the Princes. Wherfore the Princes were angrye with Jeremy causyng him to be beate & to be layed in prison in the house of Jonathas ỹ scribe. For he was the ruler of ỹ prison. Thus was Jeremy put in to the dongeon & prison/ & so laye there a longe tyme. Then Zedekiah the kyng sent for him, & called hym/ & asked him quyetly in his awne house/ saying: thinkest thou this bucynes (that now is in hande) cõmeth of the Lorde? Jeremy answered: yee ỹ it doth: & thou (sayde he) shalt be deliuered in to the kynge of Babylons power.

Moreouer/ Jeremy sayde vnto kyng Zedekiah: What haue I offended agaynst the/ agaynst thy seruaũtes or agaynst thys people/ ỹ ye haue caused me to be put in prison? Where are your prophetes which haue prophecyed vnto you/ & sayde/ that the kynge of Babylõ shulde not come agaynst you & this lande? And therfore heare now/ O my Lorde the kynge: let my prayer be accepte before the/ & sende me nomore into the house of Jonathas the Scrybe ỹ I dye not there. Then Zedekiah the kyng commaunded to put Jeremy in the fore entrye of the prison, & dayly to be geuẽ him a cake of bred & els no dyghte meate, vntyll all the bred in ỹ cyte was eaten vp. Thus Jeremye remayned in the fore entre of the prison.

¶ By the meanes of the rulers Jeremy is put in to a dongeon. At the request of Abedmelech the Chamberlayne the kyng cõmaũdeth Jeremy to be wrought forth of the Dongeon. Jeremye sheweth the kynge how he myght escape death.

¶ The

a* Some reade: lyft not vp your affectiõ/ sayinge: The Caldees. &c.

b* Some reade to deuyde the possessyõ & myndest of ỹ people. They vnderstad here by the deuysion of certen landes/ with his kynsfolck & all that thuth. Other read: to depart (vnderstad/ hym selfe) because he wasn the myndest of the people, that is/ to hynder to departe so to of the myndest of his people. Whey thy that ye wolde haue read/ for feare of persecucyon.

c* Of thys wante & scarcenes/ why the was in the seuenth yeare of Zedekiah vnto the .ix. daye of the .iii. moneth ye reade after in the .xli. & .iiij. Ier. xxv.

¶ The.xxxviij.Chapter.

IAphatiah the sonne of Mathan / Godoliah ỹ sonne of Phashur / Iu-

al the sonne of Selemiah / and Phashur ỹ sonne of Melchiah p.r-
ceaued the wordes / that Jeremy had spokē vnto all the people / namely on thys maner:
Jeremy.xxi.b. xxvij.a. Thus sayeth the Lord: Who so remayneth in this cytie, shall perish ether with ỹ swearde / with honger or with the pestilence: But who so falleth vnto ỹ Caldees, shal escape / *winnynge his soule for a pray, & shall lyue. For thus sayeth the Lorde. Thys cyte (no doute) must be delyuered in to the power of ỹ kynge of Babilō & he also shal winne it. Then sayde ỹ prynces vnto ỹ kinge: Syr, we beseech you let this man be put to death / For thus he discouragyth the handes of ỹ soudyers that be in this cytie / & the handes of all ỹ people / whē he speaketh soch wordes vnto thē. Thys mā verely labourethnot for peace of the people / but mischefe. Zedekiah the kinge answered & sayde: lo / he is in your handes / for ỹ kynge maye denye you no thynge. Then toke they
B Jeremy · and cast hym in to the dongeon of Melchiah ỹ sonne of Hamelech / that dwelt in the fore entre of the prison. And they lett downe Jeremy wt coardes in to a dongeon / where there was no water / but myre. So Jeremy stack fast in the myre. Now when Abedmelech the Mozian beyng a chamberlayne in the kingꝭ courte / vnderstode / ỹ they had cast Jeremy in to the dongeon: he went out of the kinges house / & spake to ỹ kinge / (which thē sat vnder ỹ poorte of Ben Jamin) these wordes: My lorde the kinge / where as
C these men medle wyth Jeremy the prophet / they do him wronge: Namely / in ỹ they haue put him in prison / there to dye of honger for there is no more bred in the cytye. Then the kinge commaunded Abedmelech ỹ Mozian and sayde: Take from hence .xxx. men whom thou wilt / & drawe vp Jeremy ỹ prophet out of the dongeon / before he dye. So Abedmelech toke the men wt him / & went to the house of Amalech / & there vnder an almery he gatt olde ragges & worne cloutes / and lett them downe by a coarde / in to ỹ dongeō to Jeremy.

And Abedmelech the Mozian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thyne arme holes / betwyxte them and the coardes: & Jeremy dyd so. So
D they drewe vp Jeremy wyth coardes & toke him out of ỹ dongeon / & he remayned in the fore entrye of the prison. Then Zedekiah the kynge sent & caused Jeremy the prophet be called vnto him / in to the thirde entrye / ỹ was by the house of the Lord. And the kinge
Jere.xxxvij.c. sayde vnto Jeremy: I will aske ỹ some what but hyde nothynge fro me. Then Jeremy answerde Zedekiah: Yf I be playne vnto the / thou wilt cause me suffre death: yf I geue ỹ councel / thou wilt not folowe me. So the kinge swore an ooth secretly vnto Jeremy / sayenge: As truly as the Lorde lyueth / that made vs these soules / I wil not slaye the / ner geue the in to the handes of them that seke after thy lyfe.

Then sayde Jeremye vnto Zedekiah: C Thus saieth the Lorde of hoostes the God of Israel: If case be, that thou wilt go forth vnto the kinge of Babilons prynces / thou shalt Jere.xxvij.b saue thy lyfe, and this cytie shall not be brēt yee both thou and thy houshalde shall escape with youre lyues. But yf thou wylt not go forth to the kynge of Babylons prynces / thē shall this cytie be delyuered in to the handes of the Caldees which shall set fyre vpon it / & thou shalt not be able to escape them. And Zedekiah sayde vnto Jeremy: I am afrayde for the Jewes / that are fled vnto ỹ Caldees / lest I come in their handes / & so they to haue me in derision.

But Jeremy answerde: No / they shal not E betraye the: O herken vnto the voyce of the Lord (I beseche the) which I speake vnto ỹ / so shalt thou be well / and saue thy lyfe. But yf thou wilt not go forth / ỹ Lord hath tolde me thys planely: Beholde / all the wemen ỹ are left in the kynge of Judaes house / shall go out to the king of Babilons prynces. For they thinke / that thou art deceaued: & that the men in whom thou dydest put thy trust / haue gotten the vnder / & sett thy fete fast in ỹ myre; and gone their waye from the. Therfore all thy wyues wyth their chyldren shall fle vnto the Caldees / & thou shalt not escape their handes / but shalt be the kynge of Babilons prisoner & thys cytie shall be brent. F
Then sayde Zedekiah vnto Jeremye: loke ỹ no body knowe of these wordes / & thou shalt not dye. But yf the prynces perceaue / that I haue talked with ỹ / & come vnto the / saiēge: O speake / what sayde the kinge to the? hyde it not from vs / & we wil not put the to death. Tell vs, we praye ỹ / what sayde the kinge to the? Se thou geue thē thys answere: I haue humbly be sought the kinge / that he wil lett me lye no more in Jehonathās house / ỹ I dye not there? Then came all the prynces vnto Jeremy / and asked hym / And he tolde them / after the maner as the kinge bad hym. Then they helde their peace / for they perceaued nothynge. So Jeremy abode styl in the fore entrie of the prison / vntyll the daye that Jerusalem was wonne.

¶ Nabuchodonosor besegeth Jerusalem. Zedekiah sleeth. He is taken of the Chaldees. Hys sonnes are slayne. His eyes are thrust oute. Jeremy is prouyded for. Abedmelech is deliuered frō captyuyte / because of the confydence that he hath in God.

¶ The

¶ The.xxxix.Chapter.

Jere.xxxij.a. 4.Reg.xxv.a

NOw when the cytye of Jerusalem was take, for in ỹ ix.yeare of Zedekiah kyng of Juda in the tenth Moneth/ came Nabuchodonosor the kyng of Babylon and all his Hoste/ and beleged Jerusalē. And in ỹ .xi.yeare of Zedekiah in the fourth Moneth the.ix. daye of ỹ Moneth/ he brake in to the cytte). Then all the prynces of ỹ kyng of Babylō/ came in/ & sat thē downe vnder the porte: Nergel, Sarezer/ Samegarnabo/ Sarsachim Rabsaris/ Nergel/ Sarezer/ Rabmag / wyth all ỹ other prynces of ỹ kyng of Babylon. And

Jere.xxxix.a. when Zedekiah the kynge of Juda with hys soudyers sawe them/ they fled / and departed out of the cytie by night thorow the kynges gardē/ and thorow the porte that is betwene the two walles / and so they wente towarde

B the wyldernesse.

But the Caldees Hoste folowed faste after them / and tooke Zedekiah in the felde of Jericho/ and brought hym prysoner to Nabuchodonosor the kynge of Babylō vnto Reblath/ that lyeth in the land of Hemath where he gaue iudment vpon hym. So the kyng of Babylon caused the chyldren of Zedekiah & all the nobles of Juda be slayne / before hys face at Reblath. And made Zedekiahs eyes to be put out/ & bounde hym with chaynes/ &

¶ sent hym to Babylon.

4.Reg.xxv.b Jere.xxxix.b Moreouer the Caldees brēt vp ỹ kinges palace with the other houses of the people/ and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the cytie / and soch as were come to helpe them (whatsoeuer was left of ỹ comē sorte) Nabuzaradan the chefe captayne caryed thē to Babylon. But Nabuzaradan the chefe captayne let the rascall people (& those that had nothynge) dwell styll in the lande of Juda/ and gaue them vineyardes & corne feldes at the same tyme. Nabuchodonosor also the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge/ concernynge Jeremy/ sayinge: take and cherish him/ and make moch of him: se thou do hym no harme / but intreate hym after his awne desyre.

So Nabuzaradan the chefe captayne/ Nabusasban the chefe chamberlayne/ Nergalsarezer the treasurer and all the kyng of

Jere.xxxviij.b. Babylons lordes, sent for Jeremy/ & caused him be fet out of the fore entrye of ỹ prison/ and committed him vnto Godolias the sonne of Ahikā the sonne of Saphā: ỹ he should ca-

D re him home/ & so he dwelt amōge ỹ people.

Jeremy.xl.b Now whyle Jeremy laye yet bounde in the fore entrie of the prison/ ỹ worde of ỹ Lorde came vnto him/ sayinge: Goo and tell Abdemelech the Mozian: Thus sayeth the Lorde of Hostes the God of Israell: Beholde / the cruell and sharpe plage that I haue deuised for this cytie/ will I bringe vpon them/ that thou shalt se it: but I wyll delyuer ỹ (sayeth the Lorde) and thou shalt not come in the hādes of those men, whom thou feareste. For doutles I wyll saue ỹ, so that thou shalt not perish with the sweorde: but thy lyfe shalbe saued/ & that because thou hast put thy trust in me, sayeth the Lorde

¶ Jeremye hath lycence to go whether he wyll. He dwelleth with the people & remayneth at Jerusalem/ ouer whom Godolias ruleth. Johanan prophecyeth deth vnto Godolias.

¶ The.xl. Chapter.

Jeremy.xliij.a Josue.xxiij.a

THys is the maner how the Lorde intreated Jeremy when Nabuzaradan the chefe Captayne had let him go fre from Ramah/ whyther he had led hym bounde amonge all the prysoners that were caryed from Jerusalem & Juda vnto Babylon. The chefe Captayne called for Jeremy/ and sayde vnto hym: The Lorde thy God spake mightely before of the mysery vpō thys place: Now the Lorde hath sent it/ & performed it as he had promysed: For ye haue synned agaynst the Lorde / and haue not bene obedyēt vnto hys voyce/ therfore cōmeth this plage vpon you. Beholde/ I lowse the boundes from thy handes thys daye: yf thou wilt now go with me vnto Babylon/ vp then: for I will se to the/ & prouyde

B for the: But yf thou wylt not go wyth me to Babylon/ then remayne here. Beholde/ all the lāde is at thy wyll/ loke wher thou thynkest conuenict & good for the to abyde, there dwell. If thou canst not be content to dwell alone/ then remayne with Godolias ỹ sonne of Ahicam/ the sonne of Saphan: whom the kynge of Babylon hath made gouernoure ouer the cyties of Juda/ and dwell with him amonge the people / or remayne where so-euer it pleaseth the. So the chefe Captayne gaue him his expenses with a rewarde / and let him go. Then wente Jeremy vnto Godolias the sonne of Ahikam to Mazphah/ and dwelt there with him amōge the people that were left in the lande.

Gene.xliij.b Tobi.i.b. 4.Reg.xxv.c Jere.xxxix.c

¶ Now when the captaynes of the Hoste of Juda (whych w their felowes were scatred abrode on euery syde in the lande) vnderstode ỹ the kyng of Babylon had made Godolias/ ỹ sonne of Ahicam gouernoure in ỹ land/ & ỹ mā/ wyfe & chylde/ yee & the poore men in ỹ lande (that were not led captyue to Babylon) shuld be vnder his iurisdiccō: They came to Godolias vnto Mazphah: Namely / Ismael ỹ sonne of Nathanias Johanan & Jonathas ỹ sonnes of Carreah, Sareah ỹ sonne of Than-

of Thanhometh/the sonnes of Ophai ỹ Ne-
tophathite/Jezaniah ỹ sonne of Maachati/
with their companions. And Godoliah the
sonne of Ahicam/ the sonne of Saphan/
swore vnto them and their felowes on this
maner: Be not afrayed to serue the Caldees/
4.Reg xxv.c. dwell in the lande/and do the kynge of Ba-
bylon seruyce/so shall ye prosper. Beholde/
I dwell at Mazphah to be an officer in the
Caldees behalfe/& to satisfye soch as come
to vs. Therfore gather you wyne/ corne and
oyle/and kepe them in youre ware houses/
& dwell in youre cyties ỹ ye haue in keping.

D Yee all the Jewes also ỹ dwelt in Moab
vnder the Ammonites/in Idumea and in all
the countrees/when they herde/that ỹ kyng
of Babylon had made Godoliah the sonne of
Ahicam the sonne of Saphan/gouernoure
vpon thē ỹ were left in Juda: All the Jewes
(I saye) returned oute of all places where
they were fled vnto: and came in to the lande
of Juda to Godoliah vnto Mazphah/ & ga-
thered wyne & other fruites/ & ỹ very moch.

Moreouer Johanan the sonne of Careah
and all the captaynes of the Hoste/that were
scatred on euery syde in ỹ lande/ cam to Go-
doliah in Mazphah/ & sayde vnto him: kno-
west thou not that Baalis kyng of the Am-
monites hath sent Jsmael the sonne of Na-
thaniah/to slaye the? But Godoliah ỹ sonne
of Ahicam beleued them not. Then sayd Jo-
hanan the sonne of Careah vnto Godoliah
in Mazphah these wordes secretly: Lett me
go/I praye the/and I will slaye Jsmael the
sonne of Nathaniah/ so that no body shall
knowe it. Wherfore will he kyll the/that all
the Jewes which resorte vnto the/myght be
scatred/and the remnaunt in Juda perishe:
Then sayde Godoliah ỹ sonne of Ahicam to
Johanan the sonne of Careah: Thou shalt
not do it, for they are but lies/ that men saye
of Jsmael.

¶ Jsmael kylleth Godoliah gyltefully/& many other
with hym. Johanan followeth after Jsmael.

¶ The .xli. Chapter.

I 4.Reg xxv.b
T in the seuenth Moneth it hap-
pened that Jsmael ỹ sonne of Na-
thaniah the sonne of Elisama (one
of the kynges bloude) came with
them that were greatest about the kyng/ &
ten men ỹ were sworne with him: vnto Go-
doliah the sonne of Ahicam to Mazphah/ &
ate there together. And Jsmael the sonne of
Nathaniah with those ten men that were
sworne to him/ starte vp/ and smote Godo-
liah the sonne of Ahicam the sonne of Sa-
phan with the swearde/and slewe him/ whō
the kyng of Babylon had made gourmoure
of the lande Jsmael also slewe all the Jewes
that were with Godoliah at Mazphah, & all
the Caldees that he founde there waytinge
vpon him.

The nexte daye after that he had slayne
Godoliah (the matter was yet vnknowne)
there came certayne men from Sichem, frō
Silo & Samaria/ to the nombre of .lxxx.
whych had shauen their beerdes/ rent their
clothes/& were all heuye/bringyng meat of-
fringes/and incense in their handes/to offre
it in the house of the Lorde. And Jsmael the B
sonne of Nathaniah wēt forth of Mazphah
weepynge/to mete them. Now when he met
them/he sayde: Go youre waye to Godoliah
the sonne of Ahicam. And whē they came in
ỹ middest of ỹ citie, Jsmael the sonne of Na-
thaniah (wh thē that were sworne vnto hym)
slewe them/ euen at the myddest of the pyt.
Amonge these .lxxx. men there were ten/that
sayde vnto Jsmael: Oh slaye vs not/ for we
haue yet a greate treasure in the felde/ of
wheate/barley/oyle & hony. So he spared
them/and slewe them not with their brethrē
Now the pyt wherin Jsmael dyd cast ỹ deed
bodyes of the men (whom he slewe because
of Godoliah) had kynge Asa caused to be
made/for feare of Baasa ỹ kynge of Jsrael/ 3.Reg xv.c.
and the same pyt dyd Jsmael fyll with slayne
men. As for the remnaunt of the people/the
kynges daughters and all the people ỹ were C
yet left at Mazphah/vpon whom Nabusa-
radan the cheke Captayne had made Godo-
liah ỹ sonne of Ahicam gouernoure: Jsmael
the sonne of Nathaniah caryed them awaye
prisoners towarde ỹ Ammonites. But whē
Johanan the sonne of Careah and all they
which had bene captaynes ouer the kynges
Hoste with hym/herde of all the wickednes Gene.xlvii.c.
ỹ Jsmael the sonne of Nathaniah had done: 1.Reg xxx.b.
they toke their companions/ & went out for
to fyght wyth Jsmaell the sonne of Natha-
niah/& founde him by the waters of Rabim
in Gabaon. Now when all the people/whō
Jsmael led captyue/sawe Johanan ỹ sonne
of Careah & all the other Captaynes of the
Hoste/they were glad. So all the people ỹ
Jsmael had caryed awaye from Mazphah/
were brought agayne.

And when they returned/they came to Jo
hanan the sonne of Careah. But Jsmael the
sonne of Nathaniah fled frō Johanan wyth D.
eyght of his sworne companyons/ & wente
to the Ammonites. Then Johanan ỹ sonne
of Carrah & all the captaynes of the Hoste ỹ
were wh him/toke the remnaunt of ỹ people/
whom Jsmael the sonne of Nathaniah had
led awaye (When he had slayne Godoliah ỹ
sonne of Ahicam) whō they also had rescued
frō hym: fyghtyng men/wemē & chyldren/ &
gelded men/whom they brought agayne frō
Gabaon: and wente from thence, & sat them
downe

downe at Geruth Camaam/ which lieth be-
syde Bethlehē/that they might go into Egi-
pte for feare of the Caldees: of whome they
were afrayed/because that Ismael the sonne
of Nathaniah had slayne Godoliah Ahikams
Jere.xl.a. sonne/whom the kyng of Babilon had made
gouernoure in the lande.

¶ The Captaynes aske councell of Jeremye what they ought to do. Jeremye monysheth the remnaunt of the people not to go into Egypte.

¶ The.xlij. Chapter.

THen all the rulers/and Johanan the
sonne of Kareah/Jezaniah ỳ sonne
of Osaiah came with all ỳ people
from ỳ leest vnto the most/& sayde
Jeremy.xxi.a Jere.xxxvij.a vnto Jeremy the prophet: O heare oure pe-
tition/that thou mayest praye for vs vnto ỳ
Lorde thy God/and for the remnaunt/wher
of there be very few left of many/as thou
seest vs: that the Lorde/thy God may shew
vs a waye to go in/& tell vs/what we shulde
do. Then Jeremy the Prophete sayde vnto
thē: I haue herde you. Beholde/I will praye
vnto God youre Lorde/as ye haue requyred
me: and loke what answere the Lord geueth
you/I shall certifye you therof/and kepe no
thyng back frō you. And they sayde vnto Je-
Josua.e remy: The Lorde of treuth and faithfulnes
2 Mach ij.d be oure recorde/that we will do all/that the
Jere.xlij.a B Lorde thy God commaundeth vs/whether
it be good or euell. We will herken vnto the
voyce of oure Lord God to whom we sende
the that we maye prospere/when we haue
folowed the voyce of the Lorde oure God.

And after ten dayes came the worde of ỳ
Lord vnto Jeremy. Then called he Johanan
the sonne of Kareah/& all the captaynes of
the people that were with him: yee and al the
people from the leest to the most/and sayde
vnto them: Thus saieth the Lord God of Is-
rael vnto whō ye sent me/to laye forth your
prayers before him: If ye will dwell in thys
lande/I shal buylde you vp/and not breake
you downe: I shall plante you/and not rote
you out: for I am pacifyed/as concernynge
the trouble that I haue done to you. Feare
not the kyng of Babilon/of whom ye stande
in awe: O be not afrayed of hym/sayeth the
Lorde: for I will be with you/to helpe you/
& delyuer you from hys hande. I will pardon
you/I will haue mercy vpon you/and bring
you agayne in to youre awne lande.

C Neuertheles/yf ye purpose not to dwell
in this lande/nor to folowe the voyce of the
Lorde youre God: but wyll saye thus/we
wyll not dwell here/but go in to Egypte:
where we shal nether se warre/heare ỳ noyse
of batel/nor suffre hōger/there wil we dwel.
Wherfore heare now the worde of ỳ Lorde/
O ye remnaunt of Juda. Thus sayeth the
Lorde of hoostes the God of Israel: If ye be
wholy purposed to go in to Egypte/and to
be there as straungers: the swearde that ye
feare/shall ouer take you in Egypte: and the
honger wher of ye be here afrayed shal bāge
vpon you in to Egypte/and there ye shall
dye. For all they/that of sett purpose vnder-
take to go in to Egypte/there to ease them
selues of their mysery/shall perysh with the
swearde/wyth honger and pestylence: not
one of them shall remayne/there shall none
escape the plage/ỳ I wyll bringe vpon thē.

For thus saieth the Lorde of hoostes the
God of Israell: lyke as my wrath and indy-
gnacyon is come vpon the inhabytatours
of Jerusalē/so shal my displeasure go forth
vpon you also/yf ye go in to Egypte: For D
there ye shalbe reuyled/abhorred/brought
to shame and confusiō: and as for this place/
ye shal neuer se it more. The Lorde forbyd-
deth you (O ye remnaūt of Juda) ỳ ye shall
not go in to Egypte.

And forget not ỳ I haue warned you ear-
nestly this daye els shal ye begile your selues.
For ye sent me vnto the Lorde youre God/
and sayde: O praye thou the Lord oure God
for vs: and loke what answere ỳ Lorde oure
God geueth the/that bringe vs agayne/and
we shal do therafter. Now haue I shewed/
and declared vnto you the voyce of the Lord
youre God/for the whych cause he hath sent
me to you. If ye wyl not folowe it/be sure/ỳ
ye shal perysshe with the swearde/with hon-
ger & pestilence: euē in the same place/where
youre lust was to go/and dwell.

¶ Johanan carpeth the remnaunt of the people in to Egypte/contrary to the mynde of Jeremye. Jeremy prophecyeth the destruccyon of Egypte.

¶ The. xliij. Chapter.

NOw when Jeremy had ended all ỳ
wordes of the Lorde God vnto the A
people (for their sakes to whom
God had sent him) Izariah ỳ sonne
of Osaiah/& Johanan the sonne of Kareah
& all the proude personnes/sayde vnto Je-
remy: Thou lyest/the Lorde oure God hath
not sent ỳ to speake vnto vs/that we shulde
not go in to Egipte/and dwell there: But B
Baruch the sonne of Neriah prouoketh the
agaynst vs/that he myght bringe vs in to ỳ
captyuyte of the Caldees: that they myght
slaye vs/and caryt vs awaye prisoners vn-
to Babylon.

So Johanan the sonne of Kareah/and
all the captaynes of the hoost/and all the
people folowed not the commaundement of
the Lorde: Namely/to dwell in the lande of
Juda: But Johanan the sonne of Kareah/

and all the captaynes of the hoost / caryed awaye all the remnaunt in Juda / that were come together agayne from the Heythen (amonge whom they had bene scatred) to dwel in the lande of Juda: Men wemen, childre / the kynges daughters: all those that Nabuzaradan the cheke captayne had left w Godoliah the sonne of Ahikam. They caryed
C awaye also the prophet Jeremy / Baruch the sonne of Neriah, & so came in to Egypte: for they were not obedyēt / vnto the cōmaundement of God. Thus came they to Thaphnis.

And in Thaphnis the worde of the Lord happened vnto Jeremy / saying: Take great stones in thyne hande / and hyde them in ẏ bryck wall / vnder the doze of Pharaos house in Thaphnis / that all the men of Juda maye se / and saye vnto them: Thus saieth ẏ Lorde of hoostes the God of Israell: Beholde / I wyll sende and call for Nabuchodonosor the Jeremy.xlvi.c. kynge of Babilon my seruaunt / & wyll sett his seate vpon these stones that I haue hyd / & he shall spreade his tente ouer them.

And when he commeth / he shall smyte the
D lande of Egypte with slaughter / w prisonment / and with the swearde. He shall set fyre vpon the temples of the Egyptians goddes / and burne them vp / & take them selues prisoners. Moreouer he shall araye himselfe w the lande of Egipte / like as a shepherde putteth on hys cote, and shall departe hys waye from thence in peace. The pylers also of the temple of the Sunne that is in Egypte: shall he breake in peces / and burne the temples of the Egipcians goddes.

The reproueth the people for their Idolatrye. They that set ryght by the threatenyng of the Lord are chastened. The destruccyō of Egypte & the Jewes therin / is prophecyed.

The xliiij. Chapter.

I This is the worde that was shewed to Jeremy concerninge all the Jewes / whych dwelt in Egypte: at Magdal / at Thaphnis at Memphis / & in the lande of Patures. Thus saieth the Lorde of hoostes the God of Israell: ye haue sene all ẏ mysery that I haue brought vpon Jerusalem / and vpon all the cytyes of Juda: so that this daye they are desolate / and no man dwelling therin: and that because of the great blasphemyes / which they committed / to prouoke me vnto anger: In that they wente backe to do sacrifyce and worshype vnto straūge goddes: whom nether they / ner ye / ner your fathers haue knowne. Yet be it / I sent vnto them my seruauntes all the pro- Jere.xxv.a. xxix.c. phetes: I rose vp early / I sent vnto them / & gaue them warninge: O do no soch abhominable thinges / and thinges that I hate. But they wolde not folowe ner herken / to turne from their wyckednes / and to do nomore sacrifice vnto straunge goddes.

Wherfore myne indygnacyon and wrath was kyndled / and it brent vp the cytyes of Juda / the feldes with the stretes of Jerusalē so that they were made waste and desolate / as it is come to passe this daye. Now therfore thus saieth the Lorde of hoostes the God of Israell: How happeneth it / ẏ ye do so greate euell vnto youre awne soules / thus to destroye the men and wemen / childzen and babes of Juda: so that none of you is left / because ye prouoke me vnto wrath wyth the workes of your awne handes: when ye offre vnto straunge goddes in the lande of Egipte where as ye be gone to dwell: That ye might vtterly perishe / and that ye myght be reuyled and shamefully intreated of all nacyons. Or haue ye now forgotten the wyckednes of your forefathers / the wyckednes of the kynges of Juda & ther wyues the wyckednes that ye youre selues and your wyues haue done in the lande of Juda / in the cytye and in the lande of Jerusalem?

Yet are ye not sory this daye / ye feare not nether walke ye in my lawe and in my com- E maundementes / that I haue geuē vnto you and youre forefathers.

Therfore thus sayeth the Lorde of hoostes the God of Israell: I am stedfastly aduysed and determed / to punysh you / and to rote out all Juda. As for the remnaunt of Amos.ix.b. Juda that purposly wente in to Egipte / there to case them of their mysery: I wyll take thē Jere.xlii.c. and they shall all be destroyed. In the lande and.xliij.a. of Egypte shall they perysh beynge consumed with the swearde and with honger. For from the leest vnto the most / they shall perish with the swearde & with hōger. Moreouer they shalbe reuyled / abhorred / shamed / and confounded. For I will vysett them that dwell in Egipte / as I haue vysited Jerusalem: with the swearde, with honger and with Jere.xxxix. pestilence: So that none of the remnaunt of Juda / which are gone to dwell in Egipt shal be left to come agayne in to ẏ lande of Juda all though they thynke to come thyther agayne / & to dwell there. For none shall come agayne / but soch as are fled awaye.

Then all the men which knewe that their D wyues had offred vnto straunge goddes / and a greate sorte of wyues that stode there / yee and all ẏ people that dwelt there in Egypte in the cyte of Patures / answerde Jeremy / and sayde: As for the wordes that thou hast spoken vnto vs in the name of the Lord / we will in no wyse heare them: but whatsoeuer goeth out of oure awne mouth / that wyll we do: We will do sacrifice / and offre oblacions Jere.xlv.b. vnto the Quene of heauē: lyke as we & our forefathers / oure kynges and oure heades haue

haue done in the cyties of Juda / and in the stretes & feldes of Jerusalē. For then had we plenteousnesse of vytayles / then were we in prosperite / and no mysfortune cam vpō vs.

But sens we left to offre, and to do sacrifyce vnto the Quene of heauen, we haue had scarcenes of all thinges / and perish with the swearde & honger. Last of all / when we wemen dyd sacrifyce and offred vnto the Quene of heauē / dyd we make her cakes and poure vnto her drynckoffrynges, to do her seruyce / without oure housbandes wylles?

t. Macha. t.b. E

Then sayde Jeremy vnto all the people / to the men to the wemen & to all the folcke / which had geuen him that answere: Did not the Lorde remembre the sacrifyces that ye / youre forefathers, youre kynges and rulers (with all the people) haue offred in the cyties of Juda / in the stretes & land of Jerusalem: and hath he not consydred this in his minde? In so moch / that the Lorde might no longer suffre the wyckednes of youre inuencyons / and the abhominable thinges which he dyd? Is not youre lande desolate & voyde / yee and abhorred, so that no mā dwelleth therin eny more / as it is come to passe this daye?

Jerem. xxxix.

Esay. l.a

Dyd not all this happē vnto you be cause ye made soch sacrifyce / & synned agaynst the Lorde: Ye haue not folowed his voyce to walcke in his lawe, in hys ordinaunces and statutes.

F

iij Reg. xvij.b. Jeremy. ij.c. iij.c.v.e. Baruch. iij.a

Yee this is the cause / that all mysfortune happened vnto you / as it is come to passe this daye. Moreouer / Jeremy spake vnto all the people & to all the wemen: Heare the worde of the Lorde all Juda / ye that be in ỳ lande of Egypte: Thus sayeth the Lorde of Hostes the God of Israel: Ye & youre wyues haue spoken wyth youre awne mouth / the thynge that ye haue fulfylled in dede:

Jeremy. xliij.c

Yee thus haue ye sayde: We will not fayle / but do the thynge that pleaseth vs: we wyll do sacrifyce & poure out drynckoffringes to the Quene of heauen. Purposly haue ye lett vp your awne good meanynges / and hastely haue ye fulfylled youre awne intente. And therfore / heare the worde of ỳ Lorde all Juda / ye that dwell in the lande of Egypte.

G

Gene. xxii.a

Beholde / I haue swore by my greate name, sayeth the Lorde that my name shall not be rehearsed thorow eny mans mouth of Juda / in all the lande of Egypt: to saye: The Lorde God lyueth / for I will watch / to plage them / and not for their wealth. And all ỳ men of Juda that be in the lande of Egypte / shall perish with the swearde and with honger / vntyll they be vtterly destroyed.

Jeremy. xlij.c.

Neuertheles / those that fled awaye for ỳ swearde / shall come agayne in to the lāde of Juda, but there shall be very fewe of them. And all the remnaūt of Juda / that are gone in to Egypte / there to dwell / shall knowe whose wordes shalbe founde true / theirs or myne. Take this for a token / that I wyll viset you in this place / sayeth the Lorde / and that ye maye knowe / how that I (wythoute doute) will performe my purpose vpō you to punysh you. Beholde / sayeth the Lorde / I wyll delyuer Pharao Hophrea kynge of Egypt in to the handes of his enemyes / that seke after his lyfe: euen as I gaue Sedechiah the kynge of Juda in to the handes of Nabuchodonozor kyng of Babylō / which sought after his lyfe.

iij. Reg. xxv.a. Jere. xxxix.b.

¶ Baruch is reproued of Jeremye.

¶ The xlv. Chapter.

I

Jere. xxxvi.a

These are the wordes that Jeremy the prophete spake vnto Baruch the sonne of Neriah / after that he had wrytten these Sermons in to a boke at the mouth of Jeremy In ỳ fourth yeare of Jehoakim the sonne of Josiah kyng of Juda.

Thus sayeth the Lorde God of Israell vnto the / O Baruch: In so moch as thou thoughtest thus when thou wast wrytynge Wo is me / the Lorde hath geuen me payne for my trauayle: I haue wearied my selfe w syghynge, and shall I fynde no rest? Therfore cellam, O Jeremy that ỳ Lord sayeth thus: Beholde / The thing that I haue buylded, wyll I breake downe agayne / and rote out the thynge, that I haue planted yee this whole lande. And seekest thou yet promocio? Loke not for it, and despyse it not. For I wyll bringe a mysserable plage vpō all flesh sayeth the Lorde. But thy lyfe will I geue the for a pray where so euer thou goest.

¶ The prophecyeth the destruccyon of Egypte. Helpe uraunce is promysed to Israel.

¶ The. xlvj. Chapter.

I

Esai. xix.a. xxx.a.

Ete folowe the wordes of ỳ Lorde to the prophete Jeremy / which he spake vnto the Gentyles. These wordes folowynge preached he to the Egyptyans concernyng the Host of Pharao Necho kyng of Egypte / when he was in Charcamis beside the water of Euphrates: what tyme as Nabuchodonozor the kynge of Babylon slewe him, In the fourth yeare of Jehoakim the sonne of Josiah kynge of Juda.

Ye make redy buckler and shylde / ye goo forth to fight: Ye harnesse youre horses / & set youre selues vpon them: Ye set your salettes fast on / ye bringe forth speares / ye scoure youre sweardes / & put on your brest plates.

But alas, how happeneth it, that I se you so afrayed? why shryncke ye backe? wherfore are your worthies slayne? Yee they rūne

so fast awaye/ that none of them loketh behynde hym. Fearfulnesse is fallen vpon euerychone of them sayeth the Lorde. The lightest of fote shall not fle awaye, and the worthyes shall not escape.

B Towarde the North by the water of Euphrates, they shall stomble & fall. But what is he this/ yͭ swelleth vp as it were a floude/ roaring & ragynge like ye streames of waters? It is Egipte that ryseth vp like the floude/ & casteth out the waters with so great noyse.

a* The Caldees spiled the Egyptias/ acȳ floudde of Euphrates, which was towarde ye North: where as yet their horse was wonderous greate/ & their horses & charettes wilny. But ye greater their hoste was ye more cruell was C their slaughter: so dyd the Lorde punyshe their wyckednesse/ geuynge them into the handes of the Chaldees: and therfore calleth the Prophete the daye of their slaughter the daye of the Lordes vengeaūce/ & them a slayne offrynge of the Lorde.

For they saye: We will go vp, & wil couer the earth: we will destroye the cytyes / wyth thē that dwell therin. Get you to horse backe & roll forth the Charrettes/ come forth ye worthyes: ye Morians / ye Libeans with youre bucklers ye Lidians with youre bowes: So shall this daye be vnto the Lord God of hoostes/ a daye of vengeaunce / that he maye avenge him of his enemyes. The swearde shall deuoure, it shalbe satysfyed & bathed in their bloude: a* For the Lorde God of hoostes shall haue a slayne offrynge towarde the North/ by the water of Euphrates. Go vp (O Galaad) and bynge tryacle vnto the daughter of Egipte:

But in vayne shalt thou go to surgery/ for thy wounde shall not be stopped. The Heythen shall heare of thy shame, & the lande shalbe full of thy confusyon: for one stronge man shall stomble vpon another / how then shulde they not fall both together.

These are the wordes that ye Lorde spake to the prophet Jeremy/ concerning the hoost of Nabuchodonosor the kynge of Babylon/ whych was sent to destroye yͤ lāde of Egypt: Preach out thorow the lande of Egypte and cause it be proclamed at Magdol Mēphys and Taphnis: & saye: Stande styll, make there dye, for the swearde shall consume the rounde aboute.

b* Although he saythe yt they shal (O Egypte) hast thou vsed as a goodly fayre calf for thyne avoūdāce of riches. Therfore as bullockes & oxen are stonge vnder hornettes & prycked forwarde vngodes (or as some call them gaddes) so shall the Babylonyans kynge and pryca tye/ & drive the to flight & ouerthrow yͤ. By hym C shuld come out of the North is vnderstāde the kynge of Babylō & hys hoost

How happeneth it that thy myghtye worthies are fallen? why stode they not fast? Euen because the Lord thrust them downe. The slaughter was greate / for one fell euer still vpon another. One cryed vpon another: Up lett vs go agayne to oure awne people/ and to oure awne natural countre/ from the swearde of oure enemye.

Crye euen there: O Pharao kynge of Egipte, the tyme will bryng redycyon. As truly as I lyue (sayeth the kynge / whose name is the Lorde of hoostes) it shall come as the mount of Thabor/ & as Lybanus yͤt stode in the see. O thou daughter of Egipte make redy thy geer to flyt. For Memphys shalbe voyde and desolate/ so that no man shal dwell therin. b* The lāde of Egipte is like a goodly fayre calf, but one shal come out of the north to pryck her forward. c* Her wagied soudiers that be with her are lyke fat calues.

c* her waged soudyars &c. The meanyng is that the hyred hoste of the Egyptias gathered of the contres that borderyd therō shulde be fearful & weake: & more deyntye & delicious then strōg & manfull/ as men fattened lyke stall fedde oxen: so yͤ they shulde also flye with the Egyptiās whē their myserye dyd wayte vpō & pursuet shulde come.

They also shal fle awaye together, and not abyde: for the daye of their slaughter and the tyme of their visitacyon shall come vpon them.

The crye of their enemyes shall make a noyse as the blast of a trompett. For they shall entre in with their hooste/ and come with axes/ as it were hewers downe of wod. And they shall cut downe her wod / sayeth the Lorde with out eny discrecyō. For they shall be mo in nombre then the grashoppers / so that no man shalbe able to tell them. The daughter of Egipte shalbe confounded, whē she shalbe delyuered in to the handes of the people of the north.

Moreouer thus sayeth the Lorde of hoostes the God of Israell: Beholde I will vyset that restlesse people of Alexandria / Pharao and Egypte yee both their goddes and their kinges: euen Pharao/ and all them that put their trust in him. Yee I will deliuer thē into the hādes of those/ that seke after their lyues Namely/ in to the power of Nabuchodonosor the kynge of Babilon/ and in to yͤ power of his seruauntes. And after all these thyngs it shalbe inhabyted as a yore tyme / sayeth the Lorde.

But be not thou afraied (O my seruaūt Jacob) feare not thou/ O Israell. For lo/ I wil helpe the from farre/ and thy sede from yͤ lāde of thy captyuyte. Jacob also shall come agayne and be in rest: he shall be rych/ and no man shall do him harme. Feare thou not (O Jacob my seruaunt) sayeth the Lorde/ for I am with the: and wyll destroye all nacyons/ amonge whom I haue scatred the. Neuerthelesse I wyll not consume the / but chasten the and correcte the: yee and that wͭ discrecyon: nether wyll I spare the as one yͤ were fautlesse.

¶ The worde of the Lorde agaynst the Philistines. ¶ The. xlvij. Chapter.

These are the wordes / yͤ the Lorde A spake vnto Jeremye the prophete agaynst the Philistines / before that Pharao smote the cytie of Azah. Thus sayeth the Lord: Beholde / there shall waters aryse oute of the North: & shall growe to a greate floude / runnynge ouer and couerynge the lande/ the cytyes/ & them that dwell therin.

And the men shall crie/ & all they yͤ dwell B in yͤ lande/ shall mourne at the noyse & stampynge of their stronge barbed horses/ at the shakynge of their charettes and at the rombynge of the wheles. The fathers shall not loke to their children/ so feable and wery shall their handes be: at the same tyme / when he

when he shal be there / to destroye the whole lande of ỹ Philistines. He shall make waste both Tirus / Sidon and all other that are swome vnto them.

For the Lorde wyll destroye all Palestina / and the other Iles, that be conuyded from the countre. Baldnesse is come vpon Azah / Ascalon wyth her other valleys shall kepe her peace.

How longe wylt thou stape / O thou swearde of ỹ Lorde? Turne agayne in to thy sheeth / reste / and leaue of. But how can it ceasse / when the Lorde hym selfe hath geuen him a charge agaynst Ascalon / and raysed it vp agaynst the cyties of the see coast?

¶ The worde of the Lorde agaynst the Moabytes.

¶ The .xlviij. Chapter.

THus sayeth the Lorde of Hostes ỹ God of Israel agaynst Moab: wo be to the citie of Nabo / for it shall be layed waste / brought to confusion & taken. Shee thy strong citie of Kariathaim shalbe brought to shame / & afrayed: Moab shal nomore be had in honoure. Wicked councell shalbe taken vpon Hesebon. Come (shall they saye, let vs rote them oute / ỹ they maye be nomore amonge ỹ nombre of the Gentyles yee that they maye nomore be thought vpõ: Thus the swearde shal persecute the: A voyce shall crye from Horonaim: With greate wastynge & destruccyon / is Moab made desolate.

And this crye shalbe herde in all her cyties. At the going vp vnto Luith there shall aryse a lamentacion: & downe towarde Horonaim / there shall be herde a cruell and a deedly crye: Get you awaye, saue your lyues and be lyke vnto the heeth in the wyldernes. For because thou hast trusted in thy stronge holdes & treasure, thou shalt be taken. *Chamos with his prestes and prynces shall goo awaye in to captyuite.

The destroyer shall come vpon all cities / none shall escape. The valleys shalbe destroyed / & ỹ feldes shall be layed waste: like as the Lorde hath determined.

b* Make a token vnto Moab that she get her awaye spedely: for her cytyes shalbe made so desolate, ỹ no man shall dwell therin. c* Cursed be he that doth the worcke of ỹ Lord negligently and cursed be he that keepeth backe hys swearde from sheddynge of blonde.

Moab hath euer bene ryche and carlesse from her youth vp / she hath sytten and taken her ease with her treasure. She was neuer yet put out of one vessell in to another (that is / she neuer went awaye in to captyuite / therfore her taste remayneth / & her sauoure is not yet chaunged.

But lo, the tyme cõmeth / sayeth ỹ Lord / that I shall sende her tryllers to tryfle her vp / to prepare a season her vessels: yee her tanckardes rattell and shake to and fro. And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of Bethel / wherin she put her trust.

Wherfore do ye thyncke thus: we are mighty / and stronge men of warre? Moab shall be destroyed / & her cyties brente vp: her chosen yongemen shal be slayne / sayeth ỹ king / whose name is the Lorde of Hostes. The destruccion of Moab commeth on a pace / and her fall is at hande.

All her neyghbours shall mourne for her / and all they that know her name / shall saye: O howe happeneth it / that the stronge staf & the goodly rodd is thus broken? And thou daughter Dibon, come downe fro thy glory / and sytte in pouerte. For he that destroyeth Moab / shal come vp to the also / and breake downe thy stronge holdes.

And thou that dwellest in Aroer / get the to the strete / & loke about the: aske the that are fled and escaped / and saye: what thynge is happened? O / Moab is confounded and ouercome.

Mourne and crye / tell it out at Arnon / that Moab is destroyed. And mysery shall come vpon the playne lande: Namely / vpon Holon, & Jahazah: vpõ Mephaath & Dibon vpon Nabo and the house of Beblathaim / vpon Cariathaim and Bethgamul / vpon Bethmaon and Carioth, vpõ Bozrah and all the cytyes in the lande of Moab / whether they lye farre or neare.

The horne of Moab shall be smytten downe / & her arme broken / saieth the Lorde. Make her dronken / for she magnyfyed her selfe aboue the Lorde / that men maye clappe their handes at her vomyte / and that she also maye be laughed to scorne. O Israell, shalt thou not laugh him to scorne whẽ he is taken amonge theues? Yee because of thy wordes that thou hast spoken agaynst hym / thou shalt be dryuen awaye. Ye Moabites shall leaue the cytyes / & dwell in rockes of stone / & become like dowues, that make their nestes in holes.

Is for Moabs pryde / we haue herde of it, she is very hie mynded. I know her stoutnesse her boastinge her arogancy & the pryde of her stomach, sayeth the Lorde. For her furiousnes maye nether vpholde her th strẽgth nether dede. Therfore shall ther mournynge be made for Moab / and euery man shall crye for Moabs sake: a lamentacyõ shalbe made to the men that stande vpon the wall. So will I mourne for the also O Jazer, and for the, O thou vyneyarde of Sabamath.

a* Chamos is the name of the idole & god of ỹ Moabites.

b* After the Greke. Some reade: Geue a flower: or wynges.

c* The Hebr. expounde this of the Chaldees that they shulde hacke to destroye the whole kingdome of the Moabites: as though the text shulde meane thus much: Cursed be he that negligently perfourmeth ỹ vengeaunce of the Lorde, that sparyth these most wycked Moabytes, and that wyth holdeth his swerde frõ sheddynge of their blonde.

Esay.xvi.b. Jerem.xlix.

Num.xxij.a

Thy wyne braunches shall come ouer ẏ
see/& the braunches of Jazer but vnto ẏ see:
the destroyer shall breake in to thy haruest
& grape gaderinge: Wyth & cheare shalbe
taken awaye from the tymbrekelde/ and frō
the whole lande of Moab.

There shal be no swete wine in the prelle/
the treader shall haue no stomacke to cȳe/
yee there shalbe none to crie vntohim: which
a fore tyme were herde frō heshbon to Eleale
and Jahaz/ which lifted vp ther voyce from
Zoar vnto Horonaim:/ that bullock of thre
yeare olde. The waters also of Nemrim
shalbe dried vp.

¶ Moreouer I wyll make Moab ceasse
(saieth the Lorde) from the offrynges & cen-
synge that she hath made vnto her goddes in
hye places. Wherfore my hert mourneth for
Moab / lyke a crowde playenge an heuy
songe: and for the mens sake of the brycke
wall my herte mourneth also/ euē as a pype
that pipeth a dolefull songe: for they shalbe
very fewe /and destroyed.

All heades shall be shauen/and al beerdes
clypped of: all handes bounde/and al loynes
gyrded aboute with sack cloth. Vpon all the
house toppes and stretes of Moab / there
shalbe mournyng: For I wyl breake Moab
like an vnprofitable vessell saieth the Lord.
O how fearfull is she? O how mourneth
she? O how doth Moab hange downe her
head / and is ashamed? Thus shal Moab be
a laughinge stocke/and had in derision of all
them/that be rounde aboute her.

Deut.xxviii.c
Jeremp.xlix.d

For thus sayeth the Lorde: Beholde the
enemye shal coume flyenge as an Iegle/and
spreade his wynges vpon Moab. They shall
clymme ouer the walles & wynne the strōge
holdes. Then ẏ mighty mēs hertes in Moab
shalbe lyke the herte of a woman trauelyng
with childe.

Jeremy.xlix.h.

And Moab shalbe made so desolate/
that she shall nomore be a people / because
she hath sett vp her self agaynst the Lorde.
Feare / pyt / and snare shall come vpon the
(O Moab) sayeth the Lorde. Who so esca-
peth the feare/ shall fall in the pyt: and who
so getteth out of the pyt/ shall be taken in the
snare.

Esay.xxiiij.c.

For I wyll bringe a yeare of visytacyon
vpon Moab/ saieth the Lorde. They that
are able to flye, shall stande vnder ẏ shadow
of Heshbon. For there shall go a fyre out of
Heshbon/and a flame from Sion/ and shall
burne vp that proude people of Moab, both
before and behynde.

Wo be vnto the (O Moab) for thou peo-
ple of Chamos shalt perysh: Yee thy sonnes
and daughters shall be led awaye captyue.
Yet at the last wyll I bringe Moab out of
captyuite agayne/ saieth the Lorde. Thus
farre of the plage of Moab.

¶ The worde of the Lorde agaynst the Ammonytes/
agaynst Idumea/Damascus/Cedar and Elam.

¶ The.xlix.Chapter.

AS concerninge the Ammonytes/ I
thus the Lord sayeth: Hath Israell Ezechi.xxi.d.ẏ
no chyldren / or is he wythout an xxv.a.
heyre? Why hath youre kynge thē Amos.i.a.
taken Gad in? wherfore doth his people dwel
in his cyties? Beholde therfore/the tyme cō-
meth (sayeth the Lorde) that I wyll bringe a
noyse of warre in to Rabah of the Ammo-
nytes. Rahel shalbe desolate/ and her cytyes
brent vp: and the Israelytes shall be lordes
ouer those that had them in possession afore/
saieth the Lorde. Heshbon shall mourne/ for
it shal be roted out of the grounde/ sayeth the
Lorde. The cytyes of Rabah shall crie out/
and gyrde them selues wyth sack cloth: they
shall mourne/and runne aboute the walles:
for their kynge shall be led awaye prysoner:
yee his prestes & princes with him.

B Wherfore trustest thou in ẏ water stream̄
that flowe to and fro/ O thou fearce daugh-
ter: and thynkest thou art so safe (by reason
of thy treasure) that no mā shal come to the?

Beholde/ I will bringe a feare vpon ẏ/
saieth the Lorde God of hoostes/ frō al those
that be aboute the: so that ye shall be scatred
euery man from another / and no man shall
gather them together agayne that be fled.
But after that/ I will bringe the Ammony-
tes also out of captyuite agayne.

Esai.xxi.b.
Ezech.xxv.b
xxxv.f.xxxvi.a

Vpon the Edomytes hath the Lorde of
hoostes spoken on thys maner: Is there no
more wysdome in Themā? Is there no more
good councell amonge hys people? Is their
wysdome then turned clene to naught? Gett
you hence/turne youre backes/crepe downe
in to the depe/ O ye cytesyns of Dedan.

For I will bringe destrucciō vpō Esau/
ye and the daye of hys visitacion. If ẏ grape
gatherers came vpon the / shulde they not
leaue some grapes? If the nyght robbers
came vpon the/ shulde they not take so moch
as they thought were ynough?

But I will make Esau bare/ and discō-
uer his secretes / so that he shall not be able
to hyde them. His sede shalbe wasted awaye
yee his brethren and his neighbours/ and he
himself shall not be left behynde.

C

Thou shalt leaue thy fatherlesse chyldren Jeremy.xxxv.b
behynde the / and I wyll kepe them and thy Ose.chich.xiv.b.
wydowes shall take them comforth in me. 1.Petr.v.f.c
For thus hath the Lorde spoken: Beholde/
they that mē thought were vnmete to drinke
of the cuppe/ haue dronken with the fyrst: &
thynkest thou then to be free?

No/

No/no: thou shalt nether be quyte no/ fre but thou must d/yncke also: ffo/ why/ I haue swo/ne by my selfe (sayeth the Lo/d) that Bo/rah shal become a wyldernesse/ an open shame/ a laughynge stocke and curlynge: & her cyties shalbe a contynuall deserte.

D ffo/ I am perfectly informed of ỹ Lo/d/ that he hath sent a message all ready vnto ỹ Heathen. Gather you together/ and go fo/th agaynst them: make you ready to the bat-
Abdye.i.a. taple/ fo/ lo: I wyll make the but small a-
Ezaye.xlvij.b. monge the Heathen, & lytle regarded amõge
Jere.xlviij.a. men.

Thy hye stomach & the p/yde of thy herte haue deceaued the/ because thou wylt dwell in the holes of stony rockes/ & haue the hye mountaynes in possessyon. Neuertheles though thy nest were as hye as the Aegles/ yet wyll I cast the downe/ sayeth the Lo/de. Mo/eouer Idumea shall be a wyldernesse: who so goeth by it/ shalbe abashed/ & wonde/ at all her miserable plagȝ. Like as Sodome/ Gomo// and the cyties that laye there aboute/ were turned vp syde downe (sayeth the Lo/de) so shall no body dwell in Idumea/ and no man shall haue his habitacion there. Beholde/ lyke as the Lyon cõmeth vp from the pleasaunt medowes of Jo/dane vnto the grene pastures of Etham/ so wyll I d/yue hym, and make him runne agaynst her. But
a. By the younge man do some vnderstand Alexander the great conquerour/ which ouercame all landes.
who is the* * yong man that I wyll o/deyne therto: Who is lyke vnto me: What is he ỹ wyll stryue with me: what shepherde maye stande in my handes:

Therfo/e heare the councell of the Lo/de/ that he hath taken vpon Idumea: & his purpose/ that he hath deuysed vpon the cytezyns of Theman: The leest of ỹ flocke shall teare them in peces/ & loke what fayre thyng they haue/ they shal make it waste/ & themselues also. At the noyse of their fall the earth shall quake/ ỹ crye of their voyce shalbe herde vnto the redd see. Beholde/ the enemye shall come & flie vp hyther/ lyke as it were an Aegle/ & spr/ede his wynges vpõ Bo/rah. Then shall the hertes of the wo/thyes in Edom be as the herte of a woman trauelyng of chyld. vpon Damascus/ Hemath & Arphad shall come confusion/ fo/ they shall heare euell tydynges: they shall be tossed to and fro lyke ỹ see that can not stãde styll. Damascus shalbe fo/e afrayde/ & shall flie/ tremblynge shall come vpon her. So/owe & payne shall ouer take her as a woman trauelynge of chylde. But how should so wo/shipfull and glo/ious a citie be fo/saken: Heare therfo/e: her yõge men shall fall in the stretes/ and all her men of warre shall be taken awaye in that tyme/ sayeth the Lo/de of Hostes. I wyll kyndle a fyre in the walles of Damascus, which shal consume the palace of Benhadad.

Is fo/ Cedar and the kyngdom of Hazo// whom Nabuchodono/o/ the kyng e of Babylon smote downe/ the Lo/de hath spoken thus vpon them: Aryse/ and get you vp vnto Cedar/ and destroye the people towarde the east. Their tentes & their flockes shall they take awaye/ yee their hangynges and their vessell. Their Camels also shall they carye awaye wyth them. They shall come aboute them on euery syde with a fearfull crye. Ezay.xxi.f.

Fle/ get you soone awaye/ crepe in to caues/ that ye may dwell there: O yee inhabitours of Hazo/ sayeth the Lo/de: fo/ Nabuchodonoso/ ỹ kinge of Babylon hath holden a councell concernynge you/ and concluded his deuyce agaynst you. Aryse/ and gett you vp agaynst ponderych and careles people (saieth the Lo/de) whych haue nether gates ner doo barres/ & that dwell not together. Their Camels shalbe stollen/ & the d/oues of their catell d/yuen awaye.

Mo/eouer/ these that be shaue will I scatre to warde all the wyndes/ and b/inge them to destruccyon: yee and that thoro/ow they/ owne kamyliers/ sayeth the Lo/de. Hazo/ also shall be a dwellynge fo/ D/agons/ and an euerlastynge wyldernesse: so that no body shall dwel there/ and no man shal haue there his habytacion.

These are the wo/des/ that the Lo/d spake to the p/ophet Jeremy concernynge Elam/ in the begynnynge of the reygne of Zedechiah kynge of Juda. Thus sayeth the Lo/d of hoostes: Beholde/ I wyll b/eake the bowe of Elam, & take awaye their strength: & vpon Elam I wyl b/inge the foure wyndes from the foure quarters of heauen, and wyl scatre them agaynst the same foure wyndes. And there shall be no people/ but some of Elam shall flie vnto them.

fo/ I will cause Elam to be afrayed of their enemyes and of them that seke their lyues: and wyll b/inge vpon them the indignacion of my w/ath, sayeth the Lo/de. And I wyll persecute them with the swearde so longe til I haue b/ought them to naught. I wyll sette *my stole in Elam, I wyll destroye both the king and the p/inces from thence, sayeth the Lo/de. But in p/oces se of tyme/ I wil b/inge Elam out of captyuytye agayne/ saieth the Lo/de.

b. The Elampites were good bowemen in battell: and therfo/ is their bowe p/ophecied to be b/oke, &c. By which is meant that they shulde be ouercome in battell of their enemyes. & scattered abrode vnto the foure coastes of the earth.

c. That is (as some thinke) Alexander the great conquerour/ that wanne Elam.

The p/ophecyeth the destruccyon of Babylon, & the deliuerance of Israel/ which was in captyuytye.

The.l. Chapter.

The wo/des that the Lo/de spake vnto the p/ophet Jeremy/ concernyng Babylon, and the lande of ỹ Caldees. p/each amõge ỹ Gẽtiles, I Ezay.xiij.a. xiiij.a. Jere.xxv.b xxi.a.
lett youre voyce be hearde/ make a token:

crie out, kepe no sylence, but saye: Babilon shall be worne: Bel shalbe confounded: and Merodach shalbe ouercome.

Yee their goddes shall be brought to shame and their ymages shall stande in feare. For out of the north there shall come a people agaynst her: which shall make her lande so waste: that no body shall dwell therin: nether man ner beast: for they shall flye & departe from thence. ✱ In those dayes & at that time saieth the Lorde, the children of Israell shal come they & the children of Iuda: wepynge & makinge haste: & shall seke the Lord their God. They shall aske the waye to Sion, thyther shall they turne their faces: & come and hange vpon the: in a couenaunt that neuer shall be broken.

✱ Here the prophecyeth be the coming agayne of the people frō the captiuitie of Babylon after the generall sentence geuen them of kyng Cyrus. & Esdr. i. & vi. & Psal. cxxvi. & Esai. xl. & xli. & Ezech. i. a.

My people hath bene a lost flocke: my shepherdes haue disceaued them: and haue made them go a straye vpon the hilles. They haue gone frō the mountayne to the litle hyll: & forgotten their folde. All they that came vpon them: haue deuoured them: & their enemies sayde: We haue made no faute agaynst thē: for they haue displeased the Lorde: yee euen the Lorde which is the bewtie of their righteousnes: and the defended their fathers. Yet shall ye flie from Babilon: & departe out of the lande of the Caldees: and ye shall be as the rammes that go before the flocke. For lo: I will wake vp an hoost of people from the northren lande: & bringe them vpon Babilon: these shal laye sege to it: & winne it: their arrowes shall not mysse: like as a connyng archer shooteth not wronge. And the Caldees shalbe spoyled: & all they that spoyle them: shalbe satisfied: saieth the Lorde: because ye were so chearfull and glad to treade downe myne heretage: & fulfilled youre pleasures: as the calues in the grasse: & triumphed ouer them like the bulles: when ye had gotten the victory. Youre mothers shalbe sore confounded: & they that bare you: shall come to shame. She shall be the leest sett by amōge the nations: voyde waste: & dried vp. No man shal be able to dwell there: for the feare of the Lorde: but she shall be whole desolate. All they that go by Babilon: shall stande still: & be abashed & shall wonder at all her plages.

Jeremy. l. g

Go forth in your araye agaynst Babylon rounde aboute: all ye that can hādle bowes: shute at her: spare no arowes: for she hath synned agaynst the Lorde. Crye out: vpon her vpon her: agaynst her roūde aboute: she shall yelde her selfe: her foūdacōs shall fall: & her walles shall come downe: for it shalbe the vengeaunce of the Lorde. Ye vengeaūce shalbe taken of her: and as she hath done: so shall she be dealt withall. They shal rote out the sower from Babylon: & hym that handleth the sickle in haruest. For feare of the swearde of the enemye: euery man shall gett hym to his awne people: & euery mā shall flye to his awne lande. Israel is a scatred flocke: the Lyons haue dispersed them. First the kyng of the Assyrians deuoured them: last of all this Nabuchodonosor kynge of Babylon hath broken all their bones.

Ezay. xlvi. a.

Jerem. l. a. & li. b.

Therfore thus sayeth the Lorde of hoostes the God of Israel: Beholde: I will visyt the kynge of Babylon and his kyngdome: as I haue visyted the kynge of the Assyrians: and will bringe Israel agayne to his pleasaunt pasture: that he maye fede vpon Charmel & Basan: and be satisfyed vpon the mount of Ephraim & Galaad. In those dayes & at the same tyme (sayeth the Lorde) ye the offence of Israel be sought for: there shall none be founde: Ye men enquere for the synne of Iuda: there shalbe none: for I wyl be mercyfull vnto them: whom I suffre to remayne ouer.

Jere. xlvi. g. Esay. xiiij. b.

Go downe (O thou auēger) in to the enemyes lande: & visyt them that dwell therin: downe with them: and smyte them vpon the backes: sayeth the Lorde: do accordynge to all: that I haue commaunded the. There is gone aboute the lande a crye of a slaughter & greate murthur: namely on thys maner: How happeneth it: that the hammer of the whole worlde is thus brokē & broken in sonder? How chaunceth it: that Babylon is become a wyldernes amonge the Heathen on this maner? I my selfe haue layed wayte for the: and thou art taken: vnawarres art thou trapped & snared: for why: thou hast prouoked the Lorde vnto anger: The Lorde hath opened hys house of ordynaunce: & brought forth the weapōs of hys wrath. For the thing that is done in the lande of the Caldees: it is the Lorde of hoostes worcke.

These thynges shall come vpon her at the last: they shal breake into her priuy chambres: they shall leaue her as bare as stones: that be layed together vpon heapes. They shall so destroye her: & nothinge shalbe left. They shall slaye all their mightie souldyers: & put thē to death. Wo be vnto them: for the daye & tyme of their visitacyon is at hande. Me thynke I heare all ready a crye: of them that be fled & escaped out of the lande of Babylon: which shewe in Sion the vengeaūce of the Lorde oure God the vengeaunce of hys temple: yee a voyce of them: that crye agaynst Babylon: Call vp all the archers agaynst Babylon: pytch youre tentes roūde aboute her: that none escape. Recompence her: as she hath deserued: and accordynge as she hath done: so deale wyth her agayne: for she hath sett vp her selfe agaynst the Lorde: agaynst the holy one of Israel. Therfore shal her

Exodi. xvi. b. Leuiti. xxvij. d. Joel. iij. b.

Amos.vi.c. Jerem.xxv.a. Jerem.v.b. Psal.cxxxv.b. Esay.xliiij.c. Jerem.li.a.

of thy winninges. The Lord of hooſtes hath ſwore by himſelf, that he wil ouer whelme the with men lyke gre ſhoppers in nombre/ which with a corage ſhall crie Ilarū Ilarū agaynſt the. Yee euen the Lorde of hooſtes/ & wyth his power made the earth/wyth hys wyſdome prepared the rounde worlde / and with his diſcrecyon ſpred out the heauens. As ſoone as he letteth his voyce be herde, the waters in & ayre warce ſcarce: He draweth vp the cloudes from the endes of the earth. He turneth the lyghtenynges to rayne / he bringeth & wyndes out of their ſecrete places By the reaſon of wyſdome / all men are become fooles. Confounded be all the caſters of ymages: for the thinge that they make is but diſceate, and hath no breath. Vayne is it and worthy to be laughed at: and in the tyme of viſitacyon it ſhall peryſh.

Neuertheles, & portyon of Jacob is none ſoch: but he & made al thynges / whoſe name is the Lorde of hooſtes, he is the rodde of his enherytaunce. Thou breakeſt my weapens of warre/ and yet thorow the I haue ſcatred the nacions & kyngdomes: Thorow the haue I ſcatred horſe and horſe man/ yee the charrettes / and ſoch as ſat vpon them: Thorow the I haue ſcatred man & woman / olde and yonge/ bacheler and mayden. Thorow the I haue ſcatred the ſhepherde and his flocke/ & huſbond man and his catell, the prynces and the rulers. Therfore wyl I reward the citie of Babylō and all her citezyns the Caldees/ with all the euell wyych they haue done vnto Sion: yee that ye youre ſelues ſhall ſe it / ſaieth the Lorde. Beholde, I come vpon the (thou* noyſome hill) ſaieth the Lorde, thou that deſtroyeſt all landes. I wyll ſtretch out my hande ouer the, and caſt the downe from the ſtony rockes: and will make the a brente hill, ſo that nether corner ſtones, ner pinnacles / ner foundacyon ſtones ſhalbe taken enymore out of the, but waſte and deſolate ſhalt thou lye for euer more / ſayeth the Lorde.

* By thys noyſome hyll is vnderſtande Babylō. Why Babylon is called an hyll is before ſhewed in Jere.li.a.

Set vp a token in the lande: blowe & trōpettes amonge the Heithen/ prouoke the nacyons agaynſt her / call the kyngdomes of Ararat, Menni/ and Aſcanes agaynſt her: nombre out Taphſar agaynſt her, bringe as greate a forte of horſes agaynſt her / as yf they were greſhoppers. Prepare agaynſt them & people of the Medes with their kinges prynces & all their chefe rulers / yee and the whole lande that is vnder them.

The lande alſo ſhall ſhake & be afrayed/ when the deuyce of the Lord ſhal come forth agaynſt Babilon: to make the lande of Babylon ſo waſte / that no man ſhal dwel ey more therin. The Worthies of Babilon ſhal leaue & darell/ & kepe them ſelues in ſtronge holdes/ their ſtrength hath fayled them/ they ſhalbe like wemen. Their dwellynge places ſhal be brent vp, their barres ſhalbe broken One purſeuaunt ſhal mete another/ yee one poſte ſhal come by another/ to bringe & kyng of Babilon tydinges: & his cytie is taken in on euery ſyde/ & foordes occupyed, the fennȝ brent vp/ and the ſouldyers ſore afrayed.

For thus ſayeth the Lorde of hooſtes the God of Iſrael: the daughter of Babilon hath bene in her tyme like as a threſhinge flooze but ſhortly ſhal her harueſt come. Nabuchodonoſor the kinge of Babylō hath deuoured & deſtroyed me/ he hath made me an emptye veſſell. He ſwalowed me vp lyke a dragon/ & fylled hys bely wt my delycates: he hath caſt me out/ he hath taken my ſubſtance away & the thinge that was left me hath he caryed vnto Babilon / ſayeth the daughter & dwelleth in Syon: yee and my bloude alſo vnto the Caldees / ſayeth Ieruſalem. Therfore thus ſayeth the Lorde: Beholde, I wyll defende thy cauſe/ & auenge the: I will drynke vp her ſee/ & drye vp her water ſprynges.

Babilon ſhall become an heape of ſtones a dwellinge place for dragons, a fearfulnes and wondrynge / becauſe no man dwelleth there. They ſhall roare together lyke lyons/ and as the yonge lyons when they be angrie/ ſo ſhall they bende thē ſelues. In their heate I ſhal ſett drinke before them, & they ſhalbe dronken for ioye: Then ſhall they ſleepe an euerlaſtinge ſleepe, and neuer wake/ ſaieth & Lorde. I ſhall cauſe them downe to be ſlayne like ſhepe/ like wethers and gootes. O, how was Sefach wonne! O, how was the glory of the whole lande taken! how happeneth it, that Babilon is ſo wondred at amonge & Heathen! The ſee is riſen ouer Babilon/ and hath couered her with his greate waues. Her cytyes are layed waſte, the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth / and where no man traueleth thorow. Moreouer, I will viſet Bel at Babylon: and the thynge that he hath ſwalowed vp/ that ſame ſhall I pluckе out of his mouth. The Gentyles alſo ſhall runne no more vnto hym / yee and the walles of Babylon ſhall fall.

Esay.xxi.c. Jerem.l.b. Jerem.li.a. Esay.xlvi.a. Daniel.xiij.b.

O my people/ come out of Babylon/ that euery man maye ſaue his lyfe/ from the fearfull wrath of the Lorde. Be not faynteherted/ & feare not at euery rumoure that ſhalbe herde in the lāde: for euery yeare bringeth newe tydinges/ yee ſtraunge wyckednes and lordſhyppe. And lo/ the tyme cōmeth that I wyll viſet the ymages of Babylon/ and the whole lande ſhalbe confounded/ yee and her ſlayne ſhall lye in the myddeſt of her. Heauē & earth

& earth with all that is therin/ shall reioyce ouer Babylō/whē the destroyers shall come vpon her from the North/ sayeth the Lorde.

Like as Babylon hath beatē downe and slayne many out of Israel, so shall there fall many and be slayne in all her kyngdome. Ye that haue escaped the swearde / haste you/ stande not styll, remembre the Lorde afarre of: and thincke vpō Jerusalem/ for we were ashamed to heare the blasphemyes: oure faces were couered wyth shame/ because the straunge alcaütes came into the Sanctuary of the Lorde. Wherfore beholde (sayeth the Lorde) the tyme commeth / that I wyll vysyet the ymages of Babylon / and thorow the whole lande they shall mourne and fall.

Though Babylon clymmed vp into heauē / and kepte her power an hye: yet shal I sende her destroyers/ sayeth the Lorde.

A pyteous crye shall be hearde from Babylon, and a greate misery from the lande of the Caldees: when the Lorde destroyeth thē/ and when he dryueth out the hye stomack & proude boasting wherwith they haue bene as furyous as the waues of greate waters floudes / and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babylon) whych shall take her worthyes and breake their *bowes: for God is dyspoced to auenge hym selfe vpon them, and sufficyently to recompence them. Yee (sayeth the Lorde) I wyll make their Prynces their wyse men/ their chefe rulers and all their worthyes dronckē: so that they shall slepe an euerlastynge slepe and neuer wake: Thus sayeth the Kynge/ whose name is the Lorde of hostes.

Moreouer, thus sayeth the Lorde of Hostes: The thycke wall of Babylō shalbe broken/ and her proude gates shalbe brent vp. And the thynge that the Gentyles & the people haue wrought with greate trauayle and laboure / shall come to naught and be consumed in the fyre.

Thys is the charge that Jeremy gaue vnto Saraiah & sonne of Neriah/ the sonne of Maaliah / when he went towarde Babylon with Zedekiah the Kynge of Juda, in the .iiij. yeare of his raigne. Now this Saraiah was a peaceable Prince. Jeremy wrote in a boke all the mysery that shulde come vpon Babylon / yee and all these sermons that be wrytten agaynst Babylon / and gaue Saraiah thys charge: when thou comest vnto Babylon / se that thou reade all these wordes/ and saye: O Lorde, thou art determyned to rote out this place / so that neither people ner catel shal dwel there eny more, but to lye waste for euer: and when thou hast redde out the boke, bynde a stone to it, & cast it in the myddest of Euphrates, and saye: Euen thus shall Babilon synche/ & be thrust downe with the burthen of trouble/ that I will bringe vpon her: so that she shal neuer come vp agayne.

Thus farre are the preachinges of Jeremy.

Jeremye.l.c.

Jeremy.xlix.a.

* Bowes/ for strengthes/ as in Deut.xb. Where he calleth the strengthes of men of warre the bowes of Israel.

The repeteth the taknynge of Zedekiah. Jerusalem is take of the Chaldees. Zedekiahs sonnes are kylled before hys face/ and hys eyes put oute. The cytye is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem are carped to Babylon. Kyng Jehoiakim is brought forth of prison/ & fed like a kyng.

The.lij.Chapter.

Zedekiah was .xxi. yeare olde/ whē he was made kynge/ & he raigned xi. yeare in Jerusalem. His mothers name was Hamutal/ Jeremies daughter of Lobnah. He lued wickedly before the Lorde euen as Jehoiakim dyd. Wherfore the Lorde was angrie at Jerusalem & Juda so longe tyll he had cast thē out of his presence. And Zedekiah fell from the kyng of Babylon. But in ỳ .ix. yeare of his raygne In the tenth Moneth the tēth daye of the Moneth it happened, that Nabuchodonozor the kynge of Babylon w all his Hoste came before Jerusalē/ & besieged it/ & made them bulwarckes rounde aboute it. And this besiegynge of the cytye endured vnto the xi. yeare of kynge Zedekiah.

I.iij. Regu.xxiiij.b. 2.Para.xxxvj.b

Jere.xxxix.b. 4.Regu.xxv.a.

And in the fourth Moneth/ the ix daye of ỳ Moneth / there was so greate hōger in ỳ cytie: that there were no more vytayles for the people of the lande. So all the souldyers brake awaye, & fled out of the cytie by night thorow the waye of ỳ porte betwene the two walles by the kynges garden. Now the Caldees had compassed the citie rounde aboute/ yet wente these men their waye to warde ỳ wyldernesse.

Jere.xxxix.b. 4.Regu.xxv.a.

And so the Caldees folowed vpon them/ and toke Zedekiah the kynge in the felde of Jerycho / when hys hoost was runne from him. So they caryed the kynge awaye prisoner to Reblath / vnto the kynge of Babilon in the land of Hemath / where he gaue iudgment vpon him.

Jere.xxxix.b.

The kyng of Babylō also caused Zedekiahs sonnes to be slayne before his face/ yee & put all the princes of Juda to death at Reblath. Moreouer he put out the eyes of Zedekiah/ caused him to be bounde w cheynes/ to be caried vnto Babylon: and lett him lye in prison tyll he dyed.

Now the tenth daye of the fyfth Moneth in the xi yeare of Nabuchodonozor kynge of Babilon/ Nabusaradan the chefe captaine and the kynge of Babylons seruauntes came vnto Jerusalem / & brent vp the house of the Lorde. He brent vp also ỳ kynges palace/ all the houses & all the gorgeous buildynges

dynges in Ierusalem. And the whole hoost of the Caldees that were with the chefe Captayne/brake downe all the walles of Ierusalem rounde aboute.

As for the poore people and soch folke as ℣ yet was left in the cytie, which also were fallen to the Kynge of Babylon/ yee and what people as yet remayned: Nabuzaradan the chefe Captayne caryed them awaye prysoners. But the poore people of the countre/ dyd Nabuzaradan the chefe Captayne leaue in the lande/to occuppe the vyneyardes and feldes. The Caldees also brake the brasen pyllers that were in the house of the Lorde/ yee the seate and the brasen lauer that was in the house of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye also the Cauldrons/shoucls, flesh hokes/sprynklers/spones/and all the brasen vessell that was occuppyed in the seruyce: ye the basens/colepannes/sprynklers/pottes/ candelstyckes/ spones and cuppes: wherof some were of golde/and some of syluer.

The chefe Captayne toke also the two ℣ pyllers/ the lauer the. xii. brasen bullockes that stode vnder the seate/whych Kyng Salomon made in the house of the Lorde: and all the vessell conteyned so moch metall/that it myght not be weyed. For euery pyller was xviij. cubytes hye/ and the rope that wente 4. Reg. vlt. aboute it, was. xij. cubytes/ and foure fyngers thycke and rounde: Now vpon the rope were brasen knoppes/ & euery knoppe was fyue cubytes hye: & vpon the knoppes were whopes/and pomgranates rounde aboute of cleane brasse.

After thys maner were both the pyllers fashyoned wyth the pomgranates/ wherof there were an hundreth and. xcvj. which hanged vpon the whoopes rounde aboute. The ℣ chefe Captayne also toke Sarias the hye preste/and Sophonias that was chefe next him/and the thre keepers of the treasury. He toke out of the cytie a chamberlayne whych was a captayne of the souldyers/ and seuen men that were the kynges seruaūtes/which were founde in the cytie: and Sepher a captayne that vsed to muster the men of warre: with. lx. men of the countre that were take in the cytie. These Nabuzaradan the chefe captayne toke/and caried them to the kyng of Babylon vnto Reblath: and the Kynge of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captyue/out of hys awne lande. Thys is the summe of the people/whō Nabuchodonosor ledde awaye captyue.

In the seuenth yeare of his reygne/he ca- ℣ ried awaye of ỹ Jewes/thre thousand & thre and twenty. In the xviij. yeare Nabuchodonosor caryed awaye from Jerusalem eight hundreth and. xxxij. persones. In the. xxxij. yeare of Nabuchodonosor Nabuzaradan ỹ chefe Captayne/toke awaye seuen hundreth xlv. Jewes prysoners. The whole summe of all the prysoners/ is foure thousande & syxe hundreth.

In the. xxxvij. yeare after that Jehoacin the kynge of Juda was caryed awaye in the xxv. daye of the. xij. Moneth/Euilmerodach Kynge of Babylon (the same yeare that he reigned) gaue Jehoacin the kynge of Juda his pardon/& let him out of pryson/ & spake louyngly to hym. And set his trone aboue ỹ trones of the other Kynges that were wyth him in Babylon. He chaunged also ỹ clothes of his pryson/ yee and he ate with him all his lyfe longe. And he had a contynuall lyuynge geuen him of the kynge of Babylon/, euery daye a certayne thynge alowed him all the dayes of his lyfe/vntyll he dyed.

¶ The ende of the boke of the Prophete Jeremy.

The lamentacyõs of Jeremy.

*These wordes are readein the.xxv. Interpreters/but not in the Hebrue.

IT happened/after Israel was brought in to captyuytie & Jerusalem destroyed/ that Jeremye the Prophete sate wepyng/and sorowfully bewayled Jerusalem: and syghyng & howlynge wyth an heuy & wofull herte/sayde:

The fyrst Chapter.

Aleph.

Alas / how sytteth the cytye so desolate/ that some tyme was full of people? How is she become lyke a wedowe/ which was the lady of all nacyons? How is she brought vnder trybute / that ruled all landes.

Beth.

She wepeth sore in the nyght / so that ỳ teares runne downe her chekes: for amonge all her louers / there is none that geueth her eny comforte: ye her nexte frendes abhorre her/and are become her enemyes.

Gimel.

Juda is taken prysoner / because she was defiled: and for seruynge so many straunge goddes / she dwelleth now amonge the Heythen. She fyndeth no rest / all they that persecuted her / toke her / and so she dwelleth amonge her enemyes.

Daleth.

The stretes of Sion mourne / because no man commeth more to the solempne feastes All her gates are desolate/her prestes make lamentacion/her maydens are carefull/ and she her selfe is in greate heuynesse.

He.

Her enemies are fallen vpon her head / & haue put her to shame: because ỳ Lord hath chastened her for her greate wickednes: her childrẽ are ledde awaye captiue before their enemye.

Vau.

All the bewtie of the daughter of Sion is awaye her princes are become like wethers that fynde no pasture. They are drtuẽ awaye before their enemye / so that they haue no more power.

Zain.

Now doth Jerusalem remembre the tyme of her misery & dysobedience/ yee the ioye and pleasure ỳ she hath had in tymes past: seyng her people is brought downe thorow the power of their enemie/ & there is no man for to helpe her: her enemies stãde lokyng at her & laugh her Sabbath dayes to scorne.

Heth.

Jerusalẽ synned euer more & more / therfore is she come in decaye. All they ỳ had her in honour/ despyse her: for they haue sene her fylthynesse. Yet she syghyth/ and is ashamed of her selfe.

Teth.

Her fylthynes are defyled, she remẽbred not what wolde folowe: therfore is her fall so greate/ and there is no mã to cõforte her. O Lord/ cõsydre my trouble/ for myne enemie hath the vpperhande.

Jod.

The enemye hath put his hande to all the precious thynges that she had/ yee euen before her eyes came the Heathen in & out of ỳ Sanctuarye: whom thou (neuertheles) hast forbydden to come within thy congregacyõ.

Caph.

All her people seke their bred wt heuynes/ and loke what precyous thynge euery man hath/ that geueth he for meate / to saue hys lyfe. Consydre/ O Lorde/ and se/ how vyle I am become.

Lamed.

O ye all that go fore by/ beholde and se/ yf there be eny sorow like vnto myne/ wherwith the Lorde hath troubled me/ in ỳ daye of his feareful wrath.

Mem.

From aboue hath he sent downe a fyre into my bones and chastened me: he hath layed a net for my fete / & throwen me wyde open: he hath made me desolate / so ỳ I must euer be mournynge.

Nun.

The yocke of my trangression is come at the last / with his hande hath he takẽ it vp / & put it aboute my neck. My strẽgth is gone: the Lord hath delyuered me in to those hãds / wherout I can not quyte my selfe.

Samech.

The Lorde hath destroyed all the mightie men / that were in me. He hath proclamed a feast / to slaughter all my best mẽ. The Lord hath trodẽ downe the daughter of Juda / like as it were in a wyne presse.

Ain.

Therfore do I wepe / & myne eyes gussheouite of water: for the comforter that shulde quycken me / is farre fro me. My chyldren are dryuen awaye / for why? the enemie hath gotten the ouer hande.

Phe.

Sion casteth out her handes / and there is no man to cõforte her. The Lord hath layed the enemyes rounde aboute Jacob / and Jerusalem is as it were a menstruous womã / in the myddest of them.

Sade.

The Lorde is ryghteous / for I haue prouoked

*Some reade: cõmaundemẽt. It is in Hebrew/ maath: that is / sayinge and admyre.

ucked his* countenaũce vnto anger. O take hede all ye people/ and consydre my heuynes: My maydens and my younge men are led awaye into captyuytye.

Koph.

I called for my louers (but they begyled me) for my Prestes and counceilers, but they perysshed: euen whyle they sought for meate/ to saue their lyues.

Res

Consydre (O Lorde) how I am troubled/ my wombe is dysquyeted/ my herte turneth about in me/ and I am full of heuynes. The swearde hurteth me without / and within I am lyke vnto death.

Sin.

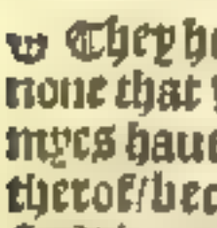
They heare my mournynge / but there is none that wyll comforte me. All myne enemyes haue heard of my trouble/ & are glad therof/ because thou hast done it. But thou shalt brynge forth the tyme / when they also shalbe lyke vnto me.

Thau.

From the hall come all their aduersytye: thou shalt plucke them awaye euen as thou hast plucked me/ because of all my wyckednes. For my sorow is very greate/ and my herte is heuy.

The.ij.Chapter.

Aleph.



Las, how hath the Lorde darckened the daughter of Syon so sore in hys wrath? As for the honoure of Israel / he hath caste it downe from heauen: How happeneth it/ that he remembred not hys awne fote stole when he was angrye?

Beth.

The Lorde hath cast downe all the glory of Jacob without any fauoure: all the stronge places of the daughter Juda hath he broken in his wrath/ and throwen thẽ downe to the grounde: her kyngdome & her Princes hath he suspended.

Gimel.

In the wrath of his indygnacyon he hath brokẽ all the *horne of Israel: he hath withdrawẽ his ryght hande from the enemye: yee a flame of fyre is kyndled in Jacob/ & hath consumed vp all rounde aboute.

Daleth.

He hath bent hys bowe lyke an enemye/ he hath fastened his ryght hãde as an aduersary: and euery thynge that was pleasaunt to se / he hath smyten it downe. He hath poured out hys wrath lyke a fyre/ vnto the tabernacle of the daughter of Syon.

He. The heir sygnifyeth strength/ power moyste & dry: nature: which al ye lord by his punishmẽt toke from the kyngdome of the Jewes and cõ Jerusalem

The.ij.lib.

He.

The Lorde is become lyke as it were an enemye/ he hath cast downe Israell & all his places: yee all his stronge holdes hath he destroyed/ & fylled the daughter of Juda with moch sorow and heuynesse.

Vau.

Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solẽpne feastes hath he put downe. The Lorde hath brought it soto passe / that the hye solempne feastes and Sabbathes in Syõ/ are cleane forgottẽ. In his heyndisplearure hath he made the kynge & prestes to be despysed.

Zain.

The Lorde hath forsakẽ his awne aulter/ and is wroth with his awne Sanctuary/ & hath geuen the walles of their towres into ẽ hãdes of the enemye. Their enemyes made a noyse in the house of the Lorde / as it had bene in a solempne feast daye.

Heth.

The Lorde thought to breake downe the walles of the daughter Sion, *he spred out his lyne/ & drewe not in his hand/ tyll he had destroyed them. Therfore moume the turrettes and the broken walles together.

Teth.

Her portes are castẽ downe to the grounde/ her barres are broken & smytten in sonder: her kynge & princes are caried awaye to the Gentyles. They haue neither lawe ner Prophetes, ner yet eny vysyon from the Lorde.

Jod.

*The Senatours of the daughter Syõ sytt vpon the grounde in sylence: they haue strowed asshes vpon their heades / and gyrded them selues with sack cloth. The maydẽs of Jerusalem hange downe their heades to the grounde.

Caph.

Myne eyes begynne to fayle me thorowe wepyng/ my body is dysquieted/ my leuer is poured vpon the earth / for the greate hurte of my people, seynge the chyldren and babes dyd I swowne in the stretes of the cytie.

Lamed.

Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cytye/ lyke as they had bene wounded / and some dyed in their mothers bosome.

Mem.

What shall I saye of the/ O thou daughter Jerusalem, to whom shall I lycken the? To whom shall I cõpare the/ O thou daughter Syon/ to cõforte the withall? Thy hurte is like a mayne see, who maye heale the?

Nun.

Thy prophetes haue loked out vayne and folish thynges for the/ they haue not shewed the of thy wickednesse/ to kepe the from captyuite: but haue ouerladen the/ and thorowe

* Some readers commandement. It is in Hebrew/ maath: that is / saynge and admyre.

b* As carpẽters spreade out their lynes to bryde walles / howses & other thinges: so had god spreade out his lyne to destroye Jerusale & Jewry/ & to brynge thẽ to perfect subiectiõ. For that signifyeth the spreadynge out of the lyne / as it is sayde. xl. Reg. viii. a. It is a dyligent multitude borowed of carpenters.

c* Where the Judges of Jerusalem were wont to syt honorably & gorgeously vpon

D goodly gates/ & geue sentẽce in the gates, now lye they vpõ ẽ grounde slayne/ & in the gates is nothing but mẽes & ryches.

falsched

falshed scatred the abyode.

Samech.

כ All they that go by the clappe their hãdes at the: hissynge and waggynge their heades vpon the daughter Jerusalem / and saye: is this the cytie that men call so sayre / wherin the whole lande reioyseth?

Ain.

ע All thyne enemyes gape vpõ the / whispe-rynge and bytynge their teth / saying: let vs deuoure / for the tyme that we loked for / is come: we haue founde and sene it.

Phe.

פ The Lorde hath fulfylled thynge / that he was purposed to do: and performed that he had decupled longe a go: he hath destroyed / and not spared. He hath caused thyne aduer-sary to triumphe ouer the / & set vp the horne of thyne enemye.

Zade.

צ Let thyne hert *crye vnto the Lorde / O thou cytie of the daughter Sion: let thy tea-res runne downe lyke a ryuer daye & nyght: rest not / & let not ye apie of thine eye leaue of.

d *Of crying what it signy-fieth in ye scrip-ture ye haue in Exo. xiiii. b. & in the. xvij. Psal. b.

Koph.

ק Stande vp and make thy prayer in ye first watch of the nyght / poure oute thyne herte lyke water before the Lorde: lyft vp thyne handes / for the lyues of thy yonge chyldren / that dye of honger in the stretes.

Res.

ר Behold / O Lorde / and consyder / why hast thou gathered me vp so cleane? Shall ye wo-men then eate their awne frute / euen chyl-dren of a spanne longe? Shall the prestes & prophetes be slayne thus in the Sanctuary of the Lorde?

Sin.

ש Yonge & olde lye behynde the stretes vpõ the grounde / my maydens & yonge men are slayne wyth the sweorde: whom thou in the daye of thy wrathfull indignacyon hast put to death: yee euẽ thou hast put thẽ to death / and not spared them.

Thau.

ת My neyghbours ye are rounde about me / hast thou called / as it were to a feast daye: so ye in the daye of the Lordes wrath none escа-ped / neither was eny left behynde. Those that I had brought vp and norysshed / hath myne enemy destroyed.

¶ The. iii. Chapter.

Aleph.

א I Am the man, that (throwe the rodd of hys wrath) haue experyence of misery.

א He droue me forth) and led me: yee in to darcknesse, but not in to lyght.

א Agaynst me only he turneth his hande / & layeth it euer vpon me.

Beth.

ב My flesh & my skynne hath he made olde / and my bones hath he bruised.

ב He hath buylded rounde aboute me, & clo-sed me in with *gall and trauayle.

ב He hath set me in darcknesse / as they that be deed for euer.

*Gall for sorowfulnes: as in the Psalme is.e. They gaue me gall to eate. &c. That is / they shulde haue comforted me vpo me most grefe / & augmen-ted my sorowes / as yf one shulde geue bit-ter meates to hym that is hũgry. Howbeit that prophecye was also fulfil-led in oure Sauyour Christ / of whom Da-vid was therin a figure as S. Matthew tea-cheth in. xxvij

Gymel.

ג He hath so hedged me in / ye I can not get out / and hath layed heuy lynckes vpon me.

ג Though I crye and call piteously, yet hea-reth he not my prayer.

ג He hath stopped vp my wayes wyth foure squared stones, & made my paithes croked.

Daleth.

ד He layeth wayte for me lyke a Bere, & as a lyon in a hole.

ד He hath marred my wayes / & broken me in peces, he hath layed me waste altogether.

ד He hath bent his bowe / and made me as it were a marck to shutte at.

He.

ה The arowes of his quyuer hath he shot / euen into my reynes.

ה I am laughed to scorne of all my people / they make songes vpon me all ye daye longe.

ה He hath fylled me with bytternesse / & gi-uen me wormwod to dryncke.

Vau.

ו He hath smytten my teth in peces / & rolled me in the dust.

ו He hath put my soule out of rest / I forget all good thynges.

ו I thought in my selfe: I am vndone / there is no hope for me in the Lorde.

Zain.

ז O remembre yet my mysery & my trouble / the wormwod and the gall.

ז Yee thou shalt remembre thẽ / for my soule melteth awaye in me.

ז Whyle I cõsydre these thynges in my hert / I get a hope agayne.

Heth

ח Namely / that the mercyes of the Lord are not cleane gone / and that his louyng kynd-nesse ceaseth not.

ח His faythfulnes is greate / and renueth it selfe as the mourenynge.

ח The Lorde is my porcyon / sayeth my sou-le therfore will I hope in him.

Teth.

ט O how good is the Lord vnto them / that put their trust in him / and to the soule that seeketh after him?

ט O how good is it with stylnesse to wate & tarye for the healthy of the Lorde?

ט O how good is it for a man / to take the yock vpon him from his youth vp.

Jod.

י He sytteth alone / he holdeth him still / and

dwelleth

dwelleth quyetly by him selfe.
ר He layeth his face vpon the earth/ yf (percase) there happen to be eny hope.
ר He offreth his cheke to the smyter/ he wyll be content with reproues.

Caph.

כ For the Lorde wyll not forsake for euer.
כ But though he do cast of/ yet accordynge to ỹ multitude of his mercyes) he receaueth to grace agayne.
כ For he doth not plage/ & cast out the chyldren of men from his herte.

Lamed.

ל To treade all the presoners of the earth vnder hys fete.
ל To moue the iudgement of man before the most hyghest.
ל To condemne a man in hys cause: The Lorde hath no pleasure in soche thynges.

Wem.

מ * what is he then that sayeth: there shuld somethynge be done without the Lordes cõmaundement?
מ Out of the mouth of the moost hyghest goeth not euell and good?
מ Wherfore then murmureth the lyuynge man? let hym murmure at hys awne synne.

Nun.

נ Let vs loke well vpon oure awne wayes/ and remembre oure selues/ & turne agayne to the Lorde.
נ Let vs lyft vp oure hertes with oure handes vnto the Lorde that is in heauen.
נ We haue bene dyssemblers/ and haue offended/ wyll thou therfore not be intreated?

Samech.

ס Thou hast couered vs in thy wrath/ & persecuted vs/ thou hast slayne vs wythout any fauoure.
ס Thou hast hyd thy selfe in a cloude/ that oure prayer shulde not go thorow.
ס Thou hast made vs outcastes/ and to be despyled amonge the Heathen.

Ain.

ע All oure enemyes gape vpon vs.
ע Feare and snare is come vpon vs/ yee despyte and destruccyon.
ע Whole riuers of water gushe out of myne eyes/ for the greate hurte of my people.

Phe.

פ Myne eyes runne/ and can not ceasse/ for there is no rest.
פ O Lorde/ when wylt thou loke downe from heauen/ and consyder?
פ Myne eye breaketh my herte/ because of all the daughters of my cyte.

Zade.

צ Myne enemyes hunted me out sharpely/ lyke a byrde/ yee and that without a cause.
צ They haue put downe my life into a pytte/ and layed a stone vpon me.
צ They poured water vpon my head/ then thought I: now am I vndone.

Koph.

ק I called vpon thy name/ O Lorde/ out of the depe pytte.
ק Thou hast herde my voyce/ and hast nott turned awaye thine eares fro my syghynge & crynge.
ק Thou hast enclyned thy selfe vnto me/ whẽ I called vpon the/ & hast sayde: feare not.

Res.

ר Thou (O Lorde) hast mayntened the cause of my soule/ and hast redemed my life.
ר O Lorde/ thou hast sene my blasphemers take thou my cause vpon the.
ר Thou hast well consydred how they go about to do me harme/ and that al their counsels are agaynst me.

Sin.

ש Thou hast herde their despytefull wordes (O Lorde) yee and all their ymaginacyons agaynst me.
ש The iuppes of myne enemyes/ and their deuyces that they take agaynst me/ all the daye longe.
ש Thou sest also their sytting downe and their rysinge vp/ they make their songes of nothinge but of me.

Thau.

ת Reward them (O Lorde) accordynge to the workes of their handes.
ת Geue them the thynge/ that their awne herte is afrayed of: euen thy curse.
ת Persecute them (O Lorde) with thyne indygnacyon/ and rote them out from vnder the heauen.

The.iiij. Chapter.

Aleph.

How is ỹ golde become so dymme? How is the goodly coloure of it so sore chaunged? and the stones of the Sanctuary thus scatred in the corner of euery strete?

Beth.

ב The chyldren of Syon that were al waye in honoure/ & clothed with the most precious golde: how are they now becomme lyke the erthen vessels wherch be made wyth the potters hande.

Gymel.

ג The Lamyes geue their yonge ones suck with bare brestes: but the daughter of my people is cruell/ and dwelleth in the wyldernesse: lyke the Estriches.

Daleth.

ד The tonges of the suckyng chyldren/ cleue to ỹ rofe of their mouthes for very thyrst. The yonge chyldren aske bred/ but there is noman/ that geueth it them.

* By this it is manyfest that all aduersyte (which we call euell) is sent of God: although he suffre no soche euell (as we call it) but ỹ whych he knoweth to be necessary & profytable/ wherout he fetcheth some good thing. That cã he only do which only is thorouly wise and perfect good. A like saying is thet in Amos. iij. b. Cometh there any plage in a cite.

He.

¶ They that were wonte to fayre delicatly/ perysshe in the streates: they that afore were brought vp in purple/ make now moch of donge.

Vau.

¶ The synne of the daughter of my people is become greater then the wyckednesse of Sodome/ that sodenly was destroyed/ & not taken with handes.

Zain.

¶ Herablepners (or Nazarees) were whyter then the snowe or mylke: their colour was fresh read as the Corall/ their beautie lyke the Saphyre.

Heth.

¶ But now their faces are very black: In somoch/ that thou shuldest not knowe them in the streates. Their skynne cleueth to their bones/ It is withered/ and become lyke a dry stock.

Teth.

¶ They that be slayne with the swearde/ are happier then soch as dye of honger, and perisshe awaye famishynge for the frutes of the felde.

Iod.

¶ The wemen (which of nature are pitteful) haue sodē their awne childrē w̄ their hādes that they might be their meate/ in ỹ miserable destruccion of ỹ daughter of my people.

Caph.

¶ The Lorde hath perfourmed hys heuy wrath: he hath poured out the furiousnes of hys displeasure. He hath kyndled a fyre in Sion/ which hath consumed the foundaciōs therof.

Lamed.

¶ Nether the kinges of the earth nor all the inhabitours of ỹ worlde/ wolde haue beleued that ỹ enemie & aduersary shulde haue come in at the gates of the cytie of Hierusalem.

Mem.

¶ Which neuertheles is come to passe for the synnes of her prophetes/ & for the wyckednes of her Prestes that haue shed innocentes bloude within her.

Nun.

¶ So that these blynde men wente stomblyng in the streates/ & stayned them selues with bloude/ whych els wolde touche no bloudy cloth.

Samech.

¶ But they cryed vnto euery man: flee the staynyng/ awaye/ get you hēce/ touch it not. Yee (sayde they) ye must be brent/ ye must dwel amōge ỹ Gentils/ & byde no lōger here.

Ain.

¶ The countenaunce of the Lorde hath banished them/ and shal neuer loke more vpon them: for they them selues nether regarded the prestes/ nor pytied their elders.

Phe.

¶ Wherfore yet oure eyes fayle vs/ whyle we loke for vayne helpe: seynge we be euer wayting vpon a people/ ỹ can do vs no good.

Zade.

¶ They laye so sharpe waite for vs/ that we can not go safe vpon ỹ streates: for oure ende is come/ oure dayes are fulfylled/ oure ende is here.

Koph.

¶ Oure persecuters are swyfter then the Egles of the ayre/ they followed vpon vs ouer the mountaynes/ and layed wayte for vs in the wildernesse.

Res.

¶ The very breth of oure mouth: euen the anoynted Lord himself shalbe taken in oure synnes/ of whō we saye: Vnder his shadowe we shalbe preserued amonge the Heythen.

Sin.

¶ And thou (O daughter Edom) that dwellest in the lande of Huz/ be glad and reioyce: for the cuppe shal come vnto the also/ which whan thou soppest of thou shalt be dronchē.

Thau.

¶ Thy sinne is wel punished (O thou daughter Sion) he shall not suffre the to be carped awaye eny more. But thy wyckednesse (O daughter Edom) shall he vyset/ and for thy synnes sake/ he shall lede the in to captiuite.

The.v. Chapter.

The prayer of Jeremye.

REmembraunce (O Lorde) what we haue suffred/ consyder & se oure confucyon. Oure enherytaunce is turned to ỹ straūgers/ & oure houses to ỹ aleauntes. We are become carefull and fatherlesse/ and oure mothers are as the wydowes. We are fayne to drynke oure awne water for money/ and oure awne wod must we bye wyth moneye. Oure necke are vnder persecucyon/ we are weery/ and haue no rest.

A for tyme we yelded oure selues to the Egyptians/ and now to the Assyrians/ onely that we myght haue bred ynough. Oure fathers (which now are gone) haue synned/ and we must beare their wyckednesse. Seruauntes haue the rule ouer vs/ and no man delyuereth vs out of their handes. We must gett oure lyuynge w̄ the parell of oure lyues because of the drouth of the wyldernesse.

Oure skynne is as it had bene brent in an ouen/ for very sore honger. The wyues are rauished in Syon/ and the maydens in the cytyes of Juda. The prynces are hanged vp wyth the hande of the enemyes/ they haue not spared the olde sage men/ they haue ta-

Jere. xxxix. Ezech. xxij. a.

ken yonge mens lyues from them / and the boyes are hanged vp vpō trees. The elders syt no moze vnder the gates / and the yonge men ble no moze playeng of Musyke. The ioye of oure herte is gone / oure mery quete is turned into mournynge. The garlande of oure head is fallen: alas / that euer we synned so soze.

Therfoze oure herte is full of heuynesse / and oure eyes dymme: because of the hyll of Syon that is destroyed. In so moch / that ꝑ foxes runne vpon it. But thou / O Lozde / ꝑ remaynest foz euermoze / & thy seate wozth wythout ende: wherfoze wilt thou thus syt foz get vs / and foxsake vs so longe? O Lozde / turne thou vs vnto the / & so shall we be turned. Renue our dayes as in olde tymes / foz thou hast banysshed vs now long ynough / & hast bene soze displeased at vs.

¶ The ende of the Lamentacyons of Jeremy.

¶ The boke of the Prophete Ezechiel.

¶ The tyme wherin Ezechiel prophecyed / & in what place. Vpon of hym in his office. The vysyon of the foure beastes. The vysyon of the wheles. The vysyon of the throne. and of the Image aboue the throne.

¶ The fyrst Chapter.

In the.xxx. yeare the fifth daye of the.iiij. Moneth that I was amōge the prysoners by the ryuer of Cobar: * where the heauēs opened, and I sawe a vysyon of God. Now the fyfth daye of the moneth made out the fyfth yeare of Kyng Joacins captyuytye. At the same tyme came ꝑ worde of the Lozde vnto Ezechiel ꝑ sonne of Buzi the Preste, in the lande of the Caldees by ꝑ water of Cobar, where the hande of ꝑ Lozd came vpon hym.

* Where the heauens were opened / that is / where ther were mysteries opened frō heauen there stode also the fyrst martyr sawe ꝑ heauens open & Jesus stadyng on the ryght hand. a. Actu. vij.

So are the heauēs open in the fayth of the beleuer / that beholdeth God in his glory. The heauēs are costed in the scripture to be opē when a manyfest vysyon re-

And I loked / & beholde a stormy wynde came out of the Nozth with a greate cloude full of fyre, whych with hys glystre lyghtened all rounde aboute. And in the myddest of the fyre it was all cleare / & as it were ꝑ lyckenesse of foure beastes, whych were fashyoned lyke a man: sauyng / that euery one had foure faces and foure wynges.

Their leggis were strayght, but their fete were lyke bullockes fete, and they glystred as it had bene fayre fecured metall. Vnder their wynges vpon all the foure cozners they had mens handes. Their faces & their wynges were towarde the foure cozners: yet were the wynges so / that one euer touched another. When they wente / they turned them not aboute: but echone wente strayght fozwarde.

relacyon / signe or token is the word of God vnto man. Mat. xij. d Mar. i. b.

Vpon the ryght syde of these foure / their faces were lyke the face of a man / and the face of a Lyon: But vpon the left syde / they had the face of an oxe / and the face of an Aegle. Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of of another / & wyth the other they couered their body. Euery one when it wente / it wente strayght fozward. Where as the spyrete led them / thyther they wēt / & turned not about in they? going.

The fashyon and countenaunce of the beastes was lyke hoote coales of fyre / euen as though burnynge cressetes had bene amōge the beastes: and the fyre gaue a glystre / and out of the fyre there wente lyghtenynge. When the beastes wente fozwarde and backwarde / one wolde haue thought it had lyghtened. Now when I had well considered the beastes / I sawe a wozcke of wheles vpō the earth with foure faces also lyke the beastes.

The fashyon and wozcke of the wheles was lyke the see. The foure wheles were ioyned and made (to loke vpō) as it had bene one whele in another. When one wente fozwarde, they wente all foure / and turned thē not about in their going. They were large / greate and hozryble to loke vpon. Their bodyes were full of eyes round about them all foure. When the beastes wente / the wheles wente also with them: And whē the beastes lyft them selues vp frō the earth / the wheles were lyft vp also. Whyther soeuer the spyrete wente, thyther wente they also / and the wheles were lyft vp / and folowed them: for the spyrete of lyfe was in the wheles. When the beastes went forth, stode styll, oz lyft them selues vp from the earth: then the wheles also wente stode styll, and were lyft vp / for the breth of lyfe was in the wheles.

Aboue ouer the heades of ꝑ beastes there was a fyrmament / whych was fashyoned as it had bene of the most pure Chrystall / & that was spred out aboue vpon their heades: vnder the same fyrmament were their wynges layed abrode / one towardanother / and two wynges couered the body of euery beast. And when they wente forth / I hearde the noyse of their wynges / lyke the noyse of greate

b * The holy goost oz spyrete of God / after his manyfolde gyftes and operacyons / hath many namres he is called the spyrete of the father / the spyrete of the sonne / ꝑ spyrete of lyfe / ꝑ spyrete of truethe ꝑ spyrete of sanctificacyon / of promesse of counsell / of strengthe.

greate waters / as it had bene the voyce of the greate God / and a rushynge together as it were of an hoost of men. And whē they stode stil / they let downe their wynges. Now when they stode styll / and had letten downe their wynges / there thondred in the fyrmament that was aboue their heades. Aboue the firmamēt that was ouer their heades / there was the fashyon of a seate / as it had bene made of Saphir. Upō the seate there sat one lyke a man. I beheld hym / and he was lyke a cleare lyght / as it had bene all of fyre with in from his loynes vpwarde.

And beneth when I loked vpō him vnder the loynes / me thought he was lyke a shynyng fyre / that geueth lyght on euery syde. Yee the shyne & glystre ỹ lyghtened rounde aboute / was lyke a raynbowe / wyych in a raynye daye appeareth in the cloudes. Euen so was the symylitude / wherin the glory of the Lorde appeared. When I sawe it / I fell vpon my face / and herkened vnto the voyce of hym that spake.

¶ The prophete is sende to call agayne the people frō their errour.

¶ The.ij. Chapter.

I Ezech.ij.d. And then sayde he vnto me: Stāde vp vpon thy fete (O thou sonne of man) & I wyll talke with the. And as he was cōmonynge wyth me / the spyrete came in to me / and sett me vp vpon my fete: so that I marcked the thinge / B ỹ he sayde vnto me. And he sayde: Beholde / thou sonne of man: I wyll sende the to the chyldren of Israel / to those rumnagates and obstynate people: for they haue taken parte agaynst me / & are rūne awaye fro me: both they and their forefathers vnto this daye.

Exo.xxxij.a. Yee I will sende the vnto a people ỹ haue rough vysages & styf stomackes: vnto whom thou shalt saye on this maner: This ỹ Lorde God hym self hath spokē / that whether they be obedyent or no (for it is a frowarde housholde) they maye knowe yet that there hath bene a Prophet amonge them.

Therfore (thou sonne of man) feare them ¶ not / nether be afrayed of their wordes: for Jere.i.c. they shall rebell agaynst the / & despyse the. Yee thou shalt dwell amonge scorpions: but feare not their wordes / be not abashed at their lokes / for it is a frowarde housholde.

Se ỹ thou speake my wordes vnto thē / whether they be obedyēt or not / for they are obstynate. Therfore / thou sonne of mā / obey D thou all thynges / that I saye vnto the / & be not thou stynecked lyke as they are a styf necked housholde. Opē thy mouth and eate that I geue the.

So as I was lokynge vp / beholde / there was sent vnto me an hande / wherin was a cloſ. boke: & the hande opened it before me, Apoc.v.a. & it was wrytten within & wythout / full of carefull mournynges: alas / and wo.

¶ The Prophete beynge fedde wyth the worde of God and wyth the constant boldnesse of the spyrete / is sent vnto the people that were in captyuyte. The punyshment of a curate that sheweth not the people their synnes.

¶ The.iij. Chapter.

After this sayde he vnto me: Thou I sonne of mā / eate that / whatsoeuer it be: yee eate that closed boke & go thy waye, and speake vnto ỹ Jere.xv.c. chyldren of Israel. So I opened my mouth / Apoc.x.b. & he gaue me the boke for to eate / and sayde vnto me: Thou sonne of man / thy belly shall eate / and thy bowels shalbe fylled with the boke, that I geue the. Then dyd I eate the Psalm xix.b. boke / & it was in my mouth sweter then ho- Psal.cxix. ny. And he sayde vnto me: thou sonne of mā / Apocal.x.d. get the soone vnto the house of Israel / and shewe them the wordes that I commaunde Jeremie.i.c. the: for I sende the not to ỹ people that hath B a straūge / vnknowne / or harde speache / but vnto the house of Israel: Not to many nacyons / which haue dyuerse speaches and harde Jone.iij.a languages, whose wordes thou vnderstandest not: Neuertheles / yf I sent the to those people / they wolde folow the: But the house of Israel wyll not folowe the / for they wyll Mich.iij.b. not folowe me: yee all ỹ house of Israel haue fyf forheades and harde hertes. Beholde therfore / I wyll make thy face preuayle agaynst their faces and harde thy forehead agaynst their forheades: so that thy fore- Ezech.xxx.b. heade shalbe harder then an Adamāt or flynt stone: that thou mayest feare them the lesse / and be lesse afrayed of them / for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne C of man / take dylygētlede wyth thyne eares / to the wordes that I speake vnto the / fasten them in thyne herte: and go to the preseners of thy people, speake vnto them, and saye on this maner: Thus the Lorde God hath spoken: whether ye heare / or heare not. With that the spyrete toke me vp. And I hearde the noyse of a greate rushynge and remouynge of the most blessed glory of the Lorde out of his place.

I hearde also the noyse of the wynges of Ezech.iij.a.d. the beastes, that rusheyed one agaynst another yee and the ratlyng of the wheles / that were by them / wheych rushynge and noyse was very greate.

Now when the spyrete toke me vp / and ca- ried me awaye / I wente with an heuy and a sorowfull mynde / but the hande of the Lorde comforted me rychtsoone.

And so in the begynnynge of the moneth D

a* By this watchmen are figured bishoppes/ Pastores/ and preachers/ which must take the occasion of their speakynge & exhortyng at ỹ mouth of God & speake not in their awne/ but in his name.

b* Some rede: thou shalt herke vnto the worde of my mouth/ & shalt monish the frō out of me.

Ibib I came to the prisoners/ that dwelt vp the water of Cobar/ and remayned in that place/ where they were: And so contynued I amonge them seuen dayes/ beinge very sory.

And when the seuen dayes were expired/ the Lorde sayde vnto me: Thou sonne of man/ I haue made the a* watchmā vnto the house of Israel: b* therfore take good hede to the wordes/ and geue them warnynge at my cōmaundement.

If I saye vnto the/ concernynge the vngodly man, that (wythout doute) he must dye/ & thou geuest hym not warnynge/ nor speakest vnto hym/ that he may turne from hys euell waye/ & so to lyue: Then shall the same vngodly man dye in hys awne vnrighteousnes: but hys bloude will I require of thyne hand. Neuertheles/ yf thou geue warnynge vnto the wycked/ and he yet forsake not hys vngodlynesse: then shall he dye in hys awne wyckednesse/ but thou hast discharged thy soule.

Now yf a righteous man go frō his righteousnesse/ and do the thynge that is euell: I will laye a stomblynge blocke before hym, & he shall dye, because thou hast not geuē him warning: yee dye shall he in hys awne synne/ so that the vertue/ which he dyd before/ shall not be thought vpon: but hys bloude will I require of thyne hande.

Neuertheless/ yf thou exhortest the righteous/ that he synne not/ & so the righteous do not synne: then shall he lyue/ because he hath receaued thy warnynge/ and thou hast discharged thy soule. And there came ỹ hand of the Lorde vpon me/ and he sayde vnto me: Stande vp/ and go into the felde, that I may there talke wyth the.

So when I had risen vp/ and gone forth into the felde: Beholde/ the glory of the Lorde stode there, lyke as I saw it afore, by the water of Cobar.

Then fell I downe vpon my face, and the spirite came in to me/ which set me vp vpon my fete/ & sayde thus vnto me: Go thy waye/ and sparre thy selfe in thyne house. Beholde/ (O thou sonne of man) there shall chaynes be brought for the/ to binde the withall, so that thou shalt not escape out of them. And I will make thy tunge cleue so to ỹ rofe of thy mouth that thou shalt be domme, and not be as a chyder wyth them: for it is an obstynate housholde.

But when I speake vnto the/ then open thy mouth/ and saye: Thus sayeth Lorde God: who so heareth/ let hym heare: who so will not · let hym leaue: for it is an obstynate housholde.

¶ The seige of the cyte of Jerusalem is sygnyfyed. The longe contynuance of the captyuyte of Israel. An hunger is propheced to come in the captyuyte.

¶ The.iiij. Chapter.

Thou sonne of man: a* take a tyle stone/ and laye it before the/ and describe vpon it the cytie of Jerusalem, how it is beseged/ how bulworckes and stronge dyches are grauen on euery syde of it; describe also tentes/ and an hoost of men rounde aboute it.

Moreouer/ take an yron pāne/ and set it betwixte the and the cyte/ in steade of an yrō wall. Then set thy face toward it, beseege it/ and laye ordynaūce agaynst it, to wynne it. This shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy left syde/ and laye the sinne of the house of Israel vpō the. Certayne dayes appoynted/ thou shalt slepe vpon that syde/ and beare their synnes. Neuertheless/ I will appoynte the a tyme (to put of their sinnes) & the nombre of the dayes: Thre hundreth and.xc. dayes must thou beare the wyckednesse of the house of Israel. When thou hast fulfylled these dayes lye downe agayne/ and slepe vpon thy right syde. xl. dayes/ and beare the synnes of the house of Juda.

A daye for a yeare/ a daye (I saye) for a yeare will I euer laye vpon the. Therfore set now thy face agaynst that beseged Jerusalem/ and discouer thyne arme/ that thou mayest prophecye agaynst it.

Beholde/ I will laye chaynes vpon the/ that thou shalt not turne the fro me one side to another, tyll thou hast ended the dayes of thy syege.

Wherfore/ take vnto the wheate/ barly beanes, growell sede/ Millium and fitches: and put these together in a vessel/ and make the loaues of bred therof/ accordynge to the nombre of the dayes that thou must lye vpō thy side: that thou mayest haue bred to eate/ for thre hundreth and.xc. dayes.

And the meate ỹ thou eatest/ shall haue a certayne wayght appoynted: namely twē-tye sicles euery daye. This appoynted meate shalt thou eate daylye/ from the begynnyng to the ende.

Thou shalt drincke also a certayne measure of water: Namely/ the fyrre parte of an Hin shalt thou drincke daylye from the begynnynge vnto the ende. Barly cakes shalt thou eate/ yet shalt thou fyrst strake them ouer with mans dōge/ that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Israel eate their defiled bred in the myddest of the Gentyles/ amōge whom I will scatre them.

Then

a* This is a prophecy done by an outward signe/ as in Jeremye. xix. a. When the people are vnwoy of the worde of God/ then are the Prophetes commaunded to vse suche vysyble signes as here to paynte out Jerusalē & the besegynge therof in a tyle stone.

b

Then sayde I: Oh Lorde God. Beholde/ my soule was yet neuer stayned: for fro my youth vp vnto this houre. I did neuer eate of a deed carcase / or of that which was slayne of wylde beastes / nether cam there euer eny vncleane flesh in my mouth.

Wherunto he answered me / and sayde: Well than / I wyll graunte þ to take cowes donge / for the donge of a man / and to strake the bred ouer with all / before them.

Ezech.v.d. Ezech.xiij.d. xlij.Reg.xxv.a

And he sayde vnto me: Beholde thou sonne of man / I wyll myni she all the prouisyon of bred in Jerusalem / so þ they shall weye their bred / and eate it with scarcenesse. But as for water / they shall haue a very lytle measure therof / to drynche. And when they haue no more bredner water / one shall be destroyed wyth another / and famych awaye for their wyckednesse.

¶ The ryddle of the hearres / by which is sygnifyed the destruccyon of the people. The causes of the anger of God towarde the people. The Lorde discloseth the ryddle of the hearres.

¶ The.v. Chapter

Thou sonne of man / take the them a sharpe knyfe, namely / a rasoure. Take þ / a shaue the hearre of thy head and beerd: Then take þ scoales & the waight / & deuyde the hearre a sunder. And burne the thirde parte therof in the fyre in the myddest of the cyrte / & cut the other thirde parte in peces with a knyfe. As for the thirde parte that remaynerh / cast it in the wynde / & then shewe þ bare knyfe.

Yet afterwarde take a lytle of the same / and bynde it in thy cote lappe. Then take a curtesy of it / and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there goo a flame / vpon the whole house of Israell. Moreouer / thus sayde the Lorde God: This same is Jerusalem. I sett her in the myddest of the Heathen & nacions: that are rounde aboute her / but she hath despysed my iudgmentes more then the Gentiles them selues / & broken my commaundemētes more then þ nacyons / that lye roūde aboute her: For they haue cast out myne ordinaunces / & not walcked in my lawes. Therfore / thus sayeth the Lord God: For so much as ye with youre wickednesse farre exceade the Heathen, that dwell rounde aboute you: (For ye haue not walcked in my lawes / nether haue ye kepte myne ordinaūces) Therfore thus sayeth the Lorde God.

Leuit.xviij.d.

I wyll also come vpon the, for in the myddest of the wyll I syt in iudgment / in þ syght of the Heathen / & wyll handle the of soch a fashion / as I neuer dyd before / and as I neuer will do from that tyme forth / and that because of all thyne abhominacyons. For the fathers shall be sayne to eate their awne sonnes / & þ sonne their awne fathers. Such a courte will I kepe in the, & the whole remnaunt wyll I scatre in to all the wyndes.

Deut.xxviij.e Leuit.xxvj.e.

Wherfore as truly as I lyue (sayeth the Lord God) seyng thou hast defyled my Sanctuary / with all maner of abhominacyons & wyth all thy shamefull offences: For this cause will I also destroye the. Myne eye shall not ouer se the / nether will I spare the.

One thirde parte within the / shall dye of the pestilence and of honger: Another thirde parte shall be slayne downe rounde aboute the / with þ swearde: The other thirde parte þ remaynerh / will I scatre abroade towarde all the wyndes / and drawe out the swearde after them. Thus I wyll perfourme my indignacion & let my wrath agaynst them / and ease my selfe. So that whē I haue fulfylled myne anger agaynst thē / they shall knowe that I am the Lorde / which with a feruent gelousy haue spoken it. Moreouer I wyll make the waste and abhorred, before all the Heathen that dwell aboute the, & in the sight of all them that go by the: so that whē I punish the in my wrath / in myne anger / & with þ plage of my whote displeasure: thou shalt be a very abhominacion / shame / a gasyng & wondrynge stocke / amonge the Heathē that lye aboute the. Euē I the Lorde haue spokē it / and it shall come to passe / when I shute amonge them the perlous dartes of honger / which shalbe but death: Yee therfore shall I shute them / because I wyll destroye you. I will encrease hunger / & mynish all the prouisyon of bred amonge you.

Ezech.xiiij.e.

Plages and mysery wyll I sende you / yee & wylde beastes also to destroye you. Pestilence and bloudshedynge shall come vpon you / and the swearde wil I bringe ouer you. Euen I the Lorde / haue sayde it.

¶ He sheweth that the people shalbe plaged for the synne of Idolatrie. He prophecyeth the repentaunce of the remnaunt of the people / and their deliueraūce. The destruccyon of the frowarde is prophecied.

¶ The.vj. Chapter.

And the worde of the Lorde came vnto me / sayinge: Thou sonne of man / turne thy face to the mountaynes of Israel / that thou mayest prophecie vnto them / & saye: Heare the worde of the Lorde God / O ye mountaynes of Israel: Thus hath the Lorde God spokē to the mountaynes, hilles / valleys and dales.

Ezech.xxvbi.e

Beholde / I wyll bringe a swearde ouer you / & destroye youre hye places: I will cast downe youre aulters / & breake downe youre tēples. Youre slayne men wyll I laye before youre goddes / and the deed carcases of the chyldren of Israel wyll I cast before their

ymages/youre bones wyll I destroye rounde about youre aulters / and dwellynge places.

B The cyties shalbe desolate / the hyllchapels layed waste: youre aulters destroyed/ and broken: youre goddes cast downe / and taken awaye/ youre tẽpels layde euẽ wyth the grounde / youre awne worckes cleane roted oute.

Youre slayne men shall lye amonge you/ that ye maye learne to knowe / how that I am the Lorde. Those that amonge you haue escaped the swearde / wyll I leaue amonge the Gentyles / for I wyll scatre you amõge the nacyõs. And they that escape from you/ shall thyncke vpon me amonge the Heathẽ/ where they shalbe in captiuyte.

Brnch.iij.f

As for that whorysh & vnfaythfull herte of theirs/ wherwyth they runne awaye from me/ I wyll breake it: yee and put oute those eyes of theirs / that commytte fornicacyon with their Idols.

C Then shall they be ashamed/ and displeased wyth their selues / for the wyckednesses and abhominacõs/ which they haue done: and shall learne to knowe/ how that it is not in vayne / that I the Lorde spake / to bringe soch misery vpon them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together / and stampe with thy fote / and saye: Woo worth all the abhominacions and wickednesses of the house of Israel/ for because of them / they shall perish with the swearde / with hõger and with pestilence. Who so is farre of/ shall dye of the pestilence: he that is nye at hande / shall perish with the swearde: and the other that D are beleged/ shall dye of honger.

Thus wyll I fatisfye my wrothfull displeasure vpon them. And so shall ye learne to knowe/ that I am the Lorde/ when youre slayne men lye amonge youre goddes / and aboute youre aulters: vpon all hye hylles & toppes of mountaynes/ amonge all grene trees / amonge all thycke okes: euen in the places/ where they dyd sacrifyce to all their Idols. I wyll stretch myne hande oute vpon them/ and wyll make the lande waste: So that it shall lye desolate and voyde/ from the wilderneſſe of Deblathah forth thorow all their habitacyõs: to learne thẽ for to knowe/ that I am the Lorde.

C The ende of all the lande of Israell shall sodenly come. The cause of the destruccyõ therof. The prophete is cõmaunded to shewe ỳ summe of the euelles that are at hande.

C The.vij. Chapter.

The worde of the Lorde came vnto me on this maner: The I call/ O thou sonne of man. Thus sayeth the Lorde God vnto the lande of Israel: The ende commeth / yee verely the ende commeth vpon all the foure corners of the earth.

But now shall the ende come vpõ the: for I wyll sende my wrath vpon the, & wyll punish the: accordynge to thy wayes; and reward ỳ after all thy abhominacyõs. Myne eye shall not ouerse the/ nether will I spare the: but rewarde ỳ /accordyng to thy wayes/ and declare thy abhominacyons. Then shal ye knowe/ that I am the Lorde. Ezec.vij.b.ix.c

Thus sayeth the Lorde God: Beholde/ one mysery and plage shall come after another: the ende is here. The ende (I saye) that wayteth for the/ is come all ready/ the houre is come agaynst the/ that dwellest in ỳ lãde. B

The tyme is at hande/ the daye of fedicyõ is hard by / and no glad tydynges vpon the mountaynes. Therfore/ I wyll shortly poure out my sore displeasure ouer the/ and fulfyll my wrath vpon the. I wyll iudge the after thy wayes / and recompence the all thy abhominacyons. Ezec.vij.b.ix.c

Myne eye shall not ouerse the / nether will I spare the: but rewarde the after thy wayes/ and shewe thy abhominacions / to learne you for to knowe / how that I am the Lorde that smyteth. Beholde / the daye is here / ỳ daye is come, the houre is runne out / ** the rodde florisheth / wylfulneſſe wareth grene, malicious violence is growne vp/ & the vngodly waren to a staf. Yet shall there no complaynte be made for them, ner for the trouble that shall come of these thynges.

** The rodde florisheth. This rodde sygnifyeth the kyng of Babilon / which was in his flowers / & in hys circle pryde and shulde euil now come to destroye Jerusalem. D

The tyme cõmeth / the daye drawcth nyc: Who so byeth, lett hym not reioyce: he that selleth, let him not be sory: for why. Trouble shall come in the myddest of all rest: so that the seller shall not come agayne to the byer/ for nether of them both shall lyue. For the vision shall come so greatly ouer all / that it shall not be hyndered: No man also with hys wickednesse shall be able to saue hys awne lyfe. The trompettes shall ye blowe / and make you all ready/ but no man shall goo to the battel, for I am wroth with all the whole multitude.

The swearde shalbe without/ pestilence & and honger wythin: so that who so is in the felde, shalbe slayne with the swearde: and he Deut.xxxij.b. that is in the cyte, shall perish wyth honger and pestilence.

And soch as escape and fle from amonge them / shall be vpon the hylles / lyke as the doues in the felde: euery one shalbe afrayed/ because of his awne wickednesse.

All

All handes shalbe let downe / and all knees shalbe weake as the water: they shall gyrde them selues with sack cloth / feare shall fall vpō them. Their faces shalbe confounded / * & their heades balde: their syluer shall lye in the stretes / & their golde shalbe despysed: * Yee their siluer & golde maye not deliuer them / in the daye of the fearfull wrath of the Lorde.

* Esay.xv.b.

* Sopho.i.d. Eccli.v.b. Prouer.xi.a.

They shall not satysfye their hōgry soules / neither fyll their entrye bowels therwith: For it is become their owne decaye through their wickednes: because they made therof not only costly Jewels for their pompe & pryde / but also abhominable ymages and Idoles. For this cause will I make them to be abhorred. Moreouer / I will geue it into the handes of the straungers to be spoyled: & to the wycked / for to be robbed / and they shall destroye it. My face will I turne frō them / my treasury shalbe defiled: for ye theues shall go in to it / & suspende it. I will make cleane riddaūce / for ye lāde is whole defyled with vnrighteous iudgement of innocēt bloude / & the cite is full of abhominacyons. Wherfore / I will bringe the most cruell tyrauntes frō amonge the heathen / to take their houses in possessiō. I will make the pompe of the proude to cease / & they shall take in their Sanctuary. When this trouble commeth / they shall seke peace / but they shall haue none. One mischefe & sorow shall followe another / & one rumoure shall come after another: Then shall they seke visyons in vayne at their Prophetes. The lawe shalbe gone from the prestes / & wysdome from the elders. The Kynge shall mourne / the Princes shalbe clothed wyth heuynesse / and the handes of the people in the lande shall tremble for feare. I will do vnto them after their owne wayes / & accordynge to their owne iudgemētes will I iudge them: to lerne them for to knowe / that I am the Lorde.

¶ An appearaunce of the similitude of God. Ezechiel is brought vnto Jerusalem in the spryte. The Lorde sheweth the Prophete the Idolatries of the house of Israel / and chefely of the Prestes.

¶ The. viij. Chapter.

I It happened / that in ỳ sixte yeare the fifth daye of the sixte moneth I sat in my house / & the Lordes of the councell of Juda with me: and the hande of the Lorde God fell euen there vpō me. And as I loked vp / I saw as it were a lyckenesse of fyre frō hys loynes downe warde / and from hys loynes vpwarde it shyned maruelous cleare. This similitude stretched out an hande / & toke me by the heartye lockes of my head / & the spryte lyft me vp betwixte heauē & earth: & God brought me in a vysyon to Jerusalem / into the entrye of the * inner porte ỳ lyeth towarde ỳ north: there stode an ymage / with whom ye ỳ hath all thinges in his power / was very wroth.

a The hyll Sion was walled rounde about and that wall which cōpassed it was called the outwarde wall: About the temple was there another wall that was called the inwarde wall: which although it were outwarde frō the temple yet was it inwarde frō ỳ wall which compassed the hyll. b The space betwene the inwarde wall & the temple / was called the inner court. Ther in were many portes / and in the north porte thereof was Ezechiel set: for that place was holy / & therin dyd they vse to worshyp God: but wyth the chyefe of this hateful ymage of Baal / wyth the the Prophete here calleth the ymage of prouocacyon / because it prouoked the Lorde to vengeaūce) had they defyled it: as superstycyō doth commenly defile euell the moost holy-est thinges / such as appeare most goodly.

And beholde, the glory of the God of Israel was in the same place: euē as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man, Lyft vp thyne eyes / and loke towarde the north. Then lyft I vp mine eyes towarde the north / and beheld: beside the porte northwarde / there was an aulter made vnto the ymage of prouocacyō in the very entryng in. And he sayde further more vnto me: Thou sonne of mā seest thou what these do? Seest thou the greate abhominacyōs that the house of Israel cōmytte in this place: which ought not to be done in my sanctuary? But turne the about / and thou shalt se yet greater abhominacyons. And with that brought he me to the courte gate: & when I loked beholde there was an hole in ỳ wall. Then sayde he vnto me: Thou sonne of mā digge thorow ỳ wall. And whē I dygged thorow ỳ wall, beholde, there was a dore. And he sayde vnto me: Go thy waye in / & lohe what wycked abhominacyons they do there. So I went in, & sawe: & beholde, there were all maner ymages of wormes & beastes all Idoles & abhominacyōs of the house of Israel paynted euery one rounde about the wall. There stode also before the ymages. lxx. lordes of the councell of the house of Israel: & in the myddest of them stode Jaazaniah the sonne of Saphan: And euery one of thē had a censoure in his hāde, and out of the incense, there went a smoke / as it had bene a cloude. Then sayde he vnto me: Thou sonne of mā / hast thou sene what the Senatoures of the house of Israel do secretly euery one in his chambre: For they saye: Tush, ỳ Lorde seyth vs not, the Lorde regardeth not the worlde. And he sayde vnto me. Turne the yet agayne / and thou shalt se the greate abhominacyōs that they do. And wyth that he brought me to the dore of the porte of the Lordes house, towarde ỳ north. And beholde / there sat women mournynge for * Thamus. Then sayde he vnto me: hast thou sene this / thou sonne of man? Turne ỳ about / & thou shalt se yet greater abhominacyons. And so he brought me into the inwarde court of the Lordes house: & beholde at the porte of the Lordes house, betwixte ỳ fore entrye & the aulter there were fyue and twenty men that turned their backes vpon the tēple of the Lorde & their faces towarde the east & these worshypped the sonne.

* That is after S. Hierome / Adonides Amasis: which was Venus Sapiels sonne / which is sayned to haue rysen frō deth to lyfe / which fable the wemen of Jewrye dyd celebrate and bothe solempne

And he sayde vnto me: hast thou sene this / thou sonne of man? Thynketh the house of Israel, that it is but a tryfle to do these abomina-

both w myche
e teares some
sige that it
was a Jmage
wyche was
made to wepe
by crafte. Be-
fore this Jma-
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louers/and re-
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them agayne.

omynacyōs here? Shulde they fyll the lande full of wyckednesse & vndertake to prouoke me vnto anger: Yee & purposely to cast vp their noses vpon me? Therfore wyll I also do some thinge in my wrothful displeasure/ so that myne eye shall not ouerse them. neither wyll I spare them. Yee and though they crye in myne eares w̄ loude voyce, yet wyll I not heare them.

¶ The destruccyō of Idolatrers/ & the conuersacyō of the repentwes. They that shalbe saued are marked. They that are vnmarcked are slayne. A cōplaynte of the Prophete for the destruccyon of the people.

¶ The.ix. Chapter.

AND cryed also with a loude voyce in myne eares/saying: Come here ye rulers of the cyte/euery man with his weapened hande to the slaughter. Then came there sixe men out of ỹ strete of the vpper porte towarde the nozth/ & euery man a weapen in his hande to the slaughter. There was one amōgest them/ that had on hym a lynen rayment/ & a wrytters pynckhorne by his syde.

Ezech.ix.c.
Hyeron.in c.
lx. Rab.big.b.

Thele wente in/ & stode besyde the brasen aulter: for the glory of the Lorde was gone awaye from the Cherub, & was come downe to the threshold of the house/ & he called the man that had the lynen rayment vpō him/ & the wrytters pynckhorne by his syde/ & the Lorde sayde vnto him: Go thy waye thorow the cyte of Jerusalem/ & set thys marcke ת Thau vpō the foreheades of thē/ & mourne & are sory for all the abhominacyons/ that be done therin. And to ỹ other he sayde that I myghte heare: Go ye after hym thorow the cyte/ slaye/ ouerse none/ spare none: kyll & destroye both olde men & yonge/ maydēs/ chyldren/ and wyues.

But as for those/ ỹ haue this marcke ת Thau vpon them: se that ye touch them not/ & begynne at my Sāctuary Then they begāne at the elders, which were in the tēple/ for he had sayde vnto thē: When ye haue defyled the tēple/ & fylled the courte with the slayne/ then go youre waye forth. So they wente out/ & slewe downe thorow the cyte. Now when they had done the slaughter/ and I yet escaped: I fell downe vpon my face/ & cryed/ sayinge: O Lorde, wylt thou then destroye all the residue of Israel/ in thy sore displeasure that thou hast poured vpon Jerusalem? Then sayde he vnto me: The wyckednesse of the house of Israel & Juda is very greate: so that the lande is full of bloude/ & the cyte full of vnfaythfulnesse: for they saye: Tush the Lord regardeth not ỹ earth/ he seyth vs not. Therfore wyll I vpō them/ myne eye shall not ouerse thē, neither wyll I spare thē/ but wyll recōpense their wyc-

Jere.xxv.d.
xlvi.b
i Petri.v.c.

Job.xxvi.b
Esa.xxix.c.
Eccli.xxxvi.d.
Ezech.by.a

kednesse vpō their heades. And beholde/ the man ỹ had the lynen rayment vpō him/ & the wrytters pynckhorne by his syde: tolde all the matter how it happened/ & sayde: Lorde/as thou hast commaunded me/ so haue I done.

¶ Of the man that tooke whote burnyng coles oute of the myddle of the wheles & of the Cherubyns in token of the burnyng of Jerusalem. A rehersall of the vysiō of the wheles/of the beastes & of the Cherubins.

¶ The.x. Chapter.

AND as I loked, beholde in the firmamēt ỹ was aboue the Cherubyns there appeared ỹ symylitude of a stole of Saphir vpon them: Then sayde he that sat therin/ to hym that had the lynen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubyns/ and take thyne hande full of hoote coales out from betwene the Cherubyns/ & cast them ouer ỹ cyte. And he crepte in/ that I myght se.

Ezech.ix.

Now the Cherubyns stode vpon the right syde of the house/ when the man wente in/ & the cloude fylled the vnnermer courte. But the glory of the Lorde remoued frō the Cherubyns, and came vpon the threshold of the house: so that the tēple was full of cloudes/ and the courte was full of the shyne of the Lordes glory. Yee & the sounde of the Cherubyns wynges was heard into the fore courte/ lyke as it had bene the voyce of the almyghtye God/ when he speaketh. Now when he had bydden the man that was clothed in lynen/ to go and take the hoote coales from the myddest of the wheles/ which were vnder the Cherubyns: he wente & stode besyde the wheles. Then ỹ one Cherub reached forth his hande from vnder the Cherubyns/ vnto the fyre that was betwene the Cherubyns/ and toke therof/ & gaue it vnto hym that had on the lynen rayment in his hande: which toke it/ & went out And vnder the wynges of the Cherubyns, there appeared the lickenesse of a mans hande: I sawe also foure wheles besyde ỹ Cherubyns/ so ỹ by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Tharsis: yet (vnto the syght) were they fashyoned & lyke/ as ỹ one whele had bene in another.

ỹ. Paralyp a.

When they wente forth/ they wente all foure together/ not turnyng aboute in their goinge: But where the fyrst wente/ thyther wente they after also/ so that they turned not aboute in their going. Their whole bodyes their backes, their handes & wynges/ yee and the wheles also/ were al full of eyes rounde aboute them all foure. And I hearde hym call the wheles/ Galgal (that is) a roūde boule. Euery one of them had foure faces: so

Ezech.i.b.

that

that the one face was the face of a Cherub/ the seconde of a man/the thyrde of a lyon/ the fourth of an Aegle/& they were lyfted vp aboue. This is the beast/ that I sawe at the water of Cobar. Now when the Cherubyns wente/the wheles wente with them/& whē the Cherubyns stoke their wynges to lyft them selues vpwarde/ ỹ wheles remayned not behynde/but were w them also. Shortly/whē they stode/ these stode also: And whē they were lyft vp/ the wheles were lyft vp also with them/ for the spyrete of lyfe was in the wheles.

D Ezech.xliij.a Then the glory of the Lorde was lyft vp from the threwode of the temple/ & remayned vpō the Cherubyns: And the Cherubins flacked with their winges/& lyft thē selues vp from the earth: so that I sawe when they went/ and the wheles wyth them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpon them. This is the beast that I sawe vnder the God of Israel/ by the water of Cobar. And I perceaued/ ỹ it was the Cherubyns. Euery one had foure faces/ and euery one foure wynges/ & vnder their wynges/as it were mens handes. Now the fygure of their faces was/ euē as I had sene them/ by the water of Cobar/ and so was the countenaunce of them: Euery one in hys goinge wente strayght forwarde.

¶ Who they were that seduced the people of Israel. Against these he prophecieth/ he wynge thē how they shalbe dyspersed & broade. The reuerence of the hert commeth of God/ otherwyse can we not walcke in his cōmaundements. He threatneth them that leane vnto their awne councelles.

¶ The.xi. Chapter.

A Moreouer/ the spyrete of the Lorde lyft me vp/& brought me vnto the East porte of the Lordes house. And beholde/ there were .xxv. men vnder the doze amonge whom I sawe Iaazaniah the sonne of Azur/ and Pheltiah the sonne of Banaiah/ ỹ rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn mischefe/ and a wycked coūcel take they in this cite/ saying: tush/ there is no destruccyon at hande/ let vs buylde houses: this Jerusalē is the cauldron/ & we be the flesh. Therfore shalt thou prophecye vnto thē/ yee prophecie shalt thou vnto them/ O sonne of man. And wyth that fell the spyrete of the Lorde vpon me/ & sayde vnto me: Speake/ thus sayeth the Lorde: B On this maner haue ye spoken (O ye house of Israel) and I knowe the ymagynacyons of youre hertes. Many one haue ye murthured in this cyte/ and filled the stretes full of the slayne. Therfore/ thus sayeth the Lord God: The slayne men that ye haue layed on the grounde in thys cyte/ are the flesh/ and this cyte is the cauldron: But I wyll bringe you out of it: ye haue drawē out the swerde/ euen so wyll I also bringe a swearde ouer you/ sayeth the Lorde God. I wyll delyuer you out of thys cyte and delyuer you into youre enemyes hande/ and wyll condemne you. Ye shall be slayne in all the coastes of Israel/ I wyll be auenged of you: to lerne you for to knowe/ that I am the Lorde. This cyte shal not be youre cauldron/ nether shall ye be the flesh therin: but in the coastes of Israel wyll I punysh you/ that ye maye knowe/ that I am the Lorde: in whose commaundementes ye haue not walcked, ner kepte his lawes: but haue done after the customes of ỹ Heathen/ that lye rounde aboute you. Ezech.xviij.d Leuit.xviij.d Deut.xij.d.

Now whē I preached/ Pheltiah ỹ sonne of Bananiah dyed. Then fell I downe vpō my face/ and cryed with a loude voyce: O Lorde God/ wylt thou then vtterly destroye all the remnaunt in Israel? And so the woorde of the Lorde came to me on this maner: thou sonne of man: thy brethren/ thy kynsfolke/ and the whole house of Juda/ which dwell at Jerusalē/ saye: They be gone farre frō the Lord/ but the lande is geuē vs in possessyon. Therfore tell them/ thus sayeth the Lorde God: I wyll sende you farre of amonge the Gentyles/ and scatre you amonge the nacyōs/ & I wyll halowe you but a lytle/ in the landes where ye shall come. Tell them also/ thus sayeth the Lorde God: I wyll gather you agayne out of the nacyons/ and bringe you from the countrees where ye be scatred/ and wyll geue you the lande of Israel agayne: & thyther shall ye come. And as for all impedymentes and all youre abhomynacyons: I wyll take them awaye. D Ierc.xxxij.f. Ezech.xxxvi.f

And I wyll geue you one hert/ and I will plante a newe spyrete within youre bowels. That stony herte wyll I take out of youre body/ & geue you a *flesshy herte: ỹ ye maye walke in my commaundementes/ and kepe myne ordynaunces/ & do them: that ye maye be my people/ and I youre God. But loke whose hertes are dysposed to folowe their abhomynacyons & wycked lyuynges: those mens dedes wyll I bringe vpon their awne heades/ sayeth the Lorde God. After thys dyd the Cherubyns lyft vp their wynges/ & the wheles wente with them/ and the glory of the Lorde was vpon them. So the glory of the Lorde wente vp from the myddest of the cite/ & stode vpon the mount of the cite toward the east. But the wynde toke me vp/ & in a visiō (which came by the spyrete of God) it brought me agayne into Caldea amonge the preseners. Then ỹ vision ỹ I had sene/ * That is/ a mylde/ lofte/ & tractable hert.

banyshed awaye from me. So I spake vnto the presoners/all the wordes of the Lorde/ which he had shewed me.

¶ The parable of the vessels of the captyuytye. The exposycyon of the parable/by which the tarynge of kynge Zedechiah is signified. Another parable wher by the vnstedfastnesse of honger and thyrst is sygnyfyed.

¶ The.xij. Chapter.

Esaye.vi.b. Ezech.xvij.b. Ezech.xxi.a. Luce.xxi.b. Act.xxviij.d. Rom.xi.b.

A THe worde of the Lorde came vnto me, sayinge: Thou sonne of man/ thou dwellest in the myddest of a frowarde housholde: which haue eyes to se/ and yet se not: eares haue they to heare, & yet heare they not/ for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere redy to flit/and go forth by fayre daye lyght/that they maye se. Yee euen in their syght shalt thou go from thy place to another place: yf peraduēture they wyll consider/ that they be an vnobedyent housholde. Thy gere that thou hast made redy to flyt wythall/ shalt thou beare out by fayre daye lyght/ that they maye se: and thou thy self shalt go forth also at euen in their syght/ as a man doth when he flitteth. Dygge thorow the wall that they may se/ & beare thorow it the same thyng/ yͤ thou tokest vp in their sight. As for thy self/ thou shalt go forth in the darcke. Hyde thy face yͤ thou se not the earth/ for I haue made the a shewtokē vnto the house of Israel. Now as the Lorde cōmaunded me so I dyd: the gere yͤ I had made redy/ brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: & when it was darcke/ I toke the gere vpō my shoulders/ and bare them out in their sight.

B

C And in the morynge/ came the worde of the Lorde vnto me/ sayinge: Thou sonne of man/ yͤ Israel yͤ frowarde housholde aske the and saye: what doest thou there? Then tell thē: Thus sayeth yͤ Lorde God: This punishment toucheth the chefe rulers at Ierusalem, & all the house of Israel/ that dwell amonge them: Tell them: I am youre shewtoken: lyke as I haue done/ so shall it happen vnto you: Flyt shall ye also/ and go into captyuyte. The chefest that is amonge you/ shall lade his shoulders in the darcke/ & get him awaye. Ye shall breake downe yͤ wall/ to carye stuf ther thorow: He shall couer his face/ that he se not the grounde/ with his eyes. My lyne wyll I spreade out vpon him/ & catch him in my net & carye hym to Babylon/ in the lande of the Caldees: whych he shall not se/ & yet shall he dye there. As for al his helpers/ & all his Hostes/ that be about him/ I wyll scatre thē towarde all the wyndes/ & drawe out a swearde after them. So when I haue scatred them amōge the Heathen/ and strowed them in the landes/ they shall knowe/ that I am yͤ Lorde. But/ I will leaue a lytle nombre of thē frō the swearde/ hunger and pestilence: to tell all their abhominacyons amonge the Heathē, where they come: that they maye know/ how that I am the Lorde.

D Ezech.vij.c. ix.xxxix.a

Yet came the worde of the Lorde vnto me E agayne/ sayinge: Thou sonne of mā/ what maner of byworde is that/ which ye vse in yͤ lande of Israel/ sayinge: Tush/ seynge that the dayes are so slacke in commynge/ all the visyons are of none effecte: Tell them therfore/ thus sayeth yͤ Lorde God: I wyll make yͤ byworde to ceasse/ so that it shall nomore be comenly vsed in Israel.

But saye this vnto them: The dayes are at hāde/ that euery thynge which hath bene prophecyed/ shalbe fulfylled. There shall no visyon be in vayne/ nether eny prophecye sayle amonge the chyldren of Israel: For it F is I the Lorde that speake it: & whatsoeuer I the Lorde speake/ it shall be perfourmed/ and not be slacke in commynge.

Yee euē in youre dayes (O ye frowarde housholde) wyll I dispose some thynge/ and bringe it to passe/ sayeth the Lorde God. And the worde of the Lorde cam vnto me saying: Beholde/ thou sonne of man: The house of Israel saye in this maner: Tush as for the vision that he hath sene/ it wyll be many a daye or it come to passe: Is it farre of yet/ yͤ thynge that he prophecyeth. Therfore saye vnto them: Thus sayeth the Lorde God: All my wordes shall nomore be slacke: Loke what I speake/ yͤ same shall come to passe/ sayeth the Lorde.

¶ The worde of the Lorde agaynst false prophetes/ which teach the people the councelles of their owne hertes.

¶ The.xiij. Chapter.

THe worde of the Lorde came vnto G me/ sayinge: Thou sonne of man. Speake prophecie agaynst those prophetes, that preach in Israel: & saye

O Israel/ thy prophetes. &c.
¶ The preachers of mennes traditiõs doth the Prophete compare vnto foxes/ wherby he gyueth a lesson of Gods and mennes ceremonyes: and teacheth vnto to please God/ by suche workes as they corrupte the themselues with. By the hedge here maye ye vnder stande prayer done in fayth.

Ezech. xiij. b.

Matth. xxij. c.

¶ Ye shall not se vayne thinges/ nether tell lyes/ for the Lorde is with you.

Ezech. xxxvij. b.

Ezech. xxxiij. b.

Ezech. xxxvij. b.

Ezech. xxxiij. b.

Ezech. xxxvij. b.

Ezech. xxxiij. b

purposing to go still stombling in his awne wickednesse/& commeth to a Prophet/for to aske councell at me thorow him: vnto ẏ man wyll I the Lorde geue answere / by myne awne selfe. I wyll set my face agaynst that man/& will make him to be an example for other/yee & a comen byworde: and wyll rote hym out of my people/ that he may knowe/ how that I am the Lorde. And yf that Prophete be dysceaued / when he telleth hym a worde: then I the Lorde my selfe haue dysceaued that Prophet/& wyll stretch forth myne hande vpon him/ to rote him out of my people of Israel: and they both shalbe punyshed for their wyckednesse. Accordyng to ẏ synne of hym that asketh/ shall the synne of ẏ Prophete be: ẏ the house of Israel be led no more fro me thorow errours/& be no more defyled in their wyckednesse: but that they may be my people/& I their God/ sayeth the Lorde God. And the worde of the Lorde came vnto me/sayinge: Thou sonne of man/when the lande synneth agaynst me / & goeth forth in wyckednesse: I wyll stretch out myne hande vpon it/& destroye all the prouysyon of their bred/and sende derth vpon them/to destroye man & beest in the lande. And though Noe/ Daniel & Job these thre men were amonge thē/yet shall they in their righteousnesse delyuer but their awne soules/sayeth ẏ Lorde God. If I bringe noysome beastes into the lande/to waste it vp/& it be so desolate/that no man maye go therin for beastes: yf these thre men also were in the lande / as truly as I lyue (sayeth the Lorde God) they shall saue nether sonnes ner daughters/ but be only delyuered them selues: and as for the lande/ it shall be waste.

Or yf I bringe a swearde into the lande/ & charge it to go thorow the lande: so that I slaye downe man & beast in it/ & yf these thre men were therin: As truly as I lyue (sayeth the Lord God) they shall delyuer nether sonnes ner daughters / but only be saued them selues. If I sende a pestilēce into the lande/ & poure out my sore indignacyon vpon it in bloude so that I rote out of it booth mā and beast/& yf Noe/ Daniel & Job were therin: as truly as I lyue (sayeth the Lorde God) they shall delyuer nether sonnes ner daughters / but saue their awne soules in their righteousnes. Moreouer/ thus sayeth the Lorde God: Though I sende my soure troublous plages vpon Jerusalem: the swearde honger perlous beastes & pestilence/ to destroye man & beast out of it: yet shal there be a remnaūt saued therin/ which shall bringe forth their sonnes and daughters. Beholde/ they shall come forth vnto you / & ye shall se their waye/ & what they take in hande / & ye shall be comforted/as touching all the plages that I haue brought vpon Jerusalem. They shall comforte you/ when ye se their waye and worckes: & ye shall knowe/ how that it is not wythout a cause / that I haue done so agaynst Jerusalem/as I dyd/sayeth the Lorde God.

¶ As the vnprofytable wod of the vyne tree is cast in to the fyre/so sayeth he that Jerusalem shalbe brent.

¶ The.xv.Chapter.

The worde of the Lorde came vnto me/sayinge: Thou sonne of man: What cōmeth of the vyne amōge all other trees? & of the vyne stock amonge all other tymbre of ẏ groue? Do men take wodd of it/to make any worcke vᵗ all? Or maye there a nayle be made of it / to hange any thynge vpon? Beholde/ it is cast in the fyre to be brent / the fyre consumeth both the endes of it/ the myddest is brent to asshes. Is it mete then for any worcke? No.

Seing then/ ẏ it was mete for no worke/ being whole: moch lesse may there any thing be made of it/when the fyre hath consumed & brent it. And therfore thus sayeth ẏ Lorde God: Like as I cast the vyne into the fyre for to be brent/as other trees of the wod: Euen so wyll I do with them that dwell in Jerusalem/ & set my face agaynst thē: they shall go out frō the fyre/ & yet the fyre shall consume them. Then shall ye knowe / that I am the Lorde/when I set my face agaynst them/ & make the lande waste: because they haue so sore offended/sayeth the Lorde God.

¶ The prophete entendyng to speake of the abhompnacyons of Jerusalem: doth fyrst shewe the benefytes of God toward it. Jerusalem is reproued of vnkyndenes/for her forsaken with Idoles he inforceth the wyckednes of other people in cōparyson of the synnes of Jerusalem. The cause of the abhompnacyons in to which the Iodolatres fell. Mercy is promysed to the repentaunt.

¶ The.xvi. Chapter.

Agayne/ ẏ worde of the Lord spake vnto me / sayinge: Thou sonne of man, shewe the cyte of Jerusalem their abhompnacyons, & saye: thus sayeth the Lorde God vnto Jerusalem: Thy progeny and kynred came out of the lande of **Canaan thy father was an Amorite, thy mother a Cethyte. In the daye of thy byrth whē thou wast borne & stringe of thy **nauell was not cut of: thou wast not bathed in water to make the clene: Thou wast nether rubbed with salt, ner swedled in cloutes: No man regarded ẏ so moch as to do any of these thinges for the/or to shew the soch fauoure/ but thou wast vtterly cast out vpō the felde/ yee despised was thou m ẏ daye of thy byrth.

Then came I by the, and sawe the troden downe in thyne awne bloude / & sayde vnto the: thou shalt be pourged from thyne awne bloude/

as Wherfore he vpbraideth vnto the Jewes the name of straunge nacyons is before sayde in the.i. chap. of Ezech. c

b * Nauell may signifye the desyres and delectacyōs of mā. which are healed by the worde & feare of God: as it is sayd Reuer. iij.b. But fare the Lorde & departe from euell / so shall thy nauel be

Jere.xxvij.b.

wooke, &c. The learned expoũde this whole sentence of the tribulacyon that Israel suffred in Egypte & afterwardes amõgest the Chaldees. After the death of Joseph, when Pharao knewe not Israel, were they most abiect & vyle, & no man had cõpassyon on them. Then was the daye of their byrth. And in like case after destruccõ of Jerusalẽ & their captyuyte at Babylon. At both these tymes were they mothers & helpelesse, excepte their awne strengthe: but were preserued for of God & reteined vp his mercy. The prophet dothe this for the maner of speakinge of the scripture: which sayth of the synner (whan he wyll declare his mercy) that he hath sought & found him, &c. Euen so help yad Israel none in their aduersyte, as in Egypte & Babylon. ¶ But laye ouerwhelmed in their fylthynesses myserye, & were regarded as bastardes & vnmercyfully intreated of all men. Ther was no man but only God that toke thought for the, or had pytie on the: & that only of his mere mercy, without any of their deseruynges.

* By this he wryte as sig

bloude, frõ thyne awne bloude (I saye) shalt thou be clensed. So I planted the, as ỹ blossome of the felde: thou art growen vp, & waxen greate: thou hast gotten a maruelous pleasaũt beutie, thy brestes are come vp, thy heare is goodly growen, where as thou wast naked and bare afore.

Now whan I went by the, & loked vpon the: beholde, thy tyme was come, yee euẽ the tyme to wowe the. Then spred I my clothes ouer ỹ, to couer thy dishonestie: yee I made an othe vnto the, & maryed my self wyth the (sayeth the Lorde God) and so thou becamest myne awne. Then washed I the wyth water, & pourged thy bloude from the. I anoynted the wythoute, I gaue the chaunge of raymentes, I made the shues of Taxus leather: I gyrded ỹ about wt white sylke, I clothed the with kerchues I decked the wt costly apparell I put rynges vpon thy fyngers: a chayne about thy necke, spanges vpon thy fore heade, eare rynges vpõ thyne eares, and set a beutifull crowne vpon thyne head. Thus wast thou decked with syluer & golde, & thy raymẽt was of fyne white sylke, of nedle worke & of dyuerse colours.

Thou didest eate nothynge but symnels, honny & oyle: maruelous goodly wast thou & beutiful, yee cuẽ a very Quene wast thou. In so moch, that thy* beuty was spokẽ of amonge the Heythen, for thou wast excellẽt in my beuty, whych I put vpon ỹ (sayeth the Lorde God. But thou hast put confidẽce in thyne awne beuty, & played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, wyth all that wente by the, & hast fulfilled their desyres. yee thou hast takẽ thy garmẽtes of dyuerse colours, & decke thyne aulters therwith, where vpõ thou myghtest fulfyll thyne whordome, of soch a fashion, as neuer was done, ner shalbe. The goodly ornamentes & Jewels which I gaue the of myne awne golde and syluer, hast thou taken, and made the mens images therof, & committed whordome withall.

Thy garmentes of dyuerse colours hast thou taken and decked them therwith, myne oyle & incense hast thou set before them. Thy meate which I gaue the, as symnels, oyle & hony: to fede the withall, that hast thou set before them, for a swete sauoure. And thys came also to passe, (sayeth the Lorde God:) Thou hast takẽ thine awne sonnes & daughters, whom thou haddest begotten vnto me: and those hast thou offred vp vnto thẽ, to be their meate. Is this but a small whordome of thine (thinckest thou) that thou slayest my chyldren, and geuest them ouer, to be brent vnto them? And yet in all thy abhmynacions and whordome, thou hast not remembred ỹ dayes of thy youth, how naked & bare thou wast at that tyme, and troden downe in thyne awne bloude. After all these thy wyckednesse, (wo wo vnto the, sayeth ỹ Lord) thou hast buylded thy stewes and brodel houses in euery place: yee at the head of euery strete hast thou builded the an aulter. Thou hast made thy beuty to be abhorred, thou hast layed out thy legges to euery one ỹ came by, & multiplied thyne whordome. Thou hast cõmytted fornicacyon with the Egyptyans thy neyghbours, which had moch flesh: and thus hast thou vexed thine whordome, to anger me.

Beholde, I wyll stretch out myne hande ouer the and will mynish thy stoare of fode, and delyuer the ouer in to the wylles of the Philistines thine enemyes, which are ashamed of thy abhomynable waye. Thou hast played the whore also wyth the Assyryans, which myght not satysfie the: yee thou hast played the harlot, & not had ynough. Thus hast thou still cõmytted thy fornycacyon frõ the lande of Canaan vnto the Caldees, and yet thy lust not satisfyed. How shulde I circumcyse thyne herte (sayeth the Lorde God) seynge thou doest all these thinges, thou presumptuous whore: buyldynge thy stewes at the head of euery strete, & thy brodell houses in all places? Thou hast not bene as an other whore, that maketh boaste of her wynning but as a wife ỹ breaketh wedlocke, & taketh other in steade of her husbonde. Gyftes are geuen to all other whores, but thou geuest rewardes vnto all thy louers: and offrest thẽ gyftes, to come vnto the out of all places, & to committe fornycacion with the. Is this come to passe with the in thy whordomes contrary to the vse of other women: yee there hath no soch fornicacion bene committed after the, seynge that thou profrest gyftes vnto other, and no rewarde is geuen the: thys is a contrary thynge.

Therfore heare the worde of the Lorde, O thou harlot: thus sayeth the Lorde God: For so moch as thou hast spent thy money, and discouered thy shame, thorow thy whordome wyth all thy louers, and wyth all the Idols of thy abhomynacyons in the bloude of thy chyldren, whom thou hast geuen thẽ: Beholde therfore, I wyll gather together all thy louers, vnto whom thou hast made thy selfe comen: yee and all them whom thou hast louest, and euery one that thou hatest: and wyll discouer thy shame before thẽ, that they all maye se thy fylthynes.

Moreouer, I will iudge ỹ as a breaker of wedlocke and a murthurer, and recompẽce the thine awne bloude in wrath and gelousy. I wil geue the ouer in to their power, ỹ shal breake downe thy stewes, and destroye thy

† Ezech. xvi. c. 23. vers. 4.

ypocrisy the gyftes & graces ỹ the Lorde had geuē to his people, wherby neuertheles was an Idolatrer & worshypped other Goddes, or worshypped God after another maner & not as he had commaunded: whych to signify & declare ỹ is signify d ỹ their sacrifyces vpon an hye mountayne, Ezech. 6. & 20. & in other places.

thy brodell bonles: they shall stripe the out of thy clothes / all thy fayre & beutyfull Jewels shall they take from the / & so let the lye naked & bare: per they shall bringe the comē people vpon the / which shall stone the / & slaye the downe wyth their swearedes. They shall burne vp thy houses / and punysh the in the syght of many wemen. Thus wyll I make thy whordome to ceasse / so that thou shalt geue out no more rewardes.

Leuit. xx. b
Deu. Reg. xxv. b

Shulde I make my wrath to be still / take my gelousy from the / be content / & nomore to be displeased: seing thou remembrest not the dayes of thy youth / but hast prouoked me to wrath in all these thynges: Beholde therfore / I wyll bringe thyne awne wayes vpō thyne heade / sayeth the Lorde God: how be it / I neuer dyd vnto the / accordyng to thy wyckednesse & all thy abhomynacyons. Beholde / all they that vse comen prouerbes / shall vse this prouerbe also agaynst the: soch a mother / soch a daughter.

Thou art euen thy mothers awne daughter / that hath cast of hir housband & hir childrē: Yee thou art the syster of thy systers / which forsoke their husbandes & their chyldren. Youre mother is a Cethyte / and youre father an Amorite. Thyne eldest syster is Samaria / she and her daughters that dwell vpon thy left hande.

Ezech. xvi. a

But thy yōgest sister that dwelleth on thy right hande / is Sodoma & her daughters. Yet hast thou not walked after their wayes / ner done after their abhomynacyons: but in all thy wayes thou hast bene more corrupte then they. As truly as I lyue sayeth the Lorde God: Sodoma thy syster wyth her daughters / hath not done soeuell / as thou & thy daughters. Beholde / the synnes of thy syster Sodoma were these: Pryde / fulnesse of meate / aboundaunce & idlenesse: these thynges had she & hir daughters. Besydes that / they reached not their hande to the poore & nedy / but were proude / and dyd abhomynable thinges before me: therfore I toke them awaye / whē I had sene it. Neither hath Samaria done halfe of thy synnes / yee thou hast exceaded them in wyckednesse: In so moch that in cōparyson of all the abhomynacyons whych thou hast done / thou hast made thy systers good wemen.

Deu. xxix. xix
Gene. xix. f
Jere. xix. c

As for their captyuyte / namely the captyuyte of Sodoma & her daughters: the captiuyte of Samaria and her daughters: I will bringe them agayne / so wyll I also bringe agayne thy captiuite amonge thē: that thou mayest take thyne awne confusion vpō the / and be ashamed of all that thou hast done / & to comforte them. Thus thy systers (namely) Sodoma & her daughters: Samaria and her daughters / shalbe brought agayne to youre olde estate. When thou wast in thy pryde / & before thy wyckednesse came to lyght: thou wolde st not heare speake of thy syster Sodoma / vntyll the tyme that the Syrias with all their townes / & the Philystynes with all that lye roūd aboute them / brought the to shame & confusyon: that thou myghtest beare thyne awne fylthynes & abhomynacyō sayeth the Lorde.

For thus sayeth the Lorde God: I shulde (by ryght) deale with the / as thou hast done. Thou hast despysed the ooth / & broken the couenaunte. Neuertheles / I wyll remēbre the couenaunt that I made wyth the in thy youth / in so moch yt it shalbe an euerlasting couenaunt: so that thou also remembre thy wayes / & be ashamed of thē: then shalt thou receaue of me thy elder & yōger systers / whō I wyll make thy daughters / and that besyde thy couenaunt. And so I wyll remue my couenaunt with the / that thou mayest knowe that I am the Lorde: yt thou mayest thincke vpon it / be ashamed / and excuse thine awne confusyon nomore: when I haue forgeuen the / all yt thou hast done / sayeth ye Lord God.

Jere. xxxi. e
Ezech. xvi. b

¶ The parable of the two Aegles signifieth that Zedekiah / which contrarye to his othe had forsaken the frendshyp of Nabuchodonosor / turned hym self to the kyng of Egypt / and therfore perysshed. An exposicyō of the parable. A prophecy of Christ.

¶ The .xvij. Chapter.

The worde of the Lorde came vnto me / sayinge. Thou sonne of man: put forth a darcke speakyng and a parable / vnto the house of Israel / & saye. Thus sayeth the Lorde God: There came a great * Aegle with greate wynges / yee with myghtye longe wynges / and full of fethers of dyuerse colours / vpon the moost of Libanus & toke a braunch from a Cedre tree & brake of the toppe of hys twygge / & caryed it into the lande of Canaan / & set it in a cyte of marchaūtes. He toke also a braūch of the lande / & plāted it in a frutefull groūd / he brought it vnto greate waters / & set it as a wyllye tree therby. Then dyd it growe / & was a greate vynestocke / but lowe by the grounde: thus there came of it a vyne and it brought forth blossomes / & spred out braunches. But there was another Aegle / a great one / whych had greate wynges & many fethers: & beholde / the rotes of thys vyne had an hunger after him / & spred out his braunches towarde hym / to water hys frutes: Neuertheles it was planted vpon a good groūd besyde greate waters: so that (by reason) it shulde haue brought out braūches & frute / & haue bene a goodly vyne. Speake thou therfore, thus sayeth the Lorde God: Shall this vyne prospere? shall not his rotes be pluckte out /

* By this great Egle hauynge greate wynges is vnderstande the kyng of Babylon with hys great armye.

oute his fruite be broke of, hys grene braū-ches withere & fade awaye: yee whout ether strōg arme or many people, shal it be plucked vp by ỹ rotes. Beholde, it was planted: shall it prospere therfore. Shall it not be dryed vp and wytthered, yee euen in the shutinge out of his blossomes, as soone as the eest wynde bloweth.

D Moreouer, ỹ worde of ỹ Lord cam vnto me saying: Speake to that frowarde houshold: knowe ye not, what these thynges do sygnyfye? Tell them: Beholde, the kynge of Babylon came to Jerusalem, and toke the kynge and hys Prynces, and ledde them to Babylon.

He toke of the kynges sede, and made a couenaunt wyth hym, and toke an othe of hym: The Prynces of the lande toke he with hym also, that the lande myght be holden in subiectiō, and not to rebelle, but kepe the couenaunt, and fulfyll it. But he fell from hym, & sent hys Embassadours into Egypt that he myght haue horses and moche people. Shulde that prospere? Shulde he be kepte safe, that doth soch thinges? Or shuld he escape, that breaketh his couenaunt? As truly as I lyue saieth the Lorde God: he E shall dye at Babylon in the place where the kyng dwelleth, that made him king: whose othe he hath despysed, and whose couenaūt he hath broken. Neither shall Pharao wyth hys greate host and multytude of people, mayntayne him in the warre: when they cast vp dyches, and set vp bulwarkes to destroye moch people. For seeing he hath despysed the othe, and broken the couenaunt (where as he yet gaue hys hande therupon) and done all these thynges, he shall not escape.

F Therfore thus sayeth the Lorde God: As truly as I lyue, I wyll bringe myne othe that he hath despised, and my couenaūt that he hath broken, vpon hys awne head. I wyll cast my net aboute him, and catch hym in my payne. To Babylon will I carye him, there wyll I punnysh hym, because of the greate offence that he made me. As for those that ar frō hym out of the hoost, they shalbe slayne with the swearde. The residue shalbe scatred towarde all the wyndes: and ye shall knowe that I the Lorde haue spoken it.

G Thus sayeth the Lorde God: I wyll also take of a braunche from an hye Cedre tree, & wyll set it, & take the vppermost twygge, that yet is but tendre, and plante it vpon an hye hyll: Namely vpon the hye hyll of Siō will I plante it: that it maye bringe forth twygges, and geue frute, and be a greate Cedre tree: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of his braunches.

a Wp thys braūche vnderstande our Lorde Jesus Christ, of the kynrede of Juda, of whych he came: by the vppermost twygge is vnderstāde Christ: & by the hyll of Siō is figured the churche.

And all the trees of the felde shall knowe that I the Lorde haue brought downe the hye tree, and sett the lowe tree vp: that I haue dryed vp the grene tree, and made the drye tree to florysh: Euen I the Lorde that spake it, haue also brought it to passe.

The storye that euery man shall bare his awne synne. To hym that amendeth, is saluacyon promysed. Deeth is prophecyed to the vnrighteous, whych turneth backe from the ryght waye.

¶ The xviii. Chapter.

THe worde of the Lorde came vnto me, on this maner: what meane ye by this comen prouerbe, that ye vse in the lād of Israel, saying: The fathers haue eaten soure grapes, & the chyldrens teth are set on edge? As truly as I lyue, sayeth the Lorde God, ye shall vse this byworde nomore in Israel.

Beholde, all soules are myne. Lyke as ỹ B father is myne, so is the sonne myne also. The soule that synneth, shall dye. If a man be godly, & do ỹ thynge that is equall and ryght, he eateth not vpō the hylles: he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe: he medleth with no menstruous woman: he greueth no body: he geueth his detter his pledge agayne he taketh none other mans good by violence: he parteth his mete with the hongrye: he clotheth the naked: he lendeth nothynge vpō vsury: he taketh nothynge ouer: he wythdraweth his hande from doinge wronge: he hādleth faithfully betwixte man & man: he walketh in my commaundementes, and kepeth my lawes, & performeth them faythfully: This is a righteous mā, he shall surely lyue sayeth the Lorde God.

If he now gett a sonne, that is a murthurer, a sheder of bloude: yf he do one of these thinges, (though he do not all) he eateth vpon the hilles: he defyleth his neyghbours wyfe: he greueth the poore & nedy: he robbeth & spoyleth: he geueth not ỹ detter his pledge agayne he lifteth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpō vsury, & taketh more ouer. Shall thys man lyue? He shal not liue. Seynge he hath done all these abhominacyons, he shall dye hys bloude shalbe vpon him.

Now yf this man get a sonne also, that C seith all his fathers synnes, whych he hath done: and feareth, nether doth soch lyke: Namely he eateth not vpon the mountaynes: he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, nor robbeth eny man: he dealeth his meate with the hungrye: he cloatheth the naked: he oppresseth not the poore: he receaueth no vsury, nor any thynge ouer: he kepeth

C Jere. xxxii. Ezech. xviii.

he kepeth my lawes / & walcketh in my cōmaundementes: Thys man shal not dye in hys fathers synne / but shall lyue wythout fayle. As for his father: because he oppressed and spoyled hys brother / and dyd wickedly amonge his people: lo, he is dead in his awne synne. And yet saye ye: Wherfore thē shulde not thys sonne beare hys fathers synne?

¶ Therfore: because ỹ sonne hath done equite & right / hath kepte all my cōmaundementes / & done them: therfore shall he lyue in dede. The same soule that synneth / shal dye. The sonne shall not beare the fathers offence / nether shal the father beare the sonnes offence. The ryghteousnes of the righteous shall be upō him / & ỹ wickednes of ỹ wicked shalbe upon him self also. But yf the vngodly wyll

a* Shall not be thought upō. The Sophisters haue a proper solucyō for thys text & such like which testifye ỹ God so forgeueth ỹ he wyll not after call agayne his forgeuenes. If men did penaunce. (saye they) God forgeueth the synne / but not the punishment due unto the same. Scripture proueth punishment (as they ate) not to be vtterly purged for euery synne / when it is forgiuen. Iethro did not so much with god & his holy worde / I wote not what is mockage. If God can & do (as they affyrme) Gyue me punishment due unto my synne so ỹ he nether geue me to much: nor to litell payne therfore / & yet not once thynche on my synne / surely he hath a wōderfull remembraunce. And ỹ he wyll not thynche on it / the text doth here openly af-

turne awaye frō all his synnes that he hath done / and kepe all my commaundementes / and do the thynge that is equall and right: doutles he shal lyue, & not dye. As for all his synnes ỹ he dyd before / they a* shall not be thought upon: but in his righteousnes that he hath done, he shal lyue. For haue I no pleasure in the death of a synner, saieth ỹ Lorde God: but rather that he conuerte / and lyue.

Agayne: yf the ryghteous turne awaye from his ryghteousnes / and do iniquite accordyng to all the abhominacyons / that the wycked man doth: shall he lyue? All ỹ ryghteousnes ỹ he hath done, shal not be thought upon, but in the fawte that he hath offended withall and in the synne that he hath done / he shall dye.

And yet saye ye: Tush, the waye of ỹ Lorde is not indifferēt. Heare therfore ye house of Israel: Is not my waye ryght? Or / are not youre wayes rather wicked? When a ryghteous man turneth awaye from hys ryghteousnesse / and medleth wyth vngodlynes: he must dye therin: yee for the vnryghteousnes that he hath done, must he dye. Agayne: when the wycked man turneth awaye from his wickednesse, that he hath done / and doth the thinge which is equall and right: he shal saue his soule alyue. For in so much as he remembreth him selfe, & turneth him from all the vngodlynes that he hath vsed / he shall lyue / and not dye.

And yet saieth the house of Israel: Tush / the waye of the Lorde is not equall. Are my wayes vnryght / O ye house of Israell: Are not youre wayes rather vnequall? As for me, I will iudge euery man / accordynge to his wayes O ye house of Israel, saieth the Lorde God. Wherfore be conuerted / & turne you cleane frō all your wyckednesse / so shall there no synne do you harme. Cast awaye frō you all youre vngodlynesse, that ye haue done: make you new hertes & a new spryte.

Wherfore will ye dye / O ye house of Israel? for I haue no pleasure in ỹ death of him that dyeth, saieth the Lorde God. Turne you then / and ye shall lyue.

For this sophistrye might the kynge geue a man his pardō for theft and after hange him up. For he might saye: Sir I forgaue you youre theft but not your hangynge which is due vnto your theft. Suche pardon wolde they be lothe to haue that fyrst ymagyned it. If the kynge which is but a man / be more faythfull than to deale so with his prisoners / whō he forgeueth: how shulde God then which is our heuenly father / & which is euen goodnes it selfe / haue suche a sotteil / fayned and vnperfect forgeuenes / that shuld after punyth? But her of will I now speake no more / lest ye shulde haue smell / that thys solucyon were ymagyned to pyche mennes purses / thorow Masse pence / Dirige grotes / Trentalles / peace myndes / moneth myndes. &c. Because that although God can & maye forgeue the synne / yet must such thynges obtayne the forgeuenes of the punishmēt due therunto: Or ỹ the priestes benefyces were not sufficient for the to lyue on / without such pyllage: or yet that the poore people coulde by any other meane be inricked from that thynge / wherwyth they / their wyues / their housholde and children shulde lyue.

¶ The .xix. Chapter.

¶ The captyuytye of Iehoahaz & of Iehoacin is sygnyfyed by the lyons whelpes / & by the lyon. He setteth out the prosperitye of the cytye of Ierusalem that is past / & the myserye therof that is present.

Bet mourne thou for the princes of Israel / & saye: Wherfore laye thy mother that lyoneße amonge the lyons / & norished her yonge ones amōge the lyons whelpes? One of her whelpes she brought vp / and it became a lyon: it lerned to spoyle / and to deuoure folke. The Heathen herde of hym / and toke him in their nettes / and brought him in chaynes vnto the lande of Egypte.

Now when the damme sawe / that all her hope and cōforth was awaye / she toke another of her whelpes and made a lyon of him: which wente amonge the lyons / & became a fearce lyon: lerned to spoyle and to deuoure folcke: he destroyed their palaces / and made their cytyes waste. In so moch that the whole lande and euery thynge therin / were vtterly desolate, thorow ỹ very voyce of hys rorynge.

Then came the Heathen together on euery syde oute of all countrees agaynst hym / layed their nettes for him / and toke hym in their pytte. So they bounde him with chaynes, and brought him to the kynge of Babilon: which put him in prison / that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother / she is lyke a vyne in thy bloude / planted by the water syde: her frutes and braunches are growen out of many waters / her stalkes were so stroge / ỹ mē might haue made staues therof for officers: she grew so hie in her stalkes.

So whan men sawe that she exceaded in heygth & multytude of her braunches / she was roted out in displeasure / and cast downe to the grounde. The East wynde dryed up her frute, her stronge stalkes were broke̅ of / wythered

wythered and brent in the fyre. But now she is planted in the wyldernesse/ in a drye and thurstye grounde. And there is a fyre gone out of her stalckes/ which hath brent vp her braunches and her frute: so that she hath no mo stronge stalckes/ to be staues for offycers. This is a pyteous & mysserable thinge.

¶ The Lorde denyeth that he wyll answere the when they praye/ for the offence of vnkindnes which he here obiecteth. He promyseth that his people shall returne from captyuytye. By the wodd that shulde be brent is signified the vnrenuye of Jerusalem.

¶ The .xx. Chapter.

In the .vij. yeare the .x. daye of the v. moneth/ it happened/ that certayne of the elders of Israel came onto me/ for to aske councell at ỹ Lorde/ & sat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou sonne of man: speake vnto the elders of Israel/ & saye vnto thē: Thus sayeth ỹ Lord God: Are ye come hyther to aske eny thynge at me: As truly as I lyue (sayeth the Lorde) I wyll geue you no answere. Wylt thou not reproue them (thou sonne of man) wilt thou not reproue thē? Shew thē ỹ abhomynacyons of their forefathers, & tell thē: Thus sayth the Lorde God: In the daye whē I chose Israel, and lyft vp myne hande vpon the sede of the house of Jacob/ & shewed my selfe vnto them in the lande of Egypte: yee when I lyfte vp myne hande ouer them/ and sayde: I am the Lorde youre God/ euen in ỹ daye that I lyft vp myne hande ouer them, to bringe them out the lande of Egypte/ into a lande that I had prouyded for them/ whych floweth with mylcke & hony/ & is a pleasaũt lande amonge all other: Then sayde I vnto them: Cast awaye euery man the abhomynacyons that he hath before hym/ and defyle not youre selues with the Idoles of Egypte/ for I am the Lorde youre God.

But they rebelled agaynst me/ and wold not folowe me: to cast awaye euery man the abhomynacyons of his eyes/ and to forsake the Idoles of Egypte. Then I made me to poure my indygnacyō ouer them/ and to satisfye my wrath vpon them: yee euen in the myddest of the lande of Egypte. But I wold not do it/ for my names sake: that it shulde not be vnhalowed before the Heathē/ amōge whom they dwelt/ & amōge whom I shewed my selfe vnto them that I wolde bringe thē out of the lande of Egypte. Now when I had carped them out of the lande of Egypte, and brought them into the wyldernesse: I gaue them my commaundementes/ & shewed thē my lawes: which who so kepeth shall lyue in them. I gaue them also my holy dayes. to be a tokē betwirte me & thē & therby to know/ that I am the Lorde/ which haloweth them.

Ezech.xlix.a.

Exo.xx.b.

Deute.vij.a.

Exod.xxxi. xxxij. Deute.xij.b. Galat.iij.b. Leui.xviij.a. Exod.xxxi. xxxi.c. xxxv.c

And yet the house of Israel rebelled agaynst me in the wildernesse/ they wold not walcke in my commaundementes/ they haue cast awaye my lawes (which whose kepeth shuld lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

Then I made me to poure out my indygnacyon vpō them/ & to consume them in the wyldernesse. Yet I wolde not do it/ for my names sake: lest it shuld be dyshonoured before the Heathen/ from the which I had carped them awaye. But I swore vnto them in the wyldernesse/ that I wolde not bringe thē in to the lande/ which I gaue them: a lande that floweth with mylcke and hony/ and is a pleasure of all landes: and that because they refused my lawes/ and walcked not in my commaundementes/ but had vnhalowed my Sabbathes/ for their herte was gone after their idoles. Neuertheles myne eye spared them/ so that I wolde not vtterly slaye thē/ and consume them in the wyldernes. Moreouer I sayde vnto their sonnes in the wyldernesse: walcke not in the statutes of youre forefathers/ kepe not their ordynaunces/ & defyle not your selues with their idoles/ for I am the Lorde youre God. But walcke in my statutes, kepe my lawes & do them/ hallowe my Sabbathes: for they are a tokē betwixte me & you/ that ye maye know how ỹ I am the Lorde. Notwythstandynge/ their sonnes rebelled agaynst me also: they walcked not in my statutes they kepte not my lawes to fulfyl thē (which he ỹ doth shall lyue in them) neither halowed they my Sabboth dayes. Then I made me agayne to poure out my indygnacion ouer them/ & to satisfie my wrath vpon them in the wyldernesse. Neuertheles I wythdrewe my hande for my names sake/ lest it shulde be vnhalowed amōge the Heathē/ before whō I had brought them forth. I lyft vp myne hande ouer them also in the wyldernesse/ that I wolde scatre them amonge the Heathen/ & strowe them amonge the nacyons: because they had not kepte my lawes/ but cast aside my commaũdementes, vnhalowed my Sabbathes/ and lyft vp their eyes to their fathers Idoles. Wherfore I gaue them also commaundemētes not good/ & lawes thorow the which they shulde not lyue/ & I vnhalowed them in their awne gyftes (whē I appoynted for my selfe all their fyrstborne) to make them desolate: that they myght know/ how that I am the Lorde.

Numer.xiiij.b. Exod.xvi.c

Ezech.xviij.b.

Exo.xvi.c. xxxv.c. Leui.xviij.a. Galat.iij.b. Roma.x.a.

Exod.xiij.a.

Therfore (O thou sonne of man) tell the house of Israel, thus sayeth the Lorde God: Beside all thys/ youre forefathers haue yet blasphemed me more/ and greatly offended agaynst me: for after I had brought them in

to the lande/that I promysed to geue them/ when they sawe euery hye hyll & all ꝑ thicke trees: they made there their offryngs/ & prouocked me with their oblacyons/ makynge swete sauours there/and poured out their drinckoffringes. Then I asked them: what haue ye to do wall/ that ye go thyther? And therfore is it called the hye place vnto thys daye. Wherfore/speake vnto ꝑ house of Israel: Thus sayeth the Lorde God: ye are euē as vnclene as youre forefathers/ & cōmytte whordome also with their abhominacions. In all youre rytes, where vnto ye bynge your oblacyōs ato whose honoure ye burne youre chyldren: ye defyle youre selues/euen vnto this daye: how darre ye then come/and aske any question at me? O ye housholde of Israel: As truly as I lyue (sayeth the Lorde God) ye get no answere of me: & as for the thynge that ye go aboute/ it shall not come to passe/where as ye saye: we will be as the Heathen/ & do as other people in the lande/ wod and stone wyll we worshyppe.

Jeremy.xix.a
Deute.xij.b.
Exech.xvi.c.
xxiij.a.
Apocalyp.xij.a

F As truly as I lyue/sayeth the Lorde God/ I my selfe wyll rule you wyth a myghtye hande/with a stretched out arme/& with indignacyon poured out ouer you: I will bynge you out of the nacyons and landes/ wherin ye are scatred: and gather you together with a myghtye hande/with a stretched out arme & with indignacyon pourcd out vpon you: I wyll bynge you in to the wylderneſſe of the people/& there I wyll reason with you face to face. Like as I punyshed youre forefathers in the wylderneſſe/ so wyll I punysh you also/sayeth ꝑ Lorde God. I wyll bynge you vnder my rule/& vnder the bonde of the couenaūt. The forsakers also and the transgressours will I take frō amonge you/ & bynge them out of the lande of youre habytacyō: as for the lande of Israel they shal not come in it: that they maye knowe/how that I am the Lorde.

Ezech.vi.c.
Exechiel.a

C So now then (sayeth the Lorde God) ye house of Israel cast awaye/& destroye euery man his Idoles: then shall ye heare me/& nomore blaspheme my holy name with your offringes and Idoles. But vpō my holy hill/ euen vpon the hye hyll of Israel shall all the house of Israel and all that is in the lande/ worshyppe me: and in the same place wyll I fauoure thē/and there wyll I requyre your beaucoffynges/and the fyrstlinges of your oblacyons with all youre holy thinges.

Deutero.xō.a
xiij.b.

I will accepte youre swete sauoure/whē I bringe you from the nacions/ and gather you together out of the landes/wherin ye be scatred: that I maye be halowed in you before the Heathen/ and that ye maye knowe/ that I am the Lorde/ whych haue brought you in to the lande of Israel. ye into ꝑ same lande/that I swore to geue vnto youre forefathers. There shal ye call to remembraunce your awne wayes & all your ymaginacyōs/ wherin ye haue bene defiled: & ye shalbe displeased with youre awne selues/for al your wyckednes that ye haue done. And ye shall know that I am the Lorde: when I entreate you after my name/ not after youre wycked wayes/ nor accordynge to youre corrupte workes: O ye house of Israel/sayeth ꝑ Lord.

Jeremy.xiij.a
xvij.a.xxxi.c.

Moreouer/the worde of the Lorde came vntome/saying: Thou sonne of man/set thy face towarde the south/& speake to ꝑ south wynde, & saye to the wod towarde the south: Heare the worde of the Lorde thus sayeth ꝑ Lorde God: Beholde, I will kyndle a fyre in the/that shall consume the * * greene trees w the Dyrr. No man shalbe able to quench his flame, but all that loketh ** frō the south to the north shalbe brēt therin: & all flesh shall se, that I the Lorde haue kyndled it, so that no man may quēch it. Then sayd I: O Lord/ they wyll saye of me: Tush, they are but fables/that he telleth.

* * By the greene trees vnderstande the sayntes & holy ones, & by the dyrr synners: so that the godly shal by death escape captiuite/ & the wicked be send vnto euerlastyng payne.

** From the South the to the North: that is/ from Jerusalē to Babylon.

C He threateneth the swerde/that is to saye/destruccyon to the cytye of Jerusalem. He sheweth the fall of kynge Zedekiah. He is commaunded to prophecy the destruccyon of the chyldren of Ammon. After the slaughter of other/at the last the Lorde threatneth deeth vnto Nabuchodonoſor hym selfe.

C The.xxi.Chapter.

THe worde of the Lorde came to me/ I sayinge: Thou sonne of man/ set thy face towarde Jerusalē/speake agaynst the Sāctuary/ & prophecye agaynst the lande of Israel/ saye to the lande of Israel: C Thus sayeth the Lorde God: Beholde/I wyll vpon the/ & wyll drawe my swearde out of ꝑ sheath/& rote out of ꝑ both the righteous & the wycked. Seinge then ꝑ I wyll rote out of the both the ryghteous & wicked/ therfore shall my swearde go out of his sheath agaynst all flesh frō the north to the south: that all flesh may knowe/ how ꝑ I the Lorde haue drawen my swearde out of the sheath/ & it shall not be put in agayne.

A

Mourne therfore (O thou sonne of man) ꝑ thy loynes crack withall/yee mourne bitterly for them: And yf they saye/ wherfore mournest thou? C Then tell them: for the tidinges that cōmeth/at the which all hertes shal melt/all handes shalbe letten downe/all stomackes shall faynte/& all knees shall ware feble. Beholde/it commeth & shalbe fulfylled/sayeth the Lorde God.

B

Agayne/ the worde of the Lorde came vnto me/sayinge: Thou sonne of man/ prophecye/and speake: Thus sayeth the Lorde God: speake/ ꝑ swearde is sharpened & well scoured. Sharpened is it for ꝑ slaughter/ &

scoured

Scoured that it maye be bright. *O the destroyge of my sonne, shal bring downe all wooe. He hath put hys swearde to the slaughtinge/ y good holde maye be taken of it. This swearde is sharpened & dyght/ that it maye be geue into ỳ hande of ỳ manslayer.

*Some reader: Shal we reioyce ouer oure selues: he despyseth the staffe of my sonne/ and all wod. The Calde readeth: the tribe of my sonne: that is to saye/ the tribe of Juda. Or: Shall ỳ staffe of my sonne despise al wod: That is: Shall the tribe of Juda dyspyse all the other:

Cry (O thou sonne of man) & howle, for this swearde shal smyte my people/ & all the rulers in Israel which with my people shal be slayne downe to the grounde therfore thys swearde. Smyte thou vpon thy thyghe, for wherfore should not ỳ plage & staf of iudgmẽt come: Prophecy thou sonne of mã, & smyte thine handes together: make ỳ swearde twoo edged, yee make it thre edged, ỳ manslayers swearde/ that swearde of the greate slaughter/ which shal smyte them/ euẽ in their priuychambres: to make them abashed & faynt at the herees/ and in all gates to make some of them fall. O how bright and sharpe is it/ how well dight & mete for ỳ slaughter. Gett the to some place alone/ either vpon the right hand or on the lefte/ whither so euer thy face turneth. I wil smyte my hãdes together also & satisfie my wrothfull indignacion: Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayenge: Thou sonne of man/ make the two streetes/ that the swearde of ỳ kynge of Babylon maye come. Both these stretes shall go out of one lande. He shall set him vp a place/ at the heade of ỳ strete shall he chose hym out a corner. Make ỳ a strete/ ỳ the swearde maye come to warde Rabath of the Ammonites/ & to the stronge cytye of Jerusalem. For the kynge of Babylon shall stande in the turninge of the waye/ at the head of the two stretes: to aske counceli at the sothesayers/ castinge the lottes wyth hys arowes/ to aske councel at the Idols/ and to loke in the lyuer. But the sothesayenge shal poynte to the ryght syde vpon Jerusalem/ ỳ he maye set men of warre, to smyte it wyth a greate noyse/ to crye out Alarum, to sett batelrammes agaynst the gates/ to graue vp dyches/ & to make bulwerkes.

Neuertheles/ as for ỳ sothesayenge/ they shal holde it but for vanite/ euen as though a lesi were tolde them: yee & they them selues remembre their wyckednesse/ so ỳ by ryght they must be taken & wõne. Therfore saieth the Lord God: For so moch as ye youre selues shewe your offence/ and haue opened youre wickednesse/ so that in al youre workes men maye se your synnes: yee in so moch (I saye) ỳ ye youre selues haue made mencion therof ye shalbe taken by violence.

O thou shamefull wicked gyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saieth the Lorde God: take away the myter/ and put of the crowne/ and so is it awaye: the humble is exalted/ and the proude brought lowe. Punysh/ punish yee punysh them wyll I/ & destroye them: and that shall not be fulfylled vntil he come/ to whom the iudgment belõgeth/ and to whom I haue geuẽ it. And thou (O sonne of man) prophecy/ & speake: Thus sayeth the Lorde God to the children of Ammõ & to them blaspheme/ speake thou: The swearde the swearde is drawen forth alredy to the slaughter/ and scoured that it glysteth (because thou hast loked the out bamptes/ and prophecied lyes) that it maye come vpon thy necke/ lyke as vpon the other vngodly/ which be slayne: whose daye came/ whan their wickednesse was full. Jeremy. xlvi. & Ezech. xxi. & Amos. i. G

Though it were put vp agayne in to the sheath/ yet wyll I punysh the/ in the lande where thou was norished & borne/ and poure my indignacion vpon the and wyll blowe vpon the in the fyre of my wrath/ and delyuer the vnto cruell people/ whych are lerned to destroye. Thou shalt fede the fyre and thy blonde shall be shed in the lande/ that thou mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

¶ The worde of the Lord agaynst Jerusalem for mãslaughter/ & denying due honour vnto their fathers & mothers/ & other wyckednesses. Of the wicked doctrine of the false Prophetes & prestes/ & of their vncapable to vertoulnes. The Tyrannye of rulers. The wickednes of the people.

¶ The. xxij. Chapter.

Moreouer/ the worde of the Lorde came vnto me/ & sayde. thou sonne of mã/ wylt thou not reproue this bloudthurstye cite? Shew them their abhominacions/ and tell them: Thus sayeth the Lorde God: O thou cite/ ỳ shedest blonde in the myddest of the/ ỳ thy tyme maye come also: & makest ỳ Idoles to defyle the withall. Thou hast made thy selfe gylty/ in the blonde that thou hast shed: and defyled ỳ in ỳ Idoles/ which thou hast made. Thou hast caused thy dayes to drawe nye/ & made ỳ tyme of thy yeares to come. Therfore will I make the to be cõfounded amõge the Heathen/ & to be despysed in all the landes/ whether they be nye or farre from the: they shall laugh the to scorne/ thou that hast gottẽ the so foule a name/ & art full of mischefe. Behold/ ỳ rulers of Israel haue brought euery man his power/ to shed blonde in the. In the haue they despysed father & mother/ in ỳ haue they oppressed the straũger/ in the haue they vexed the widdowe and the fatherlesse. Thou hast despised my Sanctuary/ and vnhalowed my Sabbath. Murtherers are there in the/ that shede bloud/ & eate vpon the hylles/ and in the they vse vnhappynesse. Deute. v. & xxvij. c. Deute. xxij. Leui. xviij.

¶ In the haue they discouered their fathers shame/in the haue they vexed wemē in their sickenesse. Euery man hath dealte shamefully with his neyghbours wyfe/& abhominably defyled his daughter in lawe. In ỹ hath euery mā forced his awne syster/ euē his fathers daughter: yee gyftes haue bene receaued in the/ to shede bloude. Thou hast taken vsury and encreace/ thou hast oppressed thy neyghbours by extorcīō/ and forgotten me/ sayth the Lord God. Beholde I haue smytten* my handes vpon thy couetousnesse / ỹ thou hast vsed and vpon the bloude whych hath bene shed in the. Is thy herte able to endure it/or may thyhādes defende thē selues/ in the tyme that I shall bringe vpon the?

* That is to wete/ in token of greate wofulnes.

Ezech.xxi.a.

Euen I the Lord that speake it/wyll bringe it also to passe. I wyll scatre the amonge the Heathen/& strow the aboute in the landes/ & wyll cause thy fylthynesse to ceasse out of the: yee and I wyll haue the in possessyon in the syght of the Heathen / that thou mayest knowe/ that I am the Lorde.

And the worde of ỹ Lord came vnto me/ sayinge: Thou sonne of mā/ the house of Israel is turned to drosse. All they that shulde be brasse/ tynne/ yron/ & leade/ are in the fyre become drosse. Therfore/ thus sayeth ỹ Lord God: For so moche as ye all are turned in to drosse/ beholde: I wyll bringe you together vnto Jerusalem/ lyke as syluer/ brasse/ yrō/ tynne and leade are put together in the fornace/ and the fyre blowē there vnder to melt them: Euen so wyll I gather you/ put you in together/ and melt you in my wrath & indignacyon. I wyll bringe you together/ and kyndle ỹ fyre of my cruell displeasure vnder you/ that ye maye be melted therin.

Lyke as the syluer is melted in the fyre/ so shal ye also be melted therin: that ye may knowe/ how that I ỹ Lorde haue poured my wrath vpon you.

And the worde of the Lord came vnto me/ sayinge: Thou sonne of man/ tell her: Thou art an vnclene lande / whych is not rayned vpō in the daye of the cruell wrath. thy Prophetes that are in the / are sworne together to deuoure soules/ lyke as a roarynge Lyō/ ỹ lyueth by hys pray. They receaue ryches and good/ and make many widdowes in the. Thy prestes breake my lawe/ and defyle my Sāctuary. They put no difference betwene ỹ holye & vnholye/ nether discerne betwene the cleane & vncleane: they turne their eyes fro my sabbathes/ & I am vnhalowed amōge thē. Thy rulers in the are lyke rauysshynge wolues to shed bloude and to destroye soules, for their awne couetous lucre. As for thy Prophetes they dawbe wyth vntempered claye, they se vanytyes / and prophecye lyes vnto thē/ sayeng: the Lorde God sayeth so/ where as the Lord hath not spoken. The people in the lande vseth wycked extorcyon & robbery. They vexe ỹ poore & nedye & oppresse the straunger agaynst ryght. And I sought in the lande for a man / that wolde make vp the hedge / and sett hym self in the gappe before me in the landes behalfe / that I shulde not vtterly destroye it: but I coulde fynde none. Therfore wyll I poure out my cruell displeasure vpon them / and burne them in the fyre of my wrath: their awne wayes will I recompence vpon their heades sayeth the Lorde God.

Ezech.xxii.

¶ Of the forsaycyon/ that is to saye/ of the Idolatry of Samaria & Jerusalē / vnder the names of Oholah & Oholibah. In comparyson of Samaria he sheweth that the forsaycyon of Jerusalē is the filthyer. The destrucyon of Jerusalem is prophecied. The aduoutrye of both the whores is founde oute. Their destrucyon.

¶ The .xxiij. Chapter.

THe worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ There were two wemen / that had one mother: These (whē they were yonge) begānne to playe the harlottes in Egypte. There were their brestes broised/ and the pappes of their maydenhead destroyed. The eldest of them was called* Oholah and her yongest syster* Oholibah. These two were myne. and bare sonnes and daughters. Their names were Samaria / & that was Oholah: & Jerusalem that was Oholibah: As for Oholah she begāne to go a whoring/ when I had taken her to me. She was lett on fyre vpon her louers the Assirians, which had to do with her: euē the prynces & lordes, that were decked in costly araye: fayre yōge men/ lusty ryders of horses.

* That is/ the tabernacle of hyr: as not belonging vnto me.

* That is/ my tabernacle in her. That is/ I dwelt in her: as in my Sanctuary or holy place.

Thus thorow her whordome / she cleued vnto all the yonge men of Assyra: Yee she was madde vpon them / and defyled herself with all their Idols. Nether ceassed she from the fornicacyon, that she bled wyth the Egyptians: for in her youth they laye wt her/ they broised the brestes of her maydenhead / and poured their wordome vpon her. Wherfore/ I delyuered her in to ỹ handes of her louers/ euen the Assirians, whom she so loued. These discouered her shame / toke her sonnes and daughters / and slewe her with the swearde: An euel name gat she of all people/ and they punyshed her.

Her syster Oholibah sawe this/ & destroyed her selfe wt inordynate loue / more then she/ & exceaded her syster in whordome she loued ỹ Assirians (which also laye wt her) namely/ the prynces & greate lordes / that were clothed wt all maner of gorgious apparell / all lusty horsmen and fayre yenge personnes.

Then

Samaria. Then I sawe, that they both were defyled a lyke. But she increased styll in whordome: for when she sawe men paynted vpon the wall / the ymages of the Chaldees set forth wyth fresh colours / wt fayre gyrdles about them / and goodly bonettes vpon their heades / lokyng all lyke Pynces (after the maner of the Babylonyās and Caldees in their awne lande / where they be borne) ymmedyatly / as soone as she sawe them / she brent in loue vpon them / & sent messaungers for thē in to the lande of the Caldees.

Now when the Babylonyās came to her / they laye with her / & defyled her with their whordome / and so was she polluted wyth them. And when her lust was aslaked from them / her whordome and shame was discouered & I sene: then my herte forsoke her / lyke as my herte was gone from her syster also. Neuertheles she vsed her whordome euer ye longer the more / & remembred the dayes of her youth / wherin she had played the harlot in the lande of Egypte: she brent in lust vpō thē / whose flesh was lyke the flesh of Asses / & their sede lyke ye sede of horses. Thus thou hast renued the filthynesse of thy youth / whē thy louers brosed thy pappes / & marred thy brestes in Egypte.

Ezech.xvi.a. Num.xv.d. Ezech.xvi.e

D Therfore (O Aholibah) thus sayeth ye Lord God. I wyll rayse vp thy louers (wyth whō thou hast lastly fyred thy lust) agaynst the / and gather them together rounde about the: namely / the Babylonyans / & all the Caldees: Pecod / Schoa and Coa / with all the Assyrians: all yonge and fayre louers: princes and lordes / knyghtes & gentlemen / which be all good horsmen: These shall come vpon the wt horses / charrettes / & a greate multytude of people: which shalbe harnessed about the on euery syde / with brestplates / sheldes & helmettes. I wyll punysh the before them / yee they them selues shall punysh ye / according to their awne iudgemēt. I wyll put my gelousy vpō the / so that they shall deale cruelly with the. They shall cut of thy nose and thyne eares / and the remnaūt shall fall thorow the sweard. They shall carye awaye thy sonnes and daughters / & the residue shalbe brent in the fyre. They shall stripe the out of thy clothes / and cary thy costly Jewels awaye with them.

Thus wyll I make an ende of thy filthynesse & whordome / which thou hast brought out of the lande of Egypte: so that thou shalt turne thyne eyes nomore after thē / & cast thy mynde nomore vpō Egypt. For thus sayeth E the Lorde: beholde / I wyll delyuer ye into the handes of them / whom thou hatest: yee euē into the handes of thē / with whom thou hast fulfylled thy lust / wyych shall deale cruelly with ye: All thy labour shalt they take with them / and leaue the naked & bare / & thus the shame of thy fylthy whordome shall come to lyght. All these thynges shall happen vnto the / because of thy whordome / wherby thou hast bled amonge the Gentiles / with whose Idoles thou hast defyled thy self. Thou hast walked in the waye of thy syster / therfore wyll I geue the her cuppe in thy hande.

Thus sayeth the Lorde God: Thou shalt drynke of thy systers cuppe / how depe and large so euer it be to the botome. Thou shalt be laughed to scorne / & had as greatly in derysyon / as is possible. Thou shalt be full of dronckennes & sorowe / for ye cuppe of thy syster Samaria is a cuppe of destruccyon & wastinge: the same shalt thou drynke / and suppe it out euen to the dregges / yee thou shalt eate vp the broken peces of it / and so teare thyne awne brestes: For euen I haue spoken it / sayeth the Lorde God.

Therfore thus sayeth the Lorde God: For F so moch as thou hast forgottē me / & cast me aside / so beare now thyne awne fylthynesse & whordome. The Lord sayde moreouer vnto me: Thou sonne of man wylt thou not reproue Oholah & Oholibah? Shewe them their abhomynacyons: namely / ye they haue brokē their wedlocke / & stayned their hādes with bloude: yee euē with their idoles haue they cōmytted aduoutry / & offred them their awne chyldrē (to be deuoured) whō they had borne vnto me. Yee and this haue they done vnto me also: they haue defyled my Sanctuary in that same daye / & haue vnhalowed my Sabboth. For when they had slayne their chyldrē for their Idoles / they came the same daye into my Sanctuary to defyle it. Lo / this haue they done in my house. Besyde all this / thou hast sent thy messagers for men out of farre countrees: & when they came / thou hast bathed / trymmed and set forth thy self of the best fashyon: thou satest vpon a goodly bed / & a table spred before the: wher vpō thou hast set myne incense & myne oyle.

4.Reg.xvii.a. Ezech.xvi.c. Gen.xx.d.

Then was there greate cheare with her / & G the men ye were sent frō farre countrees ouer the desert / vnto these they gaue bracelettes vpon their handes / & set gloryous crownes vpō their heades: then thought I: no doute / these will vse their harlotry also with yonder olde whore. And they wēte into her / as vnto a comen harlot: Euen so wente they also to Oholah & Oholibah those fylthy wemen.

O ye all that loue vertu & ryghtuousnes / Leui.xx.b. iudge thē / punysh them: as aduoutrers and Ezech.xvi.b murtherers ought to be iudged & punyshed. For they are breakers of wedlocke / and the bloude is in their handes. Wherfore thus sayeth the Lorde God: bringe a greate mul-

tytude of people vpon them / & make them be scatred & spoyled: these shall stone them / and goze them with their sweardes. They shall laye their sonnes and daughters and burne vp their houses with fyze.

Thus wyll I destroye all soch fylthynes out of the land: that all wemen may learne / not to do after your vnclennesse. And so they shall laye youre fylthynesse vpō youre awne selues / & ye shalbe punyshed for the synnes, that ye haue cōmytted wyth youre Idols: & ye shall knowe that I am the Lozde.

The proueth the fyrying of Jerusalem by a parable of a fethyng potte. The parable of Ezechiels wyfe being dead / which he after expoundeth.

¶ The.xxiiij. Chapter.

In the.ix.yeare, in the.x. Moneth / the.x.daye of the Moneth / came the wozde of the Lozde vnto me / saying: O thou sonne of mā / wryte vp the name of this daye / yee euē the houre of this present daye: when the kyng of Babylon set hym selfe agaynst Jerusalē. Shew that obstinate housholde a parable / & speake vnto thē: Thus sayeth the Lozde God: Set ỳ a pott / set it on / & poure water in to it: put al the peces together in it / all the good peces: the loyne & the shoulder / & fill it with ỳ best bones. Take one of ỳ best shepe / & an heape of bones with all: let it boyle well / and let the bones seth well therin.

Ezech.xxiij.a. Ezech.xlv.

B With that sayde the Lozde God on thys maner: Wo be vnto the bloudy cyte of the pott / wher vpō the rustynesse hangeth / & is not yet scoured awaye. Take out the peces that are in it / one after another: there neade not lottes be cast therfoze / for the bloude is yet in it. Vpon a playne dryze stone hath she poured it / and not vpon the grounde / that it might be couered wt dust. And therfoze haue I letten her poure her bloude vpō a playne dryze stony rocke / because it shulde not be hyd / & ỳ I myght brynge my wzothfull indygnacyon and vengeaunce vpon her.

Num.xvj.c. Amos.v.a.

C Wherfoze / thus sayeth ỳ Lozde God: O / wo be vnto that bloudthurstye cyte / for whō I will prepare a heape of wodde: beare thou ỳ bones together / kyndle thou ỳ fyze / seeth the flesh / let all be well soddē / that ỳ bones maye be suckte out. Moreouer / set the pot emptye vpō the coales / ỳ it maye be warme & the metall hote: that the fylth & rustynesse maye be consumed. But it wyll not go of there is so moch of it: the rustynesse must be brent out. Thy fylthynesse is abhominable / for I wolde haue clensed the / but thou woldest not be clensed. Thou canst not be purged frō thyne vnclennesse / tyll I haue poured my wzothfull indignacyō vpon the. Euē

D I the Lozde haue so deuysed: Yee it is cōme therto alredy / that I will do it. I wyll not go backe / I will not spare / I wil not be intreated: but accozding to thy wayes & ymaginacyons / thou shalt be punyshed / sayeth the Lozde God. And the wozde of ỳ Lozde came vnto me saying: Thou sonne of mā / beholde I wyll take awaye * the pleasure of thyne eyes wt a plage: yet shalt thou nether mourne / ner wepe / ner water thy cheks therfoze: thou mayest mourne by thy self alone / but vse no deadly lamentacyon. Holde on thy bonet / and put on thy shues vpon thy fete / couer not thy face / & eate no mourners bred. So I spake vnto the people by tymes in the mozninge / and at euen my wyfe dyed: then vpon the nexte mozow / I dyd as I was commaunded. And ỳ people sayde vnto me: wilt thou not tell vs / what that signifieth / whych thou doest: I answered them, the wozde of the Lozde came vnto me / sayinge: Tell the house of Israel / thus sayeth the Lozde God: beholde / I will suspende my sanctuary: euē the glozy of your power / ỳ pleasure of your eyes / and the thinge that ye loue. youre sonnes and daughters whom ye haue left / shall fall thozow the swerde.

* That is / thy wyfe.

E Like as I haue done / so shall ye do also: Ye shall not hyde youre faces / ye shall eate no mourners bred: youre bonnettes shall ye haue vpon youre heades / & shues vpō youre fete. Ye shall nether mourne ner wepe / but in youre synnes ye shalbe sorowfull / & one repēte with another. Thus Ezechiel is your shewtokē. For loke as he hath done so (whē this commeth) ye shall do also: that ye maye lerne to knowe that I am the Lozde God. But beholde / O thou sonne of man: In the daye when I take from them their power / their ioye & honoure / the lust of their eyes / the burthen of their bodyes: namely / their sonnes and daughters: Then shall there one escape / & come vnto the / for to shew the. In that daye shall thy mouth be opened to him / which is escaped / that thou mayest speake / & be nomoze domme: Yee and thou shalt be their shewtokē / that they maye knowe / how that I am the Lozde.

F

¶ The wozde of the Lozde vpō the sonnes of Ammō / which reioyced at the fall of Jerusalē. Agaynst Gzo. ỳ Sweir. Agaynst Idumea. Agaynst ỳ Philistines.

Ezech.xxi.b. Jere.xlix.a.

¶ The.xxv. Chapter.

The wozde of the Lozde came vnto me / saying: Thou sonne of mā / set thy face agaynst ỳ Ammonytes / prophecye vpō thē / & saye vnto ỳ Ammonytes: heare ỳ wozd of ỳ Lozde God. Thus sayeth ỳ Lozde God: For so moche as thou speakest ouer my Sanctuary. Ha, I trow

trow it be now suspended: and ouer ỹ lande of Israel, I trow it be now desolate: yee and ouer the house of Juda, I trow they be now led awaye prysoners: Beholde, I wyll delyuer the to ỹ people of the east, ỹ they maye haue the in possessyon: these shall set their castels and houses in the. They shall eate thy frute, & dryncke vp thy mylcke. As for * Rabath, I wyll make of it a stall for camels, & of Ammon a shepefolde: and ye shall knowe, that I am the Lorde.

* That is Philadelphia.

B For thus sayeth ỹ Lord God: In so moch as thou hast clapped with thyne handes, and stamped with thy fete, yee reioyced in thyne herte ouer the lande of Israel wyth delyte: beholde, I wyll stretch out myne hande ouer the also, and delyuer the, to be spoyled of the Heathen, and rote the out from amonge the people, & cause the to be destroyed oute of all landes: yee I wyll make the be layed waste, that thou mayest know, that I am ỹ Lorde.

Esaye. xv. xvi. Esaye. xlviij. a. Sophony. ij. b.

Thus sayeth the Lorde God: For so moch as Moab and Seir do saye: Is for ỹ house of Juda, it is but lyke as all other Gentiles be: Therfore beholde, I will make the cyties of Moab weapenlesse, & taken awaye their strength: their cyties & chefe coastes of their lande, which are the pleasures of the countre: As namely, Bethiesimoth, Baalmeon and Cariathaim: these will I open vnto thē of the east, ỹ they maye fall vpon the Ammonites: and wyll geue it them in possessyon: so that the Ammonites shall no more be had in remembraunce amonge the Heathen. Euen thus wyll I punysh Moab also, that they maye knowe, how that I am the Lorde.

C

Esay. xxiiij. a. Jeremy xlix. b. Ezech. xxv. f. & xxvj. a. Psal. cxxxvij. b. Deu. xxv. d. 1. Macha. v. a.

Moreouer, thus sayeth the Lorde God: Because that Edom hath auenged & cased him selfe vpon the house of Juda, therfore thus sayeth the Lord: I will reach out myne hande vpon Edom, and take awaye man & beast out of it. From Theman vnto Dedan wyll I make it desolate, they shall be slayne with the swearde. Thy row my people of Israel will I auenge me agayne vpon Edom: they shall hādle him, accordyng to my wrath & indignacyon, so that they shall knowe my vengeaunce, sayeth the Lorde God.

D

Esay. xiij. c. Jeremy xlvij. a. Sophon. ij. a.

Thus sayeth the Lorde God: For so moch as the Philistines haue done thys: namely taken vengeaunce with despytefull stomackes, and of an olde cuell wyll sett thē selues to destroye: Therfore thus sayeth the Lorde God: Beholde, I wyll stretch out myne hand ouer the Philistines, & destroye ỹ destroyer, and cause all the remnaunt of the see coast to perysh. I greate vengeaunce wyll I take vpon them, and punysh them cruelly: that they maye knowe, how that I am the Lord, which haue auenged me of them.

The prophecyeth that Tyrus shalbe ouer throwen, because it reioyced at the destruccyon of Jerusalem. The wonderyng and astonyshment of the marchantes, for the desolacyon of Tyrus.

¶ The. xxvj. Chapter.

IT happened, that in the. xj. yeare, ỹ the fyrst daye of the Moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, because that Tyre hath spoken vpon Jerusalem: A ha, now I trow the portes of the people be broken, & she turned vnto me, for I haue destroyed my bely full. Yee therfore sayeth the Lorde God: Beholde O Tyre, I wyll vpon the. I wyll bringe a greate multytude of people agaynst the, lyke as when the see aryseth with his waues: These shall breake the walles of Tyre, and cast downe her towres: I wyll scrape the grounde from her, and make her a bare stone: yee as the drynge place, where the fyshers hange vp their nettes by the see syde. Euē I haue spoken it, sayeth the Lord God. The Gentyles shall spoyle her: her daughters vpon ỹ lande shall perysh with ỹ swearde, that they may knowe how that I am the Lorde.

Esaye. xxiij. a. Jeremy xxvij. b. Ezechiel xxvij.

B

For thus sayeth the Lorde God: Beholde, I wyll bringe hyther Nabuchodonosor (which is the Kynge of Babylon, & a Kyng of Kynges) from the North vpō Tyre, with horses, charettes, horsmen, & with a greate multytude of people. Thy daughters ỹ are in the lande, shall be slaye with the swearde: but agaynst the, he shall make bulwarckes & graue vp dyches aboute the, & lyft vp hys shylde agaynst the. Hys dynges & batelrames shall he prepare for thy walles, & with hys weapēs breake downe thy towres. The dust of his horses shall couer ỹ, they shalbe so many: thy walles shall shake at the noyse of the horsemen, charettes & wheles: whē he cōmeth to thy portes, as men do into an opē cite. With the hoffes of hys horse fete, shall he treade downe all thy stretes.

C

He shall slaye thy people w̄ the swearde, & breake downe the pyllers of thy strength. They shal waste awaye thy ryches, & spoyle thy marchaundyse. Thy walles shall they breake downe, & destroye thy houses of pleasure. Thy stones, thy tymbre & foundacions shall they cast in the water. Thus wyll I bringe the melody of thy songes, & ỹ voyce of thy mynstrelsy to an ende, so ỹ they shall nomore be herde. I wyll make a bare stone of the, yee a drynge place for nettes, & shalt neuer be buylded agayne: For euē I ỹ Lorde haue spoken it, sayeth the Lorde God: thus hath the Lorde God spokē cōcernyng Tyre, The Ies shall be moued at the noyse of thy fall, & at the crye of the slayne, that shall be

Jeremy. lvij. d.

murthered in the.xx. Wynges of ỹ see shall come downe from their seates regall: they shall laye awaye their roabes/& put of their costly clothinge:) & with tremblynge shall they be clothed/they shall syt vpō the groūd: they shalbe afrayed at thy sodeu fall/ and be abashed at the.

D

They shall mourne for the/and saye vnto the: O thou noble cite/ỹ hast bene so greatly occupyed of olde/ thou that hast bene the strongest vpon the see wt thyne inhabytours of whom all men stode in feare: How arte thou now so vtterly destroyed? Now at the tyme of thy fall the inhabytours of ỹ Iles/ yee and the Iles them selues/ shall stande in feare at thyne ende. For thus sayeth ỹ Lord God: when I make the a desolate cytye (as other cities be/ that no man dwell in) & when I bryng the depe vpon the/ that greate waters maye couer the: Then wyll I cast the downe vnto them/ that descēde into the pytte: vnto a people that hath bene longe deed/ and set the in a lande that is beneth/ lyke the olde wyldernes/ with them which go downe to their graues/ so that no man shall dwell moze in the. And I wyll make the to be no moze in honour, in the lande of the lyuynge. I wyll make an ende of the/ & thou shalt be gone. Though thou be sought for/ yet shalt thou not be founde for euermoze, sayeth the Lorde God.

Ezech.xxvi.a.

¶ The prophete is moued to bewayle the desolacyō of Tyrus he setteth oute the prayse of Tyrus for the hauntynge of marchaunts thereto.

¶ The .xxvij. Chapter.

A

Ezech.xxvi. prolog.

The worde of the Lorde came vnto me, sayeng: O thou sonne of man/ make a lamentable complaynte vpon Tyre/ and saye vpon Tyre/ which is a porte of the see/ that occupyeth with moch people/ & many Iles: thus speaketh the Lord God: O Tyre/ thou hast sayd: what/ I am a noble citie: thy borders are in the myddest of the see/ & thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypre trees of the mount Saunr. From Libanus haue they take Cedre trees, to make the mastes: & the Okes of Basan to make the rowers.

B

Thy bordes haue they made of yuory/ & of costly wod out of the Ile of Cethim. Thy sayle was of whyte small nedle worcke out of ỹ lande of Egypt/ to hange vpō thy mast: & thy hāgynges of yalow sylke purple, out of the Iles of *Elisah. They of Sidon and Arnad were thy maryners and the wisest in Tyre were thy shypmasters. The eldest and wysest at Ebal were they, that mended and stopped thy shyppes. All shyppes of the see with their shypmē occupyed their marchan-

* That is/ Italy/ after the Chald.

dyes in the. The Perses/ Lydians & Lybias were in thyne hoost/ & helped the to fyght: these hanged vp their shyldes & helmettes vp ỹ/ these set forth thy bewty. They of Arnad were wt thyne hoost rounde about thy walles/ and were thy watchmen vpon thy towres/ these hāged vp their shildes round about thy walles, & made ỹ maruelous goodly. Tharsis occupied with ỹ in all maner of wares/ in siluer, yron, tynne & lead, & made thy market greate. Iauan/ Tubal & Mesech were thy marchaūtes/ which brought the men/ & ornamentes of metall for thy occupyenge. They of ỹ house of Thogarma brought vnto the at ỹ tyme of thy marte, horse, horsmē and mules. They of Dedan were thy marchaūtes: & many other Iles that occupied wt the/ brought the wethers/ elephant bones & Paycockes for a present. The Syrians occupyed wt the/ because of thy dyuerse worckes/ & increased thy marchaūdies/ wt Smaragdes/ wt scarlet/ wt nedle worke/ wt whyte lynen cloth, with sylcke & with Christall.

Ezech.xxvii.a.

D

Iuda & the lande of Israel occupyed with the/ & brought vnto thy marketter/ wheate/ balme/ hony/ oyle/ & triacle. Damascus also bled marchaundyes with the/ in the best wyne & whyte woll: because thy occupyeng was so greate/ & thy wares so many. Dan/ Iauan, and Meulall haue brought vnto thy marketter ryon redy made/ with *Casia & Calamus/ according vnto thyne occupyenge. Dedan occupyed with the, in sayre sayestry worcke & quicksyns. Arabia & all ỹ princes of Cedar haue occupied wyth the/ in shepe/ wethers and goates.

* Casia & calamus are certeyne kyndes of gōmes that haue a swete & pleasaunt sauoure. They come forth of trees or reedes.

The marchaūtes of Seba & Rema haue occupyed also with the/ in all costly spyces/ in all precious stones and golde/ which they brought vnto thy marketter. Haran, Chene and Eden/ the marchauntes of Saba/ Assyria and Chelmad/ were all doers with & and occupied with the: In costly rayment/ of yalow sylcke & nedle worcke (very precious/ & therfore packte & bounde together wt roapes) Yee and in Cedre wodde/ at ỹ tyme of thy marchettes. The shyppes of Tharsis were the chefe of thy occupyenge.

E

Thus thou art full/ & in greate worshipe/ euen in the myddest of the see. Thy maryners were euer bryngynge vnto the oute of many waters. But ỹ east wynde shal ouerbeate the in to the myddest of the see: so that thy wares, thy marchaūdies, thy ryches, thy maryners, thy shipmasters, thy helpers, thy occupyers (that brought the thynges necessary) the men of warre that are in the: yee and all thy company shall perysh in the myddest of the see/ in the daye of thy fall. The suburbes shall shake at the lowde crye of thy

F

..shyp-

shypmen. All whirry men/and all maryners vpon the see/shall leape out of their boates/ and set thē selues vpon the lande. They shall lyft vp their voyce because of the/and make a lamentable crye. They shal cast dust vpon their heades/& lye downe in the asshes. They shall shaue them selues/and put sacke cloth vpon them for thy sake.

They shall mourne for the wyth hertfull sorow/and heuy lamentacyon/yee their children also shall wepe for the. Alas, what citie hath so bene destroyed in the see/as Tyre is? ¶ When thy wares & marchaundies came frō the sees, thou gauest all people ynough. The kynges of the earth hast thou made ryche/ thorow the multytude of thy wares and occupienge: But thou art now cast downe in to the depe of the see/ all thy resorte of people is perished wyth the. All they that dwell in the Iles are abasshed at the/and all their kynges are afrayed/ yee their faces haue chaunged coloure. The marchauntes of the nacyons wonder at the. In that thou art so cleane brought to naught/& commest nomore vp.

¶ The worde of God agaynst the kynge of Tyrus for his pryde. Daniel. The Prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lorde promiseth that he wyll gather together the chyldren of Israel.

¶ The.xxviij. Chapter.

1 THe worde of the Lorde came vnto me saying: Thou sonne of mā, tell the prynce of Tyre: Thus sayeth the Lorde God, Because thou hast a proude hert and hast sayde: I am a God/I haue my seate in the myddest of the see like a God: where as thou art but a mā & not God/ & yet stādest in thyne awne cōceate/ that thou art God: Beholde/thou thynckest thy selfe wyser then Daniel/that there is no secretes hyd frō the. 4 Wyth thy wysdome & thy vnderstandyng/thou hast gottē the greate welthinesse/ and gathered treasure of syluer and golde. 5 With thy greate wysdome and occupienge, hast thou increased thy power/& because of thy great ryches, thy hert is proude.

Eze.xxbi.xxbij

Esa.xliij.c.

Dani.ij.

6 Therfore thus sayeth the Lorde God. For so moch as thou hast lyft vp thyne hert/ as though thou were God: beholde, I will bring enemyes vpon the/euen the tyrauntes of the Heathē: these shal drawe out their swordes vpon thy beuty and wysdome/ and shall defyle thy glory. 7 They shall cast the downe to the pytte/ so that thou shalt dye in the myddest of the see/as they that be slayne. 8 Let se/ yf thou wylt saye then (before thē that slaye the) I am God: where as thou art but a man and not God, in the handes of thē that slaye the. 9 Dye shalt thou, euen* as the vncircumcysed in the handes of the enemyes: for I my selfe haue spoken it/sayeth the Lorde God.

* That is/as the paynims & Heathen

Moreouer/the worde of the Lorde came vnto me/sayenge: Thou sonne of mā, make a lamentable complaynte ouer the kynge of Tyre/ and tell hym: Thus sayeth the Lorde God: Thou art a seale of a lykenesse/ full of wysdome & excellent beuty. Thou hast bene in the pleasaunt garden of God: thou art decked with al maner of precious stones: with Rubyes/Topas Christal/Jacyncte. Onyx/Jaspys/Saphyr/Smaragde/Carbuncle/ and golde. Thy bewty and the holes that be in the were set forth in the daye of thy creacyon. Thou art a fayre Cherub/ stretched wyde out for to couer.

I haue sett the vpon the holy mount of God/there hast thou bene/ & walked amōge the fayre glysterynge stones. From the tyme of thy creacyon thou hast bene ryght excellent/ tyll wyckednesse was founde in the. Because of thy greate marchaundyse/ thy hert is full of wyckednesse/and thou hast offended. Therfore wyll I cast the frō the mount of God (O thou couerynge Cherub) and destroye the amōge the glysterynge stones. Thy hert was proude in thy fayre beuty/& thorow thy beuty thou hast destroyed thy wysdome. I wyll cast the downe to the grounde/& the in sight of kynges. Thou hast defyled thy Sanctuary/with the great wyckednesse of thy vnryghteous occupyenge. I wil bringe a fyre from the middest of the/to consume the: and wil make the to asshes/in the syght of all thē that loke vpon the. All they that haue bene acquaynted wyth the amonge the Heathē shalbe abasshed at the: seeing thou art so clene brought to naught/and commest no more vp.

Ezech.b.

And the worde of the Lorde came vnto me/sayeng: Thou sonne of man/set thy face agaynst Sydon. Prophecye vpon it/ and speake Thus sayeth the Lorde God: Behold o Sydon/ I wyll vpon the/ & get me honoure in the: that it may be knowne, how that I am the Lorde/when I punysh her/& get me honoure in her. For I will sende pestilence & bloud sheddynge in to her streates/ so that those which be slayne wyth the swerde/ shall lye rounde aboute in the myddest of her: and they shall knowe/that I am the Lorde. She shal no more be a pricking thorne/& an hurtyng breer vnto the house of Israell/nor vnto them that lye rounde aboute her and hate her: and they shal knowe/ that I am the Lorde.

Ioel.iij. & Zach.xiij.

Thus sayeth the Lorde God: whan I gather the housholde of Israel together againe from the nacions amōge whom they be scattered: then shall I be sanctified in thē/in the syght of the Gentyles/ & they shall dwell in lande/ that I gaue to my seruaūt Jacob. They shall dwell safely therin buylde houses and

plante vynyardes: yee safely shal they dwel therin, whē I haue punyshed all those/that despyse them rounde aboute: and then shall they knowe/ý I am the Lorde their God.

The prophecyeth agaynst Pharao. He prophecyeth the desolatiō of Egypte/and the spatplynge abroade of the Egyptiās. The Lorde promiseth that he will restoare Egypte agayne after. xl. yeares. Egypte is the reward of kyng Nabuchodonozor for the labour which he toke agaynst Tyrus.

¶ The. xxix. Chapter.

Esaye. xix. a. xx. a. Jeremy. xlvi. a. Ezechiel. xxv. xxvi. a. xxvii. a. xxix. a. The prophecye of Dragons is to haue where aboundaunce of waters are. Ther fore is the kyng of Egypte here called a Drago because of the aboundaūce of water that are in Egypte/where he raygned. So is Jerusale called a flues, because of her haunteynge of Idolatrye, as before in the xvi. c. d.

IN the. x. yeare vpon the. xij. daye of the. x. moneth / the worde of the Lorde came vnto me, sayinge: O thou sonne of man, set now thy face agaynst Pharao the kynge of Egypte/ Prophecye agaynst him & agaynst ý whole lande of Egypte: Speake, & tell hym thus sayeth the Lorde God: beholde, O Pharao thou kyng of Egypt/I wyll vpon the thou great *dragon ý lyest in the waters: thou ý sayest. the water is myne. I haue made it my selfe. I wyl put an hoke in thy chawes/ & hange all the fysh in thy waters vpon thy shales: after ý I will draw ý out of thy waters yee & all ý fysh of thy waters ý hange vpō thy shales. I wil cast ý out vpō the drye lande with ý fysh of thy waters, so that thou shalt lye vpō the feld. Thou shalt not be gathered nor tahē vp: but shalt be meate for ý beastes of the felde and for the fowles of the ayre: that all they which dwell in Egypte/ maye knowe/ that I am the Lorde: because thou hast bene a staf of rede to the house of Israel. When they toke holde of the w their hand thou brakest & pyckest thē on euery syde: & yf they leaned vpon the, thou brakest & hurtest the reynes of their backes. Therfore/thus sayeth the Lorde God: beholde/I wyll brynge a swearde vpon the/ & rote out of the both man and beast. Yee the lande of Egypte shalbe desolate & waste/ & they shal knowe / that I am the Lorde: Because he sayde: ý water is myne/ I my selfe haue made it. Beholde therfore/ I wyll vpon the/ & vpō thy waters: I wyll make the lande of Egypt waste & desolate/ frō the towre of Syenes vnto ý borders of the Morians land: so ý in xl yeares there shall no fote of man waiche there/ nether fote of catell go there / nether shall it be inhabyted. I wyll make the lande of Egypt to be desolate/ amōge other waste countrees / and her cytyes to lye boyde. xl. yeares / amonge other boyde cytyes: And I wyll scatre the Egyptians amōge the Heathen and nacyons.

Jere. xlvi. c. Agayne/ thus sayeth the Lorde God: whē the. xl. yeares are expyred/ I will gather the Egyptyans together agayne/ out of the nacyons/ amonge whom they were scatred/ & wyll bryng ý prysoners of Egypt agayne into the lande of Pathures their awne natyue coūtre/ that they maye be there a lowly small kyngdome: yee they shalbe ý smalleste amonge other kyngdomes/ lest they exalte thē selues aboue the Heathē: for I will so monysh them that they shal no more rule the Heathen. They shall no more be an hope vnto ý house of Israel/ nether prouoke thē any more to wyckednesse/ to cause thē turne backe/ & to folowe them: & they shall knowe that I am the Lorde God.

In the. xxvij. yeare/ the fyrst daye of the fyrst moneth / came the worde of the Lorde vnto me/ sayinge: Thou sonne of man/ Nabuchodonosor the kynge of Babylon hath made his hoost/ with great trauayle and laboure to come before Tyre: that euery head maye be balde/ & euery shoulder bare. Yet hath Tyre geuen nether hym nor hys hoost any reward/ for the greate trauayle that he hath taken there. Therfore thus sayeth the Lorde God: beholde I will geue the lande of Egypte vnto Nabuchodonosor the kyng of Babylon/ that he maye take awaye all her substaunce/ robbe her robberyes / & spoyle her spoyles, to paye his hoost their wagges withall. I will geue him the lande of Egypt for hys laboure/ that he toke for me before Tyre. At the same tyme wyll I cause the *horne of ý house of Israel to growe forth/ & opē thy mouth agayne amōge them: that they may knowe/ how that I am the Lorde.

*horne for kyngs power

¶ The destruccyon of Egypte and of hys cytyes is bewayled.

¶ The. xxx. Chapter.

Ezechiel. xxxix. xxxxy. THe worde of the Lord came more ouer vnto me saying: thou sonne of man/ prophecye & speake: thus sayeth the Lorde God: Mourne/ & wo worth this daye. for the daye is here, the daye of the Lorde is come: the darcke daye of the Heathē the houre is at hande/ & swearde commeth vpon Egypte. When the wounded men fall downe in Egypte/ when her people are taken awaye/ & when her foundacyons are destroyed / the Morians lande shall be afrayed/ yee the Morians lande/ Libia and Lydia/ all their comen people/ & Chub/ and all that be confederate vnto them / shall fall with them thorow the swearde.

Thus sayeth the Lorde: The mayntenners of the lande of Egypte shall fall / the pryde of her power shall come downe: euen vnto ý tower of Syenes shall they be slayne downe wyth the swearde/ sayeth the Lorde God: amonge other desolate countrees they shalbe made desolate/ & amōge other waste cytyes they shalbe wasted. And they shall knowe/ that I am the Lorde/ when I kyndle a fyre in Egypte/ and when all her helpers

are destroyed. At that tyme / shall their messaungers go forth fro me in shyppes / to make ỹ careles Moryās afrayed / and sorowe shall come vpon them in the daye of Egypte for doubtles it shal come.

Thus sayeth the Lorde God: I wyll
¶ make an ende of the people of Egypte thorow the hande of Nabuchodonosor kynge of Babylon. He and hys people wyth hym / ye and the cruell tyrauntes of the Heathen shalbe brought to destroye the lande. They shal drawe out their swordes vpō Egypte & fyl the lande ful of slayne men. I will drye vp ryuers floudes of water / & sell the lāde in to the handes of wicked people The lande and al ỹ is therin / wil I destroye thorow the enemyes. Euen I the Lorde haue sayde it.

And thus sayeth the Lorde God: I wyll
Zach.xiij.a. destroye the Idols, and bringe the ymages
a* That is Memphis. of a* Noph to an ende. There shall nomore be a prince of Egipte, and a fearfulnes wyl I sende in to the Egipcians lande. As for Pathures / I wil make it desolate, and kindle a
b* That is Thanis. fyre in b* Zoan. Alexandria will I punish & poure my wrothful indignaciō vpon c* Sin which is the strength of Egypte. Al the substaunce of Alexandria wyll I destroye / and kyndle a fyre in Egipte.
c* Sin / that is / Pelusium. Sin shalbe in greate heuynesse / Alexan
¶ dria shalbe rooted out / and Noph shall haue daylye sorowe. The best men of Helyopolis & Bubasto shalbe slayne with the sworde / and caried awaye captyue. At Taphnis the daye shalbe darcke / when I breake there the sceptre of the lande of Egipte / and when the pompe of her power shall haue an ende. A cloud shal couer her / & her daughters shalbe led awaye in to captyuyte. Thus wyll I punysh Egipte / that they maye knowe / how ỹ I am the Lorde.

It happened in the xi. yeare / vpon the se-
¶ uenty daye of the fyrst Moneth ỹ the Lordes worde came vnto me / sayēge: Beholde thou sonne of man / I wil breake ỹ arme of Pharao kyng of Egipte: & lorde shal not be bounde vp to be healed / neither shall eny playstre be layed vpon it / for to ease it / or so make it stronge / as to holde a sworde. Therfore / thus sayeth the Lorde God: Beholde / I wyl vpon Pharao ỹ kinge of Egipte / and breake his stronge arme (yet is it but a broken one) & will smyte the sworde out of his hande.

As for the Egipcyans, I wil scatre them amonge the Heathen / & strowe thē in ỹ landes aboute. Agayne I wyll strength ỹ arme of ỹ king of Babylō / & geue him my sworde in his hāde: but I will breake Pharaos arme
¶ so that he shall holde it before him pyteously / like a wounded man.

Yee I will stablyshe the kynge of Baby-
lons arme / & the armes of Pharao shal fal downe: that it maye be knowne / that I am the Lord, which geue the kinge of Babylon my sworde in his hāde that he maye drawe it out vpon the lande of Egypte: & that whē I scatre the Egypcyans amonge the Gentles / and strowe them in the landes aboute / they maye knowe / that I am the Lorde.

¶ A comparyson of the prosperitie of Pharao with the prosperitie of the Assyrians. He prophecyeth a lyke destruccyon vnto them bothe.

¶ The. xxxj. Chapter.

Moreouer, it happened in ỹ xi. yeare ỹ first daye of ỹ thyrd Moneth
¶ that the worde of the Lord came vnto me sayēge: Thou sonne of mā speake vnto Pharao the kyng of Egypte / & vnto xxx.xxxv. al hys people: Whom art thou lyke in thy greatnesse? Beholde Assur was lyke a Cedre tre vpon the mount of Libanus with fayre braunches: so thicke, that he gaue shadowes & shot out very hye. His toppe reached vnto the cloudes The waters made hym great, & the depe set him vp an hye. Rounde aboute
¶ ỹ rotes of hym rāne there floudes of water / he sent out hys lytle ryuers vnto al the trees of ỹ felde. Therfore was he hyer then all the trees of the felde / & thorow the multitude of waters that he sent from hym / he optayned many longe braunches. Al fowles of ỹ ayre made their nestes in his braūches / vnder his bowes gēdred al these beastes of ỹ felde and vnder his shadow dwelt al people. Fayre & beutifull was he in hys greatenesse and in the length of hys braunches / for hys rote stode besyde greate waters / no Cedre tre myght hyde hym. In the pleasaunt garden
¶ of God, there was no fyre tre like his braūches, the plaine trees were not like ỹ bowes of hym. Al the trees in the garden of God might not be cōpared vnto him in his beuty so fayre and goodly had I made hym wyth the multitude of his braunches: In so moch ỹ al the trees in the pleasaūt gardē of God / had enuye at him. Therfore / thus sayeth ỹ Lorde God: for so moch as he hath lyft vp
¶ himself so hye / & stretched hys toppe in to ỹ cloudes / & seinge hys hert is proude in hys highnesse: I will deliuer him in to ỹ handes of ỹ *mightiest amonge ỹ Heathen, whych shal rote him out. Accordīg to hys wickednes will I cast him awaye / ỹ enemyes shall destroye him / and the myghty men of the Heathen shall scatre hym / ỹ his braūches shal lye vpon al mountaynes & in al valleys: his bowes shalbe brokē downe to ỹ groūde thorow out the lande. Then all the people of the lāde shal go from his shadowe / & forsake hym. When he is fallen / al the foules of
¶ ỹ ayre shal sytt vpon him, & al wilde beastes

* That is Nabuchodonosor.

of the

of the felde shall go aboute amõge his braũches: so that from hence forth/no tre in ỹ water shall attayne to hys hyghnesse/nor reach his toppe vnto the cloudes/ nether shall eny tre of the water stãde so hye, as he hath done. For vnto death shal they all be delyuered vnder the earth/& go downe to the graue/ lyke other men.

F Moreouer, thus sayeth the Lord God: In the daye when he goeth downe to the graue/ I wyll cause a lamentacyon to be made / I wyll couer the depe vpon him/ I wyll stauch his floudes/ and the greate waters shalbe restraigned. I shall cause Libanus to be soroufull for his sake / and all the trees of the felde shall be smytten. I wyll make ỹ Heathen shake at the sounde of his fall / when I cast hym downe to hell/ with thẽ that descende in to the pytte. All the trees of Eden/ with all ỹ chosen and best trees of Libanus / yee & all they that are planted vpon the watters/ shall mourne with him also in ỹ lower habitacyons: for they shall go downe to hell wt him/ vnto thẽ that be slayne wt the swearde/ which dwelt afore vnder the shadowe of hys arme amonge the Heathen. To whom shalt thou be lyckened / that art so gloryous and greate / amonge the trees of Eden? Yet art thou cast downe vnder the earth (amõge the trees of Eden) where thou must lye amonge vncircumcyled/ with them that be slayne wt the swearde. Euen thus is it with Pharao & all his people/ sayeth the Lorde God.

Ezay.xliij.c. Ezech.xxxj.c.

¶ The prophete is cõmaunded to bewayle Pharao the kyng of Egypte. He prophecyeth that destruccyon shall come vnto Egypte therfor the kyng of Babylõ.

¶ The.xxxij.Chapter.

A IN the.xij.yeare / the fyrst daye of the.xij.Moneth/ the worde of the Lorde cam vnto me/ saying: Thou sonne of man/ take vp a lamentacion vpon Pharao the kyng of Egypte/ and saye vnto him: Thou art reputed as a Lyon of the Heathen/ and as a whalfish in the see. Thou castest thy waters aboute the/ thou troublest the waters with thy fete/ & stãpest in their floudes. Thus sayeth ỹ Lord God: I will spreade my net ouer ỹ/ namely/ a greate multitude of people: these shall bryng the in to my yarne/ for I will cast the vpon ỹ land/ & let the lye vpon the felde, that all ỹ foules of the ayre maye syt vpõ the: I wyll geue all the beastes of the felde ynough of the. Thy flesh wyll I cast vpõ the hylles, & fyll ỹ valleyes wt thy hyghnesse. I wyll water ỹ lande wyth the aboundaunce of thy bloude euẽ to the mountaynes/ & the valleyes shall be full of the. When thou art put out / I wyll couer ỹ heauẽ / & make his starres dymme. I wyll spreade a cloude ouer ỹ Sunne, & ỹ Moone shall not geue her lyght. All the lyghtes of heauen wyll I put out ouer the / and bryng darcknesse vpon thy lande/ sayeth the Lorde God. I wyll trouble the hertes of many people/ when I bryng thy destruccyon amõge the Heathe & countrees/ whõ thou knowest not. Yee I wyll make many people wt their kynges so afrayed thorowe the / that their heare shal stãde vp, whẽ I shake my sweard at their faces. Sodenly shall they be astonyed, euery man in hym selfe / at the daye of thy fall.

Ezech.xxix. xxx.xxxi. Ezech.xxxij.c. Ezech.xxvj.b. xxvj.c. Ezech.xxxiij.b. Joel.ij.c.

C For thus sayeth the Lorde God: the kyng of Babylons sweard shall come vpon the/ with the sweardes of the worthyes wyll I smyte downe thy people. All they that be myghtye amonge the Gentyles shall waste the proude pompe of Egypte / and bryng downe all her people. All the catell also of Egypte wyll I destroye/ that they shall come nomore vpon the waters: so that nether mãs fote ner beastes clawe / shall stere them eny more. Then wyll I make their waters clere/ and cause their floudes to rũne like oyle/ sayeth the Lorde God: when I make ỹ lande of Egypte desolate/ and when the countre wt all that is therin/ shalbe layde waste: & whẽ I smyte all them which dwell in it/ that they maye knowe/ that I am the Lorde. This is the mournynge / that the daughters of the Heathen shall make: Yee a sorow and lamẽtacyon shall they take vp/ vpon Egypte and all her people/ sayeth the Lorde God.

D

In the.xij.yeare/ the.xv.daye of the Moneth/ came the worde of the Lorde vnto me/ sayinge: Thou sonne of man. Take vp a lamentacyon vpon the people of Egypte/ and cast them downe/ yee & the myghtye people of the Heathen also/ euẽ wyth thẽ that dwell beneth: and with them that go downe in to ỹ graue. Downe (how fayre so euer thou be) and laye the with the vncircumcised. Amõge those that be slayne with the sweard / shall they lye. The sweard is geuen alredy / he shall be drawẽ forth and all his people. The myghtie worthyes and his helpers / that be gone downe and lye with the vncircumcised & with thẽ that be slayne wyth the sword shall speake to him out of the hell.

Ezay.xlij.c. Ezech.xxxi.c.

E Assur is there also with his cõpany / and their graues rounde aboute / which were slayne & fel all with the sweard/ whose graues lye beside him in the lowe pytte. His comens are buried rounde aboute hys graue: all together wounded and slayne wyth the sweard/ which mẽ afore tyme brought feare in to the lande of the lyuynge.

There is Elam also with all his people/ & their graues rounde aboute: which all beyng wounded and slayne with the sweard / are

Jeremy.xlix.f Deut.xxviij.a.

gone downe vncircuncised vnder the earth/ wlych neuertheles sometyme brought feare in to the lande of the lyuynge: for the wlych they beare their shame / with the other that be gone downe to the graue.

Their burial is geuen them and al their people / amonge them that be slayne. Their graues are roundeaboute al them/which be vncircūcised / & wyth thē that be slayne thorow the sweard: for seyng that in tymes past they made the lande of the lyuynge afrayed/ they must now beare their awne shame / wt them that go downe to the pytte/ & lye amōg them / that be slayne.

There is Melech also and Tubal/ & their people/ & their graues roūde aboute. These al are amōge the vncircūcyled/ & thē that be slayne with the sweard, because afore tyme they made the lande of ỹ lyuyng afrayed.

Shulde not they then lye also amonge ỹ worthyes / and vncircuncyled Gyauntes? which wyth their weapens are gone downe to hell: whose sweardes are layed vnder their heades/ whose wickednesse is vpon their bones: because that as worthyes / they haue brought feare in to the lande of the lyuinge? Yee amōge the vncircūcised shalt thou be destroyed/ and lepe with them / that perysshed thorow the sweard.

G There is the lande of Edom wt her kinges and princes also / which with their strength are layed by them that were slayne with the sweard / yee amonge the vncircuncyled/ & them which are gone downe in to the pytte. Moreouer / there be all the princes of the north wyth all the Sidonyans / which are gone downe to the slayne.

Jere.xlix.b. Ezech.xxv.b. xxvb.a.

With their feare & strength they are come to confusion / and lye there vncircuncyled/ amonge those that be slayne wt the sweard: and beare their awne shame/ with them that be gone downe to ỹ pytte. Now whan Pharao seyth this / he shal be comforted ouer all hys people, that is slayne with the sweard: both Pharao and all hys hoost / sayeth the Lorde God. For I haue geuen my feare in ỹ lande of the lyuyng. But Pharao and al hys people shal lye amonge the vncircuncised/ & amonge them that be slayne with ỹ sweard sayeth the Lorde God.

¶ He setteth out the office of a curate that preacheth the Gospell. He strengtheneth them that dyspayre/ & boldeneth thē with the promises of mercy. As the former ryghtwesnes helpeth not the ryghtwes/ yf he geue hym selfe agayne to synne: so the synnes done before are not imputed to ỹ wycked that amendeth. The worde of the Lord agaynst ỹ remnaunt of the people. Agaynst the mockers of the wordes of the Prophete.

¶ The.xxxiij. Chapter.

Gayne/ the word of the Lord came A vnto me, sayenge: Thou sonne of man/ Speake to the childrē of thy people/ & tell them: Whan I sende a sweard vpon a lande / yf the people of the lande take a man of their countre/ & set him to be their watchman: ỹ same man (whan he nij. Reg xi. seyth the sweard come vpon the lande) shal blowe the trompet/ & warne the people.

If a man now heare the noyse of the trōpet and will not be warned/ and the sweard come and take him awaye: hys bloude shall be vpon his awne head: for he herde the sound of the trompet / & wolde not take heede/ therfore his bloude be vpon hym. But yf he will receaue warninge/ he shall saue hys lyfe.

Agayne/ yf the watch mā se the sweard come and shewe it not with the trompet/ so that ỹ B people is not warned: yf the sweard come then, and take eny man from amonge them; the same shall be taken awaye in hys awne synne/ but hys bloude will I requyre of the watchmans hande.

And now (O thou sonne of man) I haue Ezech.iij.c. made the a watchman vnto the house of Israell: that where as thou hearest eny thynge out of my mouth / thou mayest warne them on my behalfe. If I saye vnto ỹ wicked thou wycked, thou shalt surely dye: & thou geuest hym not warnynge / that he maye bewarre of hys vngodly waye: then shall the wycked dye in hys awne synne / but hys bloude will I requyre of thy hande. Neuertheles yf thou warne the wycked of hys waye/ to turne frō it/ where as he yet will not be turned from it then shall he dye because of hys synne / but thou hast delyuered thy soule.

Therfore (O thou sonne of man) speake vnto the house of Israel. Ye saye thus: Oure C offences and synnes lye vpon vs/ and we be corrupte in them: how shulde we then be reserued vnto lyfe? Tell them: As truly as I lyue / sayeth the Lorde God/ I haue no pleasure in the death of the wicked/ but moch rather that the wicked turne from hys waye & lyue. Turne you / turne you from your vngodly wayes / O ye of the house of Israell. Why/ wherfore will ye dye? Ezech.xviij.e.

Thou sonne of man/ tell the chyldren of thy people: The ryghtuousnes of ỹ righteous shall not saue hym / whan soeuer he turneth awaye vnfaythfully: Agayne/ ỹ wickednesse of ỹ wicked shal not hurt him/ whan soeuer he conuerteth from his vngodlynesse. Ezech.xviij.d.

And the ryghtuousnesse of the ryghtuous shall not saue hys lyfe / whansoeuer he synneth. If I saye vnto the ryghtuous / that he shall surely lyue/ and so he trust to his awne ryghtuousnesse / and do synne: then shall hys ryghtuousnesse be nomore thought vpon / but in

but in the wyckednesse that he hath done he
Ezech.xviij.b. shall dye. Agayne/yf I saye vnto ỹ wycked:
Jere.xvij.a. thou shalt surely dye: & so he turne from his
synnes/ & do the thinge that is lawfull and
ryght: In so moch that the same wicked man
geueth the pledge agayne/ restoreth that he
had taken awaye by robbery/ walcketh in ỹ
cõmaundementes of lyfe/ & doth no wrõge:
a. How the Scripturers & the vngodly mock out this text lohe before in ỹ xviij. Chapter.
Then shall he surely lyue & not dye. Yee the
synnes that he hath done, a* shall neuer be
thought vpõ. For in so moch as he doth now
the thinge that is lawfull and ryght, he shall
lyue. And yet the children of thy people saye:
Tush, the waye of the Lorde is not ryght/
where as their awne waye is rather vnright.

When the righteous turneth frõ his righ-
teousnesse/ & doeth ỹ thinge that is wycked/
he shall dye therfore. But yf ỹ wycked turne
Ezech.xviij.f. from his wyckednesse, doing the thinge that
Roma.v.a. is lawfull & right/ he shall lyue therfore. Yet
ye saye: the waye of the Lorde is not equall.
O ye house of Israel/ I will iudge euery
one of you after his wayes.

In the.xij. yeare/ the.v. daye of the.x. mo-
neth of oure captyuyte/ it happened/ ỹ one
which was fled out of Jerusalem/ came vnto
me/ and sayde: the cytye is destroyed. Now
the hande of the Lorde had bene vpon me the
euenyng afore this mã (which was escaped)
came vnto me/ & had opened my mouth/ vn-
tyll the morowyng that he came to me: yee he
opened my mouth/ so that I was nomore
domme. Then came the worde of the Lorde
vnto me/ & sayde: Thou sonne of man/ these
ỹ dwell in the wasted lande of Israel/ saye:
Abrahã was but one man/ & he had the lande
in possessyon: now are we many/ & the lande
is geuen vs to possesse also. And therfore tell
them: Thus sayeth the Lorde: In the bloude
Leuit.xix.d. Deutero.xij.c. haue ye eaten youre eyes haue ye lyft vp to
Idoles, and haue shed bloude: shall ye then
haue the lande in possessyon?

Ye leane vpon youre swordes/ ye worcke
abomynacyõs/ euery one defyleth his negh-
bours wyfe: & shall ye then possesse the lãde?
Saye thou these wordes vnto them: Thus
b* As truely as I lyue is an othe which the Lorde commenly vseth/ when he pronounceth any thyng. Nume. xiiij.d.e. sayeth the Lorde God: b* As truly as I lyue
all ye that dwell in this wyldernesse/ shalbe
slayne w the swoard: what so euer is vpõ the
feld, wyll I geue vnto ỹ beestes to be deuou-
red: those that be in stronge holdes & dennes/
shall dye of the pestylence. For I wyll make
the lande so desolate and waste/ & the pompe
of her strength shall come to an ende. The
mountaynes in Israel shalbe so waste that
noman shall trauayle therby.

Ezech.xxv.c. Then shall they lerne to knowe/ that I
am the Lorde/ when I make the lande waste
and desolate/ because of all their abomyna-
cyons/ that they haue wrought. And thou
sonne of man/ the chyldrẽ of thy people that
talcke of the/ by the walles & in the dores of
their houses/ sayinge one to another: Come/
let vs heare/ what worde is gone forth from
the Lorde: These come vnto the/ after the
maner of a greate people: yee my people
syt downe before the/ and heare thy wordes/
but they do not therafter: for in their mouthes
they shewe them selues/ as though they were
feruent/ but their herte goeth after their
awne couetous lucre. And as a balet ỹ hath
a swete tune/ and is pleasaunt to synge/ so
shalt thou be vnto thẽ: thy wordes shal they
heare/ but they wil not do therafter. When
this commeth to passe (for lo/ it cõmeth in de-
de) thẽ shal they knowe/ that there hath bene
a prophet amonge them.

Agaynst Bysshoppes and curates that despyse the flock of Christ & feade their awne. The Lorde sayeth that he will vyset his dysparpled flocke/ & gather them together. He reproueth the malyce of certen of the flocke. He promiseth the true Shepherde Christ/ and with hym peace.

The.xxxiiij. Chapter.

And the worde of ỹ Lorde came vn-
to me/ sayinge: Thou sonne of mã/
prophecy agaynst ỹ shepherdes of
Israel/ prophecy & speake vnto thẽ: Ezech.xix.a.
Thus sayeth the Lorde God: Wo be vnto the Jere.xxiij.b & l. shepherdes of Israel/ that fede them selues. xxij.a.
Shulde not the shepherdes fede ỹ flockes?

Ye haue eaten vp the fatte/ ye haue clo-
thed you with the wol: the best fedde haue ye
slayne, but the flocke haue ye not norished.
The weake haue ye not holden vp/ the sicke
haue ye not healed: the broken haue ye not Luc.xij.b.
bounde together/ the out castes haue ye not
brought agayne: & lost haue ye not sought/
but churlishly and cruelly haue ye ruled thẽ. 1. Petr.v.a.
Thus are they scatred here and there wyth-
out a shepherde: yee al the beastes of ỹ felde
deuoure them/ & they go astraye.

My shepe go wanderinge vpon all mos-
taynes and vpon euery hye hyll. Yee they be
scatred abrode in all feldes/ and there is no
man/ that careth for thẽ/ or seketh after thẽ.
Therfore O ye shepherdes/ heare the worde
of the Lord. Thus sayeth the Lorde God: As
truly as I lyue/ for so moch as my shepe are
robbed & deuoured of all the wylde beastes
of the felde/ hauyng no shepherde: and seing
that my shepherdes take no regarde of my
shepe/ but fede them selues only/ and not my
shepe: Therfore heare the worde of the Lord C
O ye shepherdes: Thus sayeth ỹ Lorde God:
Beholde/ I my self wyll vpõ the shepherdes/
and requyre my shepe from their handes/ &
make them ceasse from fedynge of my shepe:
yee the shepherdes shall fede them selues no
more: For I wyll delyuer my shepe out of
their mouthes/ so that they shal not deuoure
them

them after this. For thus sayeth the Lorde God: Beholde, I will loke to my shepe my selfe, & sehe the. Like as a shepherde amonge the flocke seketh after ỳ shepe that are scattered abroade/euen so will I seke after my shepe/ & gather them together out of all places/where they haue bene scatred in ỳ cloudy and darcke daye. I will bryng them out from all people / and gather them together out of al landes. I wil bryng them in to their awne lande, and fede them vpon the mountaynes of Israel/by the ryuers, and in all ỳ places of the countre. I will fede thē in right good pastures & vpon ỳ hie mountaynes of Israel shal there foldes be. There shal they lie in a good folde / & in a fat pasture shall they fede: euē vpon ỳ mountaynes of Israell.

John.x.a. Hebr.xiij.d. 1.Pet.v.c.b.d.

I will fede my shepe my selfe / and bryng them to their rest / sayeth the Lorde God.

Luc.xiij.d. John.x.a.

Soch as be lost / will I seke: soch as go astraye/ will I bringe agayne: soch as be wouñded/ will I bynde vp: soch as be weake / will I make stroge: soch as be fat & well lyking/ those will I preserue, and fede them with the thinge that is lauefull. And as for you (O my shepe) sayeth the Lorde God: I will put a difference amonge the shepe / amonge the wethers and the goates. Was it not ynough for you, to eate vp the good pasture / but ye must treade downe the residue of youre pastur with your fete also? was it not ynough for you to drincke cleare water, but ye must trouble the residue also with youre fete?

Mat.xxv.c.

Thus my shepe must be fayne to eate the thynge/that ye haue troden downe w̄ youre fete/ & todrycke it/that ye w̄ youre fete haue defiled. Therfore thus sayeth ỳ Lord God vnto them: Beholde / I will seuer the fatt shepe from the leane: for so much as ye haue shot the weake shepe vpon the sydes & shoulders / and runne vpon them with youre hornes/ so longe tyll ye haue vtterly scatred thē abrode. I will helpe my shepe / so that they shall nomore be spoyled: yee I will dyscerne one shepe from another. I will rayse vp vnto them one only shepherde: euen my seruaunt* Dauid he shall fede them/ & he shal be their shepherde. I the Lorde will be their God, and my seruaunt Dauid shall be their prince: Euen I the Lorde haue spoken it.

* Christ here and in many other places is called Dauid because he was loked for of the Iewes to sytt on the seate of Dauid. After in the xxxvij.c.

Moreouer / I will make a couenaunt of peace with them & dryue all cruel beastes out of the lande: so that they maye dwell safely in the wyldernesse and slepe in the woddes. Good fortune & prosperite will I geue them/ and vnto all that be rounde aboute my hyll. A prosperous shower & rayne will I sende them in due season/that the trees in the wodde maye bring forth their frutes/ & ỳ grounde her increase. They shalbe safe in their land/ & shall knowe/that I am the Lorde/ which G haue broken their yocke / and deliuered thē oute of the handes of those / that helde them in subiection.

They shal no more be spoyled of the Heathen/ nether deuoured w̄ the beastes of ỳ lande: but safely shall they dwell / and no mā shall fraye them. I will set vp an excellent plante for them/so ỳ they shall suffre no more hunger in ỳ lande/nether beare the reprofe of ỳ Heathen eny more. Thus shall they vnderstande/ ỳ I the Lord their God am w̄ them/ & ỳ they (euē the house of Israel) are my people/sayeth the Lorde God. Ye men are my flocke/ye are the shepe of my pasture: & I am youre God/sayeth the Lorde God.

Psal.xc.a.b.c.

¶ The destruccyon that shall come on the hyll Seir/ that is/ on the Idumeans / because they troubled the people of the Lorde.

¶ The xxxv. Chapter.

Moreouer the worde of the Lorde came vnto me/sayīg: Thou sonne of man/ turne thy face towarde ỳ mount Seir/ prophecy vpon it/ & saye vnto it: Thus sayeth the Lorde God) Beholde (O thou mount Seir) I will vpon the/ I will reach out myne hande ouer the/ yee waste and desolate will I make ỳ. Thy cyties will I breake downe/ & thou shalt lye voyde: ỳ thou mayst knowe/ how ỳ I am ỳ Lorde. For so much as thou beareste an olde enemyte agaynst the chyldren of Israel/ and with a cruel hēde hast make them afrayed/ what tyme as they were troubled and punished for their synne: Therfore/ ** as truly as I lyue, sayeth the Lorde God I will prepare the vnto bloude, yee bloude shal folow vpō the: seing thou layest wayte for bloude/ therfore shall bloude persecute ỳ. Thus will I make the mount Seir desolate & waste/ & bringe to passe/ that there shall no man goo thyther/ ner come from thence. Hys mountaynes will I fyll wyth hys slayne men: thy hylles, dales & valleys shall lye full of thē/ ỳ are slayne with the swearde. I will make the a perpetuall wyldernesse/ so that no man shall dwell in thy cyties: ỳ ye maye knowe/ how that I am the Lorde.

B ** As before in the xxxvij. Chap. f.

And because thou hast sayd: what/ b* both these nacyons and both these landes must be myne & I will haue thē in possession where as ỳ Lord was there. Therfore thus sayeth the Lorde God: As truly as I lyue / I will handle the accordynge to thy wrath and gelousy/ lyke as thou hast dealt cruelly w̄ thē: that I maye be knowen amonge them, how I haue punished the. Yee and that thou also mayest be sure/ ỳ I ỳ Lord haue herde all thy despytefull wordes, which thou hast spoken agaynst the mountaynes of Israel, sayīg:

C b* That is to wete/ Juda and Israel.

Lo/

Lo/they are made waste / & geuen vs to de-
D uoure. Thus wyth youre mouthes ye haue
mayde youre boost agaynst me / yee and
multyplyed youre proude wordes agaynst
me/wherby I haue herde altogether. Where
Ezech.xxv.c. vnto thus sayeth the Lorde God: when the
whole worlde is in wealth/then will I make
the waste. And like as thou(O mount Seyr)
wast glad / because the heretage of ỹ house
of Israell was destroyed: euen so will I do
vnto the also/ ỹ thou & whole Edom shall be
destroyed/& knowe, that I am the Lorde.

The promeseth deliuerance from the Gentiles vn-
to Israell. The benyfytes done vnto the Jewes are
to be ascribed to the mercy of God/not vnto they?
deseruynges. God renueth our hertes ỹ we may walc-
he in his commaundementes.

¶ The xxxvj. Chapter.

Eyech.vi.c. I Thou sonne of man, prophecie vpō
ỹ mountaynes of Israel/ & speake:
Heare the worde of the Lorde / O
ye mountaynes of Israel: Thus
sayeth the Lorde God: Because youre ene-
myr hath sayde vpon you: Ha, the hye euer-
lastynge places are now become ours: pro-
phecy therfore / and speake: thus sayeth the
Lord God: Seynge ye be wasted and troden
downe on euery syde, & become a possessyon
vnto ỹ residue of the Gentiles/ wherby haue
brought you in tomens mouthes & vnto an
euell name amonge the people: Therfore/
heare the worde of the Lord God, O ye mou
taynes of Israel: Thus sayeth ỹ Lorde God
vnto the mountaynes & hilles/ valleys and
& dales, to ỹ voyde wild. medes & desolat cy-
tyes wherby are spoyled, and had in derysyon
of euery syde, amonge the residue of ỹ Hea-
B then: Yee euen thus sayeth the Lorde God:
In the fyre of my gelously haue I taken a de-
yse, agaynst the residue of the Gentiles, &
Eccl. xxxv.a. agaynst all Edom. wherby haue taken in my
lande vnto them selues for a possessiō: which
also reioyced from their whole hert wt a dys-
pitefull stomacke/ to waste it, & to spoyle it.

Prophecy therfore vpon the lande of Is-
rael speake vnto ỹ mountaynes and hilles/
to valleys & dales thus sayeth ỹ Lorde God
Beholde, this haue I deuysed in my gelousy
& terrible wrath: for so moch as ye haue suf-
fred reproffe of ỹ Heathē, therfore thus saieth
the Lorde God: I haue sworne, that ỹ Gen-
tyles which lye aboute you, shal beare your
confusyon them selues. And as for you(O
mountaynes of Israel) ye shal shute out your
braūches, & bringe forth youre fruite to my
people of Israel for it is hard by that it wil
come. Beholde/ I come vnto you / and vn-
to you will I turne me/ that ye maye be tyl-
led and sowen.

I wil sende you moch people/which shal-
be all of the house of Israel: the cytyes shalbe
inhabited, & the decayed places shalbe repay-
red agayne. I wyl prouyde you wt moch peo-
ple and catell/which shall increase & bringe
frute. I wil restore you also to your old estate
& shewe you more kindnes then euer ye had
before: wherby ye shall knowe/that I am the
Lorde. Yee people wyll I sende vnto you (O
my folke of Israell) which shall haue the in
possessiō/ & thou shalt be their inheritaunce
so that thou shalt nomore be wythout them.
Agayne thus sayeth the Lorde God: For so
moch as they saye vnto you: thou art an eater
vp of men, & a waster of thy people: therfore
thou shalt eate no mo men / nether destroye
thy people eny more / sayeth the Lorde God.
D And I will not suffre the / for to heare thyne
awne confusion amonge the Gentiles from
henceforth. Thou shalt not beare the reproffe
of the nacions/ ner cast out thyne awne peo
ple enymore/ sayeth the Lorde God.

Moreouer/ the worde of the Lorde came
vnto me/ sayeng: O thou sonne of man/ whē
ỹ houle of Israel dwelt vpō their awne groūd
they defiled them selues wt their awne waies
& ymagynacyons: so that in my syght they?
waye was lyke the vnclennesse of a men-
struous woman. Wherfore I pourrd my
wrothfull displeasure vpon them / because
of the bloude that they had shed in the lande/
& because of their Idols/ wherwith they had
defyled them selues. I scatred thē also amōg
the Heathen, so ỹ they where strowed about
in the landes. According to their wayes and
after their awne inuencyons / so dyd I pu-
E nysh them.

Now when they were gone vnto the Hea-
then / & come in amonge them they** dyshо-
noured my holy name: so that it was sayde
of them: Are these the people of God/ & must
go out of their awne lāde? Then spared I my
holy name, which the house of Israel had di-
shonoured amonge the Gentyles / to whom
they came. Therfore tell ỹ house of Israell:
Thus sayeth the Lord God: I do not this for
your sakes (O house of Israell) but for my
holy names sake / wherby ye dyshonoured a-
monge the Heathen when ye came to them.
Therfore I will halowe my greate name a-
gayne/ wherby amonge the Gentiles is euell
spokē of: for ye youre selues haue dishonoured
it amonge them. And ỹ Gentiles shal knowe
that I am the Lorde / whan I am honoured
in you before their eyes/ sayeth ỹ Lord God.

As for you/ I wyll take you from amōge
the Heathen/ and gather you together out of
all countrees / and bringe you agayne in to
your awne lande. Then wyll I poure cleare
water vpō you/ & ye shalbe clene: yee frō all
your vnclennesse and frō al your Idols shal
I clense you. A new herte also will I geue
you / &

** To dyshonour the name of the Lorde is to blaspheme ỹ name of god amōge the vnbeleuyng / as when we shewe an appearaunce of goodnes & teach good doctryne / and yet lyue vnfaythfully. Ro.ij.d.

Ezech.xi.d. Jere.xxj.c.

you /and a new spyrite will I put into you:
✠ As for that stonye herte, I will take it out of
Deute.xxx.d. youre body/and geue you a fleshly herte. I
will geue my spyrite amonge you, and cause
you to walcke in my commaundemētes, to
kepe my lawes and to fulfill them.

And ye shall dwell in the lande/that I
gaue to youre forefathers and ye shalbe my
people/& I wilbe youre God. I wyll helpe
you out of all youre vnclennesse. I wyll call
for the corne, & will increase it & will let you
haue no honger. I wyll multiplye the frutes
of the trees & the increase of ỹ felde for you/
so that ye shall beare no more reproke of hō-
ger amōge the Heathē. Then shall ye remē-
bre your awne wicked wayes/& youre ima-
gynacyons/which were not good: so that ye
shall take displeasure at your awne selues/
by reason of youre synnes & abhominacyōs.

G But I wyll not do this for youre sakes
(sayeth the Lord God)be ye sure of it. There-
fore/O ye house of Israel/ be ashamed of
your synnes. Moreouer/thus sayeth ỹ Lord
God:what tyme as I shall clense you frō all
youre offences, then will I make the cytyes
to be occuppyed agayne/& wyll repayre the
places ỹ be decayed. The desolate lande shal
be buylded agayne/ which afore tyme laye
waste in the sight of all thē that wente by.
Then shall it be sayde:this waste lande is be-
come lyke a gardē of pleasure/ & the voyde/
desolate and broken downe cytyes/ are now
strong/and fensed agayne. Then the residue
of the Heathen that lye roundeabout you/
shall knowe that I am the Lorde/which re-
payre that was broken downe/ and plante
agayne/that was made waste. Euen I the
Lorde haue spoken it/and will do it in dede.

Thus sayeth the Lorde God: I wyll yet
once be founde agayne of ỹ house of Israel/
& do this for them: I shall increase them as a
Ieremy.l.a. flocke of men. Lyke as the holy flocke & the
flocke of Ierusalem are in the hye solempne
feastes: so shall also the wylde wasted cyties
be fylled with flockes of men: and they shall
knowe that I am the Lorde.

The prophecieth the bryngynge agayne of the people beinge in captyuyte. He sheweth the vnyon of the ten trybes with the two. Christ is the kynge of the Christen people alone/and the onlye euerlastyng shepherde therof.

The.xxxvij. Chapter.

THe hande of the Lorde came vpon
me/& caryed me out in ỹ spyrite of
the Lorde/ and let me downe in a
playne felde/ ỹ laye full of bones/
& he led me round about by them: & beholde/
the bones that laye vpō the felde/ were very
many/ & marueilous drye also. Then sayde he
vnto me: Thou sonne of man: thinkest thou
these bones maye lyue agayne? I answered:
O Lorde God thou knowest. And he sayde
vnto me: Prophecy thou vpō these bones, &
speake vnto them: O ye dreye bones, heare the
worde of the Lorde. Thus sayeth the Lorde
God vnto these bones: Beholde, I wyll put
breth into you, that ye may lyue: I will geue
you synowes/ & make flesh grow vpō you/
& couer you ouer with skinne: & so geue you Gene.ij.b.
breth that ye may lyue/ and knowe, that I
am the Lorde.

So I prophecyed/ as he had cōmaunded 1.Corin.xv.c.
me. And as I was prophecyinge/there came
a noyse and a greate mocyon/so that the bo-
nes ranne euery one to another. Now when
I had loked beholde, they had synowes and
flesh grewe vpon them: and aboue they were
couered with skynne/but there was no breth
in thē. Then sayde he vnto me: Thou sonne
of man, prophecye thou tawarde the wynde:
prophecy/& speake to ỹ wynd: Thus saieth
the Lorde God: Come(O thou ayre)from the
foure wyndes, and blowe vpon these slayne/
that they may be restored to lyfe. So I pro-
phecied as he had cōmaunded me: then came
ỹ breth into thē, & they receaued lyfe/& stode
vp vpō their fete/a marueilous greate sorte.

Moreouer/he sayde vnto me: Thou sonne
of man/ these bones are the whole house of
Israel. Beholde/they saye: Oure bones are
dryed vp/oure hope is gone/we are clene cut
of. Therfore prophecye thou/ & speake vnto Ezec.xxxvij.b
thē: thus sayeth the Lorde God: Beholde/I
will opē youre graues(O my people)& take
you out of youre sepulcres/& bringe you in
to the lande of Israel agayne. So shall ye
know that I am the Lord, when I opē your
graues/& bringe you out of thē. My spyrite
also wyll I put in you/& ye shall lyue: I wil
set you agayne in youre awne lande/ and ye
shall knowe, ỹ I am the Lorde/which haue
sayde it/& fulfilled it in dede.

The worde of the Lorde came vnto me/
sayinge: thou sonne of man/take a stycke &
wryte vpon it: Vnto Iuda & to the chyldrē of
Israel his companyons. Then take another
stycke/& wryte vpon it: Vnto Ioseph ỹ stocke
of Ephraim/ & to all the housholde of Israel
his companyōs. And thē/take both these to-
gether in thyne hande/ so shall there be one
stycke therof. Now ỹ the childrē of thy peo-
ple saye vnto the: wylt thou not shewe vs/
what thou meanest by these? Then geue thē
this answere: thus sayeth ỹ Lorde God: be-
holde/I will take the stocke of Ioseph, which
is in the hande of Ephraim & of the tribes of Ose.i.b.
Israel his felowes/& will put thē to ỹ stocke
of Iuda, & make thē one stocke/& they shall
be one in my hande. And ỹ two stycke where
vpon thou wrytest/ shalt thou haue in thyne
hand, that they may se/& shalt saye vnto thē:

Gog and Magog.

F Thus sayeth the Lorde God: beholde / I wyll take awaye the chyldren of Israel frō amonge the Heathē / vnto whō they be gone / & wyll gather them together on euery syde / & bringe them agayne into their awne lāde: yee I wyll make one people of them in the lande / vpon the mountaynes of Israel / and they all shall haue but one kyng. They shall no more be two peoples from hēceforth / neyther be deuyded in to two kyngdomes: they shall also defile thē selues nomore with their abhominacyōs / Idoles / & all their wickednes doinges. I will helpe them out of all their dwelling places wherin they haue synned: and wyll so clense them / that they shalbe my people / & I their God.

Dauid my seruaunt shalbe their king / & they all shall haue one shepherde only. They shall walcke in my lawes / & my cōmaundemētes shall they both kepe and fulfil. They shall dwell in ỹ lande / that I gaue vnto Iacob my seruaūt / where as youre fathers also haue dwelt. Yee euē in the same lāde shall they / their chyldren / & their childers children dwell for euermore: and my seruaūt Dauid shalbe their euerlasting prince. Moreouer / I wyll make a bonde of peace wyth them / which shalbe vnto them an euerlastynge couenaunt. I wyll settle thē also / and multiply them / my Sanctuary wyll I set amōge thē for euermore. My dwellynge shalbe wyth them / yee I wyll be their God / and they shall be my people. Thus the Heathen also shall knowe / that I the Lorde am the holy maker of Israel: whē my Sāctuary shalbe amōge them for euermore.

Ezech. xxxvij. b
Iohn. x. b.

¶ He prophecyeth that Gog and Magog shall come with an appointed hoste in to the lande of promes. Their entent. He reherceth that the cōmyng of Gog was before prophecied of the prophetes. The destruccyon of hym.

¶ The xxxviij. Chapter.

I And the worde of the Lorde came vnto me / sayinge: Thou sonne of man, turne thy face towarde Gog in the lande of Magog / whych is the chefe prince at Mesech and Tubal: prophecy agaynst him & saye: Thus sayeth the Lorde God: O Gog thou chefe prince Mesech & Tubal: beholde I wyll vpon the / and wyll turne the aboute / and put a bytt in thy chawes: I wyll bringe the forth & all thyne hoost / both horse and horsmen / which be all weapened of the best fashō: a great people / that handle altogether speares / shyldes / and swordes: the Perses Moryans & with them the Lybians / which all beare shyldes & helmettes: Gomer and all his hoostes: the house of Thogorma out of the north quarters / and all his hoostes / yee & moch people with the.

Ezech. xxxix.
Apocalip. xx. c.

B Therfore prepare the / & set thy self in araye with all thy people / that are come vnto the by heapes / and be thou their defence. After many dayes thou shalt be vysited / and in the latter yeares thou shalt come in to ỹ lande / that hath bene destroyed with the swearde / & now is replenysshed agayne with dyuerse people vpō the moūtaynes of Israel / which haue longe lyen waste. Yet they be brought out of the nacyons / & dwell all safe. Thou shalt come vp like a stormy wether / to couer the lande / and as it were a darcke cloude: thou wyth all thyne hoostes / & a greate multytude of people with the.

C

Moreouer / thus sayeth the Lorde God: At the same tyme shall many thinges come in to thy mynde / so that thou shalt ymagen myschefe / & saye: I will vp to ponder playne lande / seing they lyt at ease / and dwell so safely, for they dwell all without any walles / they haue nether barres nor dores / to spoyle them / to robbe thē / to laye hande vpon their so well inhabyted wyldernesses: agaynst that people / that is gathered together frō amōge the Heathen / whych haue gotten catell and good / and dwell in the myddest of the lande. Then shall Saba / and Dedan / and the marchaūtes of Tharsis wyth all their worthies / saye vnto the: Art thou come to robbe? hast thou gathered thy people together / because thou wylt spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate praye?

D

Therfore / O thou sonne of man / thou shalt prophecye / and saye vnto Gog: Thus sayeth ỹ Lorde God: In that daye thou shalt knowe / ỹ my people of Israel dwelleth safe: and shalt come from thy place out of ỹ north partes: thou & moch people with the / whych ryde vpon horses / wherof there is a greate multytude & an innumerable sorte Yee thou shalt come vpon my people of Israell / as a cloude to couer the lande. This shal come to passe in the * latter dayes: I wyll bringe ỹ vp in to my lande / that the Heathen maye knowe me / when I get me honoure vpō the O Gog / before their eyes.

* Of the latter or last dayes & what they signifye ye haue in Esa. ij. a.

E

Thus sayeth the Lorde God: Thou art he / of whom I haue spoken afore tyme / by my seruaūtes ỹ prophetes of Israel / which prophecyed in those dayes & yeares / that I shulde bringe the vpon them. At the same tyme / when Gog commeth vp in to the land of Israel (sayeth the Lorde God) shall my indygnacyon go forth in my wrath. For in my gelousy and hote displeasure I haue decrysed that there shalbe a greate trouble in the land of Israel at that tyme. The very fishes in the see / the foules of the ayre / the beastes of the felde / and all the men that are vpon

F

the

the earth / shall tremble for feare of me.

G The hilles also shalbe turned vp syd downe/the stayres of stone shal fall/and all walles shal syncke to the grounde. I will cal for a swearde vpon thē in all my mountaynes / sayeth the Lorde God: so that euery mans swearde shal be vpon another. With pestylence and bloude will I punysh hym: for my rayne & hayle stones/fyre & brimstone/wil I cause to rayne vpō hym & all his heape yee & vpon al that greate people that is with hym. Thus will I be magnifyed / honoured / and knowne amonge the Heathen: & they maye be sure/how that I am the Lorde.

The sheweth the destruccyō of Gog & Magog. The graue of Gog & of his hoste. He prophecieth that Gog & his company shalbe deuoured of byrdes and beastes. Wherfore the house of Israel is wasted. Their bringynge agayne from captyuyte is promysed.

¶ The xxxix. Chapter.

Ezech. xxviij.

THerfore O thou sonne of mā/prophecye agaynst Gog/and speake: Thus sayeth the Lorde God: Beholde/O Gog: thou chefe prince at Mesech and Tubal/I wyl vpon the/& turne the about/& carie & forth/& leade the frō the north partes/& bring the vp to ỹ mountaynes of Israell. And so: thy bowe I wyll smyte it out of thy left hande / and cast thyne arowes out of thy ryght hande. Thou with all thyne heape and all the people that is wt the must fall vpon the mountaynes of Israell. Then will I geue the vnto the foules & wylde beastes of the felde / to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it/sayeth the Lorde God.

B

Into Magog / and amonge those that syt so carelesse in the Iles: will I sende a fyre / & they shal know/that I am the Lorde. I will make also the name of my holynesse to be knowne amonge my people of Israel: and I will not lett my holy name be euell spoken of enymore: but the very Heathē also shal knowe/that I am the Lorde / the holy one of Israel. Beholde/it commeth/& shalbe fulfilled in dede/sayeth the Lord God. This is ỹ daye wherof I haue spoken: They that dwell in ỹ cyties of Israel/shall go forth & set fyre vpō the weapens/& burne them: shyldes & speres bowes and arowes, dysses & clubbes: seuen yeares shal they be burnynge therof/ so that

C they shall els bringe no stickes from ỹ felde/ nether haue nede to hewe downe eny out of the wodde: For they shal haue weapēs ynow to burne. They shall robbe those that robbed them, and spoyle those that spoyled them sayeth the Lorde God.

At the same tyme will I geue vnto Gog/ a place to be buried in/in Israel: euē the valley/where thorow men go from the east to ỹ see warde. Those that trauayle therby/shall abhorre it. There shall Gog and all hys people be buried: and it shalbe called the valley of ỹ people of Gog. Seuen monethes longe shal the house of Israel be burienge of them that they maye clense the lāde. Yee al ỹ people of the lande shall burye them. O it shall be a glorious daye/ when I gett me that honoure sayeth the Lorde God. They shall ordene men also to be deed buriers/euer going thorow the lande/& appoynte them certayne places to bury those in/ whych remayne vpō the felde/ỹ the lande maye be clensed. From ende to ende shall they seke/and that by.monethes longe. Now those that go thorow the land/where they se a mās bone/they shal set vp a toke bi it/till the deedburiers haue buried it also/in ỹ valley of the people of Gog. And the name of the citie shalbe called.* Hamonah: Thus shal they make the land clene.

D

* That is multitude.

And thou sonne of man: thus sayeth the Lorde God: Speake vnto all the foules & euery byrde/yee and to all the wylde beastes of the felde: heape you together and come / gather you rounde about vpon my slaughter/that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israell: eate flesh/and drincke bloude. Ye shal eate ỹ flesh of the worthies, and drynke the bloude of the prynces of the lande: of the wethers/ of the lambes of the goates/and of the oxen that be al slayne at Basan. Eate the fat your belyfull/and drynke bloud/tyll ye be dronken of the slaughter / whych I haue slayne vnto you. Fill you at my table/with horses & stronge horsmen: with captaynes and al mē of warre/sayeth the Lorde God.

I will bringe my glory also amonge the Gentyles / that all the Heathen maye se my iudgement/that I haue kepte/and my hand whych I haue layed vpon them: that ỹ house of Israell maye knowe/ how that I am ỹ Lorde theyr God / from that daye forth. And the Heathen shall knowe / that where as the house of Israell were led in to captyuite: it was for their wickednes sake/because they offended me.

E

For the whych cause I hyd my face from them/and delyuered them in to the handes of their enemyes that they myght all be slayne with the swearde. Accordinge to their vncleanesse and vnfaithful dealinges/ so haue I entreated them / and hyd my face from them.

F

Therfore thus sayeth the Lorde God: Now will I bringe agayne the captiues of Jacob and haue mercy vpon the whole house of Israell/ & be gelous for my holy names sake. All their confusiō and offence that they haue done agaynst me/shall be taken awaye: and so safely shall they dwell in their lande/ that no man shall make them afrayed. And when

G

I haue brought them agayne from amonge the people, when I haue gathered thē togeth-er out of their enemyes rādes, & am prayfed in them before many Heathen: then shal they knowe / that I am ỹ Lorde their God / which suffred them to be led in to captyuyte amonge the Heathē / but now haue brought them agayne in to their awne lande / and not left one of them ponder.

After that / will I hyde my face nemore from them / but wil poure out my spyrete vpō the house of Israel, sayeth the Lorde God. Ezech. xxxix.o

¶ The restoringe of the cytye & of the temple that was to come is shewed vnto the Prophete.

¶ The xl. Chapter.

In the xxv. yeare of oure captyuyte, in the beginning of the yeare / the .x. daye of the moneth: that is ỹ xiiij. yeare, after that the cite was smytten downe: the same daye came the hand of the Lorde vpon me / & caried me forth: euē into the lande of Israel brought he me in the vysyons of God: & set me downe vpō a marueilous hye moūtaye / wherupon there was a buyldynge (as it had bene of a cite) toward the north.

Thither he caried me / and beholde / there was a mā / whose similitude was like brasse / which had a threde of flax in his hande / and a metterodde also. He stode in ỹ doze / & sayde vnto me: marcke well with thyne eyes / herken to with thyne eares / & fasten it in thine hert, whatsoeuer I shall shewe the / for to ỹ intent that they myght be shewed the / therfore are thou brought hither. And whatsoeuer thou seyst, thou shalt certyfye the house of Israel therof.

Beholde / there was a wall on the outside roundc aboute the houfe: the metterodde that he had in his hand, was six cubytes long & a spanne. So he measured the bredth of the B. buylding / which was a metterodde / and the heygth also a metterodde. Then came he vnto the east doze / & wente vpthe stares / & measured the postes of ỹ doze: wherof euery one was a metterodde thicke. Euery chābze was a metterodde longe & brode: betwene the chābers were fyue cubytes. The poste of ỹ doze within the porche / was one metterodde. He measured also the porche of the vtmermer doze / wlych conteyned a metterodde. Then measured he the entrye of the doze / that conteyned eght cubytes, and his pylers two cubytes: and this entrye stode inwarde.

The chambers of the doze eastwarde, were thre on euery syde: a lyke brode and longe. The pylers also that stode of both the sydes / were of one measure. After this / he measured the wydenesse of the doze, which was .x. cubytes / & the heygth of the doze xiij. cubyts. The edge before the chambres was one cu- C byte brode vpon both the sydes / & the chambres six cubites wyde of either side. He measured the doze from the rygge of one chābze to another, whose wydnesse was .xxv. cubytes / and one doze stode agaynst another. He made pilers also .lx. cubites hye / roūde about the courte doze. Before ỹ inward parte vnto the fore entre of the vtmermer doze / were L. cubytes. The chābers & their pilers within / rounde about vnto the doze / had syde wyndowes: So had the fore entres also / whose wyndowes wente rounde about within. And vpon the pylers there stode date trees.

Then brought he me in to the fore courte / where as were chambres & paued worches / made in the fore courte rounde aboute .xxx. chambres vpon one paued worche. Now the paued worche was a longe beside the dozes / & ỹ was the lower paued worche. After this / he measured the bredth frō the lower doze / vnto the vtmermer courte of the outsyde / which had an .C. cubytes vpon the east & the north parte. And the doze in the vttermost courte towarde the north / measured he after the length & bredth: his thre chambres also on either side / with his pylers & fore entres: which had euen the measure of the first doze. His heygth was fyfty cubytes, ỹ bredth xxv cubytes: his wyndowes & porches with hys date tres / had euen lyke measure as ỹ doze towarde the east: there were .viij. steppes to go vp vpō, & their porche before them. Now the doze of ỹ vtmermer court stode streight ouer agaynst the doze, that was toward the north east. Frō one doze to another / he measured .C. cubytes.

After that / he brought me to ỹ southside / where there stode a doze towarde the south: whose pilers and porches he measured / these had the fyrst measure / & wyth their porches they had wyndowes rounde aboute / lyke the first wyndowes. The heygth was .l. cubites / the bredth .xxv. And steppes to go vp vpon: his porche stode before him, with his pylers and date tres on either side. And the doze of the vtmermer courte stode towarde the south / & he measured from one doze to another an .C. cubites. So he brought me in to ỹ vtmermer courte / thorow ỹ doze of ỹ south syde: which he measured / and it had the measure afore sayde. In lyke maner, his chambres, pylers / and fore entres, had euē the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of .L. cubytes heyght / & xxv. cubytes brode. The porches roūd about were .xxv. cubytes longe / and .v. cubytes brode: and his porch reached vnto the vttermost court: vpon his pylers there were date

trees /

trees/and.viij.steppes to go vp vpon.

E He brought me also in to ỹ vtmost courte vpon the east syde/ and measured the doze/ accordyng to ỹ measure afore sayd. His chãbers/pylers/and porches had euen the same measure/as ỹ fyrst had: & with his porches he had wyndowes roũde aboute. The heigth was.l.cubytes. the bredth.xxv. cubytes: His porches reached vnto the vttermost courte: his pilers also had date trees on eyther syde/ & viij. steppes to go vp vpõ. And he brought me to the northy doze, and measured it wyth also had ỹ fore sayd measure. His chãbres/ pylers and porches had wyndowes rounde aboute: whose heygth was.l.cubytes / & the bredth.xxv. Hys pylers stode towarde ỹ vtemost courte / & vpon them both were date trees/and.viij. steppes to go vp vpon. There stode a chambre also/ whose intraunce was at the doze pylers / and there the burntofferynges were washed.

In the doze porche / there stode on ether F syde two tables for the slaughtrynge: to laye the brentofferynges / synneofferynges and trespaceofferynges therupon. And on the out syde as men go forth to the northy doze/there stode two tables. Foure tables stode on ether syde of the doze, ỹ is.viij. tables / wherupon they slaughted. Foure tables were of hewen stone for the burntofferynges/of a cubyte & a half longe and brode/ and one cubyte hye: wherupon were layed the vessels and ornamentes / whych were vsed to the burnt and slayne offerynges/ whẽ they were slaughted. And within there were holes foure fyngers brode / fastened rounde aboute / to hange flesh vpon/and vpon the tables was layed ỹ offrynge flesh. On the outsyde of the ynnermer doze were the syngers chambers in the inwarde courte besyde the Northy doze ouer agaynst ỹ South. There stode one also/ besyde the east doze northwarde.

G And he sayde vnto me: This chambre on the South syde belongeth to the prestes / ỹ kepe the habytacyon: and thys towarde the North / is the Prestes that wayte vpon the aulter: which be the sonnes of Sadoch, that do seruyce before the Lorde in stede of the chyldren of Leui. So he measured the fore courte/ whych had in length an.C.cubytes/ and as moch in bredth by the foure corners. Now the aulter stode before the house: And he brought me to the fore entre of the house/ and measured the walles by the entre doze: wich were fyue cubytes longe on ether syde. The thicknesse also of the doze on ether syde/ was thre cubytes. The length of the porche was.xx.cubytes/ the bredth.xj.cubytes/ and vpon steppes went men vp to it: by ỹ walles also were pylers/on ether syde one.

¶ The disposicyon and denyce of buyldynge agayne the temple & of the other thynges therto belongyng.

¶ The.xlj. Chapter.

AFter this he brought me to ỹ tẽple/ & measured the postes: whych were vj of both ỹ sydes. vj. cubytes thicke/ accordynge to the wydenesse of the tabernacle. The bredth of the doze was.x. cubytes and the walles of the doze on either syde fyue cubytes. He measured the length therof/ whych conteyned.xl.cubytes/ and the bredth.xx. Then went he in/ and measured the doze postes / whych were two cubytes thicke: but ỹ doze it selfe was syxe cubytes/ & the bredth of the doze was.viij.cubytes. He measure ỹ length and bredth therof/ whych were euery one.xx.cubytes/ before ỹ tẽple.

And he sayde vnto me: thys is the holyest of all. He measured also the wall of ỹ house/ whych was syxe cubytes. The chambres ỹ stode roũde aboute ỹ house/ were euery one foure cubytes wyde/ & one stode harde vpon another/ wherof there were.xxxiij. And there stode postes beneth by the walles rounde aboute the house, to beare thẽ vp: but in the wall of ỹ house they were not fastened: The syde chambres were the hyer the wyder/ and had steppes thorow them rounde aboute the house. Thus was it wyder aboue/ that from the lowest men might go to ỹ hyest & mydd chambers. I sawe also that the house was B very hye rounde aboute. The foundacyon of the syde chambres was a meterodde (that is syxe cubytes) brode. The thicknesse of ỹ syde wall without/ conteyned fyue cubytes/ & so dyd ỹ outwall of the chãbres in the house.

Betwene the chambers/ was the wydenes xx. cubytes roũde about the house. The chambre doores stode ouer agaynst the outwall/ the one doze was towarde the north/ ỹ other towarde the South: & the thycknesse of ỹ outwall was.v. cubytes rounde aboute. Now the buyldynge that was separated towarde the west/ was lxx. cubytes wyde: the wall of the buyldyng was.v. cubytes thicke rounde aboute/ & the length foure score cubytes & ten. So he measured ỹ house which was an.C. cubytes longe/ and the separated buyldyng with the wall were an.C. cubytes longe also. The wydnesse before the house & of it that was separated towarde the East/ was an.C. cubytes.

And he measured the length of the buyl- C dynge before and behynde wyth the chãbers vpon both the sydes: and it conteyned an.C. cubites. The ynnermer temple/ the porch of the fore courte/ the side postes/ these thre had syde wyndowes / and pylers rounde aboute ouer agaynst the postes / from the grounde

t. Para. lij. a. ij. Reg. v. f.

vp to the wyndowes: The wyndowes themselues were syled ouer with bordes: and thus was it aboue the doze/ vnto the vttemost house/ and without also: Yee the whole wall on euery syde both within and without was syled ouer w greate bordes. There were Che-
D rubins and date trees made also/ so that one date tree stode euer betwixte two Cherubins: One Cherub had two faces/ ỳ face of a man lokynge a syde towarde the date tre/ and a lyons face on ỳ other syde. Thus was it made rounde aboute in al the house: Yee ỳ Cherubins & date trees were made frō the groūd vp aboue the doze/ & so stode they also vpon the wall of the temple.

The bysshes of the temple were foure squared/ and the fashion of the Sanctuary was euen as it apparedvnto me a foze in ỳ vision. The table was of wodde/ thze cubytes hye and two cubytes longe: hys cozners/ the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stande before the Lozde. The temple & the holyest of al had ether of them two dozes & euery doze had two lytle wychettes which were folden in one vpon another/ on euery syde two. And vpon the dozes of the temple there were made Cherubins & date trees/ lyke as vpon the walles: & a greate thicke baike of wodde was before on the out syde of ỳ porche. Upon both the sydes of the walles of the porche/ there were made depe windowes & date trees/ hauynge beames and balkes/ lyke as the house had.

¶ Of the chambres of the temple for the Preastes/ & the holy thynges.

¶ The.xlij. Chapter.

A Then caryed he me out into ỳ foze court towarde ỳ nozth/ & brought me in to the chambze ỳ stode ouer against the backebuyldyng nozthwarde/ which had the length of an. C. cubytes whose doze turned toward the nozth. The wydenesse cōteyned. L. cubites: ouer against the. xx. cubites of the ynnermer courte/ and against the paued wozke that was in ỳ foze court. Beside all these thze/ there stode pyllers/ one ouer against another: And before this chambze there was a walkyng place of x. cubites wyde/ & within was a waye of one cubite wyde/ & their dozes towarde ỳ nozth. Thus the hyest chambzes were allwaye narower then the lowest and myddelmost of ỳ buildyng: for they bare chambze vpon chambze/ and stode thze together one vpō another not hauynge pilers lyke the foze court: therfoze were they smaller then those beneth and in the myddest/ to reken from the grounde vpwarde.

The wall without that stode by the chambzes towarde the vttemost courte vpon the foze syde of the chambzes/ was L. cubytes longe: for the length of the vttemost chābzes in the foze courte was L. cubites also: but ỳ length therof before the temple was an C. cubites. These chambzes had vnder them an intraūce of the east syd/ wherby a mā might go in to them out of the foze courte/ thorow the thicke wal of the foze courte toward the east, right ouer against the separated buyldinge. Before the same buyldynge vpon thys syde there were chambers also whych had awaye vnto thē/ lyke as the chambers on ỳ nozth syde of the same length & wydenesse.

Their intraunce, fashyon and dozes were also of the same maner. Yee euen lyke as the other chamber dozes were, so were those also of the south syd. And before the waye toward the fingers steppes on the east side, there stode a doze to go in at. Then sayde he vnto me: The chambers toward the nozth & the south which stande before the backe buyldynge: those be holy habitacyons/ wherin the preastes that do serupce before the Lozde/ must eate the most holy offeringes: and there must they laye the most holy offerynges: meatofferinges/ synne offringes & trespasse offerynges/ for it is an holy place. When the preastes come therin, they shal not go out in to ỳ foze courte: but (seyenge they be holy) they shall leaue the clothes of their ministracyon/ and put on other garmētes/ when they haue eny thynge to do with the people.

Now when he had measured al the ynnermer house/ he brought me forth thorow the east porte, and measured the same rounde aboute. He measured the east syde w the metezodde/ which rounde aboute conteyned v. C. meterodes. And the nozth syde measured he/ which conteyned rounde aboute euen so moch. The other two sydes also toward the south and the west (which he measured) conteyned ether of them v. C. meterodes. So he measured all the foure sydes where there wente a wall rounde aboute v. C. meterodes longe/ & as brode also which separated ỳ holy from the vnholy.

¶ He seyth the glozy of God goyng in to the Temple/ from whence it had before departed. He mencioneth the Idolatrye of the children of Israell/ for which they were confumed & brought to nowght. He is commaunded to call them agayne to repentaunce.

¶ The.xliij. Chapter.

So he brought me to ỳ doze/ ỳ turneth towarde the east. And beholde/ then came the glozy of the God of Israell from out of the east/ whose voyce was like a greate noyse of waters/ & the earth was lyghtened with hys glozy. His lyght to loke vpon was lyke the fyzst/ that I sawe, when I wentè in, what tyme as the cytye Ezech.xi

cytie shulde haue bene destroyed: and lyke ye
bysyon that I sawe by the water of Cobar.
Then fell I vpon my face but the glory of ye
Ezechiel.f.a. Ezech.x.c.xlv Lorde came in to the house thorow the East
doze. So a wynde toke me vp/ and brought
me in to the vnnermer courte: & beholde/ the
house was full of the glory of the Lorde.

B I herde one speakyng vnto me out of the
house/ and there stode one by me/ that sayde
Esa.vi.a Ierem. Apoca.xxi.c vnto me: O thou sonne of man this rowme
is my seate / & the place of my fote steppes:
where as I wyll dwell amonge the chyldren
of Israel for euermore: so that the house of
Israel shall nomore defile my holy name: ne-
ther they/ ner their kynges/ thorow their whor-
dome/ thorow their hye places/ & thorow the
dede bodyes of their kynges: whych haue
buylded their thresholdes in maner harde
vpon my thresholdes / & their postes almost
at my postes: so that there is but a bare wall
betwyxte me and them.

Thus haue they defyled my holy name
with their abhominacyons / that they haue
cõmytted. Wherfore I haue destroyed them
in my wrath: But now they shall put awaye
their whordome and the dede bodyes of their
kynges out of my syght/ that I maye dwell
C amõge thẽ for euermore. Therfore, O thou
Zach.v.a. sonne of man) shewe thou the housholde of
Israel a temple/ that they maye be ashamed
of their wickednesse/ and measure thẽ selues
an example therat.

And when they be ashamed of all their
worckes / then shewe them the fourme and
fashyon of the temple: the commynge in/ the
goynge oute/ all the maner and descripcion
therof/ yee all the vses and ordynaunces of
it/ & they maye kepe & fulfill all the fashiõs
D and customes therof.

This is the descripcyon of the house: A-
boue vpõ the moũt rounde aboute all ye cor-
ners/ it shalbe ye holyest of all. Beholde/ that
is the descripcyon and fashyon of the house.
This is the measure of the aulter (after the
true cubyte: whych is a spanne longer then
another cubyte) hys botome in the myddest
was a cubyte longe and wyde/ and the ledge
that wente rounde aboute it/ was a spanne
brode. This is the heygth of ye aulter: From
the grounde to the lower steppes the length
is two cubytes / and the bredth one cubyte:
and from the lower steppes to the higher are
foure cubytes/ & the bredth but one cubyte.
Exodi.xxvij.a The aulter was foure cubytes hye/ & frõ
the aulter vpwarde stode foure hornes / and
it was. xij. cubytes longe and. xij. cubytes
E brode, vpõ ye foure corners: the couerynge of
ye aulter was. xiiij. cubytes longe and brode
vpon the foure corners / and the ledge that
wente rounde aboute, had half a cubite: and
the botome therof rounde aboute one cubyte:
hys steppes stode towarde the East. And he
sayd vnto me: Thou sonne of mã, thus sayeth
the Lorde God: these are the ordynaunces &
lawes of the aulter / in the daye when it is
made to offer burntoffrynges & to sprẽckle Exech.xliij.c.
bloude therupon. To the prestes/ to the Le-
uites that be of the sede of Sadoch/ & treade
before me to do me seruyce/ sayeth the Lord
God: Vnto these geue thou a yõge bullocke/
for a synoffrynge: & take the bloude of hym
and sprenckle his fourehornes withall and
the foure corners of the aulter couerynge/
with ye ledge that goeth rounde aboute: here Leuit.vi.f.
wyth shalt thou clense it / and reconcyle it.
Thou shalt take the bullock also of the syn-
offrynge/ & burne him in a seuerall place wt-
out the Sanctuary.

The nexte daye / take a gootbuck wyth-
out blemish for a synoffryng/ to reconcyle ye
aulter withall: lyke as it was reconcyled wt
the bullocke. Now when thou hast made it
cleane / then offre a yonge bullocke without
blemysh. & a ramme out of the flocke wyth-
out blemish also: Offre thẽ before the Lord, Leuit.xxij.c.
and let the prest cast salt therupon and geue
them so vnto the Lorde for a burntoffryng. Leuit.vj.b.
Seuen dayes shalt thou bringe/ euery daye
a gootbuck. A yonge bullocke & a ramme
of the flocke (both wythout blemysh) shall
they offre. Seuen dayes shall they reconcyle G
and clense the aulter/ & offre vpon it. When
these dayes are expired/ then vpon the. viij.
daye and so forth/ the prestes shal offre their
burntoffrynges & healthoffrynges vpon the
aulter: so wyll I be mercyfull vnto you/
sayeth the Lorde God.

The shewyth what doore of the temple is shutte. He is cõmaunded to vpbrayde the people with their offence. The vncircuncyled in hert & in the flesh. Who are to be admitted to the seruyce of the temple/ and who to be refused. He shewyth what prestes he wold haue admytted in to the holy place/ and also their office.

The.xliij. Chapter.

AFter thys / he brought me agayne H
to the outwarde doze of the San-
ctuary on the East syde / and that
was shut. Then sayde the Lorde
vnto me: This doze shall be styll shut / & not
opened for eny man to go thorow it/ but on-
ly for the Lorde God of Israel: yee he shall
go thorow wt it/ ergo shall it be shut styll. The
prynce hym selfe shall come thorow it / that
he maye eate bread before the Lorde. At the
porche shall he come in/ and there shall he go
out agayne. Then brought he me to ye doze/
vpon the North syde of the house. And as I
loked aboute me/ beholde, ye glory of ye Lord
fylled the house: and I fell downe vpon my
face. So the Lorde spake vnto me: O thou
sonne of man, * laye this to thyne herte / B

* That is cõsyder or ymagyne it yo in thyne hert.

beholde / & take diligent hede to all ỹ I will saye vnto the, concernyng all the ordynaunces of the Lorde & all his lawes: ponder wel with thyne herte the cõmyng in of the house & the goinge forth of the Sanctuary: & tell that obstynate housholde of Israel: Thus sayeth the Lorde God: O house of Israel / ye haue now done ynough withall youre abhominacyons / seynge that ye haue brought into my Sanctuary straungers / hauynge vncircuncysed hertes and flesh / where thorow my Sanctuary is defiled / when ye offre me bred / fat / and bloude.

Thus with all youre abhominacyons ye haue broken my couenaunt / and not kepte the holy ordinaũces of my Sanctuary: but set keepers of my Sanctuary / euẽ after youre awne mynde. Therfore thus sayeth ỹ Lorde God. Of all the straũgers that dwell amõge the chyldren of Israel / no straunger (whose herte & flesh is not circumcysed) shall come within my Sanctuary: No nor the Leuites that be gone backe fro me / and haue dyscaued the people of Israel with all errours / goinge after their idoles: therfore shall they beare their awne wickednes. Shulde they be set & ordened to mynystre vnder the dores of the house of my Sanctuary? And to do seruyce in the house: to slaye burntoffringes & sacrifyces for the people: to stande before thẽ, & to serue them: seynge the seruyce that they do thẽ / is before their Idoles / & cause ỹ house of Israel to stombie thorow the wickednes: for the which cause I haue plucked out myne hande ouer them (sayeth ỹ Lorde) so that now they must beare their awne iniquyte / and not to come nye me / to serue me with their presthode / in my Sanctuary / & moost holyest of all: that they maye beare their awne shame & abhominacyõs / which they haue done. Shulde I vse thẽ to be porters of the house / and to all the seruyce that is done therin? But the Prestes the Leuytes ỹ sonnes of Sadoch, that kepte the holy ordynaũces of my Sanctuary / when the chyldren of Israel were gone fro me: shall come to me / to do me seruyce / to stande before me / and to offre me the fat and the bloude / sayeth the Lorde God.

They shall go in to my Sanctuary / and entre before my table / to do me seruice / and to wayte vpon myne ordynaũces. Now whẽ they go in at ỹ dores of the vtmermer court: they shall put on lynen clothes / so ỹ no wollyne come vpon them: whyle they do seruyce vnder the dores of the vtmermer courte / and within. They shall haue fayre lynen bonettes vpon their heades / and lynẽ breches vpõ their loynes / which in their labour they shall not put about them. And when they go forth to the people in to the outward courte / they shall put of ỹ clothes / wherin they haue mynystred / and laye them in the habytacyon of the Sanctuary / and put on other apparel lest they vnhalowe the people wyth their clothes.

They shall not shaue their heades, ner norysh the bushe of their hearre / but rounde their heades only. All the Prestes that go in to the vtmost court, shall drynke no wyne. They shall mary no wydow / nether one that is put from her husband: but a mayde of the sede of the house of Israel / or a wyddowe / ỹ hath had a prest before. Leuit.xxi.a.

They shall shewe my people the dyfferẽce betwene the holy and vnholy / betwixte the clene and vnclene. If any discorde arise / they shall discerne it / and geue sentence after my iudgementes. My solempne feastes / my lawes and ordynaũces shall they kepe / and halowe my Sabbathes. They shall come at no dede persone / to defyle thẽselues (except it be father or mother / sonne or daughter / brother or syster ỹ hath had yet no husbande) in soch they maye be defyled. Leuit.xxi.c.xxii. Ose.i.a. iij.a.

And when he is clensed / there shall be reckened vnto him vij dayes: and yet he go in to ỹ Sanctuary agayne to do seruyce / he shall bringe a synnoffrynge sayeth the Lorde God.

They shall haue an heretage, yee I my selfe will be their heretage: els shall ye geue thẽ no possessyon in Israell / for I am their possessyon. The meatoffrynge / synnoffryng & trespaceoffryng shall they eate / and euery dedycate thing in Israel, shalbe theirs. The firstlynges of all the first frutes / and all fre willoffrynges shall be the prestes. Deute xviij.a. Numer xviij.c Iosu.xiij.b.

Ye shal geue vnto the prest also the firstlynges of youre dowe / that God maye prospere the resydue. But no deed caryon shal ỹ prest eate / ner soch as is deuoured of wylde beestes / foules or catell. Exod.xxij.d. Leui.xxij.a.

¶ Note of all the lande of promes are three separate iij. portyons / of which the fyrst is geuen to the Prestes and to the temple / the seconde to the Leuytes / the thyrde to the cyte / the fourth to the prince. An exhortacyon to the heades of Israel. Of iust weightes and measures. Of fyrst frutes. &c.

¶ The xlv. Chapter.

When ye deuyde the lãde by the lot / ye shall put aside one parte for ỹ Lorde / to be holy frõ other lãdes: namely xxv. M. meterodds lõge / and .x. M. brode. This shalbe holy / as wyde as it is rounde aboute. Of this parte there shal belonge vnto the Sanctuary v. C. meterodds in all the foure corners / and .L. cubytes wyde rounde aboute to the suburbes. And from this measure / namely of .xxv. M. meterodds longe / & .x. M. brode, there shall measure Exech.xlviij.b

measure/wherin the Sanctuary and ỹ holyest of all maye stande.

. The residue of that holy grounde shall be the prestes/ which do seruyce in ỹ Sanctuary of the Lorde / and goo in before the Lorde to serue hym / that they maye haue rowme to dwell in.

B . As for the Sanctuary/it shall stande for it self: & to the Leuites ỹ serue in the house/ there shalbe geuen.xx.habytacyons / of the xxv.M.length & x.M.bredth: ye shall geue also vnto the cytie a possession of.v.M.meterodes brode/& xxv.M.longe / beside the parte of the Sanctuary: that shall be for ỹ Ezech.xlviij.d. whole house of Israell. Upon both the sydes of ỹ Sanctuarys parte & by the cytie, there C shalbe geuē vnto ỹ prynce, whatsoeuer lieth quer agaynst the cytie/ as farre as reacheth westwarde and eastwarde: whych shalbe as longe as one parte / frō ỹ west vnto ỹ east.

This shalbe his awne lande in Israel/ ỹ my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in ỹ lande/ shalbe geuē to ỹ house of Israel accordynge to their trybes. Thus sayeth the Lorde God: O ye princes/ ye haue now oppressed and destroyed ynough: now leaue of/ a. Ephah is a measure of drie thynges. handle now accordyng to the thinge, that is equall and lawful: and thrust out my people nomore sayeth the Lorde God. Ye shall haue a true weyght, a true a* Ephah/ and a true b* Bath. C The Ephah & ỹ Bath shalbe a like. D One Bath shall cōteyne ỹ tenth parte of an b. Bath is a measure of moyste thynge. Homer & so shall one Ephah do: their measure shall be after the Homer. One Sycle c. So.xx.sicles/ xv. and xxv. make a pounde. That is.lx.sicles make a pounde. Howbeit euery one of these nombers was wont to haue his proper name alone. maketh xx.Geras. c* So.xx.Sicles, & xv. and.xv.Sycles make a pounde. This is the heaueoffrynge, that ye shall geue to be heaued: namely/ ỹ.xvi parte of an Ephah / out of an Homer of wheate: and the.xvi. part of an Ephah / out of an Homer of barly. The cyle shall be measured with the Bath: euen the tenth parte of one Bath out of a b* Cor. C Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hundreth sheepe out of the pasture of Israel for a meatoffrynge, burntoffrynge and healthoffrynge/ to reconcyle thē/ sayeth the Lorde God. All the people of the lande shall geue thys heaueoffrynge wyth a free will. Agayne, it shall be the princes parte to offre burntofferynges/ meatofferynges and drynckoffrynges vnto the Lorde/ in the holy dayes/ new Moones/ Sabbathes/ and in all the hye feastes of the house of Israel. The F synoffrynge, meatoffrynge/ brentofferynge and healthoffrynge shall he geue / to reconcyle ỹ house of Israel. Thus sayeth ỹ Lorde God: The first daye of the fyrst moneth thou shalt take a yonge bullocke wythout blemysh/ and clense the Sanctuary: So the preste shall take of the bloude of the synoffrynge/ and sprenckle it vpon the postes of the house/ and vpon the foure corners of the aulter/ with the dorepostes of the innermer courte. And thus shalt thou do also ỹ seuēth daye of the moneth (for soch as haue synned of ignorance/ or beyng deceaued) to reconcyle the house withall. Upon the. xiiij. daye of ỹ fyrst moneth ye shall kepe Easter. Seuen dayes shall the feast contynue / wherin there shal no sower nor leuēned bred be eatē.

Upon the same daye shal the prynce geue for him selfe and all the people of the lande/ G a bullocke for a synoffrynge. And in ỹ feast of the seuen dayes he shall offre euery daye a bullocke & a ram/ that are without blemysh/ for a burntoffrynge vnto the Lorde: and an he gaote daylye for a synoffrynge. For the meatoffrynges he shal geue euer an Ephah to a bullocke/ an Ephah to a ram / & an Hin of oyle to an Ephah. Upon the.xv. daye of ỹ seuēth moneth/ he shall kepe the seuē dayes holy one after another/ euē as the other seuē dayes: with the synoffrynge/ burntoffryng/ meatoffrynge/ and with the oyle.

C The sacrifices of the Sabboth & of the new mones. Thorow which dores they muste go in/ or come out of the temple &c.

C The.xlvi.Chapter.

Thus sayeth the Lorde God: the dore of the innermer courte towarde ỹ A East / shall be shut the.vi. worke dayes: but in the Sabboth and in daye of the newe Moone / it shalbe opened. Then shall the prynce come vnder the dore porche/ and stande styll wythout by the dore cheke. So ỹ prestes shall offre vp his burnt and healthoffrynge. And he shall worshype at ỹ doreposte/ & go his waye forth agayne: but the dore shall nomore be shut tyll the euenynge.

On the same maner shall ỹ people of the lande also do their worshipe before ỹ Lorde/ wythout thys dore vpon the Sabbathes & newe Moones. This is now the burntoffe- B rynge / that the prynce shall bringe vnto ỹ Lorde vpō the Sabboth: syxe lambes without blemysh/ and a ram without blemysh/ and an Ephah for a meatoffrynge / with the ram. As for the lābes / he maye geue as many meatoffrynges to them / as he wyll / & an Hin of oyle to an Ephah. In the daye of the newe moneth, it shal be a yonge bullocke without blemysh, syxe lambes & a ram also without blemish. With the bullocke he shal geue an Ephah/ and wyth the ram an Ephah also for a meatofferyng: but to the lābes/ what he maye come by: And euer an Hin of oyle to C an Ephah. Whē the prynce cōmeth/ he shall

go vnder the doze porche/and euen there de-
parte forth agayne. But when the people of
the lande come before the Lorde in the hye
solempne feast / as many as come in by the
North doze to do worshippe / shall goo oute
agayne at the South doze. And they ꝑ come
in at the South doze/ shall go forth agayne
at the North doze. There shall none go oute
at the doze where he came in / but shall goo
forth ryght ouer on the other syde/ & ꝑ prince
shall go in and out amonge them.

D. Upon the solempne and hye feaste dayes/
this shalbe the meatofferinge: In Epha to
a bullock and an Epha to a ram/ and to the
lambes: as many as he wil/ but euer an Hin
of oyle to an Epha. Now when the prynce
bryngeth a burntofferynge or an healthe offe-
rynge wyth a fre wyll vnto the Lorde / the
east doze shalbe opened vnto him/ & he maye
do with hys burnt and healthofferynges / as
he doth vpon the Sabboth / and when he
goeth forth/ the doze shall be shutt after hym
agayne He shal dayly bryng vnto ꝑ Lorde
a lambe of a yeare olde without blemysh for
a burnt offringe: this shall he do euery mor-
nynge. And for a meatoffringe he shal gene
the sixte parte of an Epha/ & the thyrde parte
of an Hin of oyle (to myngle with the cakes)
euery mournynge.) ee this shalbe a dayly
meatoffringe vnto the Lorde/ for an euer-
lastinge ordinaunce: & thus shal the lambe/
the meatoffrynge and oyle be geuen euery
mornynge/ for a dayly burntoffringe.

Moreouer/ thus sayeth the Lorde God:
If the prynce gene a gyfte vnto eny of hys
sonnes/ then shall it be hys sonnes herytage
perpetuall/ ꝑ he maye possesse it. But if he
wyll gene one of his seruauntes some of his
herytage, it shall be his to the fre yeare and
then to returne agayne vnto ꝑ prynce: for hys
herytage shalbe his sonnes only. The prince
also shall take none of the peoples enhery-
taunce/ ner put them from their possessyon: but
to his awne sonnes shall he gene his possess-
syon/ that my people be not scatred abrode/
but that euery man maye haue his awne.

And he brought me thorow the intraunce
at the syde of the doze to the habytacyon of
ꝑ Sanctuary/ that be longeth to ꝑ prestes
and stode towarde the north/ & beholde/ there
was a place vpon the West syde/ then sayde
he vnto me: This is ꝑ place/ where ꝑ prestes
shall dyght the trespace and synoffrynges / &
bake the meatofferinges: that they nede not
beare them in to the outwarde courte / and
so to vnhalowe the people. So he brought
me in to the vttermost courte/ rounde aboute
all the foure corners. Beholde/ in euery cor-
ner of the forе courte/ there was yet a lytle
courte. Yee in all the foure corners of the
courte/ there was made a lytle courte of. xl.
cubytes longe/ and. xxx. cubites brode: these
foure lytle courtes were of one lyke measu-
re/ & there wer a rygge wall rounde aboute
them all foure / vnder the wyrch there were
harthes made rounde aboute. Then sayd he
vnto me: This is the kechin / where the my-
nisters of the house shal dyght the sayne of-
ferynges of the people.

The vysyon of the waters that come out of the tẽ-
ple. The coastes of the lande of promes/ and the dy-
uysyon therof by trybes.

The. xlvij. Chapter.

After thys he brought me agayne
before the doze of ꝑ house: and be-
holde/ there gushed out waters frō
vnder the postes of the house east-
warde (for the house stode towarde the east)
that ranne downe vpon the ryght syde of the
house/ which lyeth to the aulter south ward.
Then caried he me out to the north doze/ and
brought me forth there rounde aboute by the
vttemost doze that turneth east warde. Be-
holde / there came forth the water vpon the
right side. Now whā the man ꝑ had ꝑ mete-
rodde in his hande wente vnto the east doze/
he measured a M. cubites/ & thē he brought
me thorow the water/ euen to ꝑ ancles: so he
measured yet a thousand/ & brought me tho-
row ꝑ water agayne vnto ꝑ knees: yet mea-
sured he a thousande / & brought me thorow
the water vnto the loines. After this he mea-
sured a thousande agayne / then was it soch
a ryuer / that I myght not wade thorow it:
The water was so depe/ that it was nedeful
to haue swimmed/ for it might not be waded
ouer. And he sayde vnto me: hast thou sene
this/ O thou sonne of man? and wyth that/
he brought me to ꝑ ryuer banck agayne.

Now when I came there/ there stode ma-
ny trees vpon either syde of the ryuer bāke.
Then sayde he vnto me: This water that flo-
weth oute towarde * the East / and runneth
downe in to the playne felde/ commeth in to
the see: and from the see it rūneth out/ & ma-
keth the waters whole. Yee all that lyue and
moue/ where vnto this ryuer commeth/ shal
recouer. And where thys water commeth/
there shalbe moch fysh. For all ꝑ cōmeth to
this water/ shal be lust yand whole. By this
ryuer shall the fyshers stande from Engad-
di vnto En Eglaim/ & there spreade oute their
nettes: for there shalbe greate heapes of fysh/
lyke as in the mayne see. As for hys claye &
pyttes/ they shall not be whole / for why/ it
shalbe occupyde for salt.

By this ryuer vpon both the sydes of the
shore, there shal growe al maner of fruteful
trees/ whose leaues shall not fall of/ nether
shall their frute perysh: but euer beare yeat
ther

Leuitt. xxv. b.
Lume. xxxvi. c
ff
in. Reg. xxi. a.
ij. Reg. xij. b.

Zach. xiij. c.
e. pub. b

* Some reade/ Galile.

their monethes/ for their water runeth out of their Sanctuary. Hys frute is good to eate/and hys leaf profitable for medycyne. Thus sayeth the Lorde God: Let this be the border wherin ye shall deuyde ꝑ lande vnto the.xij.tribes of Israel/with the lyne. Parte it indyfferently vnto one as vnto another: of
Gene.xxij.c. the which lande I swore vnto youre fathers/ that it shulde fall to youre enheritaunce.

This is the border of the lande vpon the northside/from the mayne see/as men go to Zadada: namely Hemath/Berotha/Sabarim: from the borders of Damascus & Hemath vnto Hazar Tichon/ that lyeth vpon the coastes of Hauerā. Thus ꝑ borders frō the see forth/ shalbe Hazar Enan/the border of Damascus the North/and the borders of Hemath: that is the North parte.

B The east syde shall ye measure from Hauran and Damascus, from Galead and the lande of Israel by Iordane and so forth/ frō the see coast/ that lyeth eastwarde: and this is the east parte.

The southside is/from Thamar forth to
Nume.xx.b Exodi.xxij.b. the waters of stryfe vnto Cades/the ryuer/ to the mayne see: and that is the south part.

The west parte: namely the greate see frō the borders therof/ tyll a mā come vnto Hemath: this is the west parte.

This lande shall ye parte amōge you/ according to the tribes of Israel/ & deuide it to be an heretage for you/ & for the straungers that dwell amonge you & begette chyldren. For ye shall take thē amonge the chyldren of
Leuitt.xix.g. Nu.xxvi.e.xxxv. Deut.xxiij.c. Israel/ lyke as though they were of youre owne household & coūtre/ & they shall haue heretage wt you amōge the childrē of Israel.

Loke in what tribe the straūger dwelleth/ in the same tribe shall ye geue hym his heretage, sayeth the Lorde God.

¶ The lottes of the. vij. tribes. The partes of the possessyon of the Priestes & of the temple/of the Leuites/of the cytie/ of the Prince/are rehearced. The lottes of the other tribes The gates of the cytie.

¶ The.xlviij.Chapter.

THese are ꝑ names of the trybes ꝑ lye vpon the northsyde by ꝑ waye of Hetlon/ tyll thou cōmest vnto Hemath & Hazar Enam/ the borders of Damascus towarde the north beside Hemath: Dan shal haue his portiō from the east quarter vnto the west. Upō the borders of Dan frō the east syde vnto the west/ shall Aser haue his porcyon. Upon the borders of Aser from the east parte vnto the west shall Nephthali haue his porcyon.

Upon the borders of Nephthali from the east quarter vnto the west/ shall Manasses haue his porcion. Upon the borders of Manasses from the east syde vnto the west/ shall Ephraim haue his porcyon. Upon the borders of Ephraim from the east parte vnto ꝑ west/ shall Ruben haue his porcyon. Upon the borders of Ruben from the east quarter vnto the west shall Iuda haue his porcyon: Upon the borders of Iuda frō the east parte vnto the west/ ye shall set aside one porcion of.xxv.M. metroddes longe and brode (like as another porcyon from the east syde vnto the west) wherin the Sanctuary shall stāde.

As for the porcyon that ye shall separate Ezech.xlv.a. out for the Lorde/ it shalbe. xxv.M. longe/ and.x.M brode. Which separated holy porcyon shall belonge vnto these: namely to the prestes/ towarde the north. xxv. M. and towarde the west. x.M. brode/ towarde ꝑ east x.M. brode also/ & toward the south xxv.M longe, wherin the Sanctuary of the Lorde shall stande. For this same place shalbe the
B Ezech.xliij.b. prestes ꝑte of ꝑ childrē of Sadoch ꝑ haue s.xliij.c. kepte my holy ordynaunce: which wēte not astraye in the errour of the chyldren of Israel/ lyke as the Leuites are gone astraye: & this separated pece ꝑ they haue of the lande shalbe the most holy harde vpon the borders of the Leuites. And nexte vnto the prestes/ shall the Leuites haue.xxv.M. longe, and.x M. brode. Thys shalbe on euery syde. xxv. M. longe/ and.x.M. brode. Of this porcyon they shall sell nothinge/ ner make any permutacyō therof/ lest the chefe of ꝑ lande fall vnto other/ for it is halowed vnto ꝑ Lorde.

The other.v.M. after the brede ꝑ lyeth by the.xxv.M. shalbe comen: it shall belōge to the cyte and to the suburbes for habytacyons/ & the cite shall stande in the myddest therof. Let this be the measure: towarde the north parte.v.C.& iiij.M. towarde ꝑ south parte.v. C.& iiij. M. towarde the east parte/ v C. and iiij M. towarde the west part. v.C. and iiij M.

The suburbes harde vpon the cytie/ shall haue towarde the north. L.& ij. C. towarde the south. L. and ij.C. towarde the east. L. & two.C. towarde the west also. L. and two.C. As for the residue of the length/ that lyeth harde vpon the separated holy grounde: namely.x. thousande towarde the east/ and. x. M. towarde the west/ nexte vnto ꝑ holy porcion: and the increase therof shall serue for their meate/ that laboure in the cytie. They that laboure for the welth of the cytie/ shall manteyne this also/ out of what tribe soeuer they be in Israel.

All that is separated of the. xxv. M. lōge and. xxv. M. brode on the foure partes/ that shall ye put aside for the separated porcyon of the Sanctuary/ & for the possessyō of the cite. The residue vpon both the sydes of the Sanctuary and possessyon of the cytie, shall belonge

belonge to the prince/before the place of the xxv.M.vnto the eastende/& before the place of the.xxv.M.westwarde/vnto the borders of the cytye: this shalbe the princes porcion. This shalbe the holy place/and the house of the Sanctuary shall stande in the myddest. Moreouer from the Leuites and the cytyes possession/that lye in the middest of the princes parte: loke what remayneth betwixte ỹ border of Juda & the border of Benjamin/ it shalbe the Princes.

Now of the other trybes.

From the east parte vnto the west/shall Beniamin haue his porcion. Upon the borders of Benjamin from the east syde vnto ỹ west/shall Symeon haue his porciō. Upon the borders of Symeon from the east parte vnto the west/shal Issakar haue hys porcyō. Upon the borders of Issakar frō the east side vnto ỹ west/shal Sabulon haue his porciō. Upon the borders of Sabulon frō the east parte vnto the west/shall Gad haue his porcion. Upon the borders of Gad southwarde/ the coastes shall reach frō Thamar forth vnto the waters of stryfe to Cades/and to the floude/euen vnto the mayne see.

Numer.xxxiij. Josue.xiij.xviij. This is the lande with his porciōs/which ye shall dystribute vnto the tribes of Israel/ sayeth the Lorde God. Thus wyde shall the cite reach: vpō the north parte.v.C.& iiij. M measures. The portes of the cite/shall haue the names of ỹ tribes of Israel. Thre portes of the northside: one Ruben/another Juda/ the thyrde Leui.

Upon the east side.v.C.& iiij.M.measures/ wyth thre portes: the one Joseph/another Benjamin/the thyrde Dan. Upon the southsyde. v.C.& iiij.M.measures/wyth the thre portes: the one Symeon/another Issakar/ the thyrde Sabulon. And vpon the west side.v.C.& iiij.M.measures/with thre portes also/the one Gad/another Aser/the thyrde Nephthali. Thus shall it haue.xviij. M.measures rounde about. And from that tyme forth/the name of the cyte shalbe: the Lorde is there.

¶ The ende of the Prophecye of Ezechiel.

¶ The boke of the prophete Daniel.

¶ The Prophete sheweth the captyuite of Jehoakim kynge of Juda. Of the sonnes that were in captyuytye/the kynge commaundeth to chuse which of them shuld be taught the lernyng & language of the Chaldees. They are alowed the kynges feadyng. Daniel abstayneth from the meate of the kynge of Babylon. The semer and mistru cepon of these chyldren.

¶ The fyrst Chapter.

IN the thyrde yeare of ỹ raygne of Jehoakim kyng of Juda/came Nabuchodonosor kyng of Babylon vnto Jerusalem/& besieged it: and the Lord delyuered Jehoakim the kynge of Juda in to his hande/with certayne ornamentes of ỹ house of God which he caried awaye vnto the lande of Sennar/ to the house of his god, and there he brought them into his goddes treasury. And the kyng spake vnto Asphanaz ỹ chefe chāberlayne/ that he shulde bryng hym certayne of the chyldren of Israell/that were come of the kinges sede & of princes. yonge spryngaldes without any blemysh but fayre & welfauored instructe in all wysdome, connynge and vnderstandynge: which were able to stande in the kynges palace/to reade and to lerne for to speake Caldeish. IV Reg.xxiiij.a ij.Par.xxxvi.c

Unto these ỹ kyng appoynted a certayne porcion of his awne meate/& of the wyne/ which he dranche himselfe, so to norysh them thre yeare: & afterwarde they myght stande before the kynge. Amonge these now were certayne of the childrē of Juda: namely Daniel/Ananias/Misael and Azarias. Unto these ỹ chefe chamberlayne gaue other names. & called Daniel/Balthasar: Ananias/ Sydrach: Misael/Misach: and Asarias/ Abednago. But Daniel was at a poynt wt him selfe/ỹ he wolde not be defyled thorow ỹ kinges meate/ner ỹ wyne which he dronke. And thys he desyred of the chefe Chamberlayne lest he shulde defile hymselfe. So God gaue Daniel fauoure and grace before the chefe chamberlayne/that he sayde vnto him: I am afrayed of my lorde the kynge/whych hath appoynted you youre meate & drincke: lest he spye youre faces to be worse lykynge then ỹ other spryngaldes of youre age/& so ye shall make me lose my head vnto ỹ king. B Gene.xliij.k. Tobi.b. Judit.xij.a. C

Then Daniel answered Melasar/whom ỹ chefe chamberlayne had set ouer Daniel/ Ananias/Misael and Asarias/& sayde: O proue but ten dayes with thy seruauntes/& let vs haue potage to eate/& water to drincke: then loke vpon oure faces/& theirs that eate of the kynges meate. And as thou seist/ so deale

so deale with thy seruaũtes. So he consented to them in this matter/ & proued them .x. dayes. And after the ten dayes/ their faces were better ilyking & fatter/ then all ỹ yõg sprygaldes/ which ate of the kinges meate.

Thus Melassar toke awaye their meate and wyne/ and gaue them potage therfore. God gaue now these foure sprygaldes connynge and lernyng in all scripture and wysdome: but vnto Daniel specyally/ he gaue vnderstandinge of all vysions and dreames. Now when the tyme was expyred/ that the kynge had appoynted to bringe in these yõg sprygaldes vnto hym: the chefe chamberlayne brought them before Nabuchodonosor/ and the kyng communed wyth thẽ. But amonge them all were founde none soch as Daniel/ Ananias/ Misael/ and Asarias. Therfore stode they before ỹ kyng/ which in all wysdome & matters of vnderstanding/ ỹ he enquered of thẽ/ founde thẽ ten tymes better/ then all the sothsayers & charmers/ that were in all hys realme. And Daniel abode styll/ vnto the fyrst yeare of kynge Cyrus.

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers/ and requyreth of them both the dreame and the interpretacyon therof. They answere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solute the question. The Lorde openeth the mystery vnto Daniel. Daniel is brought vnto the kyng & sheweth him his dreames the interpretacyon therof. Of the euerlastynge kyngdome of Christ. The stone Christ. Daniel is exalted & promoted of the kynge.

¶ The.ij. Chapter.

Job. ix.d. Daniel.iij.a. & v.a.

IN the seconde yeare of the raigne of Nabuchodonosor/ had Nabuchodonosor a dreame where thorow his spyrite was vexed and his slepe brake from him. Then the kynge commaunded to call together al the sothsayers/ charmers/ witches & Caldees/ for to shewe the kyng his dreame. So they came/ & stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame/ & my spyrite was so troubled therw/ ỹ I haue clene forgotten/ what I dreamed. Upon this the Caldees answered the kynge in the Syrians speach:* O king. God saue thy lyfe for euer. Shewe thy seruaũtes the dreame & we shall shewe the what it meaneth. The kyng gaue ỹ Caldees their answere & sayde: It is gone fro me.) Except ye wyll not make me vnderstande the dreame with the interpretacyon therof/ ye shall dye & youre houses shalbe prysed. But yf ye tell me the dreame & the meanyng therof/ ye shall haue of me gyftes/ rewardes & greate honoure: only shewe me the dreame and the sygnyfycacyon of it. They answered agayne/ and sayde: the kynge must shewe his seruauntes the dreame/ and so shall we declare what it meaneth. Then the kyng answered/ sayinge: I perceaue of a trueth/ that ye do but prolonge the tyme: for so moch as ye se/ ỹ the thinge is gone frome. Therfore ye wyll not tell me ỹ dreame/ ye shall al haue one iudgemẽt. But ye layne & dyssemble wt layne wordes/ which ye speake before me/ to put of ỹ tyme. Therfore tell me ỹ dreame/ & so shall I knowe/ yf ye can shewe me/ what it meaneth. Upon this/ ỹ Caldees gaue answere before the kyng/ and sayde: there is no man vpõ earth/ ỹ can tell the thynge/ which the kynge speaketh of: yee there is nether kynge/ prynce ner Lorde/ that euer asked soch thinges at a sothsayer/ charmer or Caldeer: for it is a very harde matter/ ỹ the kyng requyreth. Nether is there any/ that can certifye the kynge therof/ except the goddes: whose dwelling is not amõge the creatures.

For the which cause the kyng was wroth with greate indignacion/ and comaunded to destroye all the wyse men at Babylon: & the proclamacõ went forth/ that the wyse men shulde be slayne. They sought also to slaye Daniel with his cõpanyons. Then Daniel enquered Arioch the kinges stewarde/ of the iudgement and sentẽce/ that was gone forth alredy/ to kyll soch as were wyse at Babylõ. He answered and sayde vnto Arioch beinge then the kynges debyte: Why hath the kynge proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this/ went Daniel vp/ and desyred the kynge/ that he myght haue leysoure/ to shewe the kynge the interpretacyõ: & then came he home agayne & shewed the thinge vnto Ananias/ Misael & Asarias his compamõs: ỹ they shulde beseche ỹ God of heauẽ for grace in this secret/ that Daniel & his felowes with other soch as were wise in Babylõ/ perished not. Then was the mystery shewed vnto Daniel in a vysyon by nyght. And Daniel praysed ỹ God of heauẽ. Daniel also cried loude/ & sayde: O that the name of God myght be praysed for euer and euer/ for wysdome & strength are hys awne: he chaungeth the tymes and ages: he putteth downe kynges: he geueth wysdome vnto the wyse & vnderstandinge to those that vnderstande/ he openeth the depe secretes: he knoweth the thinge that lyeth in darcknesse/ for the light dwelleth with him. I thanke the/ & prayse the (O thou God of my fathers) ỹ thou hast lent me wysdome & strength/ & hast shewed me the thinge/ that we desyred of ỹ/ for thou hast opened the kynges matter vnto me.

Upon this went Daniel in vnto Arioch/ whom the kynge had ordened to destroye the wise at Babylon: he went vnto him/ & sayde: destroye not soch as are wyse in Babylon/ bu

* The prophete begynneth here to vse the Syrian or Caldee lãguage vnto the begynnyng of ỹ. vij. Chapter.

Daniel.vij.d. Luc.i.c. Job.xxxiij.b. Jeremy xxxj.a Daniel iij.c. Job.xxxv.b. 1.Joh.i.b

but bryngeme in vnto ꝧ kynge/ and I shall shewe the kynge the interpretacyon. Then Arioch brought Daniel in to the kyng in all the haste/ and sayd vnto him: I haue founde a man amonge the preſoners of Juda / that shall shewe the kynge the interpretacyon. Then answered the kynge/ & sayde vnto Daniel, whose name was Balthasar: Art thou he/ that canst shewe me the dreame/ which I haue sene/ & the interpretacyon therof? Daniel answered the kyng to his face / & sayde: As for this secrete / for the whych the kynge maketh inquisycion: it is nether the wyse/ the sorcerer, the charmer ner ꝧ deuell conjurer/ that can certyfye the kynge of it: Only God in heauen can open secretes / & he it is/ that sheweth the kynge Nabuchodonosor/ what is for to come in the latter dayes. Mat.xi.c.

Thy dreame/ & that whych thou hast sene in thyne head vpon thy bed is this: O kyng/ thou dydest cast in thy mynde / what shulde come herafter: So he that is the opener of mysteryes/ telleth the / what is for to come. As for me/ this secrete is not shewed me/ for eny wysdome ꝧ I haue/ more then eny other lyuyng: but only ꝧ I myght shewe the kyng the interpretacyon/ & that he myght knowe ꝧ thoughtes of his awne herte. Thou kyng sawest/ and beholde: there stode before the a greate Jmage/ whose fygure was marueilous greate/ and his vysage grymme. The Jmage head was of fyne golde/ hys brest & armes of syluer / hys body & loynes were of copper, his leggs were of yrõ / his fete were parte of yron/ and parte of earth.

This thou sawest/ tyll the tyme that (without eny handes) there was hewen of a stone which smote the Jmage vpon the fete / that were both of yron and earth / and brake thẽ to pouder: then was the yron/ the earth/ the copper/ the syluer and golde broken altogether in peces: and be came lyke the chaffe of corne / that the wynde bloweth awaye from the somer floores / that they can no more be founde. But ꝧ stone that smote the Jmage / became a greate mountayne / which fulfylleth the whole earth: This is ꝧ dreame. And now wyll we shewe before the kynge / what it meaneth. Mat.xxi.c Luc.xx.b.

O kynge / thou art a kynge of kynges: For the God of heauẽ hath geuẽ the a kyngdome/ ryches/ strength and maiesty: & hath destructed the all thynges / that are amonge ꝧ chyldrẽ of men: the beastes of the felde / & the fowles vnder the heauẽ/ and geuẽ the dominyon ouer them all. Thou art that golden head. After ꝧ there shall aryse another kingdome, which shall be lesse then thyne. The thyrde kyngdome shalbe like copper, & haue dominyacion in all lãdes. The fourth kyngdome shall be as stroge as yron. For lyke as yron brosteth and breaketh all thynges: Yee euen as yron beateth euery thynge downe/ so shall it beate downe and destroye. Dan.b.b.

Where as thou sawest the fete and toes/ parte of earth and parte of yron: that is a deuyded kyngdome / whych neuertheles shall haue some of the yron groũde mixte with it/ for so moch as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte of yron and parte of claye/ sygnifyeth: that it shalbe a kyngdome partely strong and partely weake. And where as thou sawest yron mixte wyth claye: they shall myngle themselues with the sede of symple people / & yet not contynue one with another/ like as yron wyll not be soudered with a potsherde.

In the dayes of these kyngs/ shall the God of heauen set vp an euerlastyng kyngdome which shall not perish/ & his kyngdome shal not be geuen ouer to another people: yee the same shall breake & destroye all these kyngdomes/ but it shall endure for euer. Dan.ii.b.

And where as thou sawest/ that wythout eny handes there was cut out of the mounte a stone/ which brake the yron/ the copper/ & earth, the syluer and golde in peces: by that hath the greate God shewed the kyng/ what wyll come after this. This is a true dreame/ and the interpretacyon of it is sure. Deu.xxj.c.

Then the kynge Nabuchodonosor fell downe vpon his face/ and bowed him selfe vnto Daniel/ and cõmaunded that they shulde offre meatoffrynges and swete odoures vnto hym. The kynge answered Daniel / and sayde: yee of a treuth youre God is a God aboue all goddes/ a Lorde aboue all kyngs/ and an opener of secretes: seynge thou canst discouer this mysterie. So the kynge made Daniel a greate man / and gaue hym many and greate gyftes.

He made hym ruler of all the countrees of Babylon/ and lorde of all the nobles/ that were at Babylon. Now daniel intreated the kynge for Sydrach / Misach and Abednago/ so that he made them rulers ouer all the offyces in the lande of Babylon: But Daniel hym selfe remayned styll in the courte by the kynge.

¶ The kynge setteth vp a golden Jmage/ which he cõmaundeth to be worshyped. Sydrach/ Misach/ and Abednago are accused because they dispysed ꝧ kynges cõmaundement. They are brought vnto the kynge & commaunded to worshyp the Jmage. They refuse to do it and are put in to a burnynge ouen. By beleue in God they are delyuerd from the fyre. Nabuchodonoser confesseth the power of God after ꝧ syght of the myracle.

¶ The.iij. Chapter.

Nabu-

NAbuchodonosor the kynge caused a golde Image to be made/which was.lx.cubytes hye/and syxe cubytes thyche. This he made to be set vp in the fylde of * Dura in the lande of Babylon & sent oute to gather together the dukes lordes and nobles/the iudges and officers, & debytes & shyrues with all the rulers of the lande: that they might come to the dedicacion of the Image which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles/the iudges and officers/ debytes and shyrues with all the rulers of the lande gathered them together/and came vnto the dedycatynge of the Image/ that Nabuchodonosor the kynge had set vp.

* After the Greke. Some reade: in the fylde that maye be inhabited: wherupon Josephus in the x booke of his antiquyties the.vi. chap. layeth in a very greate fylde.

Now when they stode before the Image/ which Nabuchodonosor set vp/ the herolde cried out with al his might: O ye people/kynredes and tunges/to you be it sayde: that when ye heare the noyse of the trompettes/ which shalbe blowen, with the harpes/shawmes/ Psalteries/Symphonies and all maner of Musick: ye fall downe and worshype the golden Image that Nabuchodonosor the kyng hath set vp. Who so then falleth not downe & boweth him self/ shall euen the same houre be cast in to an hote burnynge ouen. Therfore/when all the folcke herde the noyse of the trompettes that were blowen/with the harpes/shawmes/Psalteries/Symphonies & all kynde of Melody: then all the people/kynredes and nacyons fell downe/ and bowed them selues vnto the golden Image/ the Nabuchodonosor the kynge had set vp.

Now were there certayne men of the Caldees/ that wente euen then and accused the Iewes/and sayde vnto the kynge Nabuchodonosor: O kyng/God saue thy lyfe for euer. Thou beynge kynge hast geuen a commaundement/that all men when they heare noyse of the trompettes/harpes/ shawmes/ psalterres/ symphonyes and all the other melodies: shall fall downe and bowe them selues towarde the golden Image: who so then fell not downe and worshipped not/that he shulde be cast in to an hote burnynge ouen. Now are there certayne Iewes/ whom thou hast set ouer the offyces of the lande of Babylon: namely/Sydrach/ Mysach & Abednago. These men (O kynge) regarde not thy commaundemēt yee they wyll not serue thy goddes, ner bowe them selues to the golde Image/that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure/cōmaunded that Sidrach/ Misach and Abednago shulde be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them/and sayd: what? O Sidrach Misach and Abednago/ wyll not ye serue my goddes: nor bowe youre selues to the golden Image/that I haue set vp: well/ be redy hereafter/ when ye heare the noyse of the trompettes blowe wyth the harpes/ shawmes/ psalteries/symphonies and all the other melodyes: that ye fall downe/ & worshyppe the Image which I haue made. But yf ye worshyppe it not/ye shall be cast immediatly in to an hote burnyng ouen. Let se/ what God is there/ that maye delyuer you oute of my handes? Sydrach/ Misach and Abednago answered the kynge/ & sayde: O Nabuchodonosor/ we ought not to consente vnto the in this matter, for why: oure God whō we serue/ is able to kepe vs frō the hote burnynge ouē (O kynge) and can right well delyuer vs out of thy handes. And though he wyll not/ yet shalt thou knowe (O kyng) that we will not serue thy goddes ner do reuerence to the Image/which thou hast set vp. Then was Nabuchodonosor full of indignacyon/ so that the countenaūce of his face chaūged vpō Sidrach/ Misach/and Abednago. Therfore he charged and commaunded/ that the ouen shulde be made seuen tymes hoter/ then it was wonte to be: & spake vnto the strongest worthies that were in his hoste for to binde Sidrach/ Misach and Abednago/ & to cast them in to the hote burnynge ouen.

Luce.xvi.g.

So these men were bounde in their cotes hosen, shues wyth their other garmentes/ & cast in to the hote burnynge ouen: for the kinges commaundement was so strate/and the ouen was exceadinge hote. As for the men that put in Sydrach/ Mysach & Abednago/ the flāme of the fyre destroyed thē. And these thre mē Sydrach/ Misach & Abednago fell downe in the hote burnynge ouen/ beinge faste boūde. Then Nabuchodonosor the kyng marueled/and stode vp in all hast: he spake vnto hys councell and sayde: dyd not we cast these thre men bounde in to the fyre? They answered/and sayde vnto the kynge: Yee O kinge. He answered and sayde: Lo for all that/ yet do I se foure men goynge lowse in the myddest of the fyre/ and nothinge corrupte: and the fourth is lyke an angell to loke vpon. Upon this went Nabuchodonosor vnto the mouth of the hote burnynge ouen: he spake also/ & sayde: O Sydrach/ Mysach & Abednago/ ye seruauntes of the hye God: go forth/ and come hither. And so Sydrach/ Mysach/ & Abednago wēte out of the fyre. Then dukes lordes and nobles/ and the kynges councell came together to se these men/ vpon whō the fyre had no maner of power in their bodyes: In so moch that the very hearre of their head was not burnte/ & their clothes vnchāged: Yee there was no smel of fyre felt vpō them.

Then

Dan.i.g.g. Act.iv.a. Dan.i.b. D Eccl.xlij.a. C

Then spake Nabuchodonosor / and sayde: Blessed be the God of Sidrach / Misach & Abednago: which hath sent hys angell / & defended his seruaūtes / that put their trust in him: that haue altered ỹ kynges cōmaundement: and ieoperde their bodies therupon: rather then they wolde serue or worshype eny other God / excepte their awne God only.

Therfore I will and commaunde / that all people, kynredes and tunges / which speake any blasphemy agaynst ỹ God of Sidrach / Misach, and Abednago, shall dye / and their houses shalbe prysed: Because / there is no God that maye saue / as this. So the kynge promoted Sidrach / Misach / and Abednago / in the lande of Babylon.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth it. Nabuchodonosor is put out of his realme / and eateth with beastes. He confesseth the power of God / and is restored into his kyngdome.

¶ The.iiij. Chapter.

Nabuchodonosor kynge vnto all people / kynredes and tunges ỹ dwell vpō ỹ whole earth: peace be multiplyed amōge you. I thought it good to shewe the tokens and maruelous worckes / that the hye God hath wrought vpon me. O how greate are his tokens / and how mightie are hys wonders? His kyngdome is an euerlastynge kyngdome / and his power lasteth for euer and euer.

I Nabuchodonosor beyng at rest in myne house / and florishynge in my palace / sawe a dreame / which made me afrayed: and the thoughtes that I had vpon my bed / with the vysyons of myne head / troubled me. Then sent I out a cōmission / ỹ all they which were of wysdome at Babylon shulde be brought before me / to tell me the interpretacyon of the dreame. So there came the sothsayers / charmers / Caldees and coniurers of deuels: to whom I tolde the dreame / but what it betokened / they couldе not shewe me: tyll at ỹ last / there came one Daniel (otherwyse called Balthasar / accordyng to the name of my God) which hath ỹ spyrete of the holy goddes / in him: to whom I tolde the dreame / saying:

O Balthasar thou prince of Southesayers: B For so moch as I knowe / that thou hast the spyrete of the holy Goddes and no secrete is hyd from the: tell me therfore / what the vysyon of my dreame (that I haue sene) maye sygnifye. I sawe a vysyon in my head vpon my bed: and beholde / there stode a tre vpon the grounde / which was very hye / greate and myghtye: the heygth reached vnto the heauen / and the bredth extended to all the endes of the earth: his leaues were fayre / he had very moch frute / so that euery man had ynough to eate therin.

The beastes of the feld had shadowes vnder it / and the foules of the ayre dwelt in the bowes therof. Shortly / all creatures fed of it. I sawe in my head a vysyon vpon my bed: & beholde / * a watcher came downe frō heauen / & cryed myghtely / saying. Hew downe ỹ tre / breake of his braunches / shake of his leaues / and scatre his frute abrode: that all the beestes maye get them awaye frō vnder him / and the foules from his braūches. Neuertheles leaue the grounde of his rote styll in the earth / and bynde him vpon the playne felde / with cheynes of yron and stele. He ỹth the dew of heauen shall he be wet / & he shall haue his parte in the herbes of the grounde with other wylde beastes. ¶

That mans herte of his shall be takē frō him / and a beastes herte shall be geuē him / tyll seuē yeares be come and gone vpō hym.

This erande of ỹ watcher is a cōmaundment grounded and sought out in the councell of him / that is most holy: to learne men for to vnderstande / that ỹ hyest hath power ouer the kyngdomes of men / & geueth thē / to whom it lyketh hym / & bryngeth the very oute caytes of men ouer them. Thys is the dreame / that I kyng Nabuchodonosor haue sene. Therfore O Balthasar / tell thou me what it sygnifyeth: for so moch as all ỹ wyse men of my kyngdome are not able to shewe me / what it meaneth. But thou canst do it / for ỹ spyrete of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and hys thoughtes troubled hym. So the kynge spake / & sayde: O Balthasar, lett neither the dreame ner the interpretacyon therof feare the. Balthasar answered / saying: O my Lorde / this dreame happen to thyne enemyes / & the interpretacyon to thyne aduersaryes. As for ỹ tre that thou sawest which was so great & myghtye / whose heygth reached vnto the heauē / and hys bredth in to all the world: whose leues were fayre / & ỹ frute moch: vnder the which the beastes of ỹ felde had their habitacyon / and vpon whose braūches the foules of the ayre dyd syt.

Euen thou (O kynge) art the tre / greate & stronge. Thy greatnesse increaseth / & reacheth vnto the heauē / so doth thy power to ỹ endes of the earth. But where as the kynge sawe a watcher euen an holy angell / ỹ came downe from heauen / and sayde: hew downe the tre / and destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon the playne feld with cheynes of yron & stele: He shall be wet with the dew of heauē / and his parte shall be with ỹ beestes of the feld / & tyll seuē yeares be come and gone vpō hym: This (O kynge) is the interpretacion / yee it is the

* That is / an angel / after the Hebrue.

is the very deuyce of him/that is hyest of al/ and it toucheth my lorde the kynge.

Thou shalt be cast oute fro men/and thy dwellyng shalbe with the beastes of ỹ felde: *wyth grasse shalt thou be fed lyke an oxe. Thou must be wet with the dew of the heauen: yee seuen yeares shall come/& go vpon the/tyll thou knowe/ ỹ the hyest hath power vpon the kyngdomes of men/& geueth them to whom he lyst. Moreouer/where as it was sayde/that the rote of the tree shulde be left styll in the grounde: it betokeneth/that thy kyngdome shall remayne whole vnto the/after thou hast lerned to know/that the power commeth from heauen. Wherfore O kyng/ be contēt with my coūceil/that thou mayest lowse thy synnes wyth ryghtuousnesse/and thyne offences wyth mercy to poore people: for soch thynges shall prolonge thy peace. All these thinges touche the Kynge Nabuchodonosor.

*Job.xlij.b. Daniel.v.a.

Daniel.iij.c. Jere.xxvij.a

¶ So after.xij.monethes/the kyng walked vp & downe in the palace of the kyngdome of Babylon/and sayde: This is the greate cyte of Babylō/which I my selfe(with my power & strength)haue made a kynges courte/for ỹ honour of my magestye. Whyle these wordes were yet in the Kynges mouth/there fell a voyce from heauen/sayinge: O kyng Nabuchodonosor, to ỹ be it spokē: Thy kyngdome shall departe from the/thou shalt be cast out of mens company: thy dwellyng shalbe with the beastes of ỹ felde/so that thou shalt eate grasse like as an oxe/till seuē yeares be come & gone ouer the: euen vntyl thou knowest/ ỹ the hyest hath power vpō the kyngdomes of men/and that he may geue them/vnto whō it pleaseth hym. The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast oute of mens company/ and ate grasse like an oxe. His body was wet with the dewe of heauē, tyll his heares were as greate as Aegles fethers/& his nayles like hyrdes clawes.

¶ When this tyme was past/I Nabuchodonosor lyfte vp myne eyes vnto heauen/and myne vnderstandynge was restored vnto me agayne. Then gaue I thankes vnto the hyghest. I magnifyed and praysed him that lyueth for euermore/whose power endureth alwaye/and his kyngdome from one generacyon to another: in comparison of whom all they that dwell vpon the earth/are to be reputed as nothinge.

Daniel.iij.f.

He handleth accordinge to his will/amōge the powers of heauen & amōge the inhabytours of the earth: and there is none ỹ maye resyste hys hande/or saye: what doest thou?

Psal.cxxxvb.a

Job.xlij.b.

At the same tyme was myne vnderstandynge geuen me agayne/and I was restored to the honoure of my kyngdome/to my dygnite/& to myne awne shappe agayne. Myne greate estates and Pryuces sought vnto me/and I was set in my kyngdome agayne/so that I had yet greater worshyppe.

Then dyd I Nabuchodonosor/loue/magnyfye and prayse the kynge of heauen: for all his workes are true/and hys wayes right. As for those that go on proudly, he is able to bringe them downe.

¶ Balthazar kyng of Babylon/abusynge the vessels of the temple/seith an hande wrytinge in the wall. The sothesayers called of the kynge/can not expounde the wrytyng. Daniel is called/which readeth it/and interpreteth it also. Balthasar beinge slayne/Darius succedeth in his rowme.

¶ The.v. Chapter.

KYnge Balthazar made a greate banckett to his thousande Lordes: wyth all these thousande he made greate chere/& whē he was dronckē with wyne/he cōmaunded to bringe him the golden & syluer vessels/which his father Nabuchodonosor had taken out of the tēple ỹ Dan.xxxb.c at Jerusalem: that the kynge and hys lordes with his quene & concubynes might drincke therout.

So they brought the golden vessell/that was taken out of the temple of the Lordes house at Jerusalem. Then the kynge and his lordes with his quene & concubynes dronke out of them. They dronke wyne/and praysed their Idoles of golde, syluer, copper/yrō/ wodde and stone.

In the very same houre there appeared fingers, as it had bene of a mans hande wrytynge/right ouer against the candelstycke vpon the playne wall in the kynges palace: & the kynge sawe the palme of the hande that wrote. Then chaunged the kyng his countenaunce, and his thoughtes troubled hym/so that the ioyntes of hys body shoke/and hys knees smote one against ỹ other. Wherfore the kynge cryed myghtely that they shulde bringe hym the charmers/Caldees and coniurers of deuels. The kyng spake also to the wyse men of Babylon/and sayde: Who so cā rede this wrytinge/and shew me the playne meanyng therof: shalbe clothed with purple/ haue a cheyne of golde about his necke/and rule the thyrde part of my kyngdome.

B

Jerem.l.a.

Daniel.v.a

Upon this/came all the kynges wyse mē: but they coulde nether reade the writing nether shewe the king what it signified. Then was the kynge sore afrayed in so moch/ỹ his coloure chaunged/and hys lordes were sore bered. So by reason of thys matter/that had happened to the kinge & his lordes/ỹ quene went vp herselfe into the banckett house/and spake vnto the kynge/sayinge: O kynge/ God saue thy lyfe for euer: Let not ỹ thoughtes

C

tes trouble the/ and let not thy countenaūce be chaunged. For why? there is a man in thy kyngdome / that hath the spyete of the holy goddes within him / as it was sene in thy fathers dayes. He hath vnderstandyng & wyldome lyke ỹ goddes. Yee the kyng Nobuchodonosor thy father made this man chefe of ỹ sothsayers/charmers/Caldees and deuelcōiurers: because that soche an aboundaunt spyete/knowledge and wyldome (to expoūde dreames/to open secretes/ & to declare harde doubtes) was founde in him: yee euen in Daniel / whom the kyng named Balthazar. Let this same Daniel be sente for / and he shall tell/what it meaneth.

Then was Daniel brought before the kynge. So the kynge spake vnto Daniel/ & sayde: Art thou that Daniel/ one of the presoners of Juda / whom my father the kynge brought out of Jewry? I haue hearde speake of the / that thou hast the spyete of the holy goddes/experience and vnderstandyng/and that there hath bene greate wyldome found
D in ỹ. Now haue there bene brought me/ wyse & cōnynge charmers/to reade this wryting/ and to shewe me the meanynge therof: But they coulde not tell me/what this matter signyfied. Then hearde I saye/that thou canst expounde darcke thynges/and declare harde doutes. Well than / yf thou canst reade thys wrytynge/and shewe me the meanynge therof: thou shalt be clothed with purple/haue a cheyne of golde aboute thy necke / & rule the thyrde parte of my kyngdome.

Daniel answered/ & sayde before ỹ kyng:
E Als for thy rewardes kepe thē to thy self/ or
ii. Reg. v. d. xx. Dan. v. a. geue thy rych gyftes to another: yet not the lesse I will rede the wryting vnto the kyng/ and shewe him the interpretacyon therof. O kynge / God the hyest gaue vnto Nabuchodonosor thy father/ the dignyte of a kynge/ w
Daniel. ỹ. c worshyppe & honour: so that all people/ kynreddes & tunges stode in awe & feare of him/ by reason of the hye estate / that he had lent hym. For why / he slewe whom he wolde: he smote/ whom it pleased him. Agayne: whom he wolde/ he set vp: and whom he lyst, he put
Daniel. iiij. d. downe. But because his hert was so proude/ and his stomack set so fast vnto wylfulnesse: he was depoced from his kyngly trone / & his magesty was taken from hym. He was shot out from amonge men, his herte was lyke a beastes herte/ and hys dwellynge was wyth the wylde asses: he was fayne to eate grasse lyke an oxe/ and hys body was wet with the dew of the heauen: tyll he knew/ that ỹ hyest had power vpon the kingdomes of men/ and
F settech ouer them/ whom he lyst.

And thou his sonne (O Balthazar) for all this/ hast not submytted thyne herte/ though thou knewest all these thynges: but hast magnyfyed thy selfe aboue the Lorde of heauē/ so that the vessels of his house were brought before the: that thou/ & thy lordes/ wyth thy quene and concubynes might drynche wyne therout: And hast praysed the Idoles of syluer and golde/ copper and yron/ of wodd and stone: As for the God in whose hande consysteth thy breth and all thy wayes: thou hast not loaued him. Act. xvij. c.

G Therfore is the palme of thys hande sent hyther from hym/ to token vp this wryting. And this is the scripture/ that is written vp: Mane/ Thetel/ Phares. Now the interpretacyon of the thynge is thys: Mane/ God hath nombred the kyngdome/ and brought it to an ende: Thetel, thou art weyed in the balaunce/ and art founde to lyght: Phares/ thy kingdome is delt in partes/ and geuen to the Medes and Perses.

Then commaunded Balthazar / to cloth Daniel wyth purple / to hange a cheyne of golde aboute hys necke / and to make a proclamacyon concernynge hym: that he shulde be the ruler of the thyrde parte of his kyngdome. The very same nyght was Balthazar the kynge of the Caldees slayne/ and Darius out of Medea toke in the kyngdome/ beynge lxij. yeare of age. Esay. xlvij. b. e. xxi. a. Dan. ix. a.

¶ Daniel is made ruler ouer the lordes. The Imagynacyon of an acte agaynst Daniel. The proclamacyon of the acte/ wherof Daniel is accused vnto the kynge as a transgressour. He is put into a denne of Lyons by the commaundement of the kynge. He is delyuered by fayth in God. Daniels accusars are put vnto the lyons to be torne in sonder. Darius by the proclamacyon of a decree/ magnyfyeth the God of Daniel.

¶ The.vj. Chapter.

IT pleased Darius to set ouer hys kyngdome an. C. and. xx. Lordes/ A which shulde be in all his kyngdome aboute. Aboue these he set thre Pryuces (of whom Daniel was one) that the lordes myght gene accomptes vnto them/ & the kynge to be vndefeased.

But Daniel exceaded all these Prynces & lordes/ for the spyete of God was plenteous in hym: so that the kynge was mynded to set hym ouer the whole realme. Wherfore the Prynces and Lordes sought / to pycke out in Daniel some quarell agaynst the kyngdome: yet coulde they fynde none occasyō ner faute vpon hym. For why? he was so faythfull/ that there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarell agaynst this Daniel/ excepte it be in the lawe of hys God. Vpon this/ wente the prynces and lordes together vnto the kynge / and B sayde

sayde thus vnto him: king Darius God saue thy lyfe for euer. All the greate estates of the realme: as ꝑ Prynces/Dukes/Senatours and Judges, are determed to put out a commaundement of the kynge/& to make a sure statute: namely/ꝑ who so desyreth any petycō/ether of any god or mā (within this .xxx. dayes) excepte it be only of the/O king: the same person may be cast into the lyōs denne. Wherfore/O kyng/confyrme thou this statute/and make a wrytinge: that the thynge whych the Medes and Perses haue ordened be not altered ner broken.

So Darius made the wrytinge/and cōfirmed it. Now when Daniel vnderstode that the wrytinge was made/he wente into hys house: and the wyndowes of his hal towarde Jerusalem stode opē. There kneled he downe vpon his knees/thre tymes a daye: there he made his peticyon/and praysed his God/like as his maner was to do a fore tyme.

Then these men made searche/& founde Daniel makynge hys peticyon/& prayinge vnto his God. So they came to the kynge, & spake before him concernyng hys commaūdement/saying: O kyng, hast thou not subscribed the statute/ꝑ within .xxx. dayes who so requyreth his peticyon of any god or mā but only of thy self, O kynge: he shalbe cast in to the denne of the lyons? The kynge answered, & sayde: yee, it is true. It must be as a lawe of the Medes and Perses/that maye not be broken.

Then answered they/and sayde vnto the kynge: Daniel one of the preconers of Juda O kyng/regardeth nether ꝑ nor thy statute/ that thou hast made/but maketh hys petycō thre tymes a daye. When the kynge herde these wordes, he was sore greued, and wolde haue excused Daniel, to delyuer hym/& put of the matter/vnto the Sunne wēt downe/ to the intent that he myght saue him.

These men perceauyng the kyng̃ mynde/ sayde vnto him: knowe this (O kynge) that the lawe of the Medes and Perses is, that ꝑ commaundement & statute which the kyng maketh, maye not be altered. Then the kyng bad them bynge Daniel, and they cast hym in to the Lyons denne. Daniel. vi.

The kynge also spake vnto Daniel/and sayde: thy God/whom thou alwaye seruest/ euen he shall defende the. And there was brought a stone/and layed vpon the hole of the dēne: this the kynge sealed with ꝑ s awne ryng/& wyth the sygnet of hys princes: that the kynges commaundement concernynge Daniel/shulde not be broken.

So the kynge wente into his palace/& kepte hym sober all nyght so that there was no table spred before hym/nether sould he take any slepe. But bytymes in the morning at the breake of the daye/the kynge arose/ and wente in all haste vnto the denne of the Lyons.

Now as he came nye vnto the denne/he cried with a pyteous voyce vnto Daniel: ꝑe the kynge spake/and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuynge God/ is not thy God whom thou alwaye seruest) able to delyuer the from the lyons? Daniel sayde vnto the kynge: O kynge/God saue thy lyfe for euer. My God hath sent his aungell/which hath shut the lyons mouthes, so that they ought not hurte me. For why? myne ongyltynesse is founde out before hym. And as for the/O kynge/I neuer offended the. Daniel. vi. Acts. v. Judicum. v. 1. Reg. xvij. Heb. xi.

Then was the kynge exceading glad, and cōmaunded to take Daniel out of the denne. So Daniel was brought out of the denne/ & no maner of hurte was founde vpon hym for he put his trust in hys God. And as for those men which had accused Daniel/the kyng cōmaunded to bringe thē/& to cast thē in the Lyons denne: them, their children and their wyues. So the Lyons had the maistry of them, and brake all their bones a sonder/ or euer they came at the grounde. Hester. vi. Daniel. xiij.

After this/wrote kyng Darius vnto all people kynredes, and tunges that dwelt in all lāde: peace be multiplied vnto you: My cōmaundemēt is/in all my dominyon & kyngdome, that men feare & stande in awe of Daniels God. Daniel. vi.

For he is the lyuynge God/which abydeth euer: his kyngdome shall not fayle, and his power is euerlastynge. It is he that deliuereth/and saueth: he doth wonders and marueilous workes, in heauē and in earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the reygne of Darius and Cirus of Perlia. Daniel. vi. Esay. xlv. Luce. xxi. Daniel. xij.

A vision of .iiij. beastes is shewed vnto Daniel. The vision is interpreted of .iiij. kyngdomes of the worlde. Of the power & increase of Antichrist. Of the euerlastynge kyngdome of Christ.

The .vij. Chapter.

In ꝑ fyrst yeare of Balthazar king of Babylō, saw Daniel a dreame/and a vision was in his head vpon his bedde. Which dreame he wrote/ and the summe of the matter is this: Daniel spake/and sayde: I sawe in my vysyon by nyght/and beholde: the foure wyndes of the heauen stroue vpon the see/and foure great beestes came vp from the see one vnlyke another.

The first was as a lyon/and yet had he Aegles wynges. I sawe/that hys wynges were plucte from him/and he taken awaye from the earth: that he stode vpon hys fete

as a man/and that there was geuen him a mans herte.

Beholde ꝑ seconde beast was like a beer/ and stode vpō the one side. Amonge his teeth in hys mouth he had.iij. greate longe teeth, & it was sayde vnto him: Arise, eate vp / moch flesh. Then I loked/ and beholde, there was another lyke vnto a leoparde: thys had wynges as a foule, euen foure vpon the backe. Thys beast had foure heades, and there was power geuen him. After this I sawe in a vision by nyght, and beholde the fourth beast was grymme and horrible/ and maruelous stronge. It had great yron teeth it deuoured and destroyed/ & stamped the residue vnder his fete. It was farre vnlyke the other beastes that were before it: for it had ten hornes/ wherof I toke good hede.

And beholde there came vp amōge them/ another lyttle horne, before whom there were thre of the fyrst hornes pluckte awaye. Beholde this horne had eyes lyke a man, and a mouth speakynge presumptuous thynges. I loked tyll the seates were prepared, and tyll ꝑ olde aged sat hym downe. His clothing was as whyte as snowe, and the heares of hys head lyke the pure woll. Hys trone was lyke the fyrye flame, and hys wheles as the burnynge fyre. There drewe forth a fyrie streame, & went out from hym. A thousande tymes a thousande serued him. x.M. tymes ten thousande stode before him. The iudgement was set/ and the bokes opened. Then toke I hede there vnto/ because of the voyce of the proude wordes, which ꝑ horne spake. I beheld/ tyll the beaste was slayne/ and hys body destroyed/ & geuen ouer to be brent in the fyre.

As for the power of the other beastes also it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vyson by nyght / and beholde, there came one in the cloudes of heauen lyke the sonne of a man/ which wente vnto the olde aged/ before whom they brought him: Then gaue he hym power & dignite regall, that all people tribes and tunges shulde serue him. His power is an euerlastinge power, which shal neuer be put downe: & his kyngdome endureth vncorrupte. My herte was vexed, & I Daniel had a troubled spirite within me / & the visions of my head made me afrayed: tyll I gat me vnto one of them that stode by / to knowe the trueth concernyng all these thinges. So he tolde me, & made me vnderstande the interpretacyon of these thinges.

These foure greate beastes / are foure kynges which shall aryse out of the earth. These shall take in ꝑ kyngdome of ꝑ saynctes of the most hyest / and possesse it tyll more & more for a longe season. After this I requyred diligently to knowe the trueth / concernyng ꝑ fourth beast / which was so farre vnlyke the other beastes / & so horrible: whose teeth were of yron / and hys nayles of brasse: which deuoured and destroyed / & stamped the residue vnder hys fete. I desyred also to knowe the treuth / as touchynge the ten hornes that he had vpon his head / & this other which came vp afterwarde / before whose face there fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and loked wyth a grymmer bylage then his felowes. I beheld / & ꝑ same horne made battayll agaynst the saynctes / yee and gat the victory of them: vntyll the tyme that the olde aged came that the iudgement was geuē to the chefe saynctes: and till the tyme / that the saynctes had the kyngdome in possession. He gaue me this answere: That fourth beast shalbe the fourth kingdome vpō earth: it shalbe more then all other kyngdomes / it shall deuoure / treade downe / and destroye all other landes.

The ten hornes / are ten kinges / that shall aryse out of ꝑ kyngdome / after whom there shall stande vp another / which shalbe greater then the fyrst. He shall subdue thre kynges / & shall speake wordes agaynst the hyest of all: he shal destroye the saynctes of the most hyest / and thynke / that he maye chaunge tymes and lawes. They shal be geuen vnder hys power, vntyll a tyme, two tymes, & half a tyme.

But the iudgement shalbe kepte / so that hys power shalbe takē from him / for he shal be destroyed / and perysh at the last. As for ꝑ kyngdome / power and all myght that is vnder the heauen: it shalbe geuen to the holy people of the moost hyest / whose kyngdome is euerlastynge / yee all powers shall serue & obeye hym. Thus farre extende the wordes. Neuertheles / I Daniel was so vexed in my thoughtes that my countenaūce chaunged / but the wordes I kepte styll in my herte.

¶ A vyson of a stryke betwene a rāme & an hegoate. The vnderstandynge of the vyson is of the batell betwene the kynge of Persia and the kynge of the Grecyens. Of the shamefull kynge Antichrist.

¶ The.viij Chapter.

In the thyrde yeare of the raygne of kynge Balthazar / there apeared a vysiō vnto me Daniel, after that I had sene the fyrst. I sawe in a vyson (& when I sawe it I was at Sulis in the chefe cyte, which lyeth in the lande of Elam) and in the vyson, me thought I was by the ryuer of Vlai.

Then I loked vp / and sawe: and beholde there

Balthazar ... Daniel.viij.

there stode before the ryuer/a rãme/which had hornes: and these hornes were hye/but one was hyer then another, & the hyest came vp last. I sawe that this ramme pushed with hys hornes/against the west/against the north/and against the south: so that no beastes myght stande before hym/ner defende them from hys power: but he dyd as hym lysted/& waxed greatly. I toke hede vnto this/ & then came there an he goate from the west ouer the whole earth/and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes, and came vnto the rãme/ that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpõ hym with his myght. I sawe hym drawe nye vnto the ramme beinge very fearce vpõ hym: yee he gaue him soch a stroke/that he brake his two hornes: Nether had the rãme so moch strength as to stande before hym: but he cast him downe/trodde him vnder his fete: & no man was able to deliuer the rãme out of his power.

The goate waxed exceadinge greate/and whẽ he was at the strõgest/his greate horne was broken also. Then grewe there other foure soch like in the stede, towarde the. iiij. wyndes of the heauen.) & out of one of the least of these hornes/there came vp yet another horne/which waxed maruelous greate: towarde the south/towarde the east/and towarde the faire pleasaunt lande. It grewe vp to the hoost of heauen/wherof it dyd cast some downe to the grounde/& of the starres also, and trode them vnder fete.

Yee it grewe vp vnto the prynce of the hoost/from whom the dayly offerynge was taken/& the place of his Sanctuary casten downe. And a certayne season was geuẽ vnto it/against the dayly offerynge (because of wyckednesse) that it myght cast downe the veryte to the grounde/and so to prosper in all thinges, that is wente aboute.

Dani.viij.a.vers. 8.Dach.i.a.

Vpon this I herde one of ỳ sayntes speakinge/which sayute saide vnto one that asked this question: How longe shall this vyson of the dayly sacrifice & of the wastyng abhomynacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Vnto the euenynge & the morynge/euen two thousande and thre hundreth dayes: then shall the Sanctuary be clensed agayne.

Now when I Daniel had sene this vyshõ/ and sought for the vnderstandynge of it: beholde/there stode before me a thynge lyke vnto a man. And I herde a mans voyce in the ryuer of Vlai/which cryed/& sayde: O Gabriel/make this mã vnderstande the vision. So he came/and stode by me. But I was afrayed at hys commynge/and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man/marcke well/for in the last tyme shall thys vysyon be fulfylled. Now as he was speakinge vnto me/I wared faynte/so that I suncke downe to the grounde. But he toke holde vpon me/& set me vp agayne/saying: Beholde/I wyll shewe the/what shall happen in ỳ last wrath: for in the tyme appoynted it shalbe fulfylled.

The ramme whych thou sawest with the two hornes/is the kynge of the Medes and Perses: but the goate is the kynge of Grecke lande: the greate horne that stode betwixte his eyes/that is the prycypall kynge. But where as it brake/and foure other rose vp in the stede: it signifieth/that out of this people shall stande vp foure kyngdomes/but not so myghtye as it.

After these kyngdomes (whyle vngodlynesse is a growinge) there shall aryse a kyng of an vnshamefast face/which shalbe wyse in darcke speakynges.

He shalbe myghtye and stronge/but not in his awne strẽgth. He shall destroye aboue measure/and all that he goeth aboute shall prosper. he shall slaye the stronge and holy people. And thorow his craftynes/falshed shall prospere in his hande/his herte shalbe proude/and many one shall he put to death in his welthynesse. He shal stãde vp against the Prynce of Prynces/but he shalbe destroyed without hande. And this vysion that is shewed vnto the, is as sure as the euenung & the morynng. Therfore wryte thou vp this sight, for it wylbe longe or it come to passe.

ij. Dach. ix. c. v. Esai. viij. d.

Vpon this was I Daniel very faynte/so that I laye sicke certayne dayes: but when I rose vp/I wente aboute the kynges busynesse/and marueled at the vysyon/neuertheles no man knewe of it.

¶ Daniel despyseth to haue that performed of God whych he had praied concernynge the retourne of the people from their bannyshement in Babylon. A true confession. Daniels praier is heard. Gabriel the Aungel expounded vnto hym the vysyon of the .lxx. weakes. The anoyntynge of Christ. The buyldynge agayne of Jerusalem vnder Nehemiah. The death of Christ. The castynge out of the wycked Jewes.

¶ The .ix. Chapter.

In the fyrst yeare of Darius the sonne of Ahasuerus/which was of the sede of the Medes/& was made kynge ouer the realme of ỳ Caldees: yee euẽ in the first yeare of his raigne/I Daniel desyred to knowe the yearly nombre out of the bokes/wherof the Lorde spake vnto Jeremy the Prophete: that Je-

Daniel.v.e

rusalem should lye waste. lxx. yeares: and I turned me vnto God ꝑ Lorde, for to praye & make myne intercessyon, with fastyng, sack cloth & ashes. I prayed before the Lorde my God, and knowledged, sayinge:

O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: We haue synned, we haue offended, we haue bene dysobedyent & gone back: yee we haue departed from all thy preceptes and iudgementes.

Baruc.i.a.

B We wolde neuer folowe thy seruauntes the Prophetes, ꝑ spake in thy name to oure kynges and princes, to oure forefathers, & to all the people of the lande. O Lord, righteousnesse belongeth vnto the, vnto vs pertayneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Iuda, and to them that dwell at Jerusalem: Yee vnto all Israel, whether they be farre or nye: thorow out all landes: wherin thou hast strowed them, because of the offences ꝑ they had done agaynst the.

Trem.ld.

Yee O Lorde, vntous, to oure kynges & princes, to oure forefathers: euen to vs all, that haue offended the, belōgeth open shame. But vnto the, O Lorde oure God, pertayneth mercy and forgeuenesse. As for vs, we

C are gone backe frō him, and haue not obeyed the voyce of the Lorde oure God, to walke in hys lawes, which he layed before vs by his seruauntes the Prophetes: yee all Israel haue transgressed and gone backe from thy lawe, so that they haue not herckened vnto thy voyce.

Psal cxix.

d. Petri.i.b. Zacha.vy.b.

Wherfore the curse & othe, that is written in the law of Moses the seruaūt of God (agaynst whom we haue offended) is poured vpon vs. And he hath performed his wordes, which he spake agaynst vs, and agaynst oure iudges that iudged vs: to bringe vpon vs soch a greate plage, as neuer was vnder heauen, lyke as it is now come to passe in Jerusalem. Yee all this plage, as it is wrytten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before ꝑ Lord oure God, that we might turne agayne from oure wyckednesse, and to be lerned in thy veryte. Therfore hath the Lorde made haste, to bringe this plage vpon vs: for the Lord oure

Deute.xxvy. xxviii. Leuit.xxvi.

Baruc.ij.

D God is ryghteous, in all his workes which he doth: for why, we wolde not hercken vnto hys voyce.

And now, O Lorde oure God, thou that wyth a myghtye hande hast brought thy people out of Egypte, to get thyselfe a name, which remayneth this daye: we haue synned, O Lorde, & done wyckedly agaynst all thy righteousnes: yet let thy wrothfull

Baruc.ij. Exo.xij.xiij.xiv.

displeasure be turned awaye (I beseche the) from thy cyte Jerusalem thy holy hyll. And why? for oure synnes sake, and for the wyckednesse of oure forefathers is Jerusalem & thy people abhorred, of al thē that are aboute vs. Now therfore, O oure God, heare the prayer of thy seruaunt, and his intercessyon. O let not thy face shyne ouer thy Sanctuary that lyeth waste.

O my God, encline thyne eare, and hercken (at the least for thyne awne sake) open thyne eyes: behold how we be desolated, yee and the cytye also, whych is called after thy name: for we do not cast oure prayers before the in oure awne righteousnes, no: but only in thy greate mercyes. O Lorde, heare: O forgeue Lorde: O Lorde consyder, tarye not ouer longe: but for thyne awne sake do it. O my God: for thy cyte and thy people is called after thy name.

E

As I was yet speakynge at my prayers, knowledgynge myne awne synnes, and the synnes of my people, makynge supplycacyon before the Lorde my God, for the holy hils sake of my God: yee whyle I was yet speakyng in my prayer, behold the mā Gabriel (whom I had sene afore in the visiō) came flyinge to me, and touched me aboute the offerynge tyme in the euenynge. He informed me, and spake vnto me: O Daniel sayde he, I am now come to make the vnderstande it: For as soone as thou beganneste to make thy prayer, it was so dyrected, and therfore am I come to shewe the. And why? For thou art a man greatly beloued.

Dani.ij.b.viij.a

F

Dani.x.c.d

Wherfore, ponder the matter well, that thou mayest lerne, to vnderstande the vysyon. Lxx.* wekes are determed ouer thy people, and ouer the holy cytye: that the wickednesse maye be consumed, that the synne may haue an ende, that the offence maye be reconcyled, and to bringe in euerlastinge ryghteousnesse, to fulfyll the vysyons and the Prophetes, and to anoynte the moost holy one. Understande thys then, and marcke it well: that from the tyme it shalbe concluded, to go and repayre Jerusalem agayne, vnto Christ (or the anoynted) prynce: there shalbe seuen wekes. Then shall the stretes and walles be buylded agayne. lxij. wekes, but vi hard troublous tyme. After these. lxij. wekes, shall Christ be slayne, and they shal haue no pleasure in hym. Then shall there come a people wyth the Prince, and destroye the cite and the Sanctuary: ghys ende shall come as the water floud. But the desolacyon shall contynue tyll the ende of the battell.

*A weke is here taken for vij. yeare, as in Leuit. xxv. Wherfore the lxx. wekes are foure. C. lxxx. yeares.

G

He shall make a stronge bonde with many, for the space of a weke: & when the weke is half gone, he shall put downe the slayne and

and meatoffrynge. And in the temple there
Mat.xxiij.b. Mar.xiij.b. shalbe an abhomynable deſolacyon / tyll it
haue deſtroyed all. And it is concluded, that
thys waſtyng ſhall contynue vnto the ende.

¶ There appeareth vnto Daniel a mā clothed in lynen/which sheweth him wherfore he is sent.

¶ The.x.Chapter.

IN the thyrde yeare of kyng Cirus of Perſia, there was shewed vnto Daniel(otherwise called Balthasar) a matter/yee a true matter/ but it is yet a longe tyme vnto it. He vnderſtode the matter well/ & perceaued what the vyſyon was. At the ſame tyme / I Daniel mourned for the ſpace of thre weekes/ſo that I had no luſt to eate bred: as for fleſh & wyne there came none wythin my mouth: No / I dyd not ones anoynte my ſelf/ tyll the whole thre wekes were out.

Upon the.xxiiij.daye of the firſt moneth/ I was by the greate floude/called Tigris: I Daniel.vij.b. Apoca.i.c. lyft vp myne eyes, and loked: and beholde / a man clothed in lynen / whoſe loynes were gyrded vp with fyne golde of Araby: his body was lyke the Chryſolite ſtone/ his face(to loke vpon) was lyke lyghtenynge/ hys eyes as the flame of fyre, hys armes & fete were lyke fayre glyſtering metall/ but ỳ voyce of his wordes was like ỳ voyce of a multitude.

B I Daniel alone ſawe this viſion/the men Daniel.ix.e Act.ix.a. that were with me / ſaw it not: but a greate fearfulneſſe fell vpon them / ſo that they fled awaye/ & hyd them ſelues. I was left there my ſelf alone/ & ſawe this greate vyſyon/ſo longe tyll there remayned nomore ſtrength within me: yee I loſt my coloure clene / I waſted awaye / and my ſtrength was gone. Yet herde I the voyce of his wordes: and as ſoone as I herde it/ fayntneſſe came vpō me/ & I fell downe flat to the grounde vpon my face. And beholde/an hande touched me/ which ſet me vp vpon my knees & vpon the Daniel.x.b. palmes of my handes. ſayinge vnto me: O Daniel / thou well beloued man: take good hede of the wordes, that I ſhall ſaye vnto ỳ/ & ſtāde right vp/ for vnto the am I now ſent.

And when he had ſayde theſe wordes / I ¶ ſtode vp trembleyng. Then sayde he vnto me: feare not Daniel: for why ſence ỳ firſt daye that thou ſet thyne herte to vnderſtande/and dydeſt chaſten thy ſelfe before thy God: thy wordes haue bene herde. And I had come vnto the/ when thou begānеſt to ſpeake had not ỳ prince ouer the kyngdome of ỳ Perſes Joſue.v.d. Daniel.xj.a. withſtande me.xxi.dayes. But lo/ Michael one of the cheſe princes / came to helpe me / hym haue I left by the king of Perſia/ & am come to ſhewe the / what ſhall happen vnto thy people in the latter dayes: for it wylbe longe yet or the vyſyon be fulfylled.

Now when he had ſpoken theſe wordes vnto me/ I kaſt downe my head to ỳ grounde and held my tunge. Beholde/there touched my lyppes one very lyke vnto a man. Then opened I my mouth / & ſayde vnto him/that ſtode before me: O my Lorde/ my ioyntes D are lowſed in the viſion/and there is no more ſtrength within me: How may my Lordes ſeruaunt then talke with my Lorde? ſeinge there is no strēgth in me/ſo ỳ I cannot take my breth? Upō this there touched me agayne/one moch lyke a man/and conforted me/ ſayinge: O thou man ſo well beloued, feare Daniel.ix.b. not: be contēt/take a good herte vnto the/ & be ſtrōge. So when he had ſpoken vnto me/ I recouered/ & ſayde: Speake on my Lord/ for thou haſt refreſhed me. Then sayde he: knoweſt thou wherfore I am come vnto ỳ? now wil I go againe to fight wỳ the prince of ỳ Perſes. As ſoone as I go forth/lo/ ỳ prince of Grekelande ſhall come. Neuertheles / I wyll ſhewe the the thinge/ that is faſt noted in the ſcrypture of trueth. And as for all ponder matters / there is none that helpeth me in them/but Michael your prince.

¶ A prophecy of the kynges of Perſia. Of the kingdome of Grece. Of the kyngdome of Egypte & of the bonde therof/and of the battell with the kyngdome of Syrria. Of the Jewes that flye vnto the kynge of Egypte, whom Antiochus the kynge of Syria perſecuteth/wheych figureth vnto vs Antichriſt. The pryde of Antiochus.

¶ The.xi.Chapter.

AND in the firſt yeare of Darius of I Medea / I ſtode by hym/ to comforte hym/ & to ſtrength him / and now will I ſhewe the the trueth. Beholde/there ſhall ſtande vp yet thre kinges in Perſia/but the fourth ſhalbe farre richer then they all. And when he is in the cheſeſt power of his riches/ he ſhall prouoke euery man agaynſt ỳ realme of Grekelande. Then ſhall there aryſe yet a myghtye kinge / that ſhall rule with greate dompnyon/ & do what him liſt. And as ſoone as his kyngdome co- Daniel.vij.a. meth vp / it ſhalbe deſtroyed/anddeuyded to warde the foure wyndes of the heauen. They i. Mach.i. that come after hym/ſhall not haue ſoch power & dompnyon as he: but hys kyngdome ſhalbe ſcatred / yee euen amonge other then thoſe. And the kyng of ỳ ſouth ſhalbe myghtyer / then hys other princes. Agaynſt hym there ſhall one make himſelf ſtronge/ & ſhall rule his dompnyon with greate power.

But after certayne yeares they ſhalbe ioyned together/and the kynges daughter of the ſouth ſhall come to the kynge of the North/ for to make frendſhyp/ but ſhe ſhall not optayne the power of that arme / neither ſhall B ſhe be able to endure thorow his myght: but ſhe, and ſuch as brought her / yee and he that

The Prophecye

begather/& cõfoȝtedher foȝ hys tyme) shalbe delyuered vp. Out of the braūches of her rote/there shall one stande vp in his steade: which with power of armes shall go thoȝow the kynges lande of the noȝth/ & handle hym accoȝding to his strength. As foȝ their Idols & princes/ with their costly Jewels of golde & syluer/he shall cary them awaye captyues into Egypte/& he shall preuayle agaynst ỹ kyng of the noȝth certayne yeares. And whē he is come into ỹ kynges realme of ỹ south/ he shalbe fayne to turne agayne into hys awne lande. Wherfoȝe his sonnes shalbe displeased/and shall gather together a myghty greate hoost of people: and one of them shall come/ & go thoȝow like a water flowed: then shall he returne/& gofoȝth with defyinge & boastynge vnto his awne lande.

Then the kyng of the south shalbe angry/ and shall come foȝth to fight agaynst ỹ king of ỹ noȝth: yee he shall bringe a greate multytude of people together/ & a greate heape shalbe geuē into his hande: these shall he cary awaye with greate pryde/ foȝ so moche as he hath cast downe so many thousandes/ neuertheles he shall not preuayle. For the king of the noȝth shall gather (of ỹ new) a greater heape of people then afoȝe/ & come foȝth (after a certayne tyme & yeares) with a mighty hoost & exceadynge greate good.

At the same tyme there shall many stande vp agaynst the kinge of the south, so that ỹ wicked chyldren of thy people also shall exalte themselues (to fulfill the vysyon) & then fall. So the kyng of the noȝth shall come to laye sege/ & to take the stronge fensed cities: And the power of them of the south shall not be able to abyde hym / & the best men of the people shal not be so stōge/as to resist him. Shoȝtely, when he commeth, he shall hādle him as he list/ & no man shalbe so hardy as to stande agaynst him. He shal stāde in ỹ pleasaunt cōtre/ which thoȝow him shalbe destroyed. He shall set his face wt all his power to optayne his kingdome/ and to be lyke it. Yee that shall he do, and geue hym vnto the daughters amōge wemen/to destroye hym. But he shall fayle/ nether shall he optayne his purpose. After thys shall he set hys face vnto the Iles/ & take many of thē. A prince shall stoppe him, to do hym a shame/ besyde the confusyon that els shall come vnto him. Thus shall he tourne agayne to hys awne lande/ stomble/ & fall/ & be nomoȝe founde: so he that came vpō him & dyd hym vyolēce/ shall stande in his place/ & haue a pleasaunt kyngdome: and after few dayes he shalbe destroyed/ & that nether in wȝath / nor in battell. In hys steade there shall aryse a vyle person, not holden worthy of a kynges dygnytye: thys shall come in craftely/ and optayne the kyngdome wyth fayre wordes: he shall fyght agaynst the armes of ỹ myghtye (and destroye them) yee and agaynst ỹ prince of the couenaunt.

So after that he hath taken truce wyth him, he shal handle dyscreatfully: that he may get vp & ouercome him with a small flocke: & so with craftynesse to get him to the fattest place of the lande / and to deale otherwyse/ then ether his fathers oȝ graundfathers dyd. For he shall destroye the thing, that they had robbed & spoyled/ yee & all their substaunce: ymagenynge thoughtes agaynst the strong holdes/ & that foȝ a tyme. His power & herte shalbe sterred vp wt a greate armye agaynst the kinge of the south: where thoȝow ỹ king of the south shalbe moued then vnto battell/ with a greate & myghtye hoost also. Neuertheles, he shall not be able to stāde/ foȝ they shall conspyre agaynst him. Yee they ỹ eate of his meate, shall hurte him: so ỹ his hoost shall fall/ & many be slayne downe.

These two kynges shalbe mynded to do mischefe, and talke of dyscreate at one table: ỹ. Mac. v. a. but they shal not prosper: foȝ why/ the ende shall not come yet/ vnto the tyme apoynted. Then shal he go home agayne into his awne lande with great good, & set his hert agaynst the holy couenaunt, he shalbe busy agaynst it, & then returne home. At ỹ tyme appoynted he shall come agayne / & go towarde the south: So shall it happen otherwise then at ỹ fyrst, yet ones agayne. And why/ ỹ shippes of Cethym shal come vpon him/ that he may be smytten & turne agayne: that he may take indignacyon agaynst the couenaunt of holynesse, to medle agaynst it. Yee he shal turne him/ & drawe such vnto him/ as leaue the holy couenaunt. Num. xxiiij.

He shall set myghty men to vnhalowe the Sanctuary of strength/ to put downe the daylye offerynge & to set vp the abhomynable desolacyon. And such as breake the couenaunt shall he flatter wyth fayre wordes. But the people ỹ wyll know their God/ shal haue the ouerhande and prosper. Those also that haue vnderstanding amonge the people shall enstruct the multytude: and foȝ a longe season / they shalbe persecuted wyth sweardе / with fyre/ with captiuite and with stalynge awaye of their goodes. Now whē they fall, they shalbe sett vp wt a lytle helpe: but many shall cleue vnto them faynedly.

Ye some of those which haue vnderstandynge shall be persecuted also: ỹ they maye be tryed, purifyed and clensed / tyll the tyme be out: foȝ there is yet another tyme appoynted. The kyng shall do what him lyst, he shal exalte and magnifye himselfe agaynst all/ thus

that is God. Yee he shall speake maruelous thyngs agaynst the God of all goddes/ wherin he shall prospere / so longe tyll the wrath be fulfylled/ for the cõclusyon is decyded alredy. He shall not regarde the God of hys fathers/ but his lust shall be vpon wemen: Yee he shal not care for eny God/ for he shal magnifye him selfe aboue all. In his place shal he worshype the myghtye Idols: and ỹ God whom his fathers knewe not / shall he honoure with golde and syluer/ with precyous stones and pleasaunt Jewels.

Apoca.xv.a.

¶ Thys shall he do, seekynge helpe and succoure at ỹ myghtie Idols & straunge Goddes. Soch as will receaue him/ and take him for God, he shall geue them greate worshype & power: yee and make them lordes of ỹ multytude/ & geue thẽ the land wyth rewardes. In the latter tyme shall the kynge of ỹ south stryue with him: and the kynge of the north in lyke maner shall come agaynst him wyth charettes/ horsmen and with a greate nauy of shippes. He shall come in to the landes/ destroye and go thorow: he shall entre also in to the fayre pleasaunt lande. Many cyties and countrees shall decaye, excepte Edom/ Moab & the best of the children of Ammon/ which shall escape fromhis hande. He shall stretch forth his hãdes vpon the countrees/ & the lande of Egypte shall not escape hym. For thorow his goynge in / he shall haue dominion ouer the treasures of syluer & golde/ & ouer all ỹ precious Jewels of Egypt/ Lybia and Ethiopia. Neuertheles the tydyngs out of the East & the north shal trouble him: for the whych cause he shall goo forth to destroye & curse a greate multitude. The tẽtes of his palace shall be pytch betwyxte ỹ two seas vpon the hyll of the noble Sanctuary/ for he shall come to the ende of it/ & then shal no man helpe him.

G

Apocalip.xj.c.

Apocalip.xix.c.

Apo.xix.d.xx.c

¶ He prophecyeth the resurrecpon of the dead. The darcknesse of the prophecye of Daniel.

¶ The.xij. Chapter.

AT tyme wyll come also / that the great prince Michael / which stãdeth on thy people syde/ shall aryse vp / for there shall come a tyme of trouble, such as neuer was/ sens there begãne to be eny people / vnto that same tyme. Then shall thy people be delyuered / yee all those ỹ be found wrytten in the boke. Many of thẽ that slepe in the dust of the earth shall awake: some to the euerlastynge lyfe/ some to perpetuall shame and reproffe. The wyse (such as haue taught other) shall glyster/ as the shynynge of heauẽ: and those that haue instructe ỹ multitude vnto godlynesse/ shalbe as the starres/ worlde without ende.

A

Apocalip.xix.c.

Mat.xxiij.k.

Job.v.c.
1.Cor.xv.e.

B

Mat.xiij.c.

And thou O Daniel, shut vp these wordes/ & seale the boke till ỹ last tyme. Many shall go aboute here and there/ & then shal knowledge increase. So I Daniel loked/ and beholde / there stode other two: one vpon thys shore of ỹ water/ the other vpõ ponder syde. And one of thẽ sayde vnto him / whych was clothed in lynen / and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous workes?

C

Apoca.x.a.

Then herde I the man with the lynen clothes/ which stode aboue vpon the waters of the floude: when he helde vp hys ryght and Apo.xl.e.f.g.c. left hande vnto heauen / and sware by hym which lyueth for euer: that it shall tary for a tyme / two tymes & half a tyme: & when the power of the holy people is clene scatred abrode/ thẽ shall al these thynges be fulfylled.

I herde it well / but I vnderstode it not. Then sayde I: O my lorde / what shall happen after that? He answered: Go thy waye Daniel. for these wordes shal be closed vp & sealed/ tyll the last tyme: & many shalbe purified/ clensed & tried. But the vngodly shall lyue wickedly/ and those wicked (as many of thẽ as they be) shal haue no vnderstandynge. Mat.xiij.b. As for soch as haue vnderstandynge / they shal regarde it. And from ỹ tyme forth that ỹ daylie offeringe shalbe put downe & the abhominable desolacion sett vp/ there shalbe a thousande two hundreth & xc. dayes. O well is him/ that wayteth / & cõmeth to the thousande iij.C.& xxxv. dayes. Go thou thy waye now/ tyll it be ended: take thy rest/ and byde in thy lot/ till the dayes haue an ende.

D

¶ The ende of the Prophecy of Daniel.

¶ The boke of the Prophete Oseas.

¶ The tyme wherin Oseas prophecyed. Oseas by takynge an harlot to his wyfe signifieth the Idolatrye of the people. The destrucpõ of the offspring of Jehu/ and of the Israelytes/ as prophecyed.

¶ The. first. Chapter.

THis is the Worde of the Lord/ that came vnto Oseas the sonne of Beery, in ỹ dayes of Oseas, Joathan / Ahas & Jezekiah kynges of Juda: & in the tyme of Jeroboam the sonne of Joas kynge of Israell.

3

First when the Lorde spake vnto Oseas he sayde vnto him: Go thy waye, take an harlott to thy wife/ and get children by her: for the lande hath committed greate whordome

a. That is cõsummacion: because the kingdome of Israel and Juda shulde shortly be consumed.

b. That is/ Example of hygges: because of the greate delicyousnes & voluptuousnes þ Juda & Israel were in.

c. That is the feade of God.

d. That is/ hauing no mercy.

e. That is not my people

a. Mother here sygnifieth the Synagoge of the Jewes/ or the churche or congregacion of the people/ as in Esa. 1. a.

against the Lorde. So he went / and toke *Gomer þ daughter of ** Deblaim: which conceaued, and brought forth a sonne. And þ Lord sayde vnto him: call his name *Jesrael, for I will shortly auenge the blonde of Jesrael vpon the house of Jehu / and will bringe the kyngdome of the house of Israell to an ende. Then will I breake the bowe of Israel in the valley of Jesrael.

She conceaued yet agayne, and bare a daughter. And he sayde vnto hym: Call her name *Loruhamah, that is, not optayning mercy) for I will haue no pyte vpõ þ house of Israel, but forget them, & put thẽ cleane out of remembraunce. Neuertheles I will haue mercy vpon the house of Juda / & will saue thẽ euen thorow the Lorde their God. But I will not delyuer them thorowe eny bowe/ swearde/ batell/ horses or horsmen.

Now when she had weaned Loruhamah/ she conceaued agayne/ & bare a sonne. Then sayde he: call his name, *Lo amy. For why? ye are not my people / therfore wyl not I be yours. And though the nombre of the childrẽ of Israel be as the sande of the see / whych cã nether be measured ner tolde: yet in the place where it is sayde vnto thẽ / ye be not my people: euẽ there shal it be thus reported of thẽ: they be the childrẽ of the lyuyng God. Then shall the childrẽ of Juda and the children of Israel be gathered together agayne / & chose thẽ selues one head / and then departe out of the lande: for greate shalbe þ daye of Israel.

¶ The people is called vnto repentaunce.

¶ The .ij. Chapter.

Tell youre brethren / that they are my people: and youre systerẽ / that they haue optayned mercy. As for your *mother / ye shal chyde with her & reproue her: for she is not my wyfe / nether am I her husbande / vnlesse she put awaye her whordome out of my syght, & her aduoutry from her brestes. If no I shal stripe her naked, & sett her euen as she came in to the worlde: yee I shall laye her waste, and make her like a wildernesse / and slaye her for thyrste. I shal haue no pite also vpõ her children, for they be the children of fornicacyon.

Their mother hath brokẽ her wedlocke / and she that bare thẽ, is come to confusyon. For she sayd: I will go after my louers, that geue me my water and my bred / my woll & flax / my oyle and my drynke. But I will hedge her waye with thornes / and stoppe it / that she shall not fynde her foteteppes: and though she runne after her louers / yet shall she not get them: she shall seke them / but not fynde them. Then shall she saye: well / I will go turne agayne to my fyrst housbande / for at that tyme was I better at ease / then now

But this wolde she not knowe / where as I yet gaue her corne / wyne / oyle / syluer and golde / which she hath hanged vpon Baall.

Wherfore now will I go take my corne & wyne agayne in their season / and fet agayne my woll and my flax / whych I gaue her / to couer her shame. And now will I discouer her foolyshnesse / euen in the syght of her louers / and no man shall delyuer her out of my handes. Moreouer / I wil take awaye al her myrth / her holy dayes / her newmoones / her Sabbathes and all her solempne feastes: I will destroye her vynyardes and fygetrees / though she sayeth: lo / here are myne rewardes / that my louers haue geuẽ me. I will make it a wodde / and the wylde beestes shall eate it vp: I will punish her also for the dayes of Baall / wherin she censed him / decking him with her earinges & cheynes: when she followed her louers / & forgat me / sayeth þ Lord.

Wherfore beholde / I will call her agayne bringe her in to a wildernes / & speake frendly vnto her: there wil I geue her her vynyardes agayne / yee and the valley of Achor also to shewe her hope and comforte. Then shall she synge there as in the tyme of her youth / & lyke as in the daye when she came out of þ lande of Egipte. Then, sayeth the Lorde she shall saye vnto me: O my housbande, & shall call me nomore Baal: for I wil take awaye those names of Baall from her mouth / yee she shall neuer remembre theyr names eny more. Then will I make a couenaunt wyth them, with the wylde beastes / wyth the foules of the ayre / & with euerythynge that creepeth vpon the earth.

As for bowe / swerde and batell / I will destroye sech out of the lande / & will make thẽ to slepe safely. Thus will I mary the vnto myne awne selfe for euermore: yee euẽ to my selfe will I mary the / in ryghtuousnesse / in equyte / in louynge kyndnesse and mercy. In fayth also will I mary þ vnto my self / & thou shalt knowe the Lord. At the same tyme will I shewe my selfe frendly and gracious vnto the heauens / sayeth the Lorde: & the heauẽs shall helpe the earth / & the earth shall helpe the corne / wyne and oyle / & they shall helpe Jesrael. I will sowe them vpon earth / for a sede to myne awne selfe / & will haue mercy vpon her, that was without mercy And to thẽ which were not my people / I will saye: thou art my people. And he shall saye: thou art my God.

¶ Of the loue of God towarde the people.

¶ The .iij. Chapter.

Then sayde the Lorde to me: Go yet thy waye & bowe an aduouterous woman / whom thy neighboure loueth / as the Lord doth the children

of

b. Exod. xxiij. a.

c. Deute. xxi. c.

Judic. ij. b. j. b

Esay ij. a

Ezech. xvi. b.

Leuit. xxvi. a.

Roma. ix. c. 1. Pet. ij. b

Ezech. xxiij. b.

of Israell: how be it they haue respecte to straunge goddes / & loue the wyne kannes.
Osee.xrviij.a. Amos.vi.a. So I gat her for .xv. syluerlynges / & for an Homer & anhalf of barlye, & sayde vnto her: Thou shalt vyde with me a lõge season, but se that thou playest not the harlot and loke thou medle with none other man / and then wyll I kepe my selfe for the.

Thus ꝑ chyldrẽ of Israel shall syt a great whyle without kynge and prynce without offerynge and auter / without prest and reuelacyon. But afterwarde shall the chyldrẽ of Israel conuerte, and seke the Lorde their God / and Dauid their kynge: & in the latter dayes they shall worshippe the Lorde, & his louynge kyndnesse.

¶ A cõplaynte agaynst ꝑ people & ꝑ prestes of Israel.

¶ The.iiij. Chapter.

Heare the worde of the Lord / O ye chyldren of Israel: For the Lorde must punish thẽ / that dwell in the land. And why? There is no faithfulnesse / there is no mercye / there is no knowledge of God in the lande: but swearyng, lyenge, manslaughter theft & aduoutry haue gottẽ the ouerhande / & one bloudgyltinesse foloweth another. Therfore shall the lande be in a miserable case & all they ꝑ dwell therin / shall mourne. The beastes in the felde, the foules in the ayre / & the fysshes in the see shall dye. Yet is there none / ꝑ wyll chasten nor reproue another. The prestes wyche shulde reforme other men / are become lyke the people.

Therfore stombleste thou in the daye time & the prophet with the in ꝑ nyght. I will bring thy mother to sylence and why? my people perysshe / because they haue no knowledge. Seing then ꝑ thou hast refused vnderstandyng therfore will I refuse ꝑ also: so ꝑ thou shalt nomore be my prest. And for so moch as thou hast forgottẽ ꝑ lawe of thy God I will also forget thy chyldren The more they increased in the multitude / ꝑ more they synned agaynst me / therfore wyll I change their honoure in to shame. They eate vp the synnes of my people / & corage them in their wyckednesse. Thus the prest is become lyke the people, Wherfore I wyll punysh thẽ for their wicked wayes / & rewarde them accordinge to their awne ymagynacyons. They shall eate and not haue ynough: They haue *vsed whordome / therfore shall they not prosper: and why? they haue forsaken the Lorde / and not regarded him.

Whordome, wyne and dronckennesse take the herte awaye. My people aske counsell at their stockes their staffe must tell them. For an whorish mynde hath disceaued them / so that they cõmytte fornycacyõ agaynst their God. They make sacrifices vpõ the hye mountaynes, & burne their incense vpõ the hilles / yee amonge the okes, groues & bukkes for there are good shadowes. Therfore youre daughters are become harlottes / and youre spouses haue brokẽ their wedlocke / I wyll not punysh your daughters for beinge defyled / & youre bydes ꝑ became whores: seing ꝑ fathers thẽselues haue medled with harlottes / & offered with vnthryftes: but the people that wyll not vnderstande must be punysshed.

Though thou *b* Israel art disposed to playe the harlot yet shuldest not thou haue offended O Iuda: thou shuldest not haue runne to Galgala, nether haue gone vp to Bethauen / nether haue sworne, ꝑ Lorde lyueth. For Israel is gone backe like a wãton cowe. The Lorde therfore shal make her fede as ꝑ lãbe ꝑ goeth astraye. And where as Ephraim is become partaker of Idols, wel let hi go. Their drõckennes hath put thẽ backe & brought them to whordom. Their rulers loue rewardes, bynge (sayeth they) to their awne shame. The winde shal take holde of their fethers / & they shalbe confounded in their offrynges.

b Israel and Ephraim / for ꝑ moost parte in the Prophetes are take for ꝑ .x. trybes. Dalat. xrviij. b. Ie reade in the .iij. of the kynges xij. c.k. that .x. tribes folowed Jeroboã where as only Juda and Beniamin abode by Roboam. Those .x tribes are comenly called Israel in the Prophetes: Beniamin is reckened to Juda.

¶ Agaynst the prestes & rulers of Israel. The helpe of man can do nothinge agaynst God.

¶ The.v. Chapter.

Ye prestes: heare this / take hede / O thou housholde of Israel: geue eare / O thou kyngly house: for this punishment wyll come vpon you ꝑ are become a snare vnto Maspha / & a sprednet vnto ꝑ mount of Thabor. They kyll sacrifyces by heapes, *to begyle ꝑ people therwith: therfore wyll I punish the all. I know Ephraim well ynough & Israell is not hyd fro me: for Ephraim is become an harlot: & Israell is defiled. They are not mynded to turne vnto their God for they haue an whorish hert, for they can not know ꝑ Lorde.

But the pryde of Israel will be rewarded him in his face yee both Israel & Ephraim shall fall for their wickednesse / and Iuda with them also. They shall come with their shepe & bullockes to seke the Lorde / but they shall not fynde him, for he is gone frõ thẽ. As for the Lorde, they haue refused him, & brought vp bastarde chyldren: a moneth therfore shal deuoure thẽ with their portions. Blowe with the shawmes at Gabea / & with the trõpet in Rama cry out at Bethauẽ vpõ the tõpe of Benjamin. In ꝑ tyme of the plage shall Ephraim be layed waste, therfore vpon I faithfully warne the trybes of Israel. Yet are the prynces of Iuda become lyke thẽ, ꝑ remoue ꝑ lãdemarches therfore wyll I poure out my wrath vpon thẽ lyke water. Ephraim is oppressed, and can haue no ryght of the lawe: for why? they folowe the doctrynes of men.

*To vse whordome or fornicacyõ throw out ꝑ prophetes / is / to take another God then the true God: & to serue ymages or to beleue in them.

Ther-

Therfore will I be vnto Ephraim as a moth, & to the house of Juda as a caterpyller.

Hō.Reg.xvi.b. Deute.xxxi.b

When Ephraim sawe his sycknesse / and Juda his disease: Ephraim wente vnto Assur / and sent vnto kynge Jareb: yet coulde not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I / I wyll spoyle them, and go my waye. I will take thē with me / & no man shall rescue thē. I wyll go / and returne to my place / tyll they ware faynt, and seke me.

¶ Affliccyō causeth a man to retourne to God The wyckednes of the Prestes.

¶ The.vj. Chapter.

In their aduersyte they shall seke me / and saye: come, let vs turne agayne to ỹ Lorde: for he hath smiten vs / & he shall heale vs: he hath wounded vs / & he shall bynde vs vp agayne:

Job.v.b

a After two dayes shall he quycke vs. and in the third daye shall he rayse vs vp &c. ¶ It is / for a certe space will be suffred vnto vs / ¶ but he wyll heale vs agayne and restore vs to soundnes. The third daye / but for my wordes sake: so that thy punysshment shall come to ryght. For I haue pleasure in louyng kyndnesse, and not in offeryng: yee in the knowledge of God, more then in burnt sacrifice. But euē like as Adam dyd, so haue they broken my couenaunt / and set me at naught. Galaad is a cite of wicked doers: of malycyous people and bloudshedders. The multytude of the Prestes is lyke an heape of theues, murtherers & bloudthurstye: for they haue wrought abhomynacyon. Horrible thinges haue I sene in the house of Israel / there playeth Ephraim the harlot / & Israel is defyled: but Juda shal haue an harueste for ỹm selfe / when I returne the captyuite of my people.

¶ Of the vyces and wantonnes of the people.

¶ The.vij. Chapter.

When I vndertake to make Israel whole, then the vngracyousnesse of Ephraim and the wickednes of Samaria cōmeth to lyght: then go they aboute with lyes. At home, they be theues: and without they fall to robbynge. They consydre not in their hertes that I remembre all their wickednes. They go about with their awne inuencyons but I se them well ynough. They make the kynge and the pynces / to haue pleasure in their wickednes a lyes. All these burne in aduoutry / as it were an ouen that the baker heateth / whē he hath lefte kneadynge / tyll the dowe be leuended. Euen so goeth it this daye with oure kynges and pynces / for they begynne to be wode dronken thorow wyne: they vse famyliarite with soch as dysceaue them. They with the ymagynacyō of their herte are lyke an ouen / their slepe is all the nyght lyke the slepe of a baker / in the morning is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their awne iudges / all their kynges are fallen: yet is there none of them that calleth vpō me. Therfore must Ephraim be mixte amōge ỹ Heathē. Ephraim is become lyke a cake / that no man turneth: straūgers haue deuoured his strēgth / yet he regardeth it not: he wareth full of grayheares / yet wyll he not knowe it: & the pryde of Israel is cast downe before their face / yet wyll they not turne to ỹ Lorde their God ner seke him for all this.

¶

Osee.vij.a

Ephraim is lyke a doue / that is beggyled / and hath no herte. Now call they vpon the Egyptyans / now go they to the Assirians: but whyle they be goynge here and there / I shall spreade my net ouer them / & drawe thē downe as the foules of the ayre: & according as they haue bene warned, so wyll I punish them. Wo be vnto them, for they haue forsaken me. They must be destroyed / for they haue set me at naught. I am he that haue redemed them, and yet they dissemble with me. They call not vpō me with their hertes / but lye houlynge vpon their beddes. Where as they come together / it is but for meate and drynke / and me wyll they not obeye. I haue taught them / and defended their arme / yet do they ymagin myschefe agaynst me. They turne them selues / but not a right / & are become as a brokē bowe. Their pynces shall be slayne with the swearde / for the malyce of their tūges / soch blasphemyes haue they lerned in the lande of Egypte.

Osee.iij.a

¶ The destruccyon of Juda and Israel / because of their Idolatrie.

¶ The.viij. Chapter.

Set ỹ horne to thy mouth / & blowe: I get the swyftly (as an Aegle) vnto the house of ỹ Lorde: for they haue brokē my couenaūt / & transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good / therfore shall the enemy folowe vpon hym. They haue ordened kynges, but not thorow me: they haue made pynces / and I must not knowe of it. Of their syluer and golde haue they made

Deute.xxviij

Hō.Reg.xvij.c

thym

them Images / to bringe them selues to de-
struccio. Thy calf, O Samaria / shalbe take
awaye for my wrothfull indygnacio is gone
forth agaynst the. How longe wyll it be / or
they can be clensed? For the calfe came from
Israel / the worcke man made it / therfore can
it be no God, but euen to a spyders webbe
shall ỳ calfe of Samaria be turned. a* They
haue sowne wynde, therfore shall they reape
a storme.

a* That is / They haue geuen the selues to vaynes tryfling thinges / therfore shall they fall in to great trouble and Jeopardye. To lowe wind as as moch to saye amonge ỳ Hebrues / as to labour in vayne / to lose the labour.

Their sede shal brake no corne / there shal no
meel be made of their increase: though they
reape yet shal straungers deuoure it vp. Is-
rael shall perysh, the Gentiles shall intreate
hym as a foule vessell. Sence they wer vp to
the Assyrians, they are become lyke a wylde
asse in the deserte.

Ephraim geueth rewardes to get louers /
therfore are they scatred amoge the Heathe /
there wyll I gather the vp. They shall soone
be weery of ỳ burthen of kynges & princes.
Ephraim hath made many aulters to do wic-
kednes / therfore shall the aulters turne to
hys synne. Though I shewe them my lawe
neuer so moch / they counte it but straunge
doctryne. Where as they do sacrifyce / offe-
rynge the flesh and eatinge it: the Lorde wyll
haue no pleasure therin: but wyll remembre
their wyckednes / and punysh their synnes.
Israel turneth agayne into Egipt, they haue
forgotten hym that made them / they buylde
churches / & Juda maketh many stronge ci-
ties: therfore wil I sende a fyre into their ci-
ties / and it shall consume their places.

¶ Of the hunger & captyuytye of Israell.

¶ The.ix. Chapter.

Do not thou tryumphe / O Israel /
make no boastynge more then the
heathen / for thou hast committed
aduoutry agaynst thy God: straũ-
ge rewardes hast thou loued / more then all ỳ
cornefloores. Therfore shal they nomore en-
ioye ỳ corne floor & wynepresses / & their swe-
te wyne shall fayle thẽ. They wyll not dwell
in the Lordes lande / but Ephraim turneth
agayne into Egipte / & eateth vncleane thin-
ges amonge the Assyrians. They poure out
no wyne for a drinckoffringe vnto the Lord /
nether geue they hym their slayne offringes:
but they be vnto thẽ as mourners meates /
wherin all they that eate them / are defyled.
For the bred that they haue soche lust vnto /
shall not come into the house of the Lorde.
What wyll ye do then in the *solẽne dayes /
and in the feast of the Lorde? Lo, they shall
get them awaye for the destruccion: Egypte
shall receaue them & Noph shall bury them.
The nettles shall ouergrowe their plea-
saunt goodes and burres shalbe in their ta-
bernacles. Be ye suer (O Israel) the tyme of
visitacion is come / the dayes of recompen-
synge are at hande. As for the Prophete, ye
holde hym for a foole: and him that is rych in
the spyrete / for a mad man: so greate is youre
wickednes and malyce. Ephraim hath made
him self a watchman of my God, a Prophet
ỳs become a snare to do hurte in euery stre-
te / & abhominacyon in the house of his God.
They be gone to farre / & haue destroyed thẽ
selues / lyke as they dyd afore tyme at Ga-
baa. Therfore their wyckednes shalbe remẽ-
bred / and their synnes punished.

* That is / They shal neuer haue ripe corne.

I fonde Israel lyke grapes in the wylder-
nes / & saw their fathers as the fyrst fyges in
the toppe of the fyge tre. But they are gone
to Baall Peor / & rũne, awaye fro me to that
shamefull Idoll, & are become as abhomina
ble as their louers. Ephraim b** slyeth lyke a
byrde so shal their glory also: In so moch / ỳ
they shal nether begette / conceaue ner beare
children. And though they bringe vp eny / yet
will I make thẽ childelesse amõge mẽ. Yee wo
shall come to them / when I departe frõ thẽ.
Ephraim (as me thyncke) is planted in wel-
thenesse / lyke as Tyrus / but now must she
bringe her sonne chyldre forth to ỳ mãslayer.

C Jerem.xxvii.a Num.xxv.a.

b* That is / to me to naught

O Lorde thou shalt geue thẽ: what shalt
thou geue them? geue them an vnfruteful
wombe and dryye brestes. All their wycked-
nesse is done at Gilgall / there do I abhorre
them. For the vngraciousnes of their awne
inuencions / I wyll dryue them oute of my
house I wyll loue them nomore / for all their
princes are vnfaythfull. Ephraim is hewen
downe / their rote is dryed vp / so ỳ they shall
bringe nomore frute: yee and though they
bringe forth eny / yet wyll I slaye euen the
best beloued frute of their body. My God
shall cast thẽ awaye / for they haue not bene
obedient vnto hym / therfore shall they goo
a straye amonge the Heathen.

D Joan.viij.d.

¶ Agaynst Israel and his Idolles.

¶ The.x. Chapter.

Israel was a goodly vyne / but he
hath brought forth vnprofytable
frute: yee the more frute he had / ỳ
mo aulters he made: ỳ more good I
dyd to their lãd, ỳ more frẽdlyye shewed they
to their Images. Therfore is deuided / there-
fore will they be destroyed. The Lorde shall
breake downe their Images, he shal destroye
their aulters. Then shall they saye: we haue
no kynge / for why? we haue not feared the
Lorde. And what shall then the kynge do to
vs? They comen together / and sweare bay-
ne othes: they be confederate together / ther-
fore groweth their punyshment / as the we-
des in the forowes of the lande.

Isay.v.a

They that dwell in Samaria haue wor-
shipped the calfe of Bethauen: therfore shal
the peo-

the people mourne ouer them / yee and the prestes also / that in their welthynesse reioyced with them: and why? it shall passe awaye from them. It shalbe brought to the Assyriã / for a present vnto king Jareb. Ephraim shal receaue full punyshment: Israel shalbe confounded for his awne ymaginacyons / Samaria with his king shall banysh awaye / as the scomme in the water. The hye places of Auen where Israel do synne / shall be cast downe: thystles & thornes shall growe vpon their aulters. Then shall they saye to ỹ mõtaynes: couer vs / & to the hylles: fall vpõ vs.

Hosea.x.a.

O Israel / thou hast synned as Gabaa dyd afore tyme / where they remayned: shulde not the batell then come vpon the wycked chyldren / as well as vpõ the Gabaonites? I will chasten them / euen after myne awne desyre / & people shalbe gathered together ouer thẽ / when I punysh thẽ for their greate wickednesse. Ephraim was vnto me / as a cow that is vsed to go to plowe / therfore I loued him / & fell vpon his fayre neck. I drouc Ephraim / Juda plowed / & Jacob played the husbande man: that they myght sowe vnto righteousnes / and reape the frutes of welldoinge: that they myght plowe vp their fresh lande / and seke the Lorde / tyll he came / & lerned them ryghteousnes.

Mat.xi.c.

D

But now* they haue plowed thẽ wickednesse / therfore shall they reape synne, & eate the frute of lyes. Seing thou puttest thy cõfidence in thyne awne wayes and in cause of the multytude of thy worthyes: there shall growe a sedicyon amõge thy people. All thy ströge cities shalbe layed waste / euẽ as Salmana was destroyed w̃ his families / thorow hym that was auenged of Arbell / in the daye of batell / where the mother perished w̃ her chyldren. Euen so shall it go with you (O Bethel) because of your malycyous wickednes. Lyke as the morninge goeth awaye / so shall the kynge of Israel passe.

* That is / ye haue geuen the selues to all ỹ naughtynesse.

Agaynst the vnkyndnes of Israel.

¶ The.xi. Chapter.

When Israel was younge / I loued him: & called hym my sonne out of the lande of Egypt. But the more they were called / ỹ more they wẽt backe / offring vnto Idols / and censing Images. I lerned Ephraim to go / & bare them in myne armes / but they regarded not me / that I wolde haue holpen them. I led them w̃ cordes of frendshype / & wyth bandes of loue. I was euen he / that layed the yock vpon their neckes. I gaue them their foder my self / that they shulde not go agayne into Egypte. And now is Assur their kynge: for they wolde not turne vnto me. Therfore shall ỹ swearde begynne in their cyties, the sparre ỹ they haue

Exo.xxxii.b. iii.Reg.xii.e. iii.Reg.xvi.c.

B

ia yeo vp / shalbe destroyed and eaten: and that because of their awne ymaginacyons. My people hath no lust to turne vnto me / their prophetes laye the yocke vpon thẽ / but they ease them not of their burthen.

Esa.v.a. Mach.xviii. Luce.xi.d

What greate thinges haue I geuen the / O Ephraim? how faythfully haue I defended the / O Israel? haue I dealt with the as wyth Adama? or haue I intreated the lyke Seboim? No / my hert is otherwise mynded. Yee my mercy is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothfull displeasure. For I am God and no man / I am euen that holy one in the myddest of the / though I came not within the cyte.

C

The Lorde roareth like a lyon / that they maye folowe him: yee as a lyon roareth he / ỹ they maye be afrayed lyke the chyldren of the see: ỹ they may be scatred awaye frõ Egypt / as men scarre byrdes: & frayed awaye (as doues vse to be) from the Assyrians lande: and ỹ because I wolde haue them tary at home / sayeth ỹ Lorde. But Ephraim goeth aboute me with lyes, and the house of Israel dissembleth. Only Juda holdeth him with God / and with the true holy thinges.

D

Agaynst the vayne trust of the people.

¶ The.xii. Chapter.

Ephraim kepeth the ayre / and folowech after ỹ east wynde: he is euer increasynge lyes and destruccyon. They be confederate with the Assyrias / their oyle is caried into Egypte. The Lorde hath a courte to holde with Juda, and will punysh Jacob: After their awne wayes & accordyng to their awne inuencyõs / shall he recõpense them. He toke his brother by ỹ hele, when he was yet in his mothers wõbe: and in his strength he wrestled wyth God. He stroue with the Aungell / & gat the victorye: so that he prayde and desyred hym. He fonde him at Bethel / & there he talked with vs.

Gene.xxv.a. Gene.xxvii.b. Gene.xxxii.b.

B

Yee the Lorde God of hoostes / euen the Lorde him selfe remembred hym: Then turne to thy God / kepe mercy and equyte / and hope styll in thy God. But the marchaunt hath a false weyght in hys hande / he hath a pleasure to occupie extorciõ. Ephraim thinketh thus: Tush / I am ryche / I haue good ynough: In al my workes shal not one fawte be founde / that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of the lande of Egypte and set the in thy tentes / & as in the hye feast dayes.

C

I haue spoken thorow the prophetes / and shewed dyuerse visions / and declared my self by the ministracyon of the prophetes. But at Galaad is the abhominacyon / they are fallen to vanyte. At Galgall they haue slayne oxen: and as many heapes of stones as they

D

had in

had in their lande forowes/so many aulters haue they made. Jacob fled in to the land of Syria/and Israel serued for a wyfe/and for a wyfe he kepte shepe.

By a prophet the Lorde brought them out of Egypt/and by a prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhominacions: therfore shall his bloude be poured vpō him self/ and ỹ Lorde his God shall reward him his blasphemies.

¶ Of the abhominacyons of Israel.

¶ The.xiii. Chapter.

The abhominacyon of Ephraim is come also in to Israel. He is gone backe to Baal / therfore must he dye. And now they synne more and more: of their syluer/they make them moltē Images / lyke the Idols of the Heathen/and yet all is nothyng but ỹ worcke of the craftesman. Not withstandyng they preach of ỹ same: who so wyll kysse the calues/offreth to men. Therfore they shalbe as the morynge cloude/and as the dew that early passeth awaye/& lyke as dust that the wynde taketh awaye from the floze: and as smoke ỹ goeth out of the chymney.

I am the Lorde thy God/ which brought ỹ out of the lande of Egypt: that thou shuldest knowe no God but me onely/& ỹ thou shuldest haue no Sauioure but only me. I toke diligent hede of the in the wyldernesse ỹ drye lande. But when they were well fedde & had ynough they waxed proude, and forgat me. Therfore wyll I be vnto them as a lyon / & as a Leoparde in the waye to the Assirians. I will come vpon them as a she beer/that is robbed of her welpes / & I wyll breake that stubburne herte of theirs. There wyll I deuoure them as a lyon: yee the wylde beastes shall teare them.

O Israel, thou doest but destroy thy self/ In me only is thy helpe. Where are thy kynges now / that shulde helpe the in all thy cyties? Yee and thy iudges of whom thou saydest: geue me a kynge and princes? well / I gaue the a kyng in my wrath/ and in my displeasure wyll I take him from the agayne. The wickednesse of Ephraim is bounde together/& his synne lyeth hyd. Therfore shall sorowes come vpon him/as vpon a woman ỹ trauayleth. An vndiscrete sonne is he: for he consydereth not / that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and delyuered him from death.

O death I wyll be thy death. O hell, I wil be thy stynge. Yet can I se no comforth, for when he is now the goodlyest amonge ỹ brethren/the East wynde (euē the wynde of the Lorde) shall come downe from the wyldernesse/and drye vp his condytes/and dryncke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria/they shalbe made waste/ and why? they are disobediēt vnto their God. They shall perish with ỹ swearde/their children shalbe slayne/ and their wemen great with chylde shalbe rypte vp. iiij. Reg. xv. d

¶ The destruccyon of Samaria.

¶ The.xiii. Chapter.

O Israel / turne the now / vnto the Lorde thy God/for thou hast takē a greate fall thorowe thy wickednesse. Take these wordes with you/ when ye turne to the Lord/ & saye vnto him: O forgeue vs all oure synnes / receaue vs graciously, and then wyll we offre the * bullockes of oure lyppes vnto the. Assur shalbe nomore oure helper nether wil we ryde vpō horses eny more. Ne for the workes of oure handes/we wyll nomore call vpō them: for it is thou that art oure God / thou shewest euer mercy vnto the fatherlesse.

Jere. xviij. a. Ezech. xviij. c. & xxx. g. c. iij. Reg. xii. c.

* That is/ the praysynges/ and thanckesgeuynges.

(If they wolde do this) I shulde heale their sores: yee with all my herte wolde I loue them: so that my wrath shulde cleane be turned awaye from them. Yee I wold be vnto Israel as the dewe / and he shulde growe as the lylie/and his rote shulde breake oute as Libanus. His braunches shulde spreade out abrode/and be as fayre as the olyue tre/ and smell as Libanus. They that dwell vnder his shadowe / shulde come agayne / and growe vp as the corne/& flourish as ỹ vyne: he shulde haue as good a name/ as the wyne of Libanus.

O Ephraim what haue I to do wt Idols eny more? I wyll graciously heare him/and lede him forth. I wyll be vnto the as a grene Fyrre tre/vpō me shalt thou fynde thy frute Who so is wyse, shall vnderstande this: & he that is right instructe/wyll regarde it. For the wayes of the Lorde are ryghteous/soch as be Godly wyll walcke in them: As for the wicked/they wyll stomble therin.

¶ The ende of the prophecye of Oseas.

The boke of Joell the Prophete.

¶ A prophecye agaynst the Jewes. He exhorteth the prestes to prayer & fastynge for the mysorye that was commyng at hands.

¶ The fyrst Chapter.

THis is the worde of the Lorde, that came vnto Joel ỹ sonne of Phatuel: Heare O ye elders: pōdre this well, all ye that dwell in the lande: yf euer there happened soch a thyng in youre dayes or in ỹ dayes of youre fathers. ¶ ell youre chyldrē of it/ & let them shewe it vnto their chyldren & so they to certifye their posterite therof. Loke what ỹ caterpyller hath lefte, that hath ỹ grashopper eaten vp: what the grashopper lefte / ỹ hath the locuste eaten vp: & what the locuste hath lefte, that hath the blastyng consumed. Wake vp ye drōckardes/ & wepe: mourne all ye wynesuppers because of your swete wyne/ for it shal be taken awaye frō youre mouth. Yee a myghtye and an innumerable people shall come vp into my lāde: these haue teeth lyke the teeth of Lyons, & chaftbones lyke ỹ lyoncelles. They shall make my vyneyarde waste/ they shall pyll of the barckes of my sygetrees/ stryppe thē bare/ cast thē awaye/ and make the braunches whyte.

Make thy mone as a dyrgin doth ỹ gyrdeth herself with sack / because of her dyrde grome. For the meate & drynckoffryng shalbe takē awaye from the house of the Lorde: and the prestes the' Lordes ministers shall mourne. The felde shalbe wasted / the lande shalbe in a myserable case: for ỹ corne shalbe destroyed/ the swete wyne shall come to confuscion/ & the oyle vtterly desolate. The housbande men & the wyne gardeners shall loke pyteously & make lamentacyon/ for the wheate/ wyne & barely/ & because ỹ harueste vpon the felde is so clene destroyed. The grapegatherers shall make greate mone/ when ỹ vineyard & figetrees be so vtterly wasted. Yee all the pomgarnettes, palmtrees/ apletrees/ & the other trees of the felde shall wyther awaye. Thus the mery cheare of ỹ chyldren of men/ shall come to confuscyon.

Gyrde you/ & make your mone/ O ye prestes: mourne ye ministres of the aulter: goo youre waye in/ and slepe in sack cloth/ O ye officers of my God: for the meat & drinckofferynge shall be taken awaye from ỹ house of youre God. Proclame a fastynge/ call the congregacyon gather the elders & all the inhabiters of ỹ lande together in to ỹ house of the Lorde your God/ & crye vnto the Lorde:

a* S. Hierome sayth in the prologe of Osee/ ỹ those prophetes wh ch we not the tyme of their prophecye/ dyd prophecy in the tyme of the prophet that stande nerbefore the/ which declareth the tyme of hys prophecye.

Deut.xxix.d.

Joel.ij.d.

alas/ alas for this daye. And why? the daye of the Lorde is at hande/ & commeth as a destroyer frō the Almightie. Shal not ỹ meate be taken awaye before oure eyes/ the myrth also & ioye from the house of oure God? The sede shall perish in the grounde/ the garners shal lye waste/ ỹ flores shalbe brokē downe/ for the corne shalbe destroyed. O what a syghynge make the catell? the bullockes are very euell lykynge / because they haue no pasture. and the shepe are famesshed awaye.

O Lorde/ to the wyll I crye: for the fyre hath cōsumed the goodly pastures of ỹ wyldernesse/ and the flame hath brent vp all the trees of the felde. Yee the wylde beestes crye also vnto the: for the water ryuers are dryed vp/ and the fyre hath cōsumed the pastures of the wyldernesse.

¶ The prophecyeth the commynges & cruelte of their enemyes. An exhortacyon to moue them to conuert.

¶ The .ij. Chapter.

BLowe out the trompet in Sion/ & crye vpō my holy hill, that all soch as owel in the lāde, maye tremble at it: for the daye of the Lord commeth/ & is harde at hande: a darcke daye / a gloomynge daye/ a cloudy daye/ yee & a stormy daye/ lyke as the morynng spredeth out vpon the hylles: Namely/ a great & mighty people: soch as haue not bene sens ỹ beginnynge/ nether shal be after thē for euermore. Before him shal be a consumynge fyre/ and behynde him a burning flame. The land shal be as a garden of pleasure before him / but behynde him shall it be a very waste wyldernesse and there is no man/ that shall escape him. They are to loke vpon lyke barded horses/ & runne lyke horse men. They chyppe vpon the hylles/ as it were the sounde of charettes: as the flame of fyre ỹ consumeth the strawe/ and as a myghtie people redy to the batell.

The folke shalbe afrayed of hym/ all faces shall be as blacke as a pot. These shall runne lyke giauntes/ & leape ouer ỹ walles lyke men of warre. Euery man in his going shall kepe his araye/ and not goo oute of his Path. There shal not one dryue another/ but eche shall kepe hys awne waye. They shall breake in at the wyndowes/ & not be hurte: They shall come in to the cytie, & runne vpō the walles: They shall clyme vp vpō the houses/ & stryppe in at ỹ wyndowes lyke a theefe The earth shal quake before him yee ỹ heauens shalbe moued: The Sunne & Moone shall be darckened/ & the starres shall withdrawe their shyne. The Lorde shall shewe his voyce before hys hoste / for hys hoste is greate/ stronge & myghtie to fulfyll his commaundement. This is that greate & marueilous

Joel.iij. c. Mat.xxiiij.c

Joel.ij.c.

Sophi.i.c. Amos.v.c.

lous fearfull daye of the Lorde: And who is able to abyde it.

Now therfore sayeth the Lorde: Turne you vnto me with all youre hertes/wyth fastynge, wepyng and mournynge/rente youre hertes/& not youre clothes. Turne you vnto the Lorde youre God / for he is gracyous & mercyfull, longe sufferyng & of greate compassyon: & redy to pardone wickednes. Then (no doute) he also shall turne/& forgeue: and after his chastenynge/he shall let youre increase remayne/for meate & drynkoffringes vnto the Lorde youre God? Blowe out with the trompet in Syon/ proclame a fastinge/ call the congregacyō/& gather the people together: warne the congregacyon / gather the elders/bringe the chyldrē & suckelynge together. Let the bridgrome go forth of hys chābre/& the bryde out of her closet. Let the prestes serue the Lorde betwixte ꝧ porch & the aulter/wepinge & sayinge: be fauourable/O Lorde / be fauorable vnto thy people: let not thyne heretage be brought to soch cōfusion/lest the Heathen be lordes therof. Wher for shulde they saye amonge the Heathen: where is now their God?

Then shall the Lorde be gelous ouer hys lande/& spare his people: yee the Lorde shal answere/& saye vnto his people: Beholde/I will sende you corne/wyne/& oyle/so that ye shall haue plenty of them: & I wyll nomore geue you ouer to be a reproffe amōge ꝧ Heathen. Agayne as for hym of ꝧ North, I shal dryue him farre from you: & shute him out into a drye & waste lande/his face towarde the east see/and hys hynder partes towarde the vtmost see. The stynche of hym shall go vp/and his fylthy corrupcion shall fall vpon hymselfe/ because he hath dealte so proudly. Feare not (O lande) but be glad and reioyse/ for the Lorde wyll do greate thinges. Be not ye afrayed nether (O ye beastes of the felde) for the pastures shalbe grene/ and the trees shall beare their frute: the fygetrees & vynes yardes shall geue their increase.

Beglad then (O ye chyldren of Syon) & reioyse in the Lorde youre God/ for he hath geuē you a teacher of ryghtuousnes: & he it is ꝧ shal sende you downe shuwers of rayne/ early and late in the first moneth: so that the garners shalbe full of corne, and the presses plenteous in wyne and oyle. And as for the yeares ꝧ the grashopper locuste blastinge & caterpyller (my greate hoost/which I sent amonge you) haue eaten vp/I shall restore them to you agayne: so that ye shall haue ynough to eate/and be satysfyed: and prayse the name of the Lorde youre God/ that so marueloussly hath dealte with you.

And my people shal neuer be confounded any more. Ye shall well knowe / that I am in the middest of Israel and that I am your God: yee & ꝧ there is none other/& my people shall no more be brought to confusyon.

After this / wil I poure out my spyrete vpō all flesh: and your sonnes & your daughters shall prophecy: your olde men shall dreame *dreames & youre yōge men shall se visiōs yee in those dayes I will poure out my spyrete vpon seruauntes and maydens. I will shewe wonders in heauen aboue & tokēs in ꝧ earth beneth: bloude and fyre/ and the vapoure of smoke. The sunne shalbe turned in to darknesse/& ꝧ moone into bloude: before ꝧ greate & notable daye of ꝧ Lorde come And ꝧ tyme shall come: ꝧ whosoeuer calleth on the name of ꝧ Lorde/shalbe saued. For vpon the mount Syon & at Jerusalem/there shalbe a saluacyon/ lyke as the Lorde hath promysed: yee and amonge the other remnaunt whom the Lorde shall call.

Of the iudgement of God agaynst the enemyes of his people.

The .iij. Chapter.

For take hede: in those dayes & at ꝧ same tyme, whē I turne agayne the captyuyte of Juda & Jerusalē: I shall gather all people together/ & bringe them in the valley of Josaphat: and there will I reason with thē: because of my people & heretage of Israel: whō they haue scatred aboute in the nacyons / & parted my lande: yee they haue cast lottes for my people/the ponge men haue they set in ꝧ bordel house/& solde the Damsels for wyne/ ꝧ they might haue to drincke. Thou Tirus & Sidō and all ye borders of the Philystynes: what haue ye to do wyth me? Wyll ye deale me? well/ yf ye wyll nedes delye me I shall recōpence you/euē vpon youre head/& ꝧ right shortly: for ye haue taken awaye my syluer & golde/ my fayre & goodly Jewels/ & brought thē in to youre godes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto the Grekes that ye might bringe them farre frō the borders of their awne countrees.

Beholde therfore/I wyll rayse them out of the place/where ye haue solde them & will rewarde you euen vpon youre head. Youre sonnes & youre daughters will I sell thorow the handes of the chyldrē of Juda / & so they shall geue thē forth to sell / vnto thē of Saba a people of a farre coūtre: for the Lorde hymself hath sayde it. Crie out these thinges amonge ꝧ Gentiles, proclame warre, wake vp the grauntes / let them drawe nye let thē come vp all the lusty warryours of thē. Make you swearedes of youre plowshares / and speares of youre sycles & sythes. Let ꝧ weake man saye: I am stronge. Muster you, and

Apoc.vi.c Deut.xxx.c xxv.a

Plal.lxxxvi.a Jona.iij.a.

Joel.i.c.

Esa.xxxvij.b

Leui.xxvi.a Deut.xi.b. xxviij.b

* Understand, true, as did Iacob and others. This prophecye ye haue also. Act.v.c

Romano.x.b

Esa.xxvi.d xxvi. Amos.i.b.

Jere.xxv.f Abd.i.c.

Esa.j.d

come/all ye Heathen rounde aboute:gather you together/there shall the Lorde laye all thy gyauntes to the grounde. Let the people arise, & get thē to the valley of Iosaphat:for there wyll I syt/& iudge all Heathē rounde aboute. Laye to your sythes/for the haruest is ripe:come/get you downe: ꝑ wynepresse is full/see the wynepresses runne ouer/for their wickednesses waxen greate.

In the valley appointed/there shalbe many/many people:for the daye of the Lorde is nye in the valley appointed. The sunne and moone shalbe darckened/& the starres shall withdrawe their light. The Lorde shal roare out of Syon/& crye out of Ierusalem/that the heauēs & the earth shall quake withall. But ꝑ Lorde shalbe a defence vnto his awne people/& a refuge for the chyldrē of Israel. Thus shall ye knowe/ ꝑ I the Lorde youre God dwell vpon my holy mount of Syon. Then shall Ierusalem be holy/& there shall no straūgers go thorow her any more. Then shall the mountaynes droppe swete wyne/& the hylles shall flowe with mylche. All the ryuers of Iuda shall haue water ynough/& out of the Lordes house there shall flowe a spryng/to water the broke of Sittim: but Egypte shalbe layed waste/& Edom shalbe desolate:because they haue dealte so cruelly with the chyldren of Iuda/and shed innocent bloude in their lande. Agayne/Iuda shalbe inhabyted for euermore/& Ierusalem from generacyon to generacyon: for I wyll not leaue their bloude vnauenged. And ꝑ Lorde shall dwell in Sion.

Joel.iii.b.

Ioel.iii.b.

Jerem.xxv.b.

Amos.ix.b

¶ The ende of the prophecy of Ioel.

¶ The boke of the Prophet Amos.

¶ The tyme of the prophecye of Amos. The worde of the Lorde agaynst Aram. agaynst Tyre/agaynst Edom/& agaynst the sonnes of Ammon.

¶ The fyrst Chapter.

THese are the sermōs that were shewed vnto Amos (which was one of ꝑ shepherdes at Thecua) vpō Israell, in ꝑ tyme of Osiah kynge of Iuda/& in the tyme of Ieroboam the sonne of Ioah kynge of Israel two yeare before ꝑ earthquake. And he sayd: The Lord shal roare out of Sion, & shewe his voyce frō Ierusalem: so ꝑ the pastures of ꝑ shepherds shal be in a miserable case, & ꝑ top of Charmel dryed vp. Thus sayeth the Lord: for thre & foure wickednesses of Damascus/I wyll not spare her: because they haue thresshed Galaad with yron flales: But I will sende a fyre in to ꝑ house of Hazael/the same shall consume the palaces of Benadab. Thus wyll I breake the barres of Damascus/& rote out the inhabiter frō the felde of Auen/& hym ꝑ holdeth ꝑ scepter/out of the pleasunt house: so ꝑ the people shalbe dryuē out of Syria/sayeth ꝑ Lord. Thus sayeth the Lorde: For thre and foure wyckednesses of Gaza/I will not spare her: because they make ꝑ prisoners yet more captyue/& haue dryuē thē in to the lande of Edom. Therfore wil I sende a fyre in to the walles of Gaza/which shal deuoure her houses. I wil rote out them ꝑ dwell at Asdod & hym ꝑ holdeth the scepter of Ascalon/. & stretch out myne hande ouer Iccaron/that the remnaunt of the Philistynes shal perish sayeth the Lorde. ¶

Thus sayeth the Lorde: For thre & foure wickednesses of the citie of Tire/I wyll not spare her: because they haue increased ꝑ captiuite of the Edomites/& haue not remembred the brotherly couenaunt. Therfore will I sende a fyre in to the walles of Tire/& shal consume her palaces. Thus sayeth ꝑ Lorde:

Zachar.ix. b

Amos.i.b

Ezech.xxv.b

Ioel.iii.a

iii.Reg.b.a

Amos.i.a

For thre and foure wickednesses of Edom I will not spare him/because he persecuted his brother with the swerde/destroyed hys mothers wombe/bare hatred very longe/and so kepte indignacion alwaye by him. Therfore will I sende a fyre in to Theman/which shal deuoure the palaces of Bosra.

Ieremi.xlix.a Ezech.xxv.a.xxv.a

Thus sayeth the Lorde: For thre & foure wickednesses of the chyldrē of Ammon I wil not spare thē: because they rypte vp the women greate with chylde in Galaad/to make the borders of their landes ꝑ wyder. Therfore I wil kyndle a fyre in the walles of Rabbath/ ꝑ shal consume her palaces: with a great crye/ in the daye of batel/in tēpest & in the daye of storme: so ꝑ their kyng shal go in to captiuite he & his princes together, sayeth the Lorde.

¶ Against Moab/Iuda/and Israel.

¶ The.ii. Chapter.

THus sayeth the Lorde: For thre & foure wyckednesses of Moab/I will not spare him: because he brent the bones of the kinge of Edom to asshes. Therfore will I sende a fyre in to Moab/which shall consume the palaces of Carioth: so that Moab shal perish with a noyse & the sounde of a shawme. I wil rote out the iudge from amonge thē, & slaye al his princes with him, sayeth the Lorde. Thus sayeth the Lord: for thre and foure wyckednesses of Iuda I wil not spare hym: because he hath cast a syde the lawe of the Lorde, & not kepte his cōmaundementes: for why, they wolde neuer

Esa.xv.a. xvi.a Jerem.xlv.a. Ezech.xxv.b.

nedes be disceaued wyth the lyes / that their forefathers folowed. Therfore wyll I sende a fyre in to Juda / which shall consume the palaces of Jerusalem.

¶ Thus sayeth the Lorde: For thre & foure wickednesses of Israel / I wil not spare him: because he hath solde the ryghtuous for money / and the poore for shues. They treade vpon poore mens heades, in the dust of the earth / & croke the wayes of the meke. The sonne and the father go to the harlot to dyshonoure my holy name; they* lye beside euery aulter vpō clothes taken to pledge / & in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorite before thē / that was as hye as the Cedre trees, and as stronge as the okes: notwithstāding I destroyed his frute frō aboue & his rote from vnder.

* Or beside

pledge / is / to serue their false gods taken by extorcion from the poore.

Agayne: I brought you out of the lande of Egypte / and led you xl. yeares thorow the wildernesse / that ye might haue the Amorytes lande in possession. I raysed vp prophetes amonge youre children / and abstayners amōge youre yonge men. Is it not so / O ye ✠ children of Israel / sayeth the Lorde? But ye gaue the abstayners wyne to drynke / yee ye cōmaunded the prophetes / sayeng: Prophecy not. Beholde / I will crasche you in sonder / like as a wayne crascheth / & is full of sheaues: so that ✠ swifte shall not escape / nether the stronge be able to do eny thinge: no / the giaunte shal not saue his awne life. The archer shall not abyde / & the swyfte of fote shal not escape. The horsman shal not saue hys lyfe / & he that is as manly of stomack as a giaunte / shall in that daye be fayne to runne his waye naked / sayeth the Lorde.

* Or they

¶ He reproueth the house of Israel of wickednes.

¶ The. iij. Chapter.

HEare / what the Lord speaketh vnto you (O ye children of Israel) namely / vnto all the trybes / whom I brought out of Egipte / & sayd: you only haue I accepted from all the generacions of the earth: therfore wil I visit you in all your wickednesses. Haye twaine walke together except they be agreed amonge thē selues? Doth a lyon roare in the wodde / except he haue a pray? Or crieth a lyōs whelpe out of his denne / except he haue gotten somthinge? Doth a bryde fall in a snare vpō the earth where no fouler is? Taketh a man his snare vp from the grounde / afore he catche somwhat? Crye they out Alarum wyth the trompet in the citye / and the people not afrayed? Commeth there eny plage in a citie without ie be ✠ Lordes doynge? Now doth ✠ Lorde God no maner of thynge / but he telleth hys secrete before vnto hys seruauntes the prophetes. When a lyon roareth / who wyll not be afrayed? Seynge then that the Lorde Godhymself speaketh, who wyll not *prophecy?

* Or receaue prophesye

Preach in the palaces at Asdod / and in the palaces of the lande of Egipte / and saye: gather you together vpon the mountaynes of Samarya / so shall ye se greate murther and violent oppression amonge them / for why, they regarde not the thyng that is right sayeth the Lorde: they gather together euell gotten goodes / and laye vp robbery in their houses.

Therfore thus sayeth the Lorde God: This lande shalbe troubled & besieged rounde aboute / thy strength shalbe plucte from the / & thy palaces robbed. Thus sayeth the Lord like as an hyrdeman taketh two legges or a pece of an eare out of the lyons mouth: Euē so the chyldren of Israell (that dwell in Samaria / hauynge their couches in the corner / & their beddes at Damascus) shalbe plucte awaye. Heare / & beare recorde in the house of Jacob (sayeth the Lorde God of hoostes) that when I begynne to vyset ✠ wickednesse of Israell / I wyll vyset the aulters at Bethell also: so that the hornes of ✠ aultez shalbe broken of / & fall to the grounde.

Amo. iij. Regū. xvi.

As for the wynterhouse & sommerhouse / I wyll smyte them downe: and the houses of Juory yee & many other houses shal perish / & be destroyed / sayeth the Lorde.

¶ Against the gouerners of Samaria.

¶ The. iiij. Chapter.

HEare thys worde, * ye fat kyne / that be vpon the hyl of Samaria: I ye that do poore men wronge, and oppresse the nedy: ye that saye to youre lordes: bringe hyther, let vs drynke. Therfore the Lorde hath swornе by his holynesse: The dayes shall come vpon you / that ye shalbe lift vp vpon speares / & your posterite caried awaye in fyshers panyers. Ye shal get you out at ✠ gappes one after another / and in Armon shall ye be cast awaye / sayeth the Lorde.

* By these fatte kyne are vnderstande ryche & riotars of the worlde. Psal. xxij. b.

Ye came to Bethell for to worshe vngraciousnes, and haue increased youre synnes at Galgal: ye brought youre sacrifyces in the morynge, and youre tythes vnto the thirde daye. Ye made a thankofferynge of leuen / ye promised frewillofferynges / and proclamed them. Soch lust had ye, O ye children of Israel, sayeth the Lorde God. Therfore haue I geuen you vyle teeth in all youre cities / and scarcelye of bred in all youre places: yet wyll ye not turne vnto me / sayeth the Lord. Whē there were but thre monethes vnto the harueste / I wythelde the rayne from you: yee I

Iosue xvij. d. iij. Reg. xij. c. Osee. ix. c. Osee. xv. f. xvij. b

rayned vpon one cite/and not vpon another/ one pece of grounde was moysturd wyth rayne, and the grounde that I rayned not vpon, was dryc. ¶Therfore two, yee thre cytyes came vnto one / to dryncke water: but they were not satisfyed/yet will ye not turne vnto me/ sayeth the Lorde.

I haue smyten you wt drouth & blasting: and loke how many orchardes/vineyardes/ fygetrees & olyue trees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me/sayeth the Lorde. Pestylence Exo.ix.b. haue I sent amonge you/as I dyd in Egypt: youre yōge men haue I slayne wt the swerde/ and caused youre horses be taken captyue: I made the stynckynge sauoure of youre tētes to come vp into youre nostreis: Yet wyll ye not turne vnto me, sayeth the Lorde. Some Gen.xix.b of you haue I ouerthrowē, as I ouerthrewe 1.Pet.y.b ¶ Sodome and Gomorre: so that ye were as a brande pluckt out of the fyre. Yet wyl ye not turne vnto me / sayeth the Lorde. Therfore thus wyll I handle the agayne/O Israel/ye euen thus wyll I handle the. Make the ready then to mete thy God/O Israel. For lo/he maketh & mountaynes, he ordeneth & wynde / he sheweth man what he is about to do: he maketh the morninge & the darcknesse/ he treadeth vpō the hye places of the earth: the Lorde God of hostes is hys name.

¶A complaynte of the captyuyte of Israel.

¶The.v.Chapter.

HEare thys worde / O ye house of Israel/ & why: I must make thys mone for you: The virgyn Israel shall fall/ & neuer ryse vp agayne: she shalbe cast downe vpō her awne groūde/ & no man shall helpe her vp. For thus sayeth the Lorde God: Where as there dwelt a M. in one cyte/ there shalbe left scarce an hundreth therin: & where there dwelt an C. there shall scarce ten be left for & house of Israel. Neuertheles/thus sayeth the Lorde vnto & house of Israel: Seke after me/and ye shall ¶ lyue, but seke not after Bethel. Come not at Galgal, and go not to Berlaba: for Galgal shalbe caried awaye captyue/ & Bethel shal come to naught. Seke the Lorde/ that ye maye lyue: lest the house of Joseph be brent with fyre and consumed/ & lest there be none to quench Bethel.

Ye turne the lawe to wormwod/ and cast downe ryghtuousnes vnto the grounde. The Lorde maketh the. vii. starres and the Ory- Iob.ix.a ons he turneth the nyght into dayr / and of ¶ the daye he maketh darcknesse. He calleth the Amos.v.b waters of the see/ & poureth them out vpon the playne grounde: the Lorde is hys name. He rayseth destruccyō vpon the myghty people/ & bryngeth downe the stronge holde: but they owe him euell wyll/ & reproueth them opēly: & who so telleth thē the playne trueth/ they abhorre him. For so moch then as ye oppresse the poore/ & robbe hym of his best substenaunce: therfore/ where as ye haue buylded houses of square stone/ye shall not dwell in them. Marueious pleasaunt vyneyardes shall ye plante/but the wyne of them shal ye not dryncke: and why? as for & multytude of youre wyckednesse and your stoute synnes/ I knowe them right well. Enemyes are ye of the ryghtuous/ ye take rewardes / ye oppresse the poore in iudgement. Therfore & wyse must now be fayne to holde his tunge/ so wycked a tyme is it.

Seke after the thynge that is good/ & not ¶ euell/so shall ye lyue: yee the Lorde God of hostes shall be with you/accordyng to your awne desyre. Hate the euell/ & loue the good: set vp right agayne in the porte: & (no doute) the Lorde God of hostes shall be mercyfull vnto the remnaunt of Joseph. Ye no (sayeth the Lorde God/the God of hostes) there shal be mournynge in all stretes / yee they shall saye in euery strete: alas/alas. They shall call the housbandman to lamentacyon / and soch as can mourne to mournynge. In all ¶ vyneyardes there shall be heuynesse / for I wyll come amonge you / sayeth the Lorde. Wo be vnto them that desyre the daye of the Lorde: Wherfore wolde ye haue it? As for & daye of the Lorde/it shalbe darcke and not cleare: Yee lyke as when a man runneth frō ¶ a lyon/ and a Beer meteth with him: or whē he commeth in to the house/and leaneth his hande vpon the wall / a serpent byteth hym. Shall not the daye of the Lorde be darcke/ and not cleare? shall it not be cloudy / and no shyne in it?

I hate and abhorre youre holy dayes/and where as ye cense me whē ye come together I will not accepte it. And though ye offre me brentofferynges and meatofferynges/ yet haue I no pleasure therin. As for youre fat thanckofferynges/ I wyll not loke vpon thē I waye with that noyse of thy songes/ I wil not heare thy playes of musick: but se that ¶ equyte flowe as the water / and ryghtuousnesse as a myghtye streame. O ye house of Israel, gaue ye me offrynges and sacrifyces those.xl. yeares longe in the wyldernesse? yet haue ye sett vp tabernacles to youre Moloch/ and Images of youre Idols/ yee & the starre of your god Kempha/ fygures which ye made to worshyppe them. Therfore wyll I cause you be caryed awaye beyonde Damascus/ sayeth the Lorde, whose name is & God of hostes. Leui.xx.a 1ō.Reg.xi.c

¶Against the princes of Israel lyuyng in pleasures.

¶The.vi.Chapter.

Wo

Luc.vi.c

WO be to ꝑ proude welthy in Sion to soch as thinke them so sure vpō the mount of Samaria: whych holde thē selues for the best of the worlde / & rule the house of Israell / euen as they list. Go vnto Calne / & se: & from thence get you to Hemath the greate cyrye / & so go downe to Gath of ꝑ Philistines: be they better at ease then these kingdomes / or the border of their lande wyder then yours? Ye are taken out for the euel daye / euen ye ꝑ sytt in the stole of wylfulnesse: Ye that lye vpō beddes of Iuery / & vse youre wantonnesse vpon your couches: ye that eate the best lambes of the flocke / & the fattest calues of the droaue: ye that synge to the lute / and in playenge of instrumētes compare your selues vnto Dauid: ye that drynke wyne out of gobiettes / & anoynte youre selues with the best oyle / but noman is sory for Josephs hurte. Therfore now shal ye be the first of them / that shal be led awaye captyue / and the lusty chere of the wylfull shal come to an ende.

Job.xxi.b. Esa.v.b

Amo.vi.a

Jere.li.c Amos.viij.a.

¶ The Lorde God hath sworne euen by himself (sayeth the Lorde God of hoostes) I hate the pryde of Jacob / and I abhorre hys palaces: and I wyll geue ouer the citie / with al that is therin: so that though there remayne ten men in one house / they shall dye. So their nexte kynsfolckes and the dead buriers shal take them / and cary awaye their bones / and saye vnto hym / that is in the vtmermer house: is there yet enymo by the? And he shal answere: they are all gone / holde thy tunge (shall he saye) for they wolde not remembre the name of the Lorde.

Deu.vij.b.

D Behold / the Lorde is mynded to smyte the greate houses / so ꝑ they shall decaye: & ꝑ lytle houses / that they shall cleue a sunder. Who can runne vp horses / or plowe vp oxen vpon the herde rockes of stone? For why / ye haue* turned true iudgmēt in to bytternesse & ꝑ fruite of righteousnesse in to wormwod: Yee euē ye / ꝑ reioyse in vayne thinges: ye ꝑ saye: haue not we optayned hornes in oure awne strēgth: wel, take hede / O ye house of Israel, sayeth the Lord God of hoostes: I wil bringe a people vpon you / which shall trouble you / from the waye that goeth towarde Hemath / vnto the broke in the medowe.

* To turne iudgement is to delyuer ꝑ fautie / & to oppresse the innocent.

Deu.xxvij.c.

¶ Of the captiuitie of Israel and Juda.

¶ The.vii. Chapter.

THe Lord God shewed me soch a vision: behold / there stode one that made gresshoppers / euen when ꝑ corne was shutynge forth / after ꝑ king had clypte his shepe. Now whē they vndertoke to eate vp al the grene thinges in the lande / I sayde: O Lorde God / be mercyfull / I beseche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin / and the Lorde sayde: wel / it shal not be. Agayne / the Lorde shewed me thys vysyon: behoilde / the Lorde God called the fyre to punysh wythall / and it deuoured the great depe: yet it consumed a parte allredy. Then sayde I: O Lorde God / holde thyne hande: for who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was mercyfull therin / and the Lorde God sayde: well / it shall not be.

Moreouer / he shewed me thys vysyō: behold the Lorde stode vpon a plastered wall / * Some call it a lyne. and a masons* trowel in his hande. And the Lord sayde vnto me: Amos / what seist thou? I answered: a masons trowell. Then sayde ꝑ Lorde: behold / I wyll laye the trowell among my people of Israell / & wyll nomore ouer see thē: but the hye hylchapels of Isaac must be layed waste and the churches of Israell made desolate: and as for the house of Jeroboam / I wyll stande vp agaynst it with the swerde. Vpon thys sent Amasiah the preest to Bethel vnto Jeroboam the kinge of Israel / sayenge: Amos maketh the house of Israel to rebel agaynst the / the lande can not awaye with hys wordes. For Amos sayeth / Jeroboam shall dye with the swerde / and Israell shall be led awaye captyue out of theyr awne lande. And Amasiah sayde vnto Amos Gett the hence (thou that canst se so well) & flie in to the lande of Juda: gett the there thy lyuynge / and prophecy there: and prophecy nomore at Bethell / for it is the kynges chapell / and the kynges courte.

¶ Iiij. Reg.xvij.a.

Amos answered and sayde to Amasiah: As for me I am nether prophet, ner prophetes sonne: but a keper of catell. Now as I was breakinge downe molberies / & goynge after the catell / the Lorde toke me / & sayde vnto me: Go thy waye / and prophecy vnto my people of Israell. And therfore / heare thou now the word of the Lord: Thou sayest: prophecy not agaynst Israell / and speake nothinge agaynst the house of Isaac. Wherfore thus sayeth the Lorde: Thy wife shalbe defyled in the cytye / thy sonnes & daughters shal be slayne with the swearde / & thy lande shalbe measured out with the lyne. Thou thy self shalt dye in an vncleane lande / & Israell shalbe dryuen out of his awne countre.

D Exod.xxxiij.

D Zach.xiij.a.

¶ The.viij. Chapter.

¶ Agaynst the rulers of Israell. The Lorde sweareth that he will fulfyll the thynges whych he hath determyned agaynst Israell.

THe Lorde God shewed me thys vysyon: and behold / there was a maunde with sommer frute. And he sayde: Amos / what seist thou? I answered: a maunde wyth sommer frute.

Then sayde the Lorde vnto me: the ende cometh vpon my people of Israel / I wyll nomore ouerse the. In that daye shall ȳ songes of the temple be turned in to sorow/ sayeth ȳ Lorde God. Many deed bodyes shall lye in euery place/ & be cast forth secretly. Heare
B this/ O ye that oppresse ȳ poore / & destroye
Esay.v.b. the nedy in the lande/ saying: When wyll the newe moneth be gone/ that we maye sell wheate/ and the Sabboth/ that we maye haue scarcenesse of corne: to make ȳ bushel lesse/ and the sycle greater: We shall set vp falce waightes/ ȳ we maye get ȳ poore vnder vs with their money / & the nedy also for shues: yee let vs sell the chaffe for corne.

C The Lorde hath swome against the pryde
Amos.vi.b of Jacob: these workes of theirs will I neuer forget. Shal not the lande tremble / and all they ȳ dwel therin / mourne for this? Shall not their destruccyon come vpon them lyke a water streame/ and flowe ouer them / as
Jeremy.xlvi.b. the floude of Egypte? In ȳ same tyme (saieth the Lorde God) I shall cause the Sunne to go downe at none/ & the land to be darcke
Joby ȳ.a. in the cleare daye. Youre hye feastes wyll I turne to sorow / and youre songes to mournynge: I will bringe sack cloth vpon al backes / & baldnes vpon euery head: yee soch a
D Jeremy.vi.d. mournynge wyll I sende them / as is made vpon an only begotten sonne/ and they shall haue a miserable ende.

Beholde / the tyme commeth (sayeth the Lorde God) ȳ I shall sende an hūger in to ȳ earth: not the hūger of bred / ner the thyrst of water: but an hunger to heare the worde of the Lorde: so that they shall go from the one see to the other / yee from the north vnto the east, runnynge aboute to seke the worde of the Lord/ & shall not fynde it. In that tyme/ shall the fayre virgins and the yonge mē perysh for thyrst / yee euen they that sweare in the offence of Samaria/ and saye: as truly as thy God lyueth at Dan / and as truly as thy God lyueth at Berlaba. These shall fall/ and neuer ryse vp agayne.

C Thr: tokenynges agaynst Israel. No man can escape the hande of God.

C The.ix. Chapter.

I Sawe the Lorde standyng vpon the aulter/ and he sayde: smyte the dore cheke/ that the postes maye shake withall. For their couetousnesse shall fall vpon all their heades / & their posterite shalbe slayne wyth ȳ swerde. They shall not fle awaye/ there shall not one of thē escape/ ner be delyuered. Though they were buryed in the hell/ my hande shal fetch them
Wisd.xvi.a. Ab.i.a from thence: though they clymme vp to heauen yet shall I cast thē downe: though they hyde them selues vpon the toppe of Carmel/ yet shall I seke them out/ and bringe them from thence: Though they crepe downe fro my syght in to the depe of the see/ I shall commaunde the serpente/ euen there to byte thē. If they goo awaye before their enemyes in B to captyuite / then shall I commaunde the swerde/ there to slaye them.

Thus wyll I sett myne eyes vpon thē/ for their harme & not for their wealth. For when the Lorde God of hoostes toucheth a lande/ it consumeth awaye / and all they that dwell therin must nedes mourne: And why? the
Amos.viii.a. destruccion shall aryse as euery streame and
ij.Esd.viij.a. runne ouer them/ as the floude in Egipte. He that hath his dwellynge in heauen/ a grounded his tabernacle in the earth: He that cal-
Amos.v.b. leth the waters of the see/ and poureth them out vpon the playne grounde: his name is ȳ Lorde. O ye chyldren of Israell/ are ye not vnto me/ euen as the Morians sayeth the
Genesis.x.b. Lorde: haue not I brought Israel out of the C lande of Egypte / the Philystynes from Capthor and the Sirians from Cyr? Beholde/ the eyes of the Lorde are vpon the realme ȳ
Jeremy.xxx.a Zacha.xiij.b. Romaij.b. synneth to rote it clene out of the earth: Neuertheles/ I will not vterly destroye ȳ house of Jacob/ sayeth the Lorde.

For lo/ this I promyse: though I syfte the house of Israel amonge all nacyons (like as they vse to syfte in a syue) yet shall not the smallest grauell stone fall vpon the earth: But all the wicked doers of my people/ that saye: C Ush/ the plage is not so nye/ to come so hastely vpon vs: those shal perish with the D
Actu.xv.b. swerde. At that tyme will I buylde agayne ȳ Ezech.xxj.b. tabernacle of Dauid/ that is fallen downe/ and bedge vp his gappes: and loke what is broken/ I shal repayre it: Yee I shall buylde it agayne / as it was a fore tyme / ȳ they maye possesse the remnaunt of Edom / yee & all soch people as call vpon my name vpō thē/ sayeth the Lorde/ wyrch doth these thynges.

Beholde/ ȳ tyme cōmeth (sayeth ȳ Lord) Joel.iij.c that the plowman shal ouer take ȳ mower, and the treader of grappes/ hym that soweth sede. The mountaynes shall droppe swete wyne/ and the hilles shall be fruteful/ and I will turne the captyuyte of my people of Israell: they shal repayre the waste cytyes/ and haue them in possession: they shal plante vynyardes, and drinke the wine therof: they shal make gardens / & enioye the frutes of them. And I wil plante thē vpon their awne grounde/ so that I wyl neuer rote them out agayne frō their lande which I haue geuē thē (saieth the Lorde thy God.

C The ende of the prophecy of Amos.

The boke of the Prophete Abdy.

¶ Agaynst Edom/& the trust that they had in riches.

Ezech.xxxiij.b and.xxxv.a. Amos.i.c.

THis is the vysyon that was shewed vnto Abdy: Thus hath the Lorde God spoken vpon Edom: We haue herde of the Lorde that there is an embassage sent amonge the Heathē: Up, let vs aryse/and fyght agaynst them. Beholde/I will make the small amōge the Heathen, so that thou shalt be vtterly despysed. The pryde of thyne herte hath lyft the vp/thou that dwellest in the stronge holdes of stone/& hast made the an hye seate: Thou sayest in thyne hert: who shall cast me downe to the grounde? But though thou wentest vp as hye as ỹ Aegle/& maydest thy nest aboue amonge the starres: yet wolde I pluckе the downe from thence. Yf the theues and robbers came to the by nyght/thou takinge thy rest: shulde they not steale/tyll they had ynough? Yf the grape gatherers came vpon the/wolde they not leaue the some grapes? But how shall they rype Esau/and seke out his treasures?

Jeremy.xlix.c.

Amos.ix.a. Abacuc.ij.b.

B

Yee the men that were sworne vnto the/ shall dryue ỹ out of ỹ borders of thyne awne lande. They that be now at one wt the/ shall deceaue the/& ouercome the: Euen they that eate thy bred, shall betraye the, or euer thou perceaue it. Shall not I at the same tyme

C

destroye the wyse men of Edom/& those that haue vnderstanding frō the mount of Esau? Thy gyauntes (O Theman) shalbe afrayed/ for thy slaughter they shalbe all ouerthrowne vpon the mount of Esau. Shame shall come vpon the/for the malyce ỹ thou shewedest to thy brother Jacob: yee for euermore shalt thou perysh/& that because of the tyme, when thou dydest set thy selfe agaynst him/euen when the enemyes caryed awaye his hoost/and when the aleaūtes came in at his portes/and cast lottes vpon Jerusalem/ and thou thy selfe wast as one of them.

Esay.xxix.c. 1.Esdr.i.c.

Exodi.xxij.c. Nume.xx.c.

D

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captyuite: thou shalt nomore reioyse ouer the chyldren of Juda/in the daye of their destruccyon/thou shalt tryumphe nomore in ỹ tyme of their trouble. Thou shalt no more come in at the gates of my people/in ỹ tyme of their decaye: thou shalt not se their mysery in the daye of thier fall.

E

Thou shalt sende out no mā agaynst their hoost/in the daye of their aduersyte: neither shalt thou stande waytynge any more at the corners of ỹ stretes/to murthur such as are fled/or to take them presoners/that remayne in the daye of their trouble. For the daye of ỹ Lorde is harde by vpō all ỹ Heathē. Like as thou hast done/so shalt thou be dealte with= all/yee thou shalt be rewarded euē vpō tyne head. For lyke wyse as ye haue dronckē vpō myne holy hyll/so shall all Heathen drynke contynually: yee drynke shall they/& swalowe vp/so that ye shalbe/as though ye had neuer bene.

Jeremy.l.c. Joel.iij.b.

But vpon the mount Syon/there shall a remnaunt escape: there shalbe holy, and the house of Jacob shall possesse euen those, that had thē selues afore in possessyō. Moreouer/ the house of Jacob shalbe a fyre/the house of Joseph a flame/& ỹ house of Esau shalbe the strawe: which they shall kyndle and consume, so that nothynge shalbe left of ỹ house of Esau/for the Lorde himselfe hath sayde it. They of the South shall haue the mount of Esau in possession: and loke what lyeth vpon the grounde, that shall the Philistines haue: the playne feldes shal Ephraim & Samaria possesse: and the moūtaynes of Galaad shall Ben Jamin haue. And thys hoost shalbe the cyptyuen of Israels presoners. Now what so lyeth from a* Canaan vnto b* Zareptah/& in c* Sepharad/that shalbe vnder the subiection of Jerusalem: and the cytyes of the south shall enherett it. Thus they that escape vpon the hyll of Syō/shall go vp to punysh the moūt of Esau/and the kyngdome shalbe the Lordes.

Zacha.xij.b. Jeremy.v.c.

G

a* Almanye/ after the Hebr.
b* That is/ Fraunce.
c* That is/ Spayne.

¶ The ende of the boke of the Prophecy of Abdy.

The boke of the Prophete Jonas.

¶ Of ỹ flyght of Jonas whē he was sente to preache. A tempeste aryseth/and casteth him in the see/for hys dysobedyence.

¶ The fyrst Chapter.

THe worde of the Lorde came vnto Jonas ỹ sonne of Amithai/saying: Aryse and get the to Nynive that greate cyte: & preache vnto them/how that their wyckednes is come vp before me. And Jonas made hym ready to flē vnto * Charsis frō the presence of the Lorde, and gat hym downe to Joppa: where he founde a shyppe ready for to go vnto Charsis. So he payde his fare/& went aborde/that he myght go wyth them vnto Charsis/from the presence of ỹ Lorde. But the Lorde hurled a greate wynde in to

A

* Under the name of Thar sis (as some thincke) is signified some see that was farre of ỹ whole viage was very longe, so ỹ the saylers therin coulde se no thinge: but the see & the ayre. Joppa is an hauen of Jewrye/

where was some tyme a goodly cite of which ther remayneth nowe but a porcion.

the see/and there was a myghtye tempest in the see: so that the shippe was in ieoperdy of goinge inpeces. Then the maryners were afrayde/ and cryed euery man vnto hys god: & the goodes that were in the shyppe, they cast in to the see /to lyghten it of them. But Jonas gatt hym vnder the hatches / where he layed him downe and slombred.

B So the master of the shyppe came to him and sayde vnto hym: why slomberest thou? vp/call vpon thy God: yf God (happely) will thynke vpon vs / that we perysshe not. And they sayde one to another: come / lett vs cast lottes: that we maye knowe/for whose cause we are thus troubled. And so they cast lottes/and the lot fell vpon Jonas.

Josu. vij. c

C Then sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thyne occupacyon? whence commest thou? what countre man art thou/ and of what nacyon? He answered them: I am an Ebrue / and I feare the Lorde God of heauen /whych made both the see and drye lande. Then were the men exceadingly afrayed/ & sayde vnto hym: why didest thou so? (for they knewe/ that he was fled from the presence of the Lorde / because he had tolde them) and sayde moreouer vnto hym: What shall we do vnto the / that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he

D answered them: Take me / and cast me in to the see / so shall it lett you be in rest: for I wote/it is for my sake that this great tempest is come vpon you.

Nevertheles/the men assayed with rowynge/to bringe the shyppe to lande: but it wolde not be / because the see wrought so/ & was so troublous agaynst them. Wherfore they cryed vnto the Lorde/& sayde: O Lorde let vs not perish for this mans death/nether laye thou innocent bloude vnto our charge: for thou/O Lorde/ hast done / euen as thy pleasure was.

Jonas. i. Wett. xxvi.b

So they toke Jonas / and cast hym in to the see/and the see lefte ragynge. And the men feared the Lorde exceadingly/doyng sacrifices & makinge vowes vnto the Lorde.

¶ Jonas is swalowed of a whale. The prayer of Jonas.

¶ The .ij. Chapter.

Matt. xij. b

I

* The scripture speaketh of hell comenly as of a place comen for all that go doune in to the earth/as in to a graue: to the depe of ffleesh &c. as ye haue in Genesi and in the Psalmes.

But the Lorde prepared a greate fyshe/to swalow vp Jonas. So was Jonas in the belly of the fysh / thre dayes & thre nightes. And Jonas prayed vnto the Lorde his God out of ỳ fysshes belly, and sayde: In my trouble I called vnto the Lorde & he herde me: out of the belly of * hell I cryed / & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see / and the floude compased me about: yee all thy wawes and rowles of water went ouer me/I thought that I had bene cast awaye out of thy syght: but I will yet agayne loke towarde thy holy temple.

The waters compased me/euen to the very soule: the depe laye aboute me / & the wedes were wrapte aboute myne head. I went downe to the botome of the hylles / and was barred in with earth for euer. But thou /O C Lorde my God / hast brought vp my lyfe agayne out of corrupcyon. When my soule fainted within me/I thought vpō the Lorde: & my prayer came in vnto the/ euen in to thy holy temple. They that holde of vayne vani- D ties/will forsake his mercy. But I will do the sacrifyce with the voyce of thankesgeuynge/and will paye that I haue vowed: for why? saluacion cōmeth of the Lorde. And the Lorde spake vnto the fysh/ and it cast out Jonas agayne vpon the drye lande.

¶ Jonas is sende agayne to Nínive. The repentaūce of the kyng of Nínive.

¶ The .iij. Chapter.

Then came the worde of the Lorde vnto Jonas agayne, sayenge: vp/ & get the to Nínive that great cyte/ & preach vnto them the preachinge Jonas. i. which I bade the. So Jonas arose/ & wente to Nínive at the Lordes commaundement. Nínive was a greate cyte vnto God / namely/ of thre dayes iourney.

And Jonas wente to / and entred in to the cyte: euen a dayes iourney & cryed/ sayēge: There are yet xl. dayes and then shal Nínive E be ouerthrowen. And the people of Nínive beleued God/and proclamed fastynge / and arayed them selues in * sack cloth / as well the greate as the small of them. And the tydinges came vnto ỳ kinge of Nínive/ which arose out of his seate / & layd his apparell of/ and put on sack cloth / and sate hym downe in asshes.

* The arayenge the in sack cloth was an outewarde signe of great repentaūce / as in ii. reg. iii. f.

And it was cryed and commaunded in Nínive by the auctorite of the kinge and hys lordes/sayenge: se that nether man or beest / ore or shepe taste ought at all: and that they nether fede ner drynke water: but put on sack cloth both man and beest/and crye mightely vnto God: yee se that euery man turne from hys euell waye / and from the wyckednesse/ that he hath in hande.

Who can tell? God maye turne/ & repente/and cease from his fearce wrath/that we perysh not. And when God sawe their workes/how they turned from their wicked wayes. he repented on the euell/ which he sayde he wolde do vnto them/ and dyd it not.

Matth. xii. d. Luc. xi. c

D Esai. xxxviij. b

¶ Jonas is reproued of God.

¶ The .iiij. Chapter.

Therfore

Wherfore Jonas was sore displeased & angrie. And he prayed vnto ꝑ Lord/& sayde: O Lord was not this my sayinge (I praye the) whē I was yet in my countre? therfore I hasted rather to flie vnto Tharsis / for I know well ynough ꝑ thou art a mercyfull God/ full of cōpassion/ longe sufferyng/ & of great kyndnesse/& repentest whē thou shuldest take punishmēt. And now O Lord/ take my lyfe from me (I beseche the) for I had rather dye then lyue. Then sayde ꝑ Lord: art thou so angrie? And Jonas gat him out of the citie/ and satt ℣ downe on ꝑ east side therof: & there made him a boothe/ & sat vnder it in the shadow/ tyll he might se/ what shulde chaunce vnto ꝑ cytie.

3. Reg. xix. a.

And the Lorde God prepared a wylde vyne/ which sprange vp ouer Jonas / that he myght haue shadowe aboue his head/ to deliuer him out of his payne. And Jonas was exceadynge glad of the wylde vyne.

But vpō ꝑ nexte morow agaynst the spring of the daye. The Lorde ordened a worme/ which smote the wylde vyne / so that it wethered awaye. And whē the Sunne was vp God prepared a feruent east wynde: and the Sunne bett ouer the head of Jonas/ that he fainted agayne/ and wished vnto his soule/ that he myght dye/ and sayde: It is better for me to dye then to lyue. And God sayde vnto Jonas: Art thou so angrie for ꝑ wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the Lorde sayde: thou hast compassion vpon a wilde vyne/ wheron thou bestowdest no laboure/ nether maydest it grow: which sprange vp in one nyght & perysshed in another: And shulde not I then haue compassion vpō Nineue that greate cytie/ wherin there are aboue an. C. & xx. thousand persōnes/ that knowe not their ryght hand frō the lefte/ besydes moch catell?

The ende of the Prophecye of Jonas.

The boke of the Prophete Micheas.

Of the destruccyon of Samaria because of their Idolatrye.

The.i. Chapter.

This is the Worde of the Lorde ꝑ came vnto Micheas the Morasthite / in ꝑ dayes of Jotham / Ahas & Ezechias kynges of Juda: whych was shewed him vpō Samaria & Jerusalē. Heare all ye people / marcke thys well O earth/ and all that therin is: Yee the Lorde God hym selfe be wytnesse amonge you, euē the Lorde frō his holy temple. For

℣ 4. Reg. xvii. a. 2. Par. xxvi. a. 4. Reg. xvi. a. Esa. i. a. Hie. xxvi. a. and. xlv.

why: beholde/ the Lorde shall go oute of his place/ & come downe/ & treade vpon the hye thynges of the earth. The mountaynes shal cōsume vnder him/ & the valleyes shall cleue asunder: lyke as wax consumeth at the fyre/ & as the waters runne downwarde. And all this shall be for the wyckednesse of Jacob/ & the synnes of the house of Israel. Esa. xxxiv. c.

But what is the wyckednesse of Jacob? Is not Samaria? Which are ꝑ hye places of Juda: Is not Jerusalem? Therfore I shall make Samaria an heape of stones in the felde/ to laye aboute ꝑ vineyarde: her stones shall I cast in to ꝑ valley/ & discouer her foundacyōs. All her Imag̃s shall be brokē downe and all her wynnynges shall be brent in the fyre: yee all her Idols will I destroye: for why / they are gathered out of the hyre of an whore / & in to an whores hyre shall they be turned agayne. Wherfore I will mourne & make lamentacyō/ bare & naked will I go: I must mourne like ꝑ dragōs/ & take sorow as ꝑ Estriches: for their woūde is past remedy: And why: it is come in to Juda / & hath touched ꝑ porte of my people at Jerusalē alredy. Wepe not/ lest they at Geth perceaue it. ℣ 3. Reg. xvi. c. Deut. xxiii. c. Micha. i. c.

Thou at Betaphra/ welter thy selfe in the dust & asshes. Thou ꝑ dwellest at Sephir/ get the hence with shame. The proude shall boost nomore for very sorowe: and why: her neyghboure shal take frō her what she hath. The rebellyous cytie hopeth / ꝑ it shall not be so euell: but for all ꝑ / the plage shal come frō the Lorde / euē in to the porte of Jerusalem. The greate noyse of the charettes shall feare thē / that dwell at Lachis / whych is an occasyon of ꝑ synne of ꝑ daughter of Sion/ for in the came vp ꝑ wyckednesses of Israel. Yee she sent her courtiers in to ꝑ lād of Geth. 4. Reg. xvii. c.

The houses of Ayes will dysceaue ꝑ kings of Israel. And as for the (O thou that dwellest at Morasta) I shall bryng a possessioner vpon the/ & the plage of Israel shal reach vnto Odolla. Make the balde/ & shaue the/ because of thy tender chyldrē: Make ꝑ cleane balde as an Aegle / for they shalbe caryed awaye captyue from the.

Threatnynges agaynst the synfull people.

The.ii. Chapter.

Wo vnto thē / that Imagyn to do harme/ & deuyse vngracyousnesse vpon their beddes / to perfourme it in ꝑ cleare daye: for ther power is agaynst God. Whē they ought to haue lād/ they take it by vyolence / they robbe men of their houses. ℣ 16.

Thus they oppresse a mā for his house/ & euery man for his herytage. Therfore thus sayeth the Lord: Beholde agaynst this house shulde haue I deuysed a plage / wherout ye

shall not plucke your neckes: ye shal nomore go so proudly/for it will be a perlous tyme. In that daye shall thys terme be bled/and a mournynge shalbe made ouer you on thys maner: We be vtterly desolate/the portyō of my people is translated. Whan wyll he parte vnto vs the lande/ that he hath taken from vs?

Neuertheles there shalbe no mā to deuyde the thy porcyon in the congregacyon of the Lorde. Tush holde youre tunge (saye they.) It shall not fall vpon this people/ we shall not come so to confusyon/sayeth the house of Jacob. Is the spyrete of the Lorde so cleane awaye? or is he so mynded? Treuth it is/my wordes are frendly vnto thē that lyue right: but my people doth the contrary/ therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fyght/ the wemen of my people haue ye shot out from their good houses/and takē awaye my excellent gyftes from their chyldren. Vp/get you hence/for here shall ye haue no rest.

Because of their Idolatrye they are corrupte/& shall miserably perish. If I were a fleshly felowe/& a preacher of lyes/ & tolde thē that they myght lyue bebbynge & bolling/ & be dronchen: O that were a Prophete for this people. But I will gather the in dede/O Jacob/& dryue the remnaūt of Israel all together. I shall cary them one with another/ as a flocke in the folde/and as the catell in their stalles/that they may be dysquyeted of other men. Who so breaketh the gappe/ he shall go before. They shal breake vp the porte/ & go in & out at it. Their kynge shall go before them/ and the Lorde shalbe vpon the head of them.

¶ Agaynst the tyrannye of princes/& false prophetes.

¶ The.iii. Chapter.

HEare/ O ye heades of the house of Jacob/& ye leders of the house of Israel: Shulde not ye know what were lawfull & ryght? But ye hate the good & loue the euel: ye plucke of mēnes skynnes/ & the flesh frō their bones: ye eate the flesh of my people/& flay of their skynne: ye breake their bones/ ye choppe them in peces as it were in to a cauldrō/& as flesh into a pot. Now the tyme shall come/that when they call vnto the Lorde/ he shall not heare thē/ *but hyde his face from them/because that thorow their awne Imaginacyōs they haue dealte so wyckedly.

And as concernynge the prophetes that disceaue my people/ thus the Lorde sayeth agaynst them: When they haue eny thynge to byte vpon/ then they preach that all shalbe well: but yf a man put not some thyng in to their mouthes/ they preach of warre agaynst him.

Therfore youre bysyon shalbe turned to night/& youre prophecyenge to darcknesse. The Sunne shall go downe ouer those prophetes/& the daye shalbe darcke vnto them. Then shall the bysyon seers be ashamed/and the sothsayers confounded: yee they shalbe sayne/all the packe of them/ to stoppe their mouthes, for they haue not Gods worde. As for me/I am full of strength/& of the spyrete of the Lorde/full of iudgmēt & boldnesse: to shewe the house of Jacob their wyckednesse/ & the house of Israel their synne.

O heare this ye rulers of the house of Jacob/& ye iudges of the house of Israel: ye þ abhorre the thynge that is lawfull/ & wrast al-tye the thyng that is streight: ye þ buylde vp Sion with bloude & Jerusalē w̄ doynge wronge. O ye iudges ye geue sentence for gyftes: O ye preastes, ye teach for lucre: O ye Prophetes, ye prophecy for mony. Yet wyll they be taken as those that holde vpon God/and saye: Is not the Lorde amonge vs? Tush/there can no mysfortune happen vs. Therfore shall Syon (for youre sakes) be plowed lyke a felde: Jerusalem shal become an heape of stones/ and the hyll of the tēple shall be turned to an hye wodde.

Abacuc.ii.b
Ezech.xxij.b.
Jeremy.vi.b

¶ Of the callynge of the Gentyles/and conuersyon of the Jewes.

¶ The iiii Chapter.

IN the laster dayes it wyll come to passe/ þ the hyll of the Lordes house shalbe sett vp hyer then eny mountaynes or hylles: Yee þ people shall preasse vnto it/& the multitude of þ Gētyles shall haste thē thither/sayēg: Come/ let vs go vp to the hyll of the Lorde/ & to the house of þ God of Jacob: that he maye teach vs his waye/& that we maye walcke in hys pathes. For the lawe shal come out of Syō/ & the worde of God from Jerusalem/ & shall geue sentence amonge the multytude of the Heathē & reforme the people of farre cōtrees: so þ of their swearde they shall make plowshares/& sythes of their speares.

Esay ij.a
Leui.xxvi.g.
þ Psal.lxv.a.
Esay.xj.b.

One people shall not lyft vp a swearde agaynst another/ yee they shal nomore learne to fyght: but euery man shall syt vnder hys vineyarde & vnder his sygetre/ and no man to fraye him awaye: for the mouth of þ Lord of hostes hath spoken it. Therfore/where as all the people haue walcked euery man in the name of his awne God· we wyll walcke in the name of oure God for euer & euer. At the same tyme/sayeth the Lorde/wyll I gather vp the lame & the outcastes/& soch as I haue chastened: & wyll geue ꝑfyte vnto the lame/& make of þ out castes a great people:

and

Mycheas.vbi.d.
Jeremy.v.a.
Psal.lxxxj.a

* To hyde his face is/to shewe tokens of displeasure/as in Deute.xxxi.d. and

and the Lorde hym selfe shalbe their kynge
upon the mount Sion/from this tyme forth
Gene.xxxvi.d. forevermore. And vnto the (O thou tower
of Eder/ thou stronge holde of the daughter
Sion) vnto the shall it come: euen the lord-
shipe & kyngdome of the daughter Jerusalē.
Why then art thou now so heuy? is there no
kynge in the? are they councelers awaye þ
thou art so payned/ as a woman in her tra-
uayle? And now (O thou daughter Sion) be
sory/let it greue the as a wyfe laboryng w
chylde: for now must thou get the out of the
cytie, and dwell vpon the playne felde: Yee
vnto Babylō shalt thou go/ there shalt thou
be delyuered/and there the Lord shall lowse
Exod.v.b. the from the hande of thyne enemyes.

Now also are there many people gathe-
red together agaynst þ/saying: what/ Sion
is cursed/we shall se oure lust upō her. But
Esay.xlij. a they knowe not the thoughtes of the Lorde/
they understande not his councell/that shal
gather them together as the sheeues in the
barne. Therfore get the up/O thou daugh-
ter Sion/and thrash the out the corne: For I
wyll make thy horne yron/ and thy clawes
brasse/that thou mayest grynde many peo-
ple: their goodes shalt thou appropriate vn
to the Lorde/and their substaunce vnto the
ruler of the whole worlde.

¶ Of the destruccyon of Jerusalem.

¶ The.v. Chapter.

NOw assemble thy selfe/ O thou robbers daughter:
they shal laye sege agaynst vs. and
smyte the iudge of Israell wyth a
rodde vpon the cheke. And thou Bethlem
Mat.ij.a. Ephrata/art lytle amōge the thousandes of
Joha.vij.d Juda/Out of the shal come vnto me/ which
shal be the gouernoure in Israel: whose out
comynge hath bene from the begynnyng/and
from euerlastynge. In the meane whyle he
plageth them for a season/ vntyll the tyme
that the (which shall beare) haue borne: then
shall the remnaunt of hys brethren be con-
uerted vnto the chyldren of Israell. He shall
Exēc.xxxiij.d stande fast/ and geue fede in the strength of
Joh.x.a. the Lorde/and in the victory of the name of
Roma.i.b. the Lorde his God: and when they be cōuer-
ted, he shall be magnifyed vnto the farthest
partes of the worlde.

Then shall there be peace/so that the As-
B sirian maye come in to oure lande/ & treade
vi.j. & viij. for so many as are necessarye. in oure houses. We shall bringe vp seuen
shepherdes and.viij. princes vpon thē: these
shall subdue the land of Assur w the swerde/
and the lande of Nymrod wyth their naked
weapens. Thus shal he delyuer vs from the
Assirian/ whē he commeth within oure land/
and setteth his fote within oure borders.

¶ And the remnaūt of Jacob shal be amōge
the multytude of people/ as the dew of the
Lorde/and as the droppes upon the grasse/
that tarieth for no man/ and wayteth of no
Gene.xlix.b body. Yee þ relydue of Jacob shalbe amōge
the Gentiles and the multytude of people/
as the lyon amonge the beestes of the wodd/
and as the Lyons whelpe amōge a flocke of
shepe: which (when he goeth thorowe) trea-
deth downe/ teareth in peces/ & there is no
man that can helpe. Thyne hand shalbe lyft
vp upon thyne enemyes, and all thyne aduer
saries shall perish.

¶ In the tyme shall come also/ sayeth þ Lord/ D
that I wyll take thyne horses from the/ and
destroye thy charettes. I wyll breake downe
the cytyes of thy lande/ and overthrowe all
Deute.xvij.b. thy stronge holdes. All witchcraftes wyll I
rote oute of thyne hande/ there shall no mo
sothsayinges be within the. Thyne Idols
and thyne Images will I destroye out of the
so that thou shalt nomore bowe thy selfe vn-
to the worckes of thyne awne handes. Thy
groues wyll I plucke up by the rotes/ and
breake downe þ cytyes. Thus will I be auē-
ged also/upō all þ Heathē þ wyll not heare.

¶ An exhortacyon to heare the iudgment agaynst Is-
rael beynge vnkynde. What maner of Sacrifyces do
please God.

¶ The.vi. Chapter.

HEarken now what the Lorde sayeth:
up/reproue the mountaynes/ &
Exod.xviij.a. let the hylles heare thy voyce. O
heare the punishmēt of the Lord/
ye mountaynes/ & ye mightie foundacions of
the earth: for the Lord will reproue his peo-
ple/ & reason w Israel: O my people/ what
Exod.xiij.a. haue I done vnto þe? for wherin haue I hurte
the? geue me answere. Because I brought þ
from the lande of Egypte/ and delyuered the
out of þ house of bondage? Because I made B
Moses, Aaron & Miriam to lede the? Be Numer.xij.a
membre (O my people) what Balach þ king
of Moab had imagyned agaynst the/ and Numer.xxij.
what answere that Balaam þ sonne of Be- xxiij.xxiij.xxiv
or gaue him, from Sethim vnto Galgal/ &
ye maye know the louyng kyndnesse of the
Lorde.

What acceptable thynge shall I offre vn-
to the Lorde? shall I bowe my knee to the hye
God? Shall I come before hym wyth brent
offrynges, and wyth calues of a yeare olde?
Hath the Lorde a pleasure in many thou-
sand rāmes/ or innumerable streames of oy-
le? Or shall I geue my fyrstborne for myne
offences/ & the frute of my body for the synne C
of my soule? I wyll shewe the/ O mā/ what
is good/ and what the Lorde requyreth of
the: Namely/ to do right/ to haue pleasure in
louynge kyndnesse, to be lowly & to walcke
wich thy God: that thou mayest be called a

citie

eytie of the Lorde/& that thy name maye be ryghteousnesse. Heare (O ye trybes) who wolde els geue you soch warnynge? Shuld I not be displeased/for ỹ vnrighteous good in the houses of the wycked, and because the measure his mynyshed? Or shulde I iustifie the false balaunces and ỹ bagge of disceatfull weyghtes/ amonge those that be full of ryches vnryghteously gotten: where the citesyns deale with falshede, speake lies/& haue disceatfull tunges in their mouthes?

Leuit.xix.g. Deut.xxv.c. Prou.xx.b. Eccl.xxvi.b.

Therfore I wyll take in hande to punyth the, and to make the desolate/because of thy sinnes. Thou shalt eate/& not haue ynough: yee thou shalt bringe thyselfe downe. Thou shalt fle/but not escape: and those that thou woldest saue/ wyll I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse out olyues but oyle shalt thou not haue, to anoynte thy selfe wythall: thou shalt treade out swete must/but shalt dryncke no wyne. Ye kepe the ordynaunces of Amri/ & all the customes of ỹ house of Ahab: ye folowe their pleasures/ therfore wyll I make the waste/and cause thy inhabyters to be abhorred/O my people: & thus shalt thou beare thyne awne shame.

Deut.xxviij.c. iij.Reg.xvi.e.

¶ A complaynt of the ylle rule of the vnryghteouse. Agaynst the trueth ought we not to holde with oure greatest frendes.

¶ The.vij. Chapter.

Alas me: I am become as one/that goeth a gleanynge in the haruest. There are no mo grapes to eate/ yet wolde I fayne (with all my herte) haue of the best frute. There is not a godly man vpon earth/there is not one ryghteous amõge mẽ. They* labour al to shed bloud/ & euery mã hunteth his brother to death. yet they laye they do well when they do euell. As the prynce wyll, so layeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desyreth: & the hearers alow him. The best of thẽ is but as a thistle, & the most ryghteous of thẽ is but as a brer in the hedge. But when the daye of thy preachers cõmeth/ & thou shalt be vysyted: then shall they be wasted awaye. Let no mã beleue his frende/ nether put hys confydẽce in a prynce. Kepe the porte of thy mouth, frõ her ỹ lyeth in thy bosome: for the sonne shall put his father to dyshonoure/ the daughter shall ryse agaynst her mother/ the daughter in lawe agaynst her mother in law: & a mãs foes shalbe euẽ they of his awne housholde.

a* To labour to shede bloude/ or to lye in wayte for bloude is/ to make mennes lyues labourous & miserable by threatnynges mur thers/ & violence. Prouer.i.b

b* By darcknesse vnder stãd the sadnes and miseries of this worlde/ and by lyght the comforth & reioycyng of the cõscience. Job.xv.c

Neuertheles I will loke vpon ỹ Lorde/ I wyll paciently abyde God my sauyoure: my God shall heare me. O thou enemye of myne, reioyce not at my fall/for I shall get vp agayne: & though I lye in* darcknesse/ yet the Lorde is my lyght. I wyll beare the punishmẽt of the Lorde (for why/ I haue offended him) tyll he fyght in iudgmẽt vpon my cause/& se ỹ I haue right. He wyll bring me forth to ỹ light/& I shall se his righteousnesse.

She that is myne enemy shall loke vpon it, & be cõfounded/ which now saieth. Where is thy Lorde God? Myne eyes shall beholde her/when she shalbe trodẽ downe/as ỹ claye in the stretes. The tyme wyll come/ that thy gappes shal be made vp, & the lawe shall go abrode: & at ỹ tyme shall they come vnto ỹ/ frõ Assur vnto the stronge cyties/ & from the stronge cyties vnto the ryuer: frõ the one see to ỹ other/ frõ the one moũtayne to ỹ other.

iij.Reg.xix.d.

Not withstandynge the land must be wasted/because of them that dwell therin/ and for the frutes of their awne ymaginacyõs. Therfore fede thy people with thy* rodde/ the flocke of thyne heritage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charmell, Basan & Galaadas aforetyme. Marueilous thyngs will I shewe them/ lyke as when they came oute of Egypte. This shall the Heathen se and be ashamed for all their power/ so ỹ they shall b* laye their hande vpon their mouth/ and stoppe their eares. They* shall lycke ỹ dust lyke a serpẽt & as the wormes of ỹ earth/ ỹ tremble in their holes. They shalbe afrayed of the Lorde oure God, & they shall feare the.

* Rodde here sygnifyeth domynyon & gouernaunce.

Where is there soch a God as thou? that pardonest wyckednes/ and forgeuest the offences of the remnaunt of thyne heritage? He kepeth not his wrath for euer. And why? hys delite is to haue cõpassion: he shall turne agayne, and be mercyfull to vs: he shall put downe oure wyckednesses, and cast all oure synnes in to the botome of ỹ see. Thou shalt kepe thy trust with Jacob/ & thy mercy for Abraham/ lyke as thou hast swoorne vnto oure fathers longe agoo.

d* Of this ye haue in Job. xxxix.b.

e* That is/ shalbe hadden brought as lowe as serpẽtes that crepe on the groũde. So obstinate (sayth the prophete) shall the Heathen be vnto Israell/ although they before had Israelingreuous subiection.

¶ The ende of the prophecye of Micheas.

¶ The boke of the Prophet Nahum.

¶ Of the destruccyon of Ninyue and of the delyuerance of Israel.

¶ The fyrst Chapter.

This is the heuy burthẽ of Ninyue, whych Nahum of Elchos dyd wryte as he sawe it. The Lorde is a gelous God/ & a taker of vengeaunce: yee a taker of vengeaunce is the Lorde, and wrothfull. The Lorde taketh vengeaunce

Deut.v.b.

Roma.ij.a. Ecc.xxxvij.a. Jeremy.xxx.b

geaunce of his enemyes/and reteyneth dyspleasure for his aduersaries. The Lord sufferyth longe/he is of greate power/& so innocent & he leaueth no mã fautlesse before him. The Lorde goeth forth in tempest & stormy wether/the cloudes are the dust of hys fete. When he rebuketh the see/he dryeth it vp/& turneth all the floudes to drye lande. Basan is desolate/Charmel & the pleasure of Lybanus wasteth awaye. The moũtaynes tremble for him/the hylles consume. At the syght of him/& earth quaketh: yee & whole world/and all that dwell therin. Who maye endure before his wrath? Or who is able to abyde his gryme displeasure? His anger taketh on like fyre/and the harde rockes burst in sunder before him.

Jeremy.x.b. Eccl.xxxvij.a Apocal.vj.a. Sopho.iij.b.

Full gracious is the Lorde/and a stronge holde in the tyme of trouble/he knoweth thẽ that put their trust in him: when the floude renneth ouer/and destroyeth the place/ and when the darckenesse followeth syll vpon his enemyes. What do ye Imagin then agaynst & Lord on this maner? (Tush/ whẽ he hath once made an ende/ there shall come nomore trouble.) For lyke as & thornes that sticke together/and as the drye strawe/so shall the dronckardes be consumed together. euẽ whẽ they be full. There come oute of the lorde as Imagin mischefe/& geue vngracious coũceil agaynst the Lorde.

Therfore thus sayeth the Lorde: Lett thẽ be as well prepared/ yee & as many as they can/yet shall they be hewen downe/ & passe awaye. And as for the/I wyll vexe & but not vtterly destroye the. And now wyll I breake his rodde frõ thy backe/ & burst thy bondes in sonder. But the Lorde hath geuen a commaundement concernynge the/ & there shall come nomore sede of thy name. The carued & casten Images wyll I rote out of & house of thy God. Thy graue shall I prepare for the/and thou shalt be confounded.

Nich.b.c

¶ He declareth the victorye of the Caldees agaynst the Ninuites.

¶ The.ij.Chapter.

Esay.lij. Roma.x.c.

Beholde/ vpon the mountaynes come & fete of him/that bringeth good tidinges/ & preacheth peace. O Juda/ kepe thy holy dayes/ perfourme thy promyses: for Belial shall come nomore in the/ he is vtterly roted out.

The scaterer shall come vp agaynst the/& laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge/ arme thy selfe with all thy myght: for the Lorde shal restore agayne the glory of Jacob/ lyke as the glory of Israel. The destroyers haue brokẽ them downe/ & marred the wyne braunches. The fylde of his grauntes glysteryth/ hys men of warre are clothed in purple. His charettes are as fyre/ when he maketh him forward his archers are well dyghte & trimmed The charettes rolle vpõ & stretes/ & meiter in the hye wayes. They are to loke vpõ lyke creffettes of fyre/ & go swyftly/ as & lyghtenynge. Whẽ he doth but warne his gaũtes/ they fall in their araye/ & hastely they clymme vp the walles: yee the engins of & warre are prepared all ready. The water portes shall be opened/and the kynges palace shall fall. The quene her selfe shall be led awaye captyue/and her gentilwemen shal mourne as the doues/ and grone wythin their hertes. Nintue is lyke a pole full of water, but then shall they be fayne to fle. Stand, stãde/ (shal they crye) and there shall not one turne backe. Awaye wt the syluer/awaye with the golde: for here is no ende of treasure. There shabe a multytude of all maner costly ornamentes. Thus must she be spoyled/emptied & clene stryped out: that their hertes maye be melted awaye/their knees tremble, all their loyns be weake/& their faces blacke as a pot

Tobi.xiij.b. Sopho.ij.c.

Where is now the dwellyng of the lyõs/ & the pasture of & lyons whelpes: where the lyon & the lyonesse went wt the whelpes, & no mã frayed thẽ awaye? But the lyon spoyled ynough for his ponge ones/ & deuoured for his lionesse: he filled his dẽnes wt his praye/ & his dwellyng place with & he had ravyshed. Beholde/ I wyll vpõ the/ sayeth the Lord of hostes/ & will set fyre vpõ thy charettes/ that they shall smoke with all/ & the swerde shall deuoure the yõge lyõs. I wyll make an ende of thy spoylyng frõ out of & earth/ & & voyce of thy messaungers shall nomore be herde.

¶ The fall of Nintue.

¶ The.iij.Chapter.

Ezech.xxiij.& Abacuc.ij.b.

Wo to & bloudthurstye cytie/which is all full of lyes & robbery/ & will not leaue of frõ raueshing. There a mã maye heare scourgyng/ rushynge/the noyse of the wheles/ the cryenge of the horses/ & the rollinge of the charettes. There the horse men get vp wt naked swerdes/ & glysteringe speares: There lyeth a multytude slayne/ and a greate heape of dead bodyes: There is no ende of deed coarses/ yee men fall vpon their bodyes: And that for the greate and manyfolde whordome/ of & fayre and beutyfull harlot: which is a mastresse of witchcraft/ yee & selleth the people thorow her whordome/and the nacyons thorow her witchcraft.

Esay.xlvij.a. Ezech.xvi.a.

Beholde/I wyll vpõ the/sayeth & Lorde of hostes/and wyll pull thy clothes ouer thy head: that I maye shewe thy nakednes amonge the Heathen/and thy shame amonge the

the kyngdomes. I wyll cast dyrte vpō the to make the be abhorred/ & a gasynge stocke: Yee all they that loke vpon the / shall starte backe/ & saye: Ninive is destroyed.

Who wyll haue pytie vpō the: where shall I seke one to conforte the? Art thou better then the greate cite of Alexandria: that laye in the waters / and had the waters rounde aboute it: which was strōgly fenced & walled with the see? Ethiopia and Egypte were her strength/ & that exceading great aboue measure. Aphrica & Lybia were her helpers/ yet was she dryuen awaye/ & brought into captyuyte: her yonge chyldrē were smittē downe at the head of euery strete / the lottes were cast for the most auncyent men in her/ & all her myghtye men were bounde in chaynes. Euen so shalt thou also be droncken/ & hyde thy self/ & seke some helpe agaynst thyne enemy. All thy stronge cytyes shalbe lyke fyge trees with ripe figes: which whē a man shaketh/ they shal fall in to ỹ mouth of ỹ eater.

Beholde/ thy people within ỹ are but women: the portes of thy lande shalbe opened vnto thyne enemyes/ and the fyre shall deuoure thy barres. Drawe water now agaynst thou be beseged/ make vp thy stronge holdes / go in to the claye/ tēpre the morter/ make strōg bricke: yet the fyre shal cōsume the/ & swerde shall destroye the yee as the locuste doth / so shall it eate ỹ vp. It shall fal heuely vpō ỹ as the locustes yee right heuely shall it fall vpō the, euē as ỹ gresshoppers. Thy marchantes haue bene nōbred̄ with the starres of heauē: but now shal they spreade abrode as the locustes/ and fle their waye: Thy lordes are as the gresshoppers/ & thy captaynes as the multytude of gresshoppers: which when they be colde, remayne in the hedges: but when the Sunne is vp/ they fle awaye/ & no mā can tell where they are become. Thy shepherdes are a slepe (O kynge of Assur) thy worthyes are layed downe: thy people is scatred abrode vpō the mountaynes/ and no mā gathereth them together agayne. Thy wounde can not be hyd/ thy plage is so sore. All they that heare this of the/ shall clappe their handes ouer the. For what is he/ to whom thou hast not alwaye bene doyng hurte.

Esay.x.d.xxx. xxxvi.b.

The ende of the prophecy of Nahum.

The boke of the Prophet Abacuk.

A complaynte agaynst Israel.

The first chapter.

THis is the heuy burthē/ which the Prophete Habacuc dyd se. O Lorde / how longe shall I crye / & thou wylt not heare? How longe shall I cōplayne vnto the / suffrynge wronge / & thou wilt not helpe? Why letteste thou me se weerynesse & laboure? Tyranny & violence are before me/ power ouergoeth right: for the lawe is toarne in peces/ & there can no ryght iudgment go forth. And why? ℣ ỹ vngodly is more set by then ỹ ryghteous: this is the cause/ that wronge iudgmēt proceedeth. Beholde amonge the Heathen / and loke well: wonder at it/ and be abashed: for I wyll do a thyng in your tyme/ which thoughe it be tolde you, ye shall not beleue.

Psal.xxii.a. Job.xix.a.

Acc.xiij.a.

For lo/ I wyll raise vp the Caldees/ that bitter and swyfte people: whych shall go as wyde as ỹ lande is/ to take possessiō of dwelling places/ ỹ be not their awne. A grymme and boysterous people is it/ these shall sit in iudgment & punishe. Their horses are swyfter then the cattes of the mountayne / & lyker then ỹ wolues in ỹ euenyng. Their horsmen come by greate heapes from farre/ they fle hastely to deuour as the Aegle. They come all to spoyle: out of them commeth an east wynde/ whych bloweth and gathereth their captyues/ lyke as the sande. They shall mocke the kinges/ and laughe the princes to scorne. They shal not set by eny stronge holde/ for they shal laye ordynaunce agaynst it/ and take it. Then shall they take a fresh corage vnto them / to go forth & to do more euel / & so ascrybe that power vnto their God.

Deut.xxviij.c.

Esay.xlvi.a. ỹ. par.xxvij.b

But thou O Lorde my God/ my holy one thou art from the begynnyge / therfore shall we not dye. O Lorde / thou hast ordened thē for a punyshment/ and sett them to reproue the myghtye. Thyne eyes are clene / thou mayest not se cruell, thou canst not beholde ỹ thynge that is wycked. Wherfore then doest thou loke vpon the vngodly / and holdest thy tunge, when the wycked deuoureth the man that is better thē hym self? Thou makest mē as the fyshe in ỹ see / and like as the creping beestes/ that haue no gyde. They take vp all with their angle/ they catch it in their net/ & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net/ and do sacrifice vnto their yarne: because that thorowe it their porcyō is become so fat, and their meate so plenteous. Wherfore thy

Jeremy.xl.a. Psal.xxxvi.a

they cast out their net agayne/ & neuer cease to slaye the people.

¶ Of the vysion of the prophete. Agaynst pollyng/ couetousnes/and Idolatrie.

¶ The.ij.Chapter.

I Stode vpon my watch/ & set me vpon my bulwoorcke / to loke & se what he wolde saye vnto me / and what answere I shulde geue him that reproueth me. But the Lorde answered me/and sayde : Wryte the vysyon planely vpon thy tables/ that who so commeth by/ maye rede it: for the vision is yet farre of for a tyme/but at the last it shall come to passe/ & not fayle. And though he tary / yet wayte thou for him/ for in very dede he wyll come/ & not be slacke. Beholde, who so wyll not beleue/his soule shall not prospere: but ꝑ iust shall lyue by his fayth. Lyke as ꝑ wyne disceaueth the dronckarde / euen so the proude shall fayle & not endure. He openeth his desyre wyde vp as the hell / & is as vnsaciable as death. All heathen gathereth he to hym/ & heapeth vntohim all people.

But shall not all these take vp a prouerbe agaynst him/ & mocke him wt a bywoorde/ & saye: Woo vnto him that heapeth vp other mens goodes? How longe will he lade hym selfe with thicke claye? O how sodenly will they stande vp/that shall byte / & awake/ ꝑ shal teare ꝑ in peces? yee thou shalt be their praye. Seinge thou hast spoyled many heathen/therfore shall the remnaunt of the people spoyle the: because of mens bloude/ and for the wronge done in the lande/in the citie and vnto all them that dwell therin.

Woo vnto him, that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye / to escape from the power of misfortune. Thou hast deuysed the shame of thyne awne house / for thou hast slayne to moch people, and hast wilfully offended: so that the very stones of ꝑ wall shall crye out of it/ and the tymbre that lyeth betwixte the toyntes of the buyldyng shall answere. Woo vnto him / ꝑ buyldeth the towne wt bloude, & maynteneth the cytie wyth vnrightuousnes. Shall not the Lord of hostes bringe this to passe/that the labours of the people shal be brent with a greate fyre / & ꝑ the thinge wherupon the people haue weeried them selues, shall be lost? For the earth shalbe full of knowledge of the Lordes honoure/lyke as the waters that couer the see.

Woo vnto him that geueth his neyghboure drynche / to get hym wrothfull displeasure for his dronckēnesse: that he mayre se his preuytees. Therfore wyth shame shalt thou be fylled/in stede of honoure. Drynke thou also/tyll thou slombre with all: for the cuppe of the Lordes right hāde shall compasse the aboute/and shamefull spewing in stede of thy worshipe. For the wrōge that thou hast done in Libanus, shal ouerwhelme the; and the wilde beastes shal make the afrayed: because of mens bloud / & for the wronge done in the lande/in the cytie/and vnto all soch as dwell therin. Iere.l.c Aug.i.c

What helpe then wyll ꝑ Image do/ whō the workman hath fashioned? Or the vayne cast Image/wherin because the craftesman putteth his trust/therfore maketh he dōme Idols? Woo vnto him / that sayeth to a pece of wod: aryse/ & to a domme stone: stande vp. For what instruccyon maye soch one geue? Beholde it is layed ouer with gold & syluer/ and there is no breth in it. But the Lorde in his holy temple is he / whom all the worlde shulde feare. Psal.xcv.a

¶ A prayer of the prophet Abacuc for the ignoraunt.

¶ The.iij.Chapter.

O Lorde, when I herde speake of ꝑ/ I was afrayed. The worcke that thou hast take̅ in hand/shalt thou perfourme in his tyme/ O Lord: and whē thy tyme cōmeth/ thou shalt declare it. In thy very wrath thou thinckest vpon mercy. God commeth from Theman / & the holy one from the mou̅t of Pharan. Selah.

His glory coureth the heauens / and the earth is ful of his prayse. His shine is as the sunne/ & beames of light go out of his hād/ there is his power hyd. Destruccion goeth before him/and burnynge crestes go from his fete. He standeth / & measureth the earth He loketh, & the people consume awaye/ the mou̅taynes of ꝑ worlde fall downe to powlder/ & ꝑ hilles are fayne to bowe the̅ selues/ for his goinges are euerlastynge and sure.

I sawe / that the pauilyons of the Mothians & the tentes of ꝑ land of Madian were berefd for werynesse. Hast thou not angrye/ O Lorde/in the waters? was not thy wrath in ꝑ floudes/ & thy displeasure in the see? yes/ when thou sattest vpon thyne horse/ & when thy charettes had ꝑ victory. Thou shewedst thy bowe openly / lyke as thou haddest promised with an othe vnto the trybes. Selah. Gene.xlix.c

Thou dydest deuyde ꝑ waters of the earth. When the mountaynes saw the / they were afrayed / the water streame wente awaye: the depe mede a noyse at the lyftynge vp of thyne hand. The Sūne and Moone remayned styll in their habitacyon. Thyne arowes wente out glysterynge/ and thy speares as ꝑ shyne of the lyghtenyng Thou trodest downe the land in thyne anger/ and dydest thresshe the heathen in thy displeasure. Thou Iosu.x.c

went

camest forth to helpe thy people / to helpe thyne anoynted. Thou smotest downe ỹ head the house of ỹ vngodly / & discoueredest his foundaciõs / euẽ vnto ỹ necke of him. Selah.

Thou cursest his sceptres / the Captayne of his men of warre: which come as a storme wind to scatre me abrode / & are glad whẽ they maye eat vp ỹ poore secretly. Thou madest a waye for thyne horses in the see / euen in the mudde of great waters. Whẽ I heare thys / my body is vered / my lyppes tremble at ỹ voyce therof / my bones corruppe / I am afrayed where I stande. O that I might rest in the daye of trouble / that I might go vp vnto our people / which are alredy prepared.

For the fygetrees shal not be grene / & the vynes shal beare no frute. The labour of ỹ olyue shalbe but lost / & the lande shall bring no corne: the shepe shalbe taken out of ỹ folde / and there shalbe no catel in the stalles.

But as for me / I wyll be glad in the Lorde / and will reioyce in God my Sauioure. The Habac. xviii.b. Lorde God is my strength / he shal make my fete as the fete of hertes: & he which geueth the victory / shal bring me to my hye places synginge vpon my psalmes.

¶ The ende of the prophecy of Habacuc.

¶ The boke of the Prophete Sophony.

¶ The entninges agaynst Juda & Jerusalem because of their Idolatrye.

¶ The fyrst Chapter.

THis is the worde of the Lorde / which came vnto Sophony the sonne of Chusi / the sonne of Gedoliah / the sonne of Amariah the sonne of Hezekiah in ỹ tyme of Josiah the sonne of Amon kyng of Juda. I wyll gather vp all thynges in the lande (sayeth the Lorde) I will gather vp man & beest: I wyll gather vp the fowles in the ayre and the fysh in the see (to the greate decaye of the wicked) and wyll vtterly destroye the men out of the Blande / sayeth the Lorde. I wyll stretch oute myne hande vpon Juda / and vpõ all soch as dwell at Jerusalem Thus wyll I rote oute the remnant of Baal from this place / & the names of the Kemurins and prestes: yee & soch as vpon their house toppes worshype & bowe them selues vnto the hoste of heauen: which sweare by the Lorde & by their Malchom also: which starte a backe frõ ỹ Lord / & neither seke after ỹ Lord, nor regarde him.

Be styll at the presence of the Lord God / for the daye of the Lorde is at hande: yee the Lorde hath prepared a slayne offeryng / and called hys gestes therto. And thus shall it happen in the daye of the Lordes a slayne offeryng: I wyll vyset the pynces / the kinges chyldren, and all soch as weere straunge clothynge. In the same daye also wyll I vyset all those / that treade ouer the thresholde so proudly, which fyll their Lordes house with trobbery and falshede. At ỹ same time (sayeth the Lorde) there shalbe herde a greate crye from the fyshporte and an howlynge frõ the other porte / and a greate murthur from the hylles. Howle ye that dwell in the myll / for all the marchaũt people are gone / & all they that were laden with syluer / are roted out.

Num. Reg. xxvi.b. Jere xxxix.b.

At the same tyme wyll I seke thorow Jerusalem wyth lanternes / & vyset them that continue in their dregges / and saye in their hertes: Tush the Lorde wyll do neither good ner euell. Their goodes shalbe spoyled / and their houses layed waste: they shall buylde houses / and not dwel in them: they shal plante vynyardes / but not drinke the wyne / therof. For the greate daye of the Lorde is at hande / it is herde by / & commeth on a pace. Horrible is the tydinges of the Lordes daye then shal the giaunte crie out: for that daye is a daye of wrath / a daye of trouble & heynesse / a daye of vtter destruccion & mysery / a darcke & glomynge daye / a cloudy & stormy daye / a daye of ỹ noyse of trõpetters & shawmes / against the stronge cities & hie towres. I wil bringe the people in to soch vexacyon / that they shal go aboute like blinde men / because they haue synned agaynst the Lorde. Their bloude shalbe shed as the dust / & their bodies as the myre. Neither their syluer ner their golde shalbe able to delyuer them in ỹ wrothful daye of the Lorde / but the whole lande shalbe cõsumed thorow the fyre of his gelousy: for he shall soone make clene rydaunce of al them that dwel in the lande.

Jere.b c. Deut.xxix.c. Jere.xxiy.c

Ezech.vii.d.

Soph.iii.b.

¶ He moueth to returne to God / prophecyinge vnto the one destruccyon & to the other delyueraunce.

¶ The.ij. Chapter.

Come together and gather you / O frauwerde people: for the thyng go forth that is concluded / and for the tyme be passed awaye as the dust: for the fearfull wrath of the Lorde come vpõ you / yee for the daye of the Lordes sore displeasure come vpon you. Seke the Lord all yee meke harted vpon earth / ye that worcke after his iudgment: seke ryghtuousnesse / seke lowlynesse: ỹ ye maye be defended in the wrothfull daye of the Lorde. For Gaza shal be destroyed & Ascalon shal be layed waste They shal cast out Asdod at the noone daye / and

Num. Regu. xxx. Jona. iii.a

and Accaron shalbe plucked vp by the rotes.

B Wo vnto you ye dwell vpon the see coost/ ye murtherous people: the worde of ye Lord shal come vpon you. O Canaan thou lande of the Philistynes/ I wil destroye the/ so that there shal no man dwell in the eny more: and as for the see coast/ it shall be hyrdmens cottages & shepe foldes: yee it shalbe a porcyon for soch as remayne of the house of Juda/ to fede ther vpō. In the houses of Ascalon shal they rest towarde nyght: for the Lorde their God shal vyset thē/ & turne awaye their captyuite. I have herde the despyte of Moab/ & the blasphemies of the chyldren of Ammon

Clap. xb. xvi. Jere. xlviii. a. Eze. ch. xxv. b

C how they have shamefully intreated my people/ & magnified them selues within the borders of their lande. Therfore as truly as I lyue (sayeth the Lord of hostes the God of Israel) Moab shalbe as Sodome, & Ammō as Gomorra: euen dyrie thorne hedges, * salt pyttes and a perpetuall wyldernes. The residue of my folcke shall spoyle thē the remnaunt of my people shall haue them in possession. This shall happē vnto them for their pryde/ because they have dealte so shamefully with the Lorde of hostes people/ & magnified thē selues aboue thē. The Lord shal be gryme vpō thē/ & destroye all ye goddes in the lande. And all ye Iles of ye heathē shall worshippe him/ euery man in his place.

* That was barren as the places where salt is cast.

D Ye Moriās also shall perish w̄ my swerde: yee he shall stretch out hys hande ouer the north/ and destroye Assur. As for Ninive/ he shall make it desolate/ dyrie and waste. The flockes & all ye beastes of the people shall lye in ye middest of it/ pellicanes & storckes shall abyde in the vpper postes of it/ foules shall synge in the wyndowes/ & rauens shall sytte vpō the balckes/ for the bordes of Cedre shal be ryuen downe. This is the proude and carelesse cytie/ that sayde in her herte: I am/ and there is els none. O how is she made so waste/ that the beestes lye therin? who so goeth by/ mocketh her/ and poynteth at her wyth his synger.

kīg. Reg. xix. f. Esay. xlvij. b. xxxiij. c.

C Against the gouerners of Jerusalem. Of the callynge of all the Gentyles. A cōfort to the residue of Israel.

C The. iij. Chapter.

WO to the abhominable/ fylthye & cruell cytie: which will not heare/ ner be reformed. Her trust is not in the Lorde/ nether wyll she holde her to her God. Her rulers within her are as roarynge lyons: her iudges are as wolues

a* That is very hongrye because they have at the daye lōge wayted for their praye.

a* in the euenyng/ which leaue nothyng behynde them tyll the morowe. Her prophetes are lyght persones and vnkaythfull mē: her prestes vnhalowe the Sanctuary/ and do wronge vnder the pretence of the lawe. But the iust Lorde that doth no vnright/ was amonge thē/ euery mornyng shewyng thē his lawe clearly/ & ceassed not. But ye vngodly wyll not lerne to be ashamed. Therfore wil I rote oute thys people/ and destroye their towres: yee and make their stretes so voyde/ that no man shall goo therin. Their cytyes shalbe broken downe/ so that no body shall be left/ ner dwell there eny more.

I sayde vnto them: O feare me/ and be cōtent to be reformed. That their dwellynge shulde not be destroyed/ and that there shulde happen vnto them none of these thinges/ wherwith I shal vyset thē. But neuertheles they stande vp early/ to folowe the filthynes of their awne ymaginacyons. Therfore ye shall wayte vpon me (sayeth the Lorde vntil the tyme that I stāde vp: for I am determed/ to gather ye people & to bringe ye kyngdomes together, that I maye poure oute myne anger/ ye all my wrothfull displeasure vpō thē. For all the worlde shalbe consumed with the fyre of my geiousy. And then wyll I clense ye lyppes of the people/ ye they maye euerychone call vpon the name of the Lorde/ & serue him with one shulder. Soch as I have subdued/ and my chyldrē also whom I have scatred abrode/ shall bringe me presentes beyonde the waters of Ethiopia.

Zeph. i. a. Sopho. iii. c.

In that tyme shalt thou nomore be confounded/ because of all thy ymagynacyons/ wher thorow thou hadde offended me: for I wyll take awaye the proude boosters of thine honoure from the, so ye thou shalt nomore triumphe because of my holy hyll. In ye also wil I leaue a smal poore symple people/ which shal trust in the name of ye Lorde. The remnaunt of Israell shall do no wickednes/ ner speake lyes: nether shal there eny discreatfull tōge be founde in their mouthes. For they shal be fed/ and take their rest/ and no man shal make them afrayed. Geue thākes O daughter Syon/ be ioyful O Israel: reioyce and be glad frō thy whole herte/ O daughter Jerusalem/ for the Lord hath takē awaye thy punyshement, and turned backe thyne enemyes. The kynge of Israell/ euen the Lord himself is with the: so that thou ne dest nomore to feare eny myssortune.

Jere. xlvi. b.

D In that tyme it shall be sayed to Jerusalem: feare not/ and to Sion: lett not thyne handes be slacke/ for the Lorde thy God is with the/ it is he that hath power to saue: he hath a speciall pleasure in ye/ & a maruelous loue towarde the: yee he reioyseth ouer the with gladnesse. Soch as haue bene in heuynesse/ will I gather together/ & take oute of thy cōgregacyon: as for the shame & reproffe that hath bene layed vpō the/ it shalbe farre from the. And lo, in that tyme will I destroye

D D all

The Prophecy

Zech.viij.a

all those that here the: I wyll helpe the lame/ and gather vp the cast awaye: yee I wyll get them prayse and honoure in all landes / where they haue bene put to shame. At the same tyme wyll I bringe you in/ and at the same tyme wyll I gather you. I will get you a name & a good reporte amonge all people of the earth/ when I turne backe youre captyuyte before youre eyes/ sayeth the Lorde.

¶ The ende of the prophecy of Sophony.

¶ The boke of the Prophete Aggeus.

¶ The tyme of the prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

¶ The fyrst Chapter.

I. Esdr.vi.a. Zach.vi.c.vii.a.

IN the seconde yeare of kynge Darius, in ỳ .vi. moneth, the fyrst daye of the moneth / came the worde of the Lorde (by the Prophete Aggeus) vnto Zorobabel ỳ sonne of Salathiel the prince of Juda / & to Jesua the sonne of Josedech the hye prest / saying: Thus speaketh the Lord of hostes / & sayeth: This people doth saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus / & sayde: Ye yourselues can finde tyme to dwell in syled houses / & shall this house lye waste? Consydre now youre awne wayes in youre hertes (sayeth the Lorde of hostes) ye sowe moch / but ye bringe lytle in: ye eate / but ye haue not ynough: ye drincke / but ye are not fylled: ye decke youre selues / but ye are not warme: and he that earneth eny wage, putteth it in a broken purse.

I. Esdr.vi.a. Esa.lxv.b. Ezech.xxxvi.b. Agg.ij.b.

Thus sayeth the Lorde of hostes: Consydre youre awne wayes in youre hertes / get you vp to the moũtayne / fetch wod / & buylde vp the house: that it maye be acceptable vnto me / and that I may shewe myne honoure / sayeth the Lorde. Ye loked for moch / & lo it is come to litle: & though ye bringe it home / yet do I blowe it awaye. And why so / sayeth the Lorde of hostes? Euen because that my house lyeth so waste / & ye renne euery man vnto his awne house. Wherfore the heauen is forbydden to geue you eny dew / and the earth is forbydden to geue you encrease. I haue called for a drouth / both vpõ the lande & vpon the mountaynes / vpon corne / vpon wyne / & vpõ oyle / vpon euery thynge ỳ the grounde bringeth forth / vpon men and vpon catell / yee and vpon all handy laboure.

Now when Zorobabel the sonne of Salathiel, & Jesua ỳ sonne of Josedech the hye prest with the remnaũt of the people / herde the voyce of the Lorde their God / and the wordes of the Prophete Aggeus, lyke as the Lorde their God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes angell sayde in the Lordes message vnto the people: I am with you sayeth ỳ Lorde. So the Lorde* waked vp the spyrite of Zorobabel the Prince of Juda and the spyrite of Jesua the sonne of Josedech ỳ hye prest / & the spyrite of the remnaũt of all ỳ people: ỳ they came and laboured in the house of the Lorde of hostes their God.

D

* To wake vp the spyrite of a man is when god by his spyrite comforteth & boldeneth the hert to take vpon him without feare any acte or deade of greate importaunce.

¶ Declareth that the goodlynesse of the seconde temple shall excede the fyrst because of the cõming of Christ.

¶ The .ij. Chapter.

Upon the .xxiiij. daye of the .vj. moneth, in the seconde yeare of kyng Darius / the .xxj. daye of the seuẽth moneth / came ỳ worde of ỳ Lorde by the Prophete Aggeus / sayinge: speake to Zorobabel the sonne of Salathiel prince of Juda, & to Jesua the sonne of Josedech ỳ hye prest / and to the residue of the people, & saye: Who is left amonge you / ỳ sawe this house in her fyrst beuty: But what thincke ye now by it? Is it not in youre eyes / euẽ as though it were nothynge? Neuertheles be of good chere O Zorobabel, (sayeth ỳ Lord) be of good comforte / O Jesua thou sonne of Josedech hye prest: take good hertes vnto you also / all ye people of the lande, sayeth the Lorde of hostes & do accordinge to the word, for I am wt you, sayeth the Lord of hostes) lyke as I agreed with you / when ye came out of the land of Egypte: & my spyrite shalbe amonge you / feare ye not.

I. Esdr.vi.c. Deute.xxxij.b. Josue.b

For thus sayeth the Lorde of hostes: yet once more wyll I shake heauen and earth / the see & the drye lande yee I wyll moue all Heathen / & the comforte of all Heathen shall come and so wyll I fyll this house with honoure, sayeth ỳ Lorde of hostes. The syluer is myne, & the golde is myne, sayeth ỳ Lorde of hostes. Thus the glory of the last house shalbe greater then the fyrst, sayeth ỳ Lorde of hostes: & in this place will I geue peace / sayeth the Lorde of hostes.

Ebre.xij. Deute.xvij.d.

¶ The .xxiiij. daye of the .ix. moneth in the seconde yeare of kyng Darius, came ỳ worde of the Lorde vnto the Prophete Aggeus / sayinge: Thus sayeth the Lorde God of hostes: Axe the prestes concernyng the lawe / & saye: yf one beare holy flesh in his cote lappe / & with his lappe do touch the bred / potage wyne, oyle or eny other meate: shall he be holy also? The prestes answered & sayde: No. Then sayde Aggeus: Now yf one being defyled

Leuit.vi.d. Mich.vi.b. Ose.xiij.b. Hebr.ix.b.

Jeremy.xl.c.

Leui.v.6.xi.d Nume.xix.b. defyled wt a deed carcase/touch eny of these: shall it also be vnclene? The Prestes gaue answere & sayde: yee it shalbe vnclene. Then Aggeus answered and sayde: euen so is ths people & this nacyon before me, sayeth the Lorde: & so are all ỳ workes of their handes/ yee and all that they offre, is vncleane.

And now (I praye you) consider from this daye forth/ and how it hath gone with you afore: or euer there was layd one stone vpō another in the temple of the Lorde: that whē ye came to a corne heape of xx. bushels/ there were scarce ten: and that when ye came to ỳ wyne presse for to powre out. L. pottes of wyne/ there were scarce .xx. For I smote you with heate/ blasting & hayle stones in al the labours of youre hādes: yet was there none of you/ that wolde turne vnto me/ sayeth the Lorde. Consyder then from ths daye forth

Aggei.ta

D and afore/ namely/ from the .xxiiij. daye of the .ix. moneth/ vnto the daye that ỳ foundacyō of the Lordes temple was layed: marck it well is not the sede yet in the barne? haue not the vynes, the figetrees/ the pōgranates & olyue trees bene yet vnfrutefull: but from this daye forth/ I shall make thē to prosper.

Zacha.viij.b.

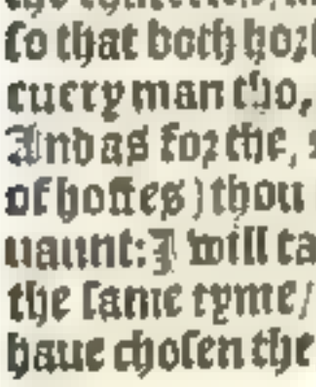
Moreouer the .xxiiij. daye of the moneth came the worde of the Lorde vnto Aggeus agayne/ sayinge: Speake to Zorobabel the prynce of Iuda/ and saye: I will shake both heauen and earth/ and ouerthrowe the seate of the kyngdomes/ yee & destroye ỳ mighty kyngdome of the Heathē. I will ouerthrowe the charettes, and those that syt vpon them/ so that both horse and man shall fall downe/ euery man thorow his neyghbours swerde. And as for the, O Zorobabel (sayeth ỳ Lord of hostes) thou sonne of Salathiel my seruaunt: I will take the (sayeth the Lorde) at the same tyme/ & make the as a seale/ for I haue chosen the/ sayeth the Lorde of hoostes.

¶ The ende of the Prophecye of Aggeus.

¶ The boke of the Prophete Zachary.

¶ He moueth the people to returne to the Lorde/ and to eschue the wickednesses of their fathers. He prefygureth Christ and the Apostles.

¶ The fyrst Chapter.



IN the eyght moneth of the secōde yeare of kyng Darius/ came ỳ worde of ỳ Lorde vnto Zachary ỳ sonne of Barachias/ the sonne of Addo/ ỳ Prophete/ sayinge: the Lorde hath bene sore displeased at youre forefathers. And saye thou vnto thē: thus sayeth the

Mat.xxiij.c. Lorde of hostes. Turne you vnto me (sayeth the Lorde of hostes) & I will turne me vnto you/ sayeth ỳ Lorde of hostes. Be not ye like youre forefathers, vnto whom the Prophetes cried afore tyme/ saying: Thus sayeth ỳ Lorde God of hostes: Turne you from youre euell wayes/ & from youre wycked ymagynacyons. But they wolde not heare/ nether garde me, sayeth the Lord. Where is now become of youre forefathers and the Prophetes? are they yet styll alyue? But dyd not my wordes & statutes, which I commaunded by my seruauntes the Prophetes) touch youre forefathers? Wherō this/ they gaue answere & sayde: lyke as the Lorde of hostes determyned to do vnto vs/ according to oure awne wayes & ymagynacyōs/ euē so hath he dealte wt vs.

Jere.xxxvi.c. Mala.iij.b. Jeremy.xi.a. Psal.xxxiiij.a Ofee.xiij.a Ezech.xxxiij.d Jere.xxxvi.a. xxxvi.c.

b

Upon the .xxiiij. daye of the .xj. moneth which is the moneth Sebat/ in the seconde yeare of Darius/ came the worde of ỳ Lorde vnto Zachary the sonne of Barachias/ the sonne of Addo the Prophete/ sayinge: I sawe by nyght/ and lo/ there sat one vpon a reade horse/ & stode styll amonge the Myrte trees/ that were beneth vpō the grounde: & behynde him were there reade/ speckled/ and whyte horses. Then sayde I: O my Lord/ what are

c

these? And the aungell that talcked with me/ sayde vnto me: I wyll shewe the what these be. And ỳ man that stode amōge the Myrte trees/ answered and sayde: These are they/ whom the Lorde hath sent to go thorow the worlde. And they answered the aūgell of the Lorde/ that stode amōge the Myrte trees/ & sayde: We haue gone thorow the worlde: and beholde all the worlde dwelleth at ease/ and are careles.

Then the Lordes angell gaue answere/ and sayde: O Lorde of hostes/ how longe wylt thou be vnmercyfull to Jerusalem and to the cytyes of Iuda/ with whom thou hast bene displeased now these .lxx. yeares. So the Lorde gaue a louynge and a comfortable answere vnto the aungell that talcked wyth me. And the aungell that cōmoned with me/ sayde vnto me: Crye thou/ and speake: Thus sayeth the Lorde of hostes: I am exceadynge gelous ouer Jerusalem and Syon/ and sore displeased at the careles Heathē: for where as I was but a lytle angrye/ they dyd their best that I myght destroye them. Therfore thus sayeth the Lorde: I wyll turne me agayne in mercy towarde Jerusalem/ so that my house shalbe buylded in it/ sayeth the Lorde of hostes: yee and the plommet shalbe layed abrode in Jerusalem, sayeth the Lorde of hostes.

Jeremy.xxv.b xxix.b. 1.Esdr.i.a.

D Zacha.viij.a.

Cry also/ & speake: thus sayeth the Lorde of hostes: My cytyes shalbe in good prosperite agayne/ ỳ Lorde shall yet cōforte Syō/

The Prophecy

and chose Ierusalem. Then lift I vp myne eyes and sawe and beholde/ * foure hornes.

* These. iiij. hornes sygnifie vp. kingdomes

And I sayde vnto the angel / that talked w̄ me: what be these? he answered me: These are ỹ hornes, which haue scatred Iuda/ Israell and Ierusalem abrode. And the Lorde shewed me iiij. carpenters. Then sayde I: what wil these do? He answered/ & sayde: Those are the hornes / which haue so strowed Iuda abrode/that no man durst lyft vp his head: But these are come to fraye them awaye/and to cast out ỹ hornes of the Gentiles/which lift vp their horne ouer the land of Iuda/to scatre it abrode.

¶ The renewynge of Ierusalem and Iuda.

¶ The. ij. Chapter.

Exech. xlvij. Apo. xxi. c.

I Lift vp myne eyes agayne/ & loked & beholde/a man w̄ a measure line in hys hande. Then sayde I: whether goest thou? And he sayde vnto me: To measure Ierusalē, ỹ I maye se how longe & how brode it is. And beholde, the angell that talked w̄ me/ went his waye forth. Then went there out another angel to mete him/ & sayd vnto him: Runne/speake to this yōge mā/ & saye: Ierusalē shall be inhabited wythout enywal/for the very multytude of B people & catel, ỹ shal be therin. Yee I myselfe (sayeth the Lorde) will be vnto her a wall of fyre roūde aboute/ & wilbe honoured in her.

O get you forth/ O fle from the lande of ỹ north, sayeth the Lorde ye whom I haue scatred in to ỹ** foure windes vnder heauē/ sayeth the Lorde. Saue thy selfe, O Syō: thou that dwellest with the daughter of Babylon / for thus sayeth the Lorde of hoostes: With a glorious power hath he sent me out to the heathē/which spoyled you: for who so toucheth you, shal touche ỹ aple of his awne eye. Beholde/I will lyft vp myne hand ouer them: so that they shall be spoyled of those/ which afore serued them: & ye shall knowe/ that the Lorde of hoostes hath sent me.

** By the. iiij. windes is vnderstande the whole worlde/ as in Math. xxiiij. c.

Be glad, & reioyce: O** daughter of Siō. for lo I am come to dwell in the myddest of the sayeth the Lorde. It ỹ same tyme there shall many Heathen cleue to the Lord / and shall be my people. Thus wyll I dwell in ỹ myddest of the/ & thou shalt know / that the Lorde of hoostes hath sent me vnto the. The Lorde shall haue Iuda in possession for hys parte in the holy grounde/and shal chose Ierusalem yet agayne. Let all flesh be styll before the Lorde, for he is ryssen out of his holy place.

** Daughter of Sion for all the people/ as in the Iesaime xxxij. c.

¶ Of the lawe and hye estate of Christ vnder the figure of Iesua the preste. A prophecye of Christ.

¶ The. iij. Chapter.

And he shewed me Iesua ỹ hye preest I standynge before the angell of the Lorde/ & Satan stode at his right Mat. iiij. a. Iude. i. b. hande to resiste him. And the Lorde sayde vnto Satā: The Lord rebuke ỹ (thou Satan) yee the Lord that hath chosen Ierusalē/rebuke the. Is not this a brande taken out of the fyre? Now Iesua was clothed in B vncleane rayment/and stode before ỹ angell: which answered & sayde vnto those ỹ stode before him: take awaye ỹ foule clothes frō him. And vnto him he sayde: Beholde / I haue takē awaye thy synne frō the/ & wil decke the with chaunge of rayment. He sayde moreouer: set a fayre myter vpon his head. So they set a fayre myter vpon his head/ & put on clothes vpon him/ & the angel of ỹ Lorde stode there. Then the angell of the Lorde te- ¶ stified vnto Iesua/ & spake / thus sayeth the Lorde of hoostes: If thou wylt walke in my wayes/ & kepe my watch: thou shalt rule my house/ & kepe my courtes/ & I will geue the place amonge these that stande here. Heare O Iesua thou hye preest/thou and thy frēdes that dwell before the, for they are wōderous D people. Beholde, I wyll bringe forth the braunch of my seruaunt: for lo / the stone ỹ I haue layed before Iesua: vpon one stone shalbe .vij. eyes. Beholde / I wyll hewe hym out (sayeth ỹ Lorde of hoostes) & take awaye the synne of that lāde in one daye. Then shal euery man call for his neyghboure, vnder ỹ vyne & vnder the fygtre / sayeth the Lorde of hoostes.

¶ The vysyon of the golden candelstyck and the exposicion therof.

¶ The. iiij. Chapter.

And the angell ỹ talked with me/ came agayne / & waked me vp / as a I man that is raysed out of his slepe/ & sayde vnto me: What seyst thou? And I sayde: I haue loked/ & beholde: a candelstycke al of golde/ w̄ a boll vpō it & his vij. lampes therin/ & vpō euery lampe vij. stalkes And ij. olyue trees therby/ one vpō the right syde of ỹ boll/ & the other vpon the left syde. So I answered, & spake to the angel ỹ talked with me/ sayenge: O my lorde what are B these? The angel that talked with me answered & sayde vnto me: knowest thou not what these be? And I sayde: No/my lorde. He answered/ & sayde vnto me: This is the worde of the Lorde vnto Zorobabel sayenge: Neither thorow an hoost of men/ nether thorow strēgth/ but thorow my spyrete / sayeth the Lorde of hoostes. What art thou / thou greate mountayne/ before Zorobabel: thou must be made euen. And he shal bringe vpỹ fyrst stone so that men shal crie vnto hym: good lucke/ good lucke. ¶

Zoreo-

Moreouer the worde of the Lorde came vntome/sayinge: The handes of Zorobabel haue layed the foundacyō of this house/hys hādes shal also fynysshe it: ye maye knowe how that ỹ Lorde of hostes hath sent me vnto you. For he that hath bene despysed a lytle season/shall reioyce/when he seyth the tynne weight in Zorobabels hande. The. vij. eyes are the Lordes/whych go thorow the whole worlde. Then answered I & sayde vnto him: What are these ij. olyue trees vpon the right & left syde of the candelsticke? I spake moreouer/& sayde vnto him: what be these ij. olyue braūches (which thorow ỹ two golde pypes) emptye thē selues in to the golde? He answered me/& sayd: knowest thou not what these be? And I sayde no/my Lorde. Thē sayde he: These are the two olyue braunches/ỹ stande before the ruler of the whole earth.

Deut.xvij.d.

Apocal.xj.a.

¶ The vysyō of the flying boke/signyfyinge the curse of theves & such as abuse the name of God. By the vysyon of the measure / is signyfyed the wyngyinge of Juda to Babylon.

¶ The.v. Chapter.

A

* This flying boke was a.xx. le turned rounde about a stake which the inhabyters of the east part of the worlde do yet call a bake/ and do also vse them.

Then I turned me vp/& lyfte vp myne eyes/& loked/& beholde/a * flyenge boke. And he sayde vnto me: what seest thou? I answered: I se a flyēge boke of.xx. cubytes lōge & .x. cubytes brode. Then sayde he vnto me: This is the curse/ỹ goeth forth ouer ỹ whole earth: for all theues shalbe iudged after this boke/& all swearers shalbe iudged accordynge to the same. I will bringe it forth (sayeth the Lorde of hoostes) so that it shall come to the house of the theefe/& to the house of him/that falsely sweareth by my name: & shall remayne in his house/& consume it/with the tymbre & stones therof. Then the angell that talked with me/wēt forth/& sayde vnto me: lyft vp thyne eyes and se/what this is that goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vpon. And beholde/there was lyft vp a talent of leade: & lo/a woman sat in the myddest of the measure. And he sayde: this is vngodlynesse. So he cast her in to ỹ myddest of the measure/and threwe the lompe of leade vp in to an whole.

Then lyft I vp myne eyes/& loked: & beholde there came out.ij. women & the wynde was in their wynges (for they had wynges lyke the wynges of a storke) & they lyft vp ỹ measure betwixte ỹ earth & the heauē. Then spake I to the aungell ỹ talked w̄ me: whyther will these beare ỹ measure? And he sayde vnto me: in to the lande of Synear to buylde thē an house: which when it is prepared/the measure shalbe set there in his place.

D

Genesis.x.b.

¶ By the.viij. charettes, he describeth the prosperite of.iij. kyngdomes.

¶ The.vj. Chapter.

Moreouer I turned me/lyftyng vp myne eyes/& loked: & beholde there came.iiij. charettes out from betwyxte two hylles/whych hylles were of brasse: In the fyrst charet were reade horse/in the secōd charet were blacke horse/in the thyrde charet were whyte horse/in the fourth charet were horses of dyuerse colours & stronge. Then spake I/and sayde vnto the angell that talcked with me: O Lorde/what are these? The angell answered/& sayd vnto me: These are ỹ .iiij. windes of ỹ heauē/which be come forth to stande before ỹ ruler of all ỹ earth. That with the blacke horse wēte in to the lande of the north/& the whyte folowed them/and the spekled horses wente forth toward ỹ south. These horses were very strōg/& wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence/& go thorow the worlde. So they wente thorow out ỹ worlde. Then cried he vpon me/and spake vnto me/sayinge: beholde/these that go towarde the north/shall stylle my wrath in the north countre.

Zacha.i.b. Apoca.vi.a.

B

Jeremy.xlix.b.

And the worde of ỹ Lorde came vnto me/saying: Take of the prysoners that are come from Babylon: namely/Heldai/Tobiah and Idaia: and come thou the same daye/and go in to the house of Josiah the sonne of Sophony. Then take golde and syluer/& make crownes therof/and set them vpon the head of Iesua the sonne of Josedeh/the hye preest/ and speake vnto hym: Thus sayeth ỹ Lorde of hostes: Beholde the man whose name is the braunche: and he that shall sprynge vp after hym/shall buylde vp the temple of the Lorde. yee euē he shall buylde vp ỹ tēple of ỹ Lorde. He shall beare the prayse/he shall syt vpon the Lordes trone/and haue the dominacyon.

Zach.vi.b. Psal.cxxvij.a Epa.ij.b.v.b.

C

D

Psalm.cxv.a. Heb.i.b. vi.vij. viij.ix.x.

I Preest shall be also vpon hys trone/& a peaceable councell shalbe betwixte them both. And the crownes shalbe in the temple of the Lorde/for a remembraunce vnto Helem/Tobiah/Idaia and Hen the sonne of Sophony. And soch as be farre of/shal come and buylde the temple of the Lorde/that ye maye knowe/how that the Lorde of hostes hath sent me vnto you. And thys shall come to passe/yf ye wyll herken dylygently vnto the voyce of the Lorde youre God.

¶ The exymacyon of fallyng without mercye. The dyspysynge of charitye/ and the obstynacye of the people.

¶ The.vij. Chapter.

IT happened also in the fourth yeare of kinge Darius / that the worde of ỹ Lorde came vnto Zacharyah in the fourth daye of the .ix. moneth / which is called. *Casleu: what time as Sarasar & Regomelech & the men that were with thẽ sent vnto Bethell for to praye before the Lorde: & that they shulde saye vnto the prestes / which were in the house of the Lord of hoostes, & to the prophetes: Shuld I wepe in the fyfte moneth / and absteyne / as I haue done now certayne yeares? Then came the worde of the Lorde of hoostes vnto me / sayenge: Speake vnto all the people of the lande, and to the prestes, and saye: when ye fasted and mourned in the v and vii. moneth (now thys .lxx. yeares) dyd ye fast vnto me? When ye ate also and dronke / dyd ye not eate & drinke for youre awne selues? Are not these the wordes / which the Lorde spake by hys prophetes afore tyme / when Jerusalem was yet inhabyted and welthy / she and the cytyes rounde about her: when there dwelt mẽ / both towarde the south and in the playne countrees?

*That is / nouembre.

hỹ.rrg.rrv.b.

Jere.vii.a.

And the worde of the Lorde came vnto Zacharyah, sayenge: Thus sayeth the Lorde of hoostes: Execute true iudgement: shewe mercy and louynge kyndnesse, euery man to his brother. Do the wyddowe / the fatherlesse / the straunger / and poore no wronge: and let no man ymagen euel agaynst his brother in his hert. Neuertheles they wolde not take hede / but turned their backes / and stopped their eares, that they shulde not heare: yee they made their hertes as an Adamant stone lest they shulde heare the lawe and wordes / which the Lorde of hoostes sent in hys holy spyrete by the prophetes afore tyme.

Zacha.vii.c. Exod.xxx.c.

6. Pet.i.d.

Wherfore the Lorde of hoostes was very wroth at them. And thus is it come to passe / that lyke as he spake and they wolde not heare: euen so they cryed / and I wolde not heare (sayeth the Lorde of hoostes) but scatered them amonge all Gentiles whom they knewe not. Thus the lande was made so desolate / ỹ there traualed no man in it neither to / ner fro / for that pleasaunt lande was vterly layed waste.

Jere.xlb

¶ Of there turne of the people vnto Jerusalē / & of mercy of God towarde them. Of good workes. The calling of the Gentiles.

¶ The.viij. Thapter.

AGayne the worde of the Lorde came vnto me / sayenge: Thus saieth the Lord of hoostes: I was in a great gelousy ouer Syon / yee I haue bene very gelous ouer her in a great displeasure thus sayeth the Lorde of hoostes: I wyll turne me agayne vnto Syon / & will dwell in the myddest of Jerusalē: so ỹ Jerusalē shal be called a faythful & true citie / the hill of the Lorde of hoostes / yee an holy hill. Zach.b.

Thus sayeth the Lorde of hoostes: There shal yet olde men & wemen dwell agayne in the stretes of Jerusalem: yee & soch as go with staues in their handes for very age. The stretes of ỹ cytye also shalbe ful of ponge boyes & damselles, playnge vpon the stretes.

B

Thus sayeth the Lorde of hoostes: yf the residue of thys people thynke it to be vnpossible in these dayes / shulde it therfore be vnpossyble in my syght / sayeth the Lorde of hoostes? Thus sayeth the Lorde of hoostes: Beholde / I will delyuer my people from the lande of the east and west / and wyll bringe them agayne: that they maye dwell at Jerusalem. They shalbe my people / and I will be their God / in treuth and ryghtuousnesse. Thus sayeth the Lorde of hoostes: lett youre handes be stronge / ye that now heare these wordes by the mouth of the prophetes which be in these dayes that ỹ foundacyon is layed vpon the Lorde of hoostes house / that the tẽple maye be buylded. For why? before these dayes / nether men ner catell coulde wynne eny thynge / nether myght eny man come in & out in rest / for trouble: but I lett euery mã go agaynst his neighboure.

Matth.xix.b. Jere.xxxi.f Apoc.xxi.c Agg.i.a

Neuertheles I wyll now intreate the residue of this people nomore as a fore tyme / sayeth the Lorde of hoostes / but they shalbe a sede of peace. The vyneyarde shall geue her frute, ỹ grounde shall geue her increase & ỹ heauens shal geue their dew: & I shall cause the remnaunt of this people, to haue all these in possessyõ. And it shal come to passe / ỹ lyke as ye were a curse amonge the Heathen (O ye house of Juda & ye house of Israel) Euẽ so will I delyuer you / that ye shalbe a blessyng: feare not, but let your handes be stronge.

C

For thus sayeth the Lorde of hoostes: Lyke as I deuysed to punysh you / what tyme as youre fathers prouoked me vnto wrath / sayeth the Lorde of hoostes / and spared not. Euen so am I determed now in these dayes / for to do well vnto the house of Juda & Jerusalem / therfore feare ye not. Now the thinges that ye shall do / are these: Speake euery man the treuth vnto hys neighboure / execute iudgement truly / and peaceably within youre portes / none of you ymagyn / euell in his hert agaynst his neighboure / and loue no false othes: for all these are ỹ thynges that I hate / sayeth the Lorde. And the worde of the Lorde of hoostes / came vnto me / sayenge: thus sayeth the Lorde of hoostes: The fast of the fourth moneth / the fast of the fyfth / the fast of the seuenth / and the fast of the tenth / shall be ioye and gladnesse /

Ephe. iiij.c Zach.vij.b

and

and prosperous hye feastes vnto the house of Juda: Only/loue the treuth & peace.

Thus sayeth the Lorde of hoostes: There shall yet come people/ and the inhabyters of many cities: and they that dwell in one citye/ shall go to another, sayenge: Up let vs go, & & praye before the Lorde/let vs seke ỹ Lord of hoostes/I wil go with you: yee moch people & mightie Heathen shall come & seke the Lord of hoostes at Jerusalem/ & to praye before the Lord. Thus sayeth the Lord of hoostes: In that tyme shal ten men (out of all maner of languages of the Gentyles) take one Jewe by the hemme of his garment/ & saye: we will go with you/for we haue herde/that God is amonge you.

D Esa. ij. a. Psal. cxxij. a

¶ The conuersion of the Gentyles. The commynge of Christ sytting on an Asse.

¶ The.ix. Chapter.

The worde of the Lorde shalbe reuealed at Idrach / & Damascus shalbe his offerynge: for the eyes of all men & of the trybes of Israell shall loke vp vnto the Lorde. The borders of Hemath shal be harde therby / Tyrus also & Sidon, for they are very wise. Tyrus shall make herselfe stronge, heape vp syluer as the sande / and golde as the claye of the streetes. Beholde, the Lord shal take her in/and haue her in possession: he shal smyte downe her power in to the see/and she shalbe consumed with fyre. This shal Ascalon se/& be afrayed. Gaza shalbe very sory/so shal Accaron also/because her hope is come to confucion. For the kynge of Gaza shall perysh / and at Ascalon shal no man dwel.

I xl. ỹ. a

Straungers shal dwel at Asdod/& as for the pryde of ỹ Philistines, I shall rote it out. * Their blonde wyll I take awaye frō their mouth and their abhominacyōs frō among their teeth. Thus they shal be left for our God yee they shalbe as a prynce in Juda/& Accaron like as Jebusy. And so wyll I compase my house rounde about wt my men of warre goinge to and fro: that no oppressoure come vpon them eny more. For that haue I sene now with myne eyes.

* That is the sacrifyces of their Idols/ which they were wont to eate

Reioyce thou greatly/O daughter Sion be glad/O daughter Jerusalem. For lo/thy kinge commeth vnto the/euen the ryghtuous & Sauyoure: Lowly & symple is he/ he rydeth vpon an asse, & vpon the foale of an asse I wil rote out the charrettes from Ephraim & the horse from Jerusalem, the batel bowes shal be destroyed. He shal geue ỹ doctryne of peace vnto ỹ Heathen, & his dominyon shalbe frō the one see to the other/ & frō the floudes to the endes of the worlde.

¶

Thou also thorow the blonde of thy couenaunt: shalt let thy presoners out of the pitte wherin is no water. Turne you nōwto the stronge holde/ye ỹ be in prison/ & longe sore to be delyuered: And this daye I bynge the worde/ ỹ I will rewarde the double agayne For Juda haue I bent out as a bowe for me and Ephraim haue I fylled. Thy sonnes (O Sion) will I rayse vp agaynst the Grekes/ & make the as a gyauntes swearde: the Lorde God shalbe sene aboue them, and his dartes shall go forth as the lightenynge. The Lorde God shall blowe the trompet / & shall come forth as a storme out of the south.

The Lorde of hoostes shal defende them/ they shall consume and deuoure, and subdue them with synge stones. They shall drynke & rage/as it were thorow wyne. They shalbe fylled like ỹ basens/ & as ỹ hornes of ỹ aulter. The Lord their God shal delyuer them in ỹ daye/as ỹ flock of his people: for ỹ stones of his Sanctuary shalbe set vp in his lande. O how prosperous & goodly a thinge shall ỹ be! The corne shal make ỹ yonge men chearefull/ & the new wyne the maydens.

D Zacha. xi. a. Ecclesiast. a.

¶ The people is moued to requyre the doctryne of trueth of the Lord. The Lorde promyseth to vyset & comforth the house of Israel.

¶ The x. Chapter.

Praye the Lorde then by tymes to geue you ỹ *latter rayne so shal ỹ Lorde make cloudes, & geue you rayne ynough for all the increace of the felde: For vayne is ỹ answere of Idols. The sothsayers se lyes / & tel but vayne dreames: & comforth that they geue/is nothinge worth. Therfore go they astraye like a flocke of shepe, & are troubled / because they haue no shepherde. My wrothfull displeasure is moued at the shepherdes/ & I wyll vyset the goates. For the Lorde of hoostes wil graciously vyset his flocke, the house of Juda/and holde thē as a goodly fayre horse in ỹ batell. Out of Juda shall come the helmet the nale the batelbowe & all the princes together. They shalbe as the gyauntes, which in ỹ batell treade downe the myre vpon the stretes. They shall fyght/ for the Lorde shalbe wyth them/so ỹ the horsmen shalbe confounded.

I

* Of this ye haue in ỹ fyrst chapter of S. James.

I will comforte the house of Juda/and preserue the house of Joseph. I wyll turne them also/for I pitie thē: & they shall be lyke as they were/when I had not cast them of. For I the Lorde am their God/and wyl heare them. Ephraim shalbe as agyaunt / and their herte shalbe cherefull as thorow wyne: yee their chyldren shall se it / and be glad / & their herte shal reioyce in the Lorde. I wyll blowe for them & gather them together/ for I wyl redeme them. They shall increace / as they increased afore. I will sowe thē amōge the people / that they may thyncke vpon me

Ezec. xiij. a. B

Exod. xvij. b. Genesis. xix. b

C

in farre countrees: they shall lyue with their
chyldre̅/& turne agayne. I wyll bryng them
agayne also from the lande of Egypte / and
D gather the̅ out of Assiria. I wyll carye the̅ in
to the lande of Galaad & to Libanus & they
shall wante nothynge. He shall goo vpon
the see of trouble/ & smyte the see waues: so
ꝑ all the depe floudes shalbe dryed vp. The
Esay.x.a. proude boostyng of Assur shalbe cast downe/
Ezech.xxix. & the scepter of Egypte shall be take̅ awaye.
I wyll comforte them in the Lord/ that they
maye walcke in his name / sayeth the Lord.

¶ The destruccyō of the tẏple. The care of the fayth-
full is cōmytted to Christ/ vp the father. A greuous
vysyon agaynst Jerusalem and Juda.

¶ The xj. Chapter.

I Pen thy doores/ O Libanus / that
the fyre maye consume thy Cedre
trees. Howle ye fyre trees / for
the Cedre is fallē/ yee all ꝑ proude
are wasted awaye. Howle (O ye oke trees
of Baasan) for the myghtye stronge wodis
cut downe. Men maye heare the shepherdes
mourne/ for their glory is destroyed. Men
maye heare the lyons whelpes roare for the
pryde of Jordane is wasted awaye.

Thus sayeth the Lorde my God: Fede the
shepe of the slaughter / whych shalbe slayne
of those that possesse them: yet they take it for
no synne/ but they that sell them/ saye: The
Lord be thanked/ I am rich: yee their awne
shepherdes spare them not. Therfore wyll I
nomore spare those that dwell in the lande
(sayeth the Lorde) but lo / I wyll delyuer the
B people/ euery mā in to his neyghbours hād/
and in to the hande of his kyng: ꝑ they maye
smyte the lande/ and out of their hādes will
not I delyuer them.

I my self fedde ꝑ slaughter shepe (a poore
flocke verely) & toke vnto me two staues: the
one I called louynge mekenesse/ the other I
called woo/ & so I kepte the shepe. Thre shep-
herdes destroyed I in one moneth/ for I might
Zach.xj.c. not awaye with the̅, nether had they eny de-
lyte in me. Then sayde I: I wyll fede you no-
more/ the thynge that dyeth/ let it dye: & that
wyll perishe/ let it perish/ & let the remnaūt
eate/ euery one the flesh of his neyghboure.
I toke also my louyng meke staffe/ & brake
it/ ꝑ I myght disanull the couenaunt/ which
I made with all people. And so it was broken
in that daye.

Then the poore symple shepe that had a
¶ respecte vnto me knewe therby that it was
the worde of the Lord. And I sayde vnto the̅:
yf ye thynche it good/ bryng hyther my pryce:
yf no/ then leaue. So they wayed downe
xxx. syluer pens/ ꝑ value that I was pryced
at. And the Lorde sayde vnto me: cast it vnto
ꝑ potter (a goodly pryce for me to be valued
at of them) and I toke the xxx. syluers pens/
and cast them to the potter in the house of ꝑ
Lorde. Then brake I my other staf also, na-
mely woo) that I myght lowse the brother-
D head betwyxte Juda and Israel. And ꝑ Lord
sayd vnto me: Take to ꝑ also ꝑ tafe of a foo-
lish shepherde: for lo/ I will rayse vp a shep-
herde in the lande/ which shall not seke after
the thynges that be lost/ ner care for such as
go astraye: he shall not heale the wounded/
he shall not norysh the thynge that is whole:
but he shall eate the flesh of such as be fat/ &
teare their clawes in peces.

Idols shepherde / ꝑ leaueth ꝑ flocke.
The swerde shall come vpō hys arme & vpō
his ryght eye. His arme shalbe cleane dryed
vp/ and his ryght eye shalbe sore blynded.

¶ Of the destruccyon and buylding agayne of Je-
rusalem.

¶ The xij Chapter.

THe heuy burthen which the Lorde
hath deuysed for Israell. Thus
sayeth the Lorde / which spred the Esa.xl.c.xlviij
heauens abrode/ layde the founda- c.x.xlv.b.
cyon of the earth / and geueth mā the breath Gene.j.b.
of lyfe: Beholde/ I wyll make Jerusalem a
cuppe of surfet/ vnto all the people that are
rounde about her: Yee Juda hym selfe also
shalbe in ꝑ syege agaynst Jerusalem. At the
same tyme wyll I make Jerusalem an heuy
stone for all people/ so ꝑ all such as lyft it vp/
shalbe toarne & rente/ & all the people of the
earth shalbe gathered together agaynst it.

In ꝑ daye/ sayeth the Lorde/ I will make B
all horses abasshed / & those that ryde vpon
them/ to be out of their wyttes: I wyll open
myne eyes vpon the house of Juda/ & smyte
all the horses of the people with blyndnesse.
And the prynces of Juda shall saye in their
hertes: The inhabyters of Jerusalem shall
geue me consolacyon in the Lorde of hostes
their God. In that tyme wyll I make ꝑ prin-
ces of Juda lyke an hote burnynge ouen vnto
wodd/ and lyke a cresset of fyre amonge the
strawe: so that they shall cōsume all the peo- Abdy.i.d.
ple rounde aboute them/ both vpon ꝑ tyght Amos.i.a.
hande and the left. Jerusalem also shalbe in
habyted agayne: namely/ in the same place
where Jerusalem standeth.

The Lorde shall preserue the tentes of ¶
Juda like as a fore tyme: so that the glory of
the house of Dauid and the glory of the cite-
syns of Jerusalē/ shalbe but lytle regarded/
in comparison of the glory of Juda. In that
daye shall the Lorde defende the cytesyns of
Jerusalem: so that the weakest then amōge
them shalbe as Dauid: and the house of Da-
uid shalbe lyke as Gods house / and as the
Angell of the Lorde before them.

At the same tyme wyll I go aboute to de-
stroye

John.xix.b.

strope all soch people as come agaynst Jerusalem. Moreouer/vpon the house of Dauid & vpon the cytesins of Jerusalē/ wyll I poure out the spyrete of grace and prayer/so that they shall loke vpon me/whō they haue pearsed: and they shall bewepe him/as men mourne for their only begotten sonne: yee & be sory for hym/as men are sory for their first chylde.

Luc.xxiij.c

Then shall there be a greate mournynge at Jerusalem/lyke as the lamentacyon at Adremmon in the felde of Maggadon. And ỳ lande shall bewayle euery kynred by them selues: The kynred of ỳ house of Dauid thē selues alone/& their wyues by them selues:

Zach.xij.a.

The kinred of ỳ house of Nathan thē selues alone/& their wyues by them selues: The kynred of ỳ house of Leui thē selues alone/ & their wyues by thē selues: The kynred of the house of Semei thē selues alone/& their wyues by them selues: In like maner/all the other generacyōs/euerychone by thē selues alone/and their wyues by them selues.

¶ Of the well of grace and trueth Christ. Of the cleane rydduance of Idolatrye/& of false prophetes.

¶ The.xiij.Chapter.

Ezech.xlvij.a. Zacha.xiiij.b. John.xix.b.

IN that tyme shall ỳ house of Dauid and the cytesins of Jerusalem haue an open well/to wash of synne and vnclennesse. And then (sayeth the Lorde of hostes) I wyll destroye the names of Idoles out of the lande: so that they shall nomore be put in remembraunce.

As for the false prophetes also & the vnclene spyrete/I shall take thē out of ỳ lande: So that yf any of thē prophecye any more/

Deute.xiij.b.

his awne father and mother that begat hym/ shall saye vnto him: Thou shalt dye/for thou speakest lyes vnder the name of the Lorde: yee hys awne father and mother that begat him/ shall wounde him/whē he prophecyeth. And then shall those prophetes be confounded/euery one of his vysion when he prophecyeth: nether shall they weere sackclothes any more/to dysceaue men withall. But he shall be fayne to saye: I am no Prophete: I am an husbande man/for so am I taught by Adam from my youth vp. And yf it be sayde vnto him: how came these woūdes then in thyne handes? He shall answere: Thus am I woūded in the house of myne awne frendes.

Amos.vij.c. Mat.xxvi.c. Mar.xiiij.b.

Awake O thou swearde vpō my shepherde/ and vpon the Prince of my people/sayeth ỳ Lorde of hostes: Smyte the shepherde/and the shepe shalbe scatred abrode/and so wyll I turne myne hande to the lytle ones. And it shall come to passe (sayeth the Lorde) that

Job.xxiij.a. Esay.xliij.a. Zacha.xiij.a.

in all the lande two partes shalbe rooted out/ but the thyrde parte shall remayne therin. And the same thyrde parte wyll I bringe thorow the fyre/and will clense them/as the syluer is clensed: yee & trye thē lyke as golde is tryed. Then shall they call vpō my name/ and I wyll heare them: I wyll saye: it is my people. And they shall saye: Lorde/my God.

1. Pet.i.a. Prouer.xvij.d. Esplen.iiij.a Eccles.a

¶ The wastynge of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

¶ The.xiiij.Chapter.

BEholde/the daye of the Lorde cōmeth/that thou shalt be spoyled & robbed: for I will gather together all the Heathen/to fyght agaynst Jerusalem: so that the cite shalbe wonne/the houses spoyled/and the wemen defyled. The half of the cyte shall go awaye in to captyuyte/& the residue of the people shall not be caryed out of the cyte. After that shall the Lorde go forth to fight agaynst those Heathē/as men ble to fyght in ỳ daye of battell. Then shall his fete stande vpō the moūt olyuete/that lieth vpō the east side of Jerusalē. And ỳ moūt olyuete shall cleue in two/eastwarde & westwarde/so that there shalbe a greate valley: & the half moūt shall remoue towarde the north/& the other towarde the south. And ye shall flee vnto the valley of my hylles/for the valley of the hilles shall reach vnto Asal.) ec ye shall flee/lyke as ye fled for the earthquake in the dayes of Osiah kinge of Juda. And the Lorde my God shall come/ & all saynctes with him. In that daye shall it not be lyght/but colde & frost. This shall be that specyall daye which is knowne vnto ỳ Lorde: nether daye ner nyght/ but about the euenynge tyme it shalbe lyght. In that tyme shall there ** waters of lyfe runne out from Jerusalem: the half parte of them ** towarde the east see/& the other half towarde the vttermost see & shall contynue both somer & wynter. And the Lorde hym selfe shalbe kynge ouer all the earth.

Amos.i.a.

** That is/ the vnderstanding of ỳ worde of God.

** Towarde the east see and towarde the vtmost see: that is/all the world ouer.

¶

It ỳ tyme shall there be one Lorde only/ and hys name shalbe but one. Men shall go about the whole earth/as vpon a felde: frō Gibea to Remmon/& frō the south to Jerusalem. She shalbe set vp/& inhabited in her place: frō Ben Jamyns porte/vnto ỳ place of the fyrst porte/and vnto the corner porte: and from the tower of Hananeel/vnto the kynges wyne presses. There shall men dwel/ and there shalbe no more cursinge/but Jerusalem shalbe safely inhabyted. This shalbe the plage/wherwith the Lorde wyll smyte all people/that haue fought agaynst Jerusalem: Namely/their flesh shall cōsume awaye/though they stande vpon their fete: their eyes shalbe corrupt in their holes/and their tunge shall consume in their mouth.

In that haye shall ỳ Lorde make a great sedycion amonge them/so that one mā shal take

take another by the hande / & laye his hades vpō the hādes of his neyghboure. Juda shall fyght also agaynst Jerusalem / & the goodes of all the Heathen shalbe gathered together rounde aboute: golde and syluer and a very great multitude of clothes. And so shall this plage go ouer horses / mules / camels / asses / & all the beastes that shal be in the host / lyke as ponder plage was. Euery one ꝑ remayneth then of all ꝑ people / which cam agaynst Jerusalem / shall go vp yearly / to worshype ꝑ kynge (euen the Lorde of hostes) & to kepe the feast of tabernacles. And loke what generacyon vpon earth goeth not vp to Jerusalem / for to worshype the kynge (euen the Lorde of hostes) vpō the same shall come no rayne. If the kynred of Egypte go not vp / & come not / it shall not rayne vpon thē nether.

D This shalbe the plage wherwith ꝑ Lorde wyll smyte all Heathen / that come not vp to kepe the feast of tabernacles: yee this shalbe ꝑ synne plage of Egypt and the synne plage of all people / that go not vp to kepe ꝑ feast of tabernacles.

At that tyme shall the rydyng geer of the horses be holy vnto the Lorde / & the kettels in the Lordes house shall be lyke the basens before the auiter: yee all the kettels in Jerusalem and Juda / shalbe holy vnto the Lord of hostes: and all they that saye offerynges / shall come take of them / & dight them therin. And at that tyme there shal be no mo Cananites in the house of the Lorde.

¶ The ende of the Prophecye of Zachary.

¶ The boke of the Prophet Malachy.

¶ A complaynte agaynst Israel & her prestes.

¶ The fyrst Chapter.

I The heuy burthē which the Lorde sheweth agaynst Israel by Malachy. I haue loued you / sayeth ꝑ Lorde: & yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother / sayeth the Lord? yet haue I loued Jacob / and hated Esau: yee I haue made his hilles waste / & his heretages wildernesse for dragons. And though Edom sayde: well / we are destroyed / we wyll goo buylde vp agayne the places that be wasted: yet (sayeth the Lorde of hostes) what they buylded / that brake I downe: so that it was called a cursed lande / and a people / whom the Lorde hath

B euer bene angrie withall.

Youre eyes haue sene it / & ye youre selues must confesse / that the Lorde hath brought the lande of Israel to great honoure. Shuld not a sonne honoure his father / & a seruaunt hys master? If I be now a father / where is myne honoure? If I be the Lorde / where am I feared? sayeth the Lorde of hostes.

Now to you prestes / ꝑ despyse my name. And yet ye saye: wherin haue we despysed thy name? In this / that ye *offre vncleane bred vpon myne auiter. And yet ye wyll saye: wherin haue we offered any vncleane thynge vnto the? In this that ye saye: the auiter of ꝑ Lorde is not to be regarded. If ye offre ꝑ blynde / is not that euell? And yet ye offre the lame and sicke / is not that euell? Yee offre it vnto thy prince, shall he be content with the, or accepte thy persone, sayeth the Lorde of hostes?

And now make youre prayer before God / that he maye haue mercy vpon vs: for soch thinges haue ye done. Shal he regarde youre persones / thynke ye / sayeth the Lorde of hostes? Yee what is he amonge you / ꝑ wyll do so moch as to shut ꝑ dores / or to kyndle ꝑ fyre vpō myne auiter for naught? I haue no pleasure in you / sayeth the Lorde of hostes: and as for the meatoffringe / I wyll not accepte it at youre hande. For from the rysyng vp of the sonne vnto the goinge downe of the same / my name is greate amonge the Gentiles: yee in euery place shall there sacrifice be done / & a clene meatoffring offred vp vnto my name: for my name is great amonge the Heathē, sayeth ꝑ Lord of hostes. But ye haue vnhalowed it / in that ye saye / ꝑ auiter of the Lorde is not to be regarded / & **the thing that is set therupon not worthy to be eaten.

Now saye ye: It is but laboure and trauayle / and thus haue ye thought scorne at it (sayeth the Lorde of hoostes) offerynge robbery / yee the lame and the sycke. Ye haue brought me in a meatoffryng / shulde I accepte it of youre hande / sayeth the Lorde? Cursed be the dissembler / which hath in his flocke one that is male / and when he maketh a vowe / offereth a spoted one vnto the Lord. For I am a greate kynge (sayeth the Lorde of hoostes) and my name is fearfull amonge the Heathen.

¶ Threatenynges agaynst the Prestes beinge seducers of the people.

¶ The .ij. Chapter.

And now (O ye prestes) this commaundement toucheth you: yf ye wyl not heare it, ner regarde it / to geue ꝑ glory vnto my name / saieth the Lorde of hostes / I wyll sende a curse vpō yeu / & wyll curse youre blessynges: yee curse them wyll I yf ye do not take hede. Behold / I shall corrupte youre sede / and cast donge in youre faces: euen the donge of youre solempne

Gene.xxv.c. Rom.ix.b. Iohn.x.fifty.a.

Deut.xxviii.b

a* To offer defyled breade is / to do any thyng by hypocrysye / & not to glorifye God as he hath commaunded in hys worde / but according to the inuentions and ordynaunces of men. Ose.ix.a.

D Leui.i.b.

b* Of his worde / & hys mistakes are despised.

lempne fealtes and it shal cleue fast vpō you And ye shall knowe / that I haue sent thys commaundement vnto you: that my couenaunt which I made vō Leui / myght stande sayeth the Lorde of hostes.

I made a couenaunt of life & peace wyth him: thys I gaue hym / that he myght stande in awe of me: and so he dyd feare me / and had my name in reuerence. The lawe of trueth B was in his mouth and there was no wickednesse founde in his lippes. He walked with Rom.xvb.c. me in peace and equyte / and dyd turne many one awaye from their synnes. For the prestes lippes shulde be sure knowledge / & men maye seke the lawe at his mouth / for he is a messaunger of the Lorde of hostes. But as for you / ye are gone clene out of ỳ waye / and haue caused ỳ multytude to be offended at the lawe: ye haue vyoken the couenaunt Deute.xxviij.b of Leui / sayeth the Lorde of hostes. Therfore wyll I also make you to be despised / and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes / but bene parciall in the lawe.

Haue we not all one father? Hath not one Eph.iiij.a. God made vs? why doth euery one of vs then C despyse his awne brother / and so breake the Zach.xij.b. couenaunt of oure fathers? Now hath Juda xiij.c. offended: yee the abhominacyon is done in 1.Esd.ix.a. Israel & in Jerusalem / for Juda hath despy- Leui.xxi.c. led the Sanctuary of the Lorde which he loued / & hath kepte the daughter of a straūge God. But the Lorde shall destroye the mā ỳ doth this (yee both the master and the scolar) out of the tabernacle of Jacob / with hym ỳ offreth vp meatofferynge vnto the Lorde of hostes. Now haue ye brought it to thys poynte agayne / that the aulter of the Lorde is couered with teares weppynge and mournynge: so that I wyll nomore regarde the meatofferyng / nether wyll I receaue or accepte eny thynge at youre hādes. And yet ye saye: wherfore? Euē because ỳ where as the Lorde made a couenaunt betwixte the & ỳ D wife of thy youth thou hast despised her: Yet is she thyne awne cōpanyon & maried wyfe.

So dyd not* the one / & yet had he an excellent spyrte. What dyd then the one? He sought the sede promysed of God. Therfore loke well to youre spyrte / & lett no man despyse ỳ wife of his youth. If thou hatest her put her awaye / sayeth the Lorde God of Israel and geue her a clothinge for the scorne / sayeth the Lorde of hostes. Loke well then to youre spyrte / and despyse her not. Ye greue the Lorde with youre wordes / and yet ye saye: wherwith all haue we greued hym? In this / ỳ ye saye: All that do euell are good in the sight of God / and such please hym. Or els where is the God that punisheth?

* The one: this the interpreters reken to be spoken of Adā ham.

C Of the messenger of the Lorde Johū Baptyste. Of the daye of the Lorde: & of Elias.

C The.iij. Chapter.

BEholde / I wyll sende my messaunger / which shall prepare the waye before me: & ỳ Lord whō ye wolde haue / shall soone come to his tēple / yee euen the messaunger of the couenaunt whom ye longe for. I Mat.xi.b. Marc.i.a. Luc.vij.c. Gen.xlix.a.b Esay.xlvij.a.

Beholde / he cōmeth / sayeth the Lorde of hostes. But who maye abyde the daye of his commyng? who shalbe able to endure / whē he appeareth? For he is lyke a goldsmythes fyre / & lyke washers sope. He shall syt hym downe to trye and to clense ỳ syluer / he shall pourge the chyldren of Leui / & purifie them lyke as golde & syluer: that they maye bring meatofferynges vnto ỳ Lorde in rightuousnes. Then shall the offerynge of Juda & Jerusalem be acceptable vnto the Lorde / lyke B as from the begynnynge and in the yeares / afore tyme. I wyll come & punish you / and I my self will be a swyft wytnes agaynst the witches / agaynst the aduouterers / agaynst false swearers: yee and agaynst those / that wrongeously kepe backe the hyrelynges dewty: which vexe the wyddowes & the fatherlesse / & oppresse the straunger / and feare not me / sayeth the Lorde of Hostes. For I am the Lorde ỳ chaunge not / & ye (O chyldren of Jacob) will not leaue of: ye are gone awaye fro myne ordinaūces / & sens ỳ tyme of your forfathers haue ye not kepte them. Deut.xxvi. in Reg.xv

Turne you now vnto me / & I will turne me vnto you / sayeth the Lorde of hoostes: ye C saye: Wherin shal we turne? Shulde a man vse falshede and disceate with God as ye vse falshede and dysceate wyth me? yet ye saye wherin vse we disceate wyth the? In Tithes and heaue offerynges. Therfore are ye cursed with penury / because ye dissemble with me / all the sorte of you. Zach.i.a Leui.xxvij.d Agg.i.a.b

Bringe euery Tithe in to my barne / that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hoostes) yf I will not open the wyndowes of heauen vnto you / and poure you out a blessing with plenteousnesse. Yee I shal reproue the cōsumer for youre sakes / so that he shal not eate vp the frute of youre grounde / nether shal ỳ vynyarde be baren in the felde / sayeth the Lorde of hoostes: In so moch that all people shall saye / that ye be blessed / for ye shall be a pleasaūt lande / sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me / sayeth the Lorde. And yet ye saye: what haue we spoken agaynst the? Ye haue sayed. It is but lost labour / to serue God: What profit haue we for kepynge thys com- D maundementes / and for walkynge humbly before

before the Lorde of hoostes: Therfore maye we saye/ that the proude are happie/ and that they which deale with vngodlynesse/ are sett vp: for they tempte God/ and yet escape.

But they that feare God/ saye thus one to another: the Lorde consydereth and heareth it. Yee it is before hym a memoryall boke/ wryten for soch as feare the Lorde/ & remembre his name. And in the daye that I wyll make (sayeth the Lorde of hoostes) they shalbe myne awne possessyon: and I wyll fauoure them/ lyke as a man fauoureth hys awne sonne/ that doth him seruyce. Turne you therfore/ and consydre what difference is betwyxte the ryghtuous and vngodly: betwixte him that serueth God/ and hym that serueth him not.

Mal.iiij.a.

For marck/ the daye commeth that shall burne as an ouē: and all the proude/ yee and all soch as do wickednesse/ shalbe straw: and the daye that is for to come/ shal burne them vp (sayeth ỹ Lorde of hoostes) so that it shal leaue them nether rote ner braunch.

But vnto you that feare my name/ shall ỹ Sonne of ryghtuousnesse aryse/ & healthe shalbe vnder his wynges: ye shal go forth/ & multiplie as the fat calues. Ye shall treade downe the vngodly: for they shalbe lyke the asshes vnder the soles of youre fete/ in the daye that I shall make/ sayeth the Lorde of hoostes.

Remembre the lawe of Moses my seruaunt/ whych I commytted vnto hym in Oreb for all Israel/ wyth the statutes & ordinaunces. Beholde/ I will sende you Elias the prophet: before the commynge of ỹ daye of the greate and fearfull Lorde. He shall turne the hertes of the fathers to their children/ & the hertes of the chyldre to there fathers/ ỹ I come not and smyte the earth with cursynge.

Deu.xiij.b.a. Mat.xi.b.xvij. b. Luc.i.a.

¶ The ende of the prophecy of Malachy: and consequently of all the Prophetes.

¶ The volume of the bokes called Apocripha: Contayned in the comen Transl. in Latyne whych are not founde in the Hebrue nor in the Chalde.

¶ The Regestre therof.

The thyrde boke of Eldras.
The fourth boke of Eldras.
The boke of Tobias.
The boke of Judith.
The reast of the boke of Hester.
The boke of Wysdome.
Ecclesiasticus.
The longe of the .iij. Chyldre in the oue.
The storye of Susanna.
The storye of Bel and of the Dragon.
The fyrst boke of the Machabees.
The seconde boke of the Machabees.

¶ To the Reader.

IN consyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: & that the other folowyng (which are called Apocrypha, because they were wont to be reade (not openly & in comen) but as it were in secret and aparte) are nether founde in the Hebrue nor in the Chalde: in which tonges they haue not of longe dene written, in lest then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that also they are not receaued nor taken as legytymate and leafull, as well of the Hebrues as of the whole Churche, as S. Hierome the worthy: we haue separat them, & sett them aside, that they may the better be knowen: to thintent that men maye knowe of which bokes witnes ought to be receaued, and of which not. For the sayde S. Hieronie speakinge of the boke of Judith (which is Apocriphe) sayth, that the autorytye therof is not esteamed worthy & sufficyent to confyrme and stablysh the thynges that lyght in dysputacyon. And generally of all the bokes called Apocrypha, he sayth that men maye reade them to the edifyinge of the people: but not to confyrme & strengthen the doctryne of the Churche. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. distinct. where he sheweth his iudgemēt. Lykewyse the Gicle of. c. Canones. xvj. distinc. which sayth that men reade thē but not in generall: as though he shulde saye, that generally and thorowly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsyfyed in many places it appeareth sufficiently by Eusebius in his boke called Historia Ecclesiastica: Which thinge is easye to be knowē euē now a dayes in certē poynts, namely in the bokes of the Machabees: whose second boke S. Hiero. cōfesseth that he founde not in the Hebrue by the meanes wherof it is become vnto vs the more suspect and the lesse receaued. In like maner is it of the thyrde and fourthe boke of Esdras, which S. Hierome protesteth that he wolde not haue translated, esteamyng them for dreames: where as Iosephus yet in his boke of his Antiquities declareth & summe of the matter after the maner of a storye, as well of the boke of Machabees as of the. iij. of Esdras: although he esteame the bokes compyled from the tayme of Kynge Artaxerses vnto hys tyme, to be Apocripha.

In the Prologe to the Prouerb.

In the Prologe before Judith.

In the Prologe to the Proverb.

In the iij boke the. xvj. chap.

In the Prologe upon the bokes of the Kynges.

In the Prologe of Esdras.

In the. xi. xij. and. xiij. of the Antiquyties.

In the. iij boke against Appio.

Wherfore then when thou wylt maintayne any thynge for certen, rendryng a reason of thy fayth take heade to proceade therin by the lyuynge & pythye Scriptures, folowinge S. Peter, which sayth: He that speaketh, let hym speake as thoughe he spake the worde of God. He sayth the worde of God as a thyng most true & certen, opened by the Prophetes & Apostles, inspyred with the holy goost. of whom we haue wytnesse moare cleare then the daye. Lawers hauynge greate desyre to confyrme and stablysh their opynyons by the lawe of man, saye that they shame to speake wythout lawe: How moch more feare and dreade then ought he to haue, that sayth he is a Chrystyan, the whych holdeth not hym selfe, or reasteth not in the lawes of the lyuynge God: but in mennes inuencyons, iudgynge of all thynges accordynge to them and leanyng to an vncertein ymagynacyon & phantasye? Let vs therfore that are buylded on the foundacyon of the holy Prophetes & Apostles, and on the head corner stone (on which they them selues were foūded, and which they preached) that is Jesus Christ, the sure stone, leaue the thinges that are vncertein to folowe the certē: holdinge vs and reastynge vs in them, and fastninge oure ancre there, as in a sure place. For oure Christen fayth consysteth not in doutefull thinges, but in playne & moost certen assuraunce & in moost true persuasyon, taken and confyrmed by infallible verite.

Ersbeferemus una lege loqui.

1. Peter. iij. c. 1. Peter. i. b 2. Peter. i. d

1 Corint. iij. c. Ephes. ij. d.

In which God graunte vs to walcke perpetually, to thintent that accordynge to it fulfyllynge his holy will in vs, and settynge aside all inuencyons contrary vnto hym, we maye lyue to hys honour, and to the edifyinge of hys Churche.

¶ The thyrde boke of Eldras.

¶ Josias holdeth passeouer. After his death is Jechonias hys sonne made kynge in hys steade: whom the kynge of Egypt putteth out/& setteth in his brother Joachim. Jerusalem is destroyed/& Sedechias taken.

¶ The fyrst Chapter.

AND Josias helde the feast of Easter in Jerusalem vnto the Lorde and slewe the Passeouer the .xiiij. daye of ỹ fyrst moneth. He set the Prestes also in ordre accordynge to their dayly courses, being arayed in longe garmentes in the temple of the Lorde. And he spake vnto ỹ Leuytes the holy mynisters of Israel/that they shulde halowe thē selues vnto the Lorde/to set the holy arcke of the Lorde/in the house that King Salomon the sonne of Dauid had buylded/ and sayde: Ye shall no more beare the Arcke vpon youre shulders. Now serue youre Lorde/& take ỹ charge of hys people of Israel/ after youre villages and youre trybes: accordynge as Kynge Dauid the kynge of Israel hath ordened/& accordynge as Salomon his sonne hath honorably prepared: yee loke that ye al do seruyce in the temple/ accordynge to the ordring & distribucyō of the principall men which are appoynted out of the tribes/& do seruice for the childrē of Israel. Kyll ỹ Passeouer/& prepare offringes for your brethrē/ & do accordynge to the commaundement of the Lorde/which he gaue vnto Moses. And vnto ỹ people ỹ was founde Josias gaue .xxx. thousande of shepe/lambes/kyddes/& goates/& thre thousande oxē. These the kynge (of his kyngly liberalite) gaue vnto the people/accordynge as he had promysed: & to the Prestes for the Passeouer) he gaue two .M. shepe/ & an hundreth oxen. Moreouer/Jechonias & Semeias/& Nathanael brethrē/ & Halabias, Jehiel, and Jolabad gaue them to the Passeouer/ fyue thousande shepe and fyue hundreth bullockes.

B And when these thynges were brought to passe/the Prestes & the Leuytes stode goodly in their ordre/and had the vnleuened bred throwout the trybes. And after the ordring of the principall men in the trybes/they offered vnto the Lorde in the syght of the people/accordyng as it is written in the boke of Moses/& so they rosted the Easter lambe as accordynge was. As for the thanckeoffrings and the other/ they dight them in kettels and pottes/& set them before the people wt good wyll/and afterwarde before them selues/ & the Prestes. For the Preastes offred the fatt/ vntyll the tyme was expyred/but ỹ Leuites prepared for them selues & for their brethrē the childrē of Aaron. The syngers also ỹ children of Asaph stode in their ordre/accordyng as Dauid had deuised. So did Asaph Zacharye & Jduthun/which were appoynted by the kynge. Moreouer the porters & dore kepers stode by ỹ dores & ỹ diligētly/so ỹ none wēt out of his standynge & seruyce: for their brethren (the Leuites) prepared for them. Thus were all thynges perfourmed/ that belonged to the offerynge of the Lorde. In that daye they helde the Passeouer/& offred thankofferynges beside the sacrifyce of the Lorde/ accordyng to ỹ cōmaundemēt of kyng Josias.

So ỹ childrē of Israel which were then present helde an honorable Passeouer/& the feast of swete bread .vij. dayes lōge. Yee soch a Passeouer was not kepte in Israel/frō the tyme of the Prophet Samuel. And all the kynges of Israel helde not soch an Easter/ as this which kyng Josias helde/& ỹ prestes/ỹ Leuites/the Jewes & all Israel/of all thē ỹ were at Jerusalē. And in ỹ .xviij. yere of ỹ raigne of Josias was this Passeouer kept. And wt a parfecte herte dyd kyng Josias ordre all hys workes/before ỹ Lorde/& ỹ thynges ỹ were wrytte of him in times past/cōcerning those ỹ synned & were vngodly agaynst the Lorde before all people/ & ỹ sought not the worde of ỹ Lorde vpō Israel.* After al these acters of kyng Josias/Pharao ỹ kyng of Egypte went vp & came towarde Carcamus by Euphrates/& Josias wēt to mete him Then sent the kyng of Egypte vnto Josias sayīg: what haue I to do wt the/ O kyng of Juda? I am not sent of the Lorde to fyght agaynst the/for my warre is vpo Euphrates, go thou thy waye home agayne in all the haste. And Josias wolde not turne agayne vpō his chare, but vndertoke to fight agaynst him/and herkened not vnto the worde of the prophet/ which he tolde him out of the mouth of God/ but pytcheda battayll agaynst him in ỹ feld of Mageddo. And ỹ princes preached to king Josias. Then sayde the kynge vnto hys seruaūtes: Cary me awaye out of the battayll/ for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vp vpō ỹ seconde charett/came to Jerusalem/ dyed/ and was buryed in his fathers sepulcre. And in all Jewry they mourned for Josias/yee the rulers also with their wyues made lamentacyō for him vnto this daye: And thys was done euer syth in Israel.

* 2.Esd.xxxv. 1.par.xxxv.

¶ These thynges are wrytten in the boke of the stories of the kynges of Juda/ namely/all the actes & workes of kynge Josias/ his kyngly power & maiesty/ his vnderstan-

ſtādung in the lawe of God/ & what he dyd yee
thinges which are not wrytte in the boke of ỹ
kinges of Iſrael & Iuda. And ỹ people toke Ie-
C choias the ſonne of Iolias and made hym
kynge inſteade of Iolias his father, whē he
was xxtiij. yeare olde. And he raigned ouer
Iſrael thre monethes. And the kyng of Egy-
pte put him downe, that he ſhuld not raigne
in Ieruſalem / and rayſed vp a taxe of the
people: namely / an. C. talentes of ſyluer &
one talent of golde. The kynge of Egypt al-
ſo made Ioachim his brother kynge of Iuda
& Ieruſalem. As for thē of the kynges coun-
cell wt the kyng him ſelfe and Zaraceles his
brother / he toke thē / & caried thē awaye pri-
ſoners in to Egypt. Fyue & twētie yeare old
was Ioachim / when he was made kyng in ỹ
lāde of Iuda and Ieruſalē / & he dyd euell be-
fore the Lorde. After this / Nabuchodonoſor
the kyng of Babylon came vp / bounde him
with bandes of yron / & caried him vnto Ba-
bilō. Nabuchodonoſor alſo toke all ỹ veſſels
that were halowed in the temple of ỹ Lord /
and all the Iewels, and caried thē vnto Ba-
bylon / & brought thē in to his awne tēple at
Babilon. Of his vnclennes & vngodlines / it
is wrytte in ỹ boke of ỹ actes of the kynges.
And Ioachim his ſonne raigned in his ſtea-
F de: hye was made kynge beynge. xviij. yeare
olde / & raigned but thre monethes & x. dayes
in Ieruſalē / & dyd euell before the Lord. So
after a yeare / Nabuchodonoſor ſent & cauſed
him be brought vnto Babylon wt ỹ holy veſ-
ſels of ỹ Lorde / & made Sedechias his bro-
ther kyng of Iuda and Ieruſalem / when he
was. xxi. yeare old: and he raigned xi. yeare.

And he dyd euell alſo in ỹ ſyght of ỹ Lord /
& cared not for the wordes ỹ were ſpokē vn-
to him by the prophet Jeremy at ỹ mouth of
ỹ Lorde. And where as he had made an othe
vnto kynge Nabuchodonoſor / he manſwore
him ſelfe / & ſtill frō hym hauynge a ſtyfneck
& a hert / & trāſgreſſed all ỹ ſtatutꝭ & ordinaū-
ces of the Lorde God of Iſrael. The rulers
alſo & heades of the people of the Lorde dyd
moch euell / & became vngodly more then ỹ
Heathen / beynge defyled in all maner of ab-
hominactons: Yee & defyled ỹ holy tēple of ỹ
Lorde at Ieruſalē. And the God of their fa-
thers ſent his meſſaungers vnto thē / to tur-
ne them backe & to call thē agayne frō their
ſynnes: for he wolde fayne haue ſpared thē
G for his holy tabernacles ſake Neuertheles /
they had his meſſaungers in derſion: & loke
what God ſpake vnto thē by his prophetes /
they made but a ſporte of it. This drew on ſo
longe / tyll ỹ Lorde was wroth wt his people
for their vngodlynes / and tyll he cauſed the
kynges of ỹ Caldees to come vp / which ſlew
their ponge men wt the ſwerde / yee euē in ỹ
cōpaſſe of their holy tēple / & ſpared no body /
nether ponge ner olde / nether mayden ner
ponge man: but they were all delyuered in to
the power of the kynges of ỹ Caldees / & all
the holy veſſels of the Lorde and the kynges
treaſures toke they / & caried thē vnto Babi-
lon. As for the houſe of the Lorde / they brēt
it / & brake downe the walles of Ieruſalē / ſet
fyre vpon her towres / deſtroyed all her noble
buyldinges and brought them to naught / &
ỹ people that were not ſlayne wt the ſwerde /
they caryed vnto Babylon.

Thus became they priſoners & bonde mē
of the kynge of Babilon / tyll they were deli-
uered & raygned for them ſelues / * when the
wordes of the Lorde were fulfylled wtwych
he promyſed them by the mouth of the pro-
phet Jeremy / and tyll the lande had her reſt:
namely / all the tyme that it laye waſte: had
it reſt and quyetnes. lxxvij. yeares.

* Jere xxv. c. and. xxix. c

CCirus geueth lycence to the Iewes to returne to Ieruſalem / & reſtoreth them the veſſelles of the tēple. After ỹ are there letters ſende to Artaxerſes / which accuſe the Iewes for buyldynge of the cytie: and ſo is the buyldyng dryue of. vntyll the. ij. yeare of Darius.

CThe. ij. Chapter.

NOw when kyng Cyrus raigned
ouer the Perſians. & when ỹ Lord
wolde perfourme the worde that
he had promyſed by the mouth of ỹ
prophet Jeremy: the Lord rayſed vp ỹ hyrte
of Cyrus / the kynge of Perſians / ſo that he
cauſed thys wrytynge to be proclamed thor-
row out hys whole reaime / ſayinge: Thus
ſayeth the kynge of Perſians: The Lorde of
Iſrael that hye Lorde hath made me kynge
of the lande / and commaunded me to buylde
him an houſe at Ieruſalē in Jewry. If there
be eny now of youre people, the Lorde be wt
him / & go vp with him to Ieruſalem. And all
they that dwell roumde aboute ỹ place / ſhall
helpe them / whether it be with golde / wyth
ſyluer / with gyftes / with horſes and neceſſa-
ry cateil / & all other thynges ỹ are brought
with a fre wyll to the houſe of the Lorde at
Ieruſalem.

Then ỹ principall men out of the trybes
and byllages of Iuda and Ben Jamin ſtode
vp: ſo dyd the prieſtes alſo & the Leuites (whō
the Lorde had moued) to go vp / & to buylde
the houſe of the Lorde at Ieruſalem. And
they that were aboute them / helped thē with
all maner of golde / and ſyluer / and cateil al-
ſo & with many lyberall gyftes / and this dyd
many one / whoſe mynde was ſtered vp ther-
to. * Kyng Cyrus alſo brought forth the veſ-
ſels and ornamentes that were halowed vn-
to the Lorde (wtych Nabuchodonoſor the
Kynge of Babilon had caried awaye frō Ie-
ruſalem, and conſecrated them to hys Idoll

D * 1. Eſd. 1. c.

And

and ymage) and delyuered them to Mithridatus his treasurer/ & by hym they were delyuered to Salmanasar ỹ debyte in Jewry. And this was the nombre of thē: Two thousande & .xix. C. syluer bowles. xxx. syluer basens. xxx. basens of golde. ij. M. & .viij. C. bessels of syluer/ and a thousande beside. All ỹ bessels of golde and syluer were .v. M. viij. C and .lx. These were nombred vnto Salmanasar/ & them that were come agayne with hym to Jerusalē out of the captyuyte of Babylon. * Now in the tyme of Kynge Artaxerses the Kyng of Persia/ these men: Balemus & Mithridatus/ Sabellius/ Rathim⁹/ Balthemus/ Semelius the Scribe/ & other that dwelt in Samaria & in other places vnder ỹ dompnyō therof/ wrote a letter vnto Kynge Artaxerses / wherin they complayned vnto the Kynge of them in Jewry and Jerusalem. The letter was made after this maner:

* i. Esd. iiij. b.

¶ Syr / thy seruaūtes Rathimus the storye wryter/ Sabellius the Scribe/ & other iudges of the courte in Celosyria & Phenyces. Be it knowne & manyfest to oure Lorde the Kynge/ ỹ the Jewes which are come vp from you vnto vs vnto the rebellyous & wicked cite/ begynne to buylde it agayne/ & ỹ walles aboute it/ & to set vp the temple of the new. Now yf this cytye & the walles therof be set vp agayne/ they shall not only refuse to geue trybutes and tares / but also rebell vtterly agaynst the Kynge. And for so moch as they take this in hande now aboute the tēple/ we thought it reason/ to thynke no scorne of it/ but to shewe it vnto oure Lorde the Kyng/ & to certyfye hym therof: to thintent that yf it please the Kynge/ he may cause it be sought in the bokes of olde: & thou shalt fynde sothe warnynge wrytte/ & shalt vnderstande/ that this cytie hath all waye bene rebellyous and disobediēt/ that it hath subdued Kynges and cytyes/ and that the Jewes which dwell ther in/ haue euer bene a rebellyous/ obstynate/ vnfaythfull/ & fyghtyng people/ for ỹ which cause this cytye is wasted. Wherfore now we certyfye oure Lorde the Kynge/ ỹ yf this cytye be buylded & occupyed agayne/ and the walles therof set vp a new/ thou canst haue no passage into Celosyria and Phenices.

D Then wrote the Kynge to Rathimus the storye wryter/ to Balthemus/ to Sabellius the Scribe/ & to the other officers & dwellers in Syria and Phenyces / after thys maner: I haue red the epistle which thou sentest vnto me/ & haue commaunded to make diligēt search/ & haue founde/ ỹ the cytye hath euer resysted Kynges / that the same people are dysobedient/ and haue caused moch warre/ & that myghty Kynges haue raygned in Jerusalem / which also haue rayscd vp tares of Syria and Phenices. Wherfore I haue cōmaunded those people / that they shall not buylde the cytye/ that they make no more in it and that they proceade no further with the buyldynge: for so moche as it myght be the cause of warre/ & dysplcasure vnto Kynges.

Now when Rathymus and Sabellius the Scrybe/ & the rulers in the lande had red the wrytinge of Kyng Artaxerses/ they gatt them together/ & came in all the haste to Jerusalem wᵗ an hoost of horsmen/ & wᵗ moche people of fote/ & forbad thē to buylde. And so they left of from buyldynge of the temple/ vnto the second yeare of Kynge Darius.

¶ Darius maketh a feast. The .iij. sentences of the .iij. younge men of which the first is declared.

¶ The .iij. Chapter.

KYnge Darius made a great feast vnto his seruauntes, vnto all hys courte/ & to all ỹ officers of Medea & Persia/ yee to all the debytes & rulers that were vnder him/ from India vnto Ethiopia/ an hundreth & .xxvij. countres. So when they had eaten & dronken beinge satysfyed/ and were gone home agayne. Darius the Kyng wēte into his chambre/ layed hym downe to slepe/ & so awaked. B

Then the thre yonge men/ that kepte the Kynges persone/ and watched his body/ cōmoned amonge them selues/ & spake one to another: let euery one of vs saye some thing/ & loke whose sentence is wyser and more excellent then the other/ vnto hym shall Kynge Darius geue greate gyftes/ and clothe hym wyth purple. He shall geue hym vessels of golde to dryncke in/ clothes of golde & couerynges: he shall make hym a costely charet & a brydle of golde/ he shall geue hym a bonet of whyte sylke/ & a cheyne of golde aboute hys neck: yee he shalbe the seconde and principall nexte vnto Kynge Darius / and that because of hys wysdome/ and shalbe called the Kynges kynsman. B.

So euery one wrote his meaning/ sealed it/ & layed it vnder the Kynges pelowe / and sayde: when the Kyng arysyth/ we wyll geue hym oure wrytinges: and loke whose worde the Kynge and hys chefe Lordes iudge to be the moost wysely spokē/ the same shall haue the victory. One wrote: Wyne is a stronge thynge. The second wrote: The Kyng is strōger The thyrd wrote: Women haue yet more strēgth/ but aboue all thinges ỹ trueth beareth awaye ỹ victory Now when the Kynge was risen vp/ they toke their wrytinges and delyuered them vnto hym / and so he red thē. Then sent he forth to call al his chefe lordes/ all the debytes and rulers of the contrees of Medea and Persia. And when they were set downe in the councell / the wrytinges were C

red before them. And he commaunded to call for the younge men that they myght declare their meanynges thē selues by mouth. So when they were sent for/ & came in the kyng sayde vnto them: shewe vs and make vs to vnderstande/ what the thynges are that ye haue wrytten.

Then beganne the fyrst (which had spokē of the strength of wyne) & sayde: O ye men/ wyne is maruelous stronge/ & ouercōmeth them y dryncke it: it disceaueth the mynde/ & bryngeth both the poore man & the kynge to bondage and vanite. Thus doth it also with the bondman and with the fre with the poore & ryche: it taketh awaye their vnderstandyng/ and maketh them careles and mery/ so that none of them remembreth any heuynes/ dett or bewtie: It causeth a man to thynke also that the thinge which he doth/ is honest and good: & remembreth not that he is a kynge/ nor that he is in auctorite/ & y he ought not to do soch thynges. Moreouer/ whē men are dryncknynge they forget all frendshyppe all brotherly faythfulnes & loue: but as soone as they are dronkē/ they drawe out y swerde & wyl fight: & when they are layed downe frō the wyne/ & so rysen vp agayne/ they can not tell what they dyd: iudge ye now/ is not wyne the strōgest? For who wolde els take in hand to do soche thynges? And when he had spokē this he helde his tonge.

¶ The declaracyō of the .v. last sentences of the yōg men/ propounded in the Chapter before: of which the last/ that is/ that veritye beareth the victorye in all thinges/ is most cōmended & alowed. Darius writeth letters to all the rulers vnder hym/ that they shulde ayde Zorobabel to the buyldynge of Jerusalem.

¶ The.iiij. Chapter.

Then the seconde/ which had sayde/ that the kynge was stronger/ begāne to speake saying: O ye men/ are not they the stronge & most excellent, that conquere the lande & the see, & all that is in the see & in the earth? Now is the kynge lorde of all these thynges/ & hath dominyō of them all: and loke what he commaūdeth it is done. If he sende his men forth a warfare they go & breake downe hylles/ walles & towres. They are slayne and slaye (other men) them selues, & ouerpasse not the kynges worde. If they get the victory they bringe y kyng all y spoyle. Like wise y other that medle not with warres & fyghtinge but tyll y grounde: when they reape they bringe tribute vnto the kynge. And yf the kynge alone do but cōmaunde to kyll/ they kyll: yf he cōmaunde to forgeue/ they forgeue: yf he commaunde to smyte/ they smyte: yf he bydde forgue awaye, they forgue awaye: yf he commaunde to buylde/ they buylde: yf he commaūde to breake downe/ they breake downe: yf he cōmaunde to plante/ they plante. The cōmen people & the rulers are obediēt vnto hym. And the kyng in y meane season sitteth hym downe eateth & drynketh, & taketh his rest: then kepe they watch rounde about y kyng/ & not one of thē darre get him out of y waye/ to do his awne busynes, but must be obediēt vnto the kyng at a worde. Judge ye now/ O ye men/ how shulde not he go farre aboue vnto whō men are thus obediēt? And whē he had spokē this he helde his tōge. The third whose name was Zorobabel/ which had spoken of wemen & of trueth/ begāne to saye after this maner: O ye mē/ it is not y greate kyng, it is not the multitude of men, nether is it wyne y excelleth: Who is it then y hath the lordshippe ouer them? Haue not wemen borne y kyng/ & all the people y rule those thinges? Haue not wemē borne thē, & brought thē vp, & plante the vynes/ wherout y wyne cōmeth? They make garmentes for all men/ they geue honour vnto all men, & wout wemen cā not men lyue. If they gather golde & syluer & all precious thinges/ & se a fayre well fauoured womā/ they leaue all together/ & turne their eyes only vnto y womā/ & gape vpon her/ & haue more desyre vnto her/ then vnto y syluer & golde/ or any maner of precious thing. A mā leaueth his father y brought him vp/ he leaueth his awne naturall coūtre/ & cleaueth vnto the womā: yee he reopardeth his lyfe with the woman/ & remembreth nether father/ ner mother/ ner coūtre. By thys then ye must nedes knowe/ y wemē haue y domynyon ouer you. ¶ Doth it greue you? A mā taketh his swerde/ & goeth his waye to steale/ to kyll/ to murther/ to sayle vpon the see/ & seyth a rye/ & goeth in the darcknes: & when he hath stolen, disceaued & robbed/ he bringeth it vnto his loue. Agayne/ a man loueth hys wyfe better then father & mother: yee many one there be/ that rēne out of their wyttes/ & become bondmen for their wyues sakes: many one also haue perysshed/ & haue bene slayne/ & haue sinned because of wemē.

And now beleue me/ I knowe a kynge which is greate in his power, and all landes stande in awe of hym/ and no man darre laye hande vpō him: yet dyd I se/ that Apame (the daughter of y greate kynge Bartacus) the kynges cōcubyne/ sat beside y kynge vpon the ryght hande/ & toke of his crowne frō his head/ & set it vpon her awne head/ & smote the kynge with her left hande. Moreouer/ y kynge loked vpō her with opē mouth: yf she laughed vpō him/ he laughed also: but yf she toke any displeasure with hym/ the kynge was fayne to flatter her/ & to geue her good wordes/ tyll he had gottē her fauour agayne.

O ye men, are not wemen then stronger?

Greate

Greate is the earth/ & hye is the heauen that do these thinges Then the kyng & ỳ Princes loked one vpon another. So he beganne to speake of ỳ trueth: O ye men are not we mē stronger? Greate is the earth, hye is the heauen, swyft is the course of the sunne, he cōpaseth the heauen rounde aboute, & fetcheth his course agayne to his awne place in one daye. Is he not excellent that doth thys? Yee greate is ỳ trueth, & strōger then all thinges. All the earth calleth vpo the trueth, the heauen prayseth it, all worckes shake and tremble at it, & with it is no vnrighteous thynge. Wyne is vnrighteous: ỳ kyng is vnrighteous: womē are vnrighteous: all ỳ childrē of men are vnrighteous, yee all their worckes are vnrighteous/ & there is no trueth in thē/ in their vnrighteousnes also shal they be destroyed & perysh. As for the trueth / it endureth, & is all waye stronge: it lyueth & cōquereth for euermore worlde without ende.

The trueth accepteth no personnes / it putteth no differēce betwixte riche or poore/ betwyxte the myghtye or symple / but doth right vnto euery man whether they be euell or good & all men are louyngly dealt with all in the workes of it. In the iudgemēt of it there is no vnrighteous thinge, but strēgth/ kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he held his tonge, and all the people cried & sayde: Great is the trueth/ & aboue all. Then sayde the kyng vnto him: Aske what thou wylt more then is appoynted in the wrytinge, & I shall geue it the, for thou art founde wyser then thy companyōs: thou shalt syt next me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse & vowe, which thou hast vowed & promised (in the daye when thou camest to the kyngdome, to buylde vp Jerusalem and to sende agayne all the vessels & Jewels that were taken awaye out of Jerusalem: which Cyrus separated/ when he offred in Babylō/ & wolde sende them agayne. And thy mynde was to buylde vp the temple/ which the Edomytes brent, when Jerusalē was destroyed ❡ by the Chaldees. This only O kynge) is ỳ thinge that I requyre, thys is the maiesty/ which I desyre & aske of the: that thou performe the vowe, which thou vowest vnto the kynge of heauen, with thy awne mouth hast made vnto the kynge of heauen.

Then Darius the kynge stode vp & kyssed him & wrote a letter vnto all the debytes and shreues to all the Lordes & nobles that they shulde conueye hym forth, & all thē that wolde go vp with hym. He wrote a letter also vnto all the Shreues that were in Celosyria & Phenices, & vnto Libanus, that they shuld drawe cedre trees from Libanus vnto Jerusalem to buylde ỳ citie withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme into Jewry because of the fredome that no officer, no ruler, nor Shreue, shuld come to their dores: & that al their lande which they had conquered, shuld be fre & not tributary: And that the Edomits shulde geue ouer the cytyes & villages of ỳ Jewes, which they had takē in: yee and that they shulde yearly geue .xx. talentes to the buyldinge of the temple vntyll the tyme ỳ it were fynyshed: & to the dayly halowyng of ỳ brent offrynges as it is commaunded/ ten talentes yearly also: And that all they which come frō Babylon to buylde the cytie/ shuld haue fre lyberty/ they and their children/ & all the Preastes.

He wrote the greatnesse also/ & cōmaunded that the holy garment shulde be geuen them, wherin they mynystred: & wrote that commaundement. s shulde be geuen to the Leuites, vntill the daye, that the house were fynyshed & Jerusalem buylded vp: and commaunded that all they that watched the cite/ shulde haue their porcyons & wages.

He gaue ouer also all the vessels ỳ Cyrus had separated frō Babylon: & all that Cyrus had geuē in cōmaundemēt/ ỳ same charged he also ỳ it shulde be done & sent vnto Jerusalem. Now when this yonge man was gone forth, he turned hys face towarde Jerusalē/ & praysed the kynge of heauē, & sayde: Of ỳ cōmeth the victory/ of the cōmeth wysdome & clearnesse, & I am thy seruāut. Blessed art thou, which hast geuen me wysdome: ỳ will I prayse, O Lord, thou God of oure fathers.

And so he toke the letters, and wente vnto Babylon: And when he came there/ he tolde this vnto all his brethrē that were at Babylon, & they praysed the God of their fathers/ that he had geuē them rest/ kyng & lyberte to go vp/ & to buylde Jerusalem & ỳ temple (which is there called after the name of the Lorde) and they reioyced with instrumentes and gladnesse seuen dayes longe.

¶ They that returne to Jerusalē are nombred. They begynne to laye the foundacyō of the temple/ but are lett by the meanes of enemyes: & so is the buylduge dryuen of by the space of two yeares.

¶ The .v. Chapter.

After this were the principall men of all the villages chosen in the tribes & kynredes, that they shuld go vp with their wyues & children/ with their seruauntes & maydens / with all their catell and substaunce. And Darius the kynge sent with thē a thousande horsmē to conueye them safely vnto Jerusalē: & their brethrē were glad playēg vpō instrumētes/ & syngynge. And these are the names of the

men/which wente vp out of ꝑ vyllagies/ accordyng to ꝑ trybes. Of the Prestes/ ꝑ sonne of Phinches/ ꝑ sonne of Aarō: Iesus ꝑ sonne of Iosedec/ Ioachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of Dauid/ out of the kynred of Phares/ of the tribe of Iuda) whych spake wonderfull thynges vnder Darius the kynge of Perlia / in the seconde yeare of his raygne in the fyrst moneth of Nisan.

There also are they of Iewry. which came vp/ and turned agayne vnto Ierusalem/ out of the captyuyte that Nabuchedonosor the kynge of Babylon had brought vnto Babylon. And euery man sought hys porcyon agayne in Iewry his cite, they that came w Zorobabel, & with Iesus / Nehemias. Saraias / Hasiatas / Elimeus / Emmanuus / Mardocheus/ Beellerus/ Mechpsa / Rochoy/ Osioy/ Emonias one of their princes.

And the nombre of thē according to their kynredes & rulers were. The childre of Phares, two thoulande, an hundreth & lxxii. The chyldren of Ares. iij. M. an. C. and lvi. The chyldren of Hemo, an. C & xlii. In the sonnes of Iesus and Joabes, a. M. iij. C. and two. The sonnes of Benui. ij. M. iiij. C. and lxx. The sonnes of Chorobā. ij. C. a. b The sonnes of Banica, an. C. and. lviii. The sonnes of Bebech. iij. C. & thre. The sonnes of Archad. iij. C. & xxvii. The sonnes of Cham xxvii. The sonnes of Zorobat. ij. M. & lvii. The sonnes of Adnui. iiij. C. and. lx. The sonnes of Adarecus an. C. and. lviii. The sonnes of Cisso and Zelas an. C. and lii. The sonnes of Azorec. iiij. C. & xxix. The sonnes of Iedaibone, an. C. and. xxii. The sonnes of Hananias an. C. and. xxi. The sonnes of Asom. xc. The sonnes of Marlat iij. C. and xii. The sonnes of Zabay. xcv. The sonnes of Sepholemon an. C. and. xiii. The sonnes of Nepopas. lv. The sonnes of Hechanatus an. C. and. lviii. The sonnes of Zebethanus an. C. and. xxiii. The sonnes of Creatpatros (which is called also Cnohadies & Aodias) iij. C. & xxij. Of them of Eramos & Gabea an. C. and. xx. Of them of Bellelon & Ceagge lxv. Of them of Bastarus an. C. & xii. Of them of Bechenebes. lv. Of the sonnes of Lipis, there were an. C. & lv. Of ꝑ sonnes of Labonnus. iij. C. and. lvii. Of the sonnes of Sichem. iij C. and lxx. Of the sonnes of Suadon and Climon. iij. C. and. lxxvii. Of ꝑ sonnes of Ericus ij. M. an. C. & xlv. The sonnes of Anaas. iij. C. & lxx.

B

C The Prestes: The sonnes of Iedus: The sonnes of Euther: the sonnes of El Jakib. iij. C. and. lxxij. The sonnes of Emerus. ij. C. and. lij. The sonnes of Faburius. iij. C. & lvij. The sonnes of Carea. ij. C. and. xlvij. The Leuytes: The sonnes of Iesus in Cadubel and Banus/ and Serebias/ and Edeas/ seuentye and foure.

The whole nombre of these frō. xij. yeares was. iij. M. iij. C. and. lxij. Of the sonnes/ daughters and wyues/ ꝑ whole summe was M. iij. M. C. & xij. The sonnes of ꝑ Prestes that prayed God in the temple: The sonnes of Asaph / of whome there were an. C. and xxviij. But the doze keepers were: The chyldren of Elmenus: the chyldren of Aser: the chyldren of Amon: the chyldren of Acuba/ Copa: the chyldren of Tobi: an hundred and xxxix. in all.

The Prestes that serued in the temple: The sonnes of Sel / the sonnes of Gaipha/ the sonnes of Tobioch/ the sonnes of Caria/ the sonnes of Sub/ the sonnes of Heiu, the sonnes of Labana/ the sonnes of Armacha/ the sonnes of Acub/ the sonnes of Gatha/ the sonnes of Cetha / the sonnes of Aggab/ the sonnes of Obay/ the sonnes of Inani / the sonnes of Canna/ the sonnes of Geddu / the sonnes of Ar the sonnes of Kadin / the sonnes of Delanon/ the sonnes of Nechoba/ the sonnes of Caleba/ the sonnes of Goza / the sonnes of Ozul/ the sonnes of Simona/ the sonnes of Atra/ the sonnes of Hastem / the sonnes of Asana/ the sonnes of Nanei/ the sonnes of Nasiin/ the sonnes of Accuka/ the sonnes of Agitta / the sonnes of Azui / the sonnes of Faron / the sonnes of Phasaton/ the sonnes of Meeda/ the sonnes of Susa/ the sonnes of Cared/ the sonnes of Barcus/ the sonnes of Sarea / the sonnes of Coeli/ the sonnes of Nalit/ the sonnes of Agitta/ the sonnes of Pedon: Salomon his sonnes/ the sonnes of Asophot/ the sonnes of Phazida/ the sonnes of Celi/ the sonnes of Bedon/ the sonnes of Gaddahel/ the sonnes of Saphens / the sonnes of Aggia / the sonnes of Sacharet/ the sonnes of Sabathem / the sonnes of Saroneth / the sonnes of Masit/ the sonnes of Ania / the sonnes of Sasus/ the sonnes of Addus/ the sonnes of Suba/ the sonnes of Ezra/ the sonnes of Rabotis/ the sonnes of Phalphat/ the sonnes of Maimon. All these minystred in the Sanctuary/ and were seruaūtes of Salomon: euen. iiij. C. and lxxii.

D These folowynge are they ꝑ went vp frō Thelmellat Thelarsa (whose Prynces were Carmelā & Careth) & might not shewe forth their cytyes & kynredes, how they were of Israel: The sonnes of Dalarus/ ꝑ sonnes of Ruben/ the sonnes of Nechodaicus. Of the Prestes that executed the office of the Prestehode/ & were not foūde: The sonnes of Obia/ the sonnes of Achitos / the sonnes of Addin/ which maried one of the daughters of Phargelen/

gelen & were named after him. The writing of the same kynred was sought in the regi-ster of their generacō/but it was not foūde: & therfore were they forbyddē to execute the office of the preshode. Vnto the sayde Nehemias & Atharas/ þ they shulde haue no porcyon in the Sanctuary/tyll there rose vp an hye Prest, þ were well instruct in the playne clearnes & trueth Of all Israel, besyde seruauntes & maydēs) there were. xlij. M. iij. C & .xl. Now were there of seruauntes & maydens. bij. M. iij. C. & xxvj. Of syngyng men & syngyng women there were. ij. C. and. lxv. Fourehūdreth & .xxv. Camels. Seuē thousande/ & .xxvj. horses. Two hundreth thousand & .xlv. Mules. Fyue. M. & .xxv. asses.

¶ Their heades also & the rulers in the trybes when they came to Jerusalem & wolde buylde & set vp the temple of God agayne in his place/they gaue (after their abilitye/ vnto the temple/to the treasure & to the seruyce of the Sanctuary. xij. M. poundes of golde/ v. thousande of syluer/ and an hundreth Prestes garmētes. And so dwelt the Prestes and the Leuytes/and the people that wente out to Jerusalem/ & in the countre there about/ the syngers also and the porters/ euery one of Israel in his awne lande.

1. Esdr. iij. a. So when the seuenth moneth came and when the children of Israel were euery man at his busynes/they came all whone consen in to the courte, which was before the East doze. And there stode Jesua the sonne of Josedec & his brethren the Prestes/& Zorobabel the sonne of Salathiel & hys brethren/ setting vp an aulter/to offre brent sacrifices vpō it as it is writtē in the lawe of Moses.

There came people also of other coūtrees/ & the heathē out of all lands to set vp þ aulter in his place/& offred sacrifices and brent-offringes vnto the Lorde in the morynge. And so they helde the feast of tabernacles/as it is commaunded in the lawe. And dayely offred they as accordyng was/ and made the sacrifyces appoynted/ the offrynges also of the Sabbathes & of the new Mones/& all holy feastes. And all they þ vowed offringes vnto the Lorde, begane at the new Moone of the. vij. moneth to offre vnto God/ for the tēple of the Lorde was not yet buylded. And they gaue vnto the Masons & Carpenters/ money/meate/& drynke with chearfulnesse. ¶ Vnto them of Sydon also & Tyre they gaue carres/that they shuld carry Cedre trees frō Libanus to betastes and beames/ and that they shulde make shyppes in the hauen of Joppe, according as it was appoynted and ordeyned by Cyrus Kynge of the persians.

And in the seconde yeare they came into the temple of God at Jerusalem. In the second moneth begāne Zorobabel the sonne of Salathiel/ & Jesua the sonne of Josedec & their brethren the Prestes & Leuites/and all they that were come vnto Jerusalem out of the captyuyte of Babylon/ and layed the foundacō of the temple/in the new Moone of the seconde moneth/in the seconde yeare & they were come into Jewry and Jerusalem. And they appoynted the Leuytes (that were aboue xx. yeare olde) vnto the seruyce of the Lorde: so Jesua and his sonnes and his brethren all the Leuytes stode to gether/ and perfourmed the lawe and ordynaunce in the house of the Lorde.

And the Prestes stode/ and had their garmentes & trompettes/ and the Leuytes/ the sonnes of Asaph had Cymbals/ geuynge thankes and prayses vnto the Lorde/ accordyng as Dauid the Kynge of Israel had ordeyned. And the song that they dyd synge vnto the Lord/was after this maner: * O synge vnto the Lorde/for he is gracyous/ and hys goodnes vpon Israel endureth for euer. And all the people blew out with trompettes/ & songe with loude voyce/prayesyng the Lorde to gether in the reasyng vp of þ house of the Lorde. * There came also from amonge the Prestes and Leuites the rulers and eldersy/ according to the trybes and kynredes (soch as had sene the house afore) to the buylding of this temple with greate crye and greate mournynge/many also with trompettes & greate ioye: In so moch, that the trompettes myght not well be hearde for the weppynge & mournynge. For the commen people blewe goodly vpon the trompettes.

* Psal. cxxxv. a

* 1. Esdr. iij. b.

* Then came the enemyes of the trybes of Juda and Benjamin/ to knowe what that trompettynge and noyse of shawmes myght be. And they perceaued that it was they which were come agayne out of captyuyte/ and wolde buylde the temple vp a new vnto the Lorde God of Israel. So they wente to Zorobabel and Jesua/ and to the rulers of the vyllages/ and sayde vnto them: Shall we buylde with you also? For we lyke wyse haue hearde youre Lorde/ and we walke after the same maner/ from the dayes of Asbazareth the King of Assria/which brought vs hyther. Then Zorobabel and Jesua and the Rulers of the vyllages of Israel sayde vnto thē: It is not mete/that ye shuld buylde the temple of oure God wyth vs: we oure selues alone wyll buylde vnto the Lord, like as Cyrus the Kynge of the Persians hath commaunded vs.

* 1. Esd. iij. b.

But the Heathen in the lande layed them selues agaynst thole that were in Jewry/ helde vp the buyldynge frō thē/ layed wayte vpō them preuely/ stopped soche as brought

any thinge to them, forbad them to buylde & hyndered thole that made thē paſſage, ꝑ the buyldynge ſhulde not be fynyſhed: & this contynued ſo longe as Kynge Cyrus ꝛeygned: & ſo they put of the buyldynge for the ſpace of .ij. yeares, vntyll the raygne of Kynge Darius.

¶ Aggeus and Zachary prophecye. They buylde the temple with out let or hynderaunce, by the commaūdement of Darius.

¶ The.vj. Chapter.

NOt wythſtandynge in the ſeconde yeare of ꝑ raygne of Darius, Aggeus & Zachary the ſonne of Addo prophecyed vpō them in Jewry & Jeruſalem, in the name of the God of Iſrael. Then Zorobabel the ſonne of Salathiel & Jeſua ꝑ ſonne of Joſedec ſtode vp, & begāne to buylde ꝑ houſe of the Lorde at Jeruſalem, when the Prophetes of the Lorde helped thē. At the ſame tyme came Syſennes & vnder Shreue in Syria & Phenices, & the land-Lordes & hys companyōs, & ſayde vnto thē: Who hath bydde & cōmaunded you to buylde the houſe, to make the rofe & all other thinges agayne? And who are the worcke men, that buylde them? Neuertheleſſe the elders of the Jewes had ſoche grace of the Lorde, ꝑ they wolde not be let (though they were prouoked therto) but buylded on ſtill, vntyll the tyme ꝑ Kynge Darius were certyfyed therof, & an anſwere receaued from hym. The letter that theſe men ſent vnto Kyng Darius, was after this maner.

B Syſennes the vnder Shreue in Syria & Phenyces, & the landlordes with their companyons, which are headrulers in Syria & Phenyces, ſende their ſalutacyon vnto Darius the Kynge. We certyfye oure Lorde the Kynge, that we came into the lande of Jewry, & went to Jeruſalē: where we foūde thē buyldynge the greate houſe of God & the tēple, with greate coſtely ſtone and with goodly tymbre for the walles: yee they make greate haſte with ꝑ worke, & helpe one another, and it goeth forth proſperouſly in their handes, & with greate dylygence & worſhyp is it made. Then aſked we ꝑ elders, who had cōmaunded thē to make vp the houſe and the buyldyng, and this we dyd to the intent that we myght certyfye the perfectly, & write vnto the, the names of thoſe ꝑ were the rulers of ꝑ worcke. So they gaue vs this anſwere: we are the ſeruauntes of the Lorde, which made heauē and earth: & as for this houſe, it hath bene buylded & ſet vp afore tyme by the greate & myghtye Kyng of Iſrael. But whē oure fathers prouoked God vnto wrath, & ſynned agaynſt the God of Iſrael, he gaue thē ouer into the power of Nabuchodonoſor Kynge of Babylon the Kyng of the Caldees, which brake downe the houſe, & brēt it, and caried awaye the people priſoners vnto Babylon. * Neuertheles, in the firſt yeare that Kynge Cyrus raygned at Babylon, Cyrus the Kynge wrote & cōmaunded to buylde vp this houſe agayne: & all the ornamētes that Nabuchodonoſor caried awaye frō Jeruſalē vnto Babylō, & appropriated vnto his awne temple: theſe brought Cyrus forth agayne, & deliuered thē to Zorobabel & to Saimanaſar the vnder Shreue, cōmaunding them ꝑ they ſhulde bringe thoſe ſame ornamētes agayne to Jeruſalem in to the temple, and to begynne frō the tyme forth, to buylde the tēple agayne in his awne place. C Then Saimanaſar layed the foundacyō of the Lordes houſe at Jeruſalem, & euer ſence haue they buylded, & yet is it not ended. And therfore, O Kynge, yf thou thincke it good, let it be ſought in the Lybrarye & rolles of Kynge Cyrus: yf it be founde then, that it is done wt the counceil & conſent of Kynge Cyrus, and yf oure lorde the Kyng be ſo mynded, let him wryte vnto vs therof.

* 1. Eſdr. v.c.

* Then cōmaunded Kyng Darius, to ſeke in the Lybraries: and ſo at Egbathanis in a lytle cytye in Medea there was founde ſoche a wrytynge: In the firſt yeare of the raygne of Cyrus, the ſame Kyng Cyrus cōmaunded that the houſe of the Lorde at Jeruſalē ſhuld be buylded agayne (and odoures to be made there cōtimually vnto ꝑ Lord) whoſe heygth ſhalbe .x. cubytes, & ꝑ breedth .xl. cubytes, & iij. ſquare with thre hewē ſtones, with a loft of tymbre of the ſame countre, yee wt a new loft, & the expenſes therof to be geuen of the houſe of Kynge Cyrus. And the ornamentes of gold & ſyluer, ꝑ Nabuchodonoſor toke out of the houſe of the Lorde at Jeruſalem, ſhalbe ſet agayne in the tēple at Jeruſalē, where they were afore. Syſennes alſo the vnder ſhreue in Syria & Phenyces, the Prynces & their cōpanyons, & the other that be headrulers in Syria and Phenyces ſhall not medle nor haue anythinge to do with that place.

* 1. Eſdr. vi.a. & v. Eſdr. xij.c.

D Cyrus haue cōmaunded alſo that they ſhall buylde the houſe of the Lorde whole vp, & haue ordeyned them, to helpe thoſe that be come out of captyuyte: tyll the houſe of the Lorde be fynyſhed: and out of the tribute and taringe that is yerely rayſed vp in Syria & Phenices, dylygētly to geue them a certayne ſumme to the offerynge of the Lorde: and the ſame to be deliuered vnto Zorobabel the officer: that he therwithall may ordeyne oxen, rammes, lambes, & corne, ſalt, wyne & oyle, and that contynually euery yeare: after the expences which the Prieſtes that be at Jeruſalē ſhewe to be made dayly: this ſhalbe geuē vnto thē without delaye that they maye offer ſacri-

sacrifyces dayly to the hyest God / for the kynge and for his seruauntes / and to praye for their lyues. Lett it be proclamed also on euery syde / that whosoeuer breaketh or despyseth this commaundement of the kynge / shalbe hãged vpõ a galow (made of his awne good) and all his goodes shalbe seasoned vnto ỹ kyng. The Lorde therfore (whose name is there called vpõ) rote out and destroye all the kynges and people / that vndertake by violence to hynder the same / or to deale vncurteously with the house of the Lord at Ierusalem. ¶ Darius the kyng haue ordeyned / that these thynges shalbe done wyth all dylygence.

¶ The temple is fynished and dedycate: and the feast of vnleuened bredde is holden.

¶ The.bij.Chapter.

1 When Sysennes the vndershreue in Celosyria / and Phenices & the other Landlordes with their companyons / obeyed the thynges that kynge Darius had ordened / were dylygent in the holy worckes / and were felowhelpers wyth the olde rulers of the Iewes. And so ỹ worcke of the Sanctuary wente forth and prospered / when Aggeus and Zachary prophecyed. And they perfourmed all thynges thorow the commaundement of the Lorde God of Israel / & after the deuyce of Cyrus / Darius / and Artaxerles kynges of Persia.

2 And thus was oure house fynished vnto the.xxiij.daye of the moneth Adder in the.vj. yeare of kynge Darius. And the chyldren of Israel the prestes and the Leuites / and the other that were come out of captyuyte / and soch as were ioyned vnto them / dyd accordynge as it is wrytten in the boke of Moses. And in the dedycacion of the temple they offred an hundred oxen / an hundred rammes. iiij.hundred lambes / and.xij. goates for the synnes of all the people of Israel / after the ¶ nombre of the trybes of Israel. The prestes also & the Leuites stode arayed in the prestly garmentes / after the trybes / ouer all the worckes of the Lorde God of Israell accordynge to the boke of Moses / and the porters by all the dores.

3 And the chyldrẽ of Israel (with those that were come out of captyuyte) helde the passeouer the.xiiij.daye of the fyrst moneth / whẽ the prestes and the Leuites were sanctified. They that came out of captyuite / were not all sanctified together: but ỹ Leuites were all sanctifyed together. And so all they that came out of captyuite / kylled ỹ easter lãbe / for their brethren / for the prestes & for them selues. And the chyldren of Israel that came out of captyuyte / and escaped from all the abhominacyons of the heathen / sought the Lorde / & kepte the feast of vnleuened bread bij.dayes longe / eatyng & drinckyng & were mery before the Lorde: that the Lorde had turned the deuyce of the kynge of Assyria / & comforted their handes to the worckes of ỹ Lorde God of Israel.

¶ Eldras calleth the people to assemble and come together / and then readeth them the lawe. ¶ They kepe the feast of Tabernacles.

¶ The.biij.Chapter.

1 And after him / when Artaxerles ỹ kynge of the Persians raigned / there wente vnto hym Eldras the sonne of Saraias / the sonne of Azarias the sonne of Helchiah / the sonne of Sallum / the sonne of Sadoc / the sonne of Achitob / the sonne of Amarias / the sonne of Azarias / the sonne of Boccus / the sonne of Abisu / the sonne of Phineas / the sonne of Eleazar / the sonne of Aaron the fyrst prest. This Eldras wente vp from Babylon) for he had good vnderstandynge in the lawe of Moses / that was geuẽ of the Lorde God of Israel / to be taught & done in dede.) And the kynge fauoured him / & dyd him greate worshipe & honoure / after all his desyres. There went vp with him also certayne of the chyldrẽ of Israel / of the prestes / of the Leuites / of the syngers / porters and mynysters of the temple at Ierusalem.

2 In the.vij.yeare of the raygne of kynge Artaxerles in the.v.monethe / that is in the vij.yeare of the raygne / they went from Babylon in the newe moone of the.v.moneth / & came the hye waye to Ierusalem after hys commaundemẽt / lyke as the Lorde had prospered their iourney. For vnto Eldras gat greate instruccyon that he shuld leaue none of the thynges behynde / which are in ỹ lawe & commaundemẽtes of God. And he taught whole Israel all ryghtwysnes & iudgment.

3 Then came the Secretaries of kyng Artaxerles / and delyuered the wrytynges (that were come from Artaxerles the kyng) to Eldras the preste and reder of the lawe of the Lorde: And thys is the copye of the letter. Kynge Artaxerles sendeth his gretynge vnto Eldras the prest and reder of the lawe of the Lorde: Of frendshipe & good wyll I haue ordeyned and charged, yf there be eny of the Iewes / of the prestes and Leuites in my realme / which desyreth and is content to go wyth the vnto Ierusalẽ / that he maye doit. Therfore yf eny be minded to beare the company / let them come together / and goo wyth the (lyke as I am content & my.vij. frendes my councelers:) to se what they do at Ierusalem & in Iewry / & kepe the thynges accordyng as thou hast in ỹ lawe of ỹ Lorde: and to bynge

to bryngе the gyftes vnto God the Lorde of Israel, that I & my frendes haue promysed to Ierusalem, & all the syluer & golde that is in the countre of Babylon/vnto the Lord to Ierusalem, with the thinge that is geuen for the people in the Lordes tẽple at Ierusalẽ: Yee that ỹ same syluer & golde maye be gathered/and oxen/rammes/shepe and goates & other that be longe to these thynges: & that they maye offer sacrifyces vnto the Lorde/ vpon the auiter of their Lorde/whych is at Ierusalem.

And whatsoeuer thou & thy brethren will do wyth the syluer & golde/ that do after thy mynde/ and after the cõmaundement of the Lorde thy God: & lyke wyse with all the holy vessels/that are geuẽ the for the seruyce of ỹ house of the Lorde thy God: & other thynges whatsoeuer is necessary for the to the worke of the tẽple, that shalbe geuẽ the of ỹ kynges treasure: & loke what thou with thy brethrẽ wilt do with the golde and syluer/ that do after the wyll of the Lorde. And I kynge Artaxerses haue commaunded the keepers of ỹ treasures in Syria and Phenices/ ỹ whatsoeuer Esdras the prest and reder of ỹ lawe of the Lorde doth wryte/it shalbe geuẽ him: tyll an.C.talentes of syluer/ and of golde in lyke maner: Of corne also an.C.measures/ and tyll an hundreth vessels of wyne/ & other plenteous thynges without nombre. Let all thynges be done after the lawe of ỹ hyest God, that the wrath of God aryse not in the realme of the king and of his sonnes. I cõmaunde you also/that ye requyre no taxe ner trybute of ỹ prestes/Leuytes, syngers/ and mynisters of the temple/ner of the writers: and ỹ no man haue auctorite to medle eny thynge agaynst them. As for the (O Esdras) set thou iudges & arbytrers in ỹ whole lande of Syria and Phenices/after the wysdome of God: & learne all such as are ignoraunt in the Lawe of God thy Lorde/ & lett all thẽ that offende agaynst the lawe/ be punyshed: whether it be wyth death/ wt payne/ to be cõdemned in money/or to be banished.

Then sayde Esdras ỹ wryter. * Blessed be the God of oure fathers, that hath geuen so good a mynde and wyll in to the herte of the kynge/ to magnifye his house that is at Ierusalem/and hath made me to be accepted in the syght of the kyng of his councell/ of his frendes & of hys nobles. And so I was stedfast in my mynde/accordynge as the Lorde my God helped me/ and I chose oute men of Israel to go vp with me. * And these are the heades (after their kynred & houses of their fathers) that wente vp with me from Babylon/out of the kyngdome of Artaxerses: Of ỹ sonnes of Phares/ Gerſomius. Of ỹ sonnes of Semarith Ismenus. Of the sonnes of Dauid/Accus/the sonne of Cecilia.

Of the sonnes of Phares, Zachary: & with hym there turned agayne an hundred and fyftie men. Of the sonnes of the captayne of Moabilon, Zaraei, and with him.ii.C. and l.men Of ỹ sonnes of Zachnes/Iechonias Zecholy and with hym ii C.and.l men. Of the sonnes of Salamiaalias, Gotholie, and lxx.with him. Of ỹ sonnes of Zaphacia. Zarias Micheli/ & with hym.lxx. Of ỹ sonnes of Iob, Abdias Iehelt, and with hym.ii.C. & xij.men. Of the sonnes of Bania/Salimoth the sonne of Iosaphia/and with hym an.C. & lx.men. Of the sonnes of Beer, Zachari Bebei/and with him.iij.C.and.viij.men. Of the sonnes of Elead/Iohannes Ezechan/ & with hym.C.& x.men. Of ỹ sonnes of Adonicam those that were the last/ and these are their names: Eliphalam the sonne of Gebel and Semeias/ and with him.lxx.men. All these called I together by ỹ wather This/ where we pitched oure tentes thre dayes/and there I mustered them. D

As for the sonnes of the prestes and Leuites/I founde none there. Then sent I vnto Eleazar/and Ecelom/ and Maiman/ & Maiobam and Enaathan & Samea, and Iozibimathan/ Eunagan/ Zachary/ Mosollamum (these were the leders & men of experyence) and I sent them worde/that they shulde come vnto Loddeus, whych was by ỹ place of the treasury/ & commaunded them that they shuld speake vnto Loddeus and to his brethren & to those that were in the treasury, to sende vs soch men/as might execute the prestes office in the house of the Lorde oure God. And wyth the myghtye hande of oure Lorde God, they brought vnto vs men of good experience, from amõge the sonnes of Mooli us/the sonne of Leui/the sonne of Israel Sebebeiam & the sonnes & bys brethren Iabin and Iaun, of whom there were xviij. From amonge the chyldren of ỹ sonnes of Chananeus/ & their sonnes were.xx.men. And of them that serued in the temple/ whõ Dauid had ordeyned/ & the pryncypall men that myntstred for the worke vnto the Leuites in the temple.ii.C.and.xx.men/ whose names are all tokened vp in wrytynge.

Then commaunded I a fastynge vnto ỹ yonge men before the Lorde, that I myght desyre of him a prosperous iourney & a good waye for vs/yee for vs/for oure chyldrẽ and for ỹ catell/because of ỹ layenges awayte/ and I durst not requyre of the kynge men of horse & of fote/to conueye vs safely agaynst oure enemyes/for we had sayde vnto ỹ king/ that the power of the Lorde oure God shuld be with them, that seke him with their whole herte.

* i. Esd. by. d.

* i. Esd. biij. a

herte. And therfore we beſought God oure Lorde earneſtly because of theſe thinges/ & he was mercyfull vnto vs/ and hearde oure prayer. And I ſeparated from amonge ỹ rulers of the people/ & from the Prieſtes of the temple. xij. men/ & Sebeia & Asania/ & ten men of their brethrē with them. And I weied them the golde & the ſyluer & all the Prieſtly ornamentes of the houſe of oure God/ which ỹ King/ & his counſell/ & his Princes/ & wholle Iſrael had geuē. And when I had weyed it/ I gaue thē an. C. & l. talētes in ſyluer/ & C. talentes of ſyluer veſſell/ an. C. talētes of gold/ & of goldē veſſell ſeuē tymes twentye/ & veſſels of other metall (yee of good metall) ru. & glyſteringe as the golde/ & ſayde vnto thē: ye alſo are holy vnto the Lorde/ & the veſſels are holy/ & the golde and the ſyluer is promyſed vnto the Lorde ỹ God of oure fathers. Be diligent now & kepe it/ vntyll the tyme that ye delyuer it to the rulers of the people/ to the Prieſtes/ to the Leuites/ & to the principall men of the cities of Iſrael in Ieruſalem/ & in the chambre of the houſe of oure God.

So ỹ Prieſtes & ỹ Leuites which receaued of me the golde/ the ſiluer and the veſſell/ brought it to Ieruſalē into the temple of the Lorde. And from Ahia we brake vp the. xij. daye of the fyrſt moneth/ tyll we came to Ieruſalē. And when the thyrde daye was paſt/ the weyed golde & ſyluer was delyuered in ỹ houſe of the Lorde ỹ fourth daye/ vnto Marimoth the ſonne of Ioz the Prieſte/ and with him was Eleazar the ſonne of Phineas/ and with thē were Iozabadus the ſonne of Iehuet/ Medias & ỹ ſonne of Banus/ & certayne of the Leuytes to the nombre & to the wayght: and the wayght of them was wrytten vp the ſame tyme. As for thoſe that were come out of captyuyte/ they offred ſacrifyce vnto the Lorde the God of Iſrael: euē. xij. oxen for all Iſrael lxxvi. rammes. lxxij. ſheepe. xij goates for ſynne. xij. kyne for a thankoffrynge/ all to the ſacrifice of the Lorde. And ỹ Kynges cōmyſſyō delyuered they vnto the ſtewardes and debytes of the Kynge/ and to the vnderſhreues in Celoſyria and Phenices.

Now when theſe thynges were done/ the rulers came vntome/ and ſayd: The generacyon of Iſrael/ the Princes/ the Prieſtes and Leuites/ the ſtraunge people & indwellers of the land/ haue not put awaye their vnclēneſſe/ from the Cananites/ Hethites/ Pherezites/ frō the Moabites/ Egyptyās/ & Edomytes. For both they and their ſonnes haue mengled them ſelues with the daughters of them/ & the holy ſede is myxte with the outlandyſh Heathen/ & ſens the begynnynge of their raygne haue the rulers & heades bene partetakers of their wyckednesſe.

*As ſoone as I had hearde theſe thynges/ I immediatly I rente my holy garmentes/ and pulled out the heare of my heade & my beerd/ & ſat me downe ſorouful & heuy. So all they that were moued thorow the worde of ỹ God of Iſrael/ came vnto me: & I ſat ſtyll full of heuyneſſe vntill the euenyng ſacrifice. Then ſtode I vp frō faſting/ hauyng rente clothes and the holy garmēt/ kneled downe vpō my knees/ helde out my handes vnto the Lorde/ & ſayde: O Lorde/ I am confounded & aſhamed before thy face/ for oure ſynnes are become many vpon oure heades/ & oure wyckednelles are exalted vnto ỹ heauē: for ſens ỹ tyme of oure fathers we are in greate ſinne vnto this daye. And for the ſynnes of vs and oure fathers/ we w oure brethren & w oure Prieſtes haue bene delyuered vnto ỹ Kynges of the earth/ into ỹ ſwerde/ & in to captiuite/ & became a ſpoyle with confuſion & ſhame vnto this daye. And now O Lorde God/ how greate is the mercy that we haue gottē of ỹ: in ỹ thou haſt left vs a rote & a neme in the place of thy Sanctuary/ to diſcouer oure lyght in the houſe of the Lorde oure God/ & geuē vs meate at all tymes of our miniſtracion. And when we were in captyuyte/ we were not forſakē of the Lorde oure God: but he made the Kynges of Perſia gracious and fauourable vnto vs/ ſo that they gaue vs bitayles & meate/ yee & leaue to buylde vp the tēple of oure Lorde God agayne/ to repayre the waſted places of Sion/ and to dwell in Iewry and Ieruſalem. And now O Lorde/ what ſhall we ſaye/ hauyng all theſe thinges in poſſeſſyon? For we haue broken thy commaundementes/ wbych thou gaueſt vnto vs by the handes of thy ſeruaūtes ỹ prophetes/ ſayinge: The lande that ye go vnto/ & that is geuen you for an heritage to haue in poſſeſſyon/ is defyled with the vncleanes & fylthynes of the Heathen/ & with their abhominacion haue they poluted it all together. Therfore ſhall ye not foyne youre daughters vnto their ſonnes/ ner mary youre ſonnes vnto their daughters: Moreouer/ ye ſhall neuer ſeke to make peace w thē/ ỹ ye maye increaſe & eate ỹ beſt in the lande/ & ỹ ye maye deuyde the inheritaūce of the lande vnto youre chyldrē for euermore. As for the thinge that now happeneth vnto vs/ it commeth all for oure wicked worke & greate ſinnes/ yet haſt thou geuen vs ſoche a rote/ that we are come agayne into our awne lād: & we are ſo wicked ỹ we haue brokē thy ſtatutes & cōmaundemētes agayne/ & mengled oure ſelues w the vnclēnes of ỹ outlādiſh Heathē. O Lorde art thou angrye w vs: wylt thou rote vs cleane out: ỹ oure rote & name remayne nomore? O Lorde God of Iſrael thou art true/ for our rote

endureth

*1. Esdr. ix.

endureth yet vnto this presente daye. And be-
holde/now are we before the in oure synnes/
now can we not stande before the in them.

1.Esdr.8 *And when Esdras with this prayer had knowledged the synne/weping/& lyenge flatt vpon the grounde before the tẽple, there gathered vnto hym from Jerusalem a greate multytude of men & wemen/of yonge men & maydẽs/for there was a very great weping & mournynge in the congregacyon. So whẽ Jechonias the sonne of Jehel one of the children of Israel cried/he sayd vnto Esdras: we have synned agaynst the Lorde/because we have maried outlandysh wemen of the Heathen. Now art thou ouer all Israel. We will sweare an othe therfore vnto the Lorde/that we shall put awaye all oure wyues/which we have takẽ of the Heathẽ/& their childrẽ: like as it is appoynted vnto vs by oure fore elders. Stande vp then/open thou it/and declare it playnely vnto vs/according to the lawe of the Lorde: for the matter belongeth vnto the/& we wyll helpe the/quicte thy selfe mãly. So Esdras arose/and toke an othe of the rulers of the Prestes, & of the Leuites & of Israel/ to do after these thinges: and they sware.

¶After Esdras had reade the lawe/the people put awaye their straunge wyues/and then returneth euery man merely vnto his awne dwellynge.

¶The.ix.Chapter.

1.Esdr.8 Then Esdras stode vp fro the courte of the tẽple without, & went in to the chamber of Jonathas the sonne of Nasabus/& remayned there/& ate no meate/nor dronke drynke/for the multytude of the wyckednes of the people. And there was made a proclamacyõ in all Jewry & at Jerusalẽ/for all soch as were gathered at Jerusalẽ out of captyuyte/& whosoeuer came not to Jerusalẽ within two or.iij.dayes (accordyng to the iudgemẽt of the olde fordes of councell) his goodes shulde be taken from him/& be excluded from the congregacyõ of the captyuyte And in thre dayes were all they of the tribe of Juda & Benjamin gathered together at Jerusalem/the.xx.daye of the.ix. moneth. And the whole multitude sat trẽbling in the courte of the tẽple/for it was winter. So Esdras arose vp/& sayde vnto them: ye have done vnrighteously/in that ye have taken outlandysh wyues to mariage/& so to increase the synnes of Israel. And now knowledge the same/& gene prayse vnto the Lorde God of oure fathers/& perfourme his wyll/ departynge fro the Heathen of the lande/& B from the outlandysh wyues. Then cryed the whole multytude with loude voyce/& sayde: Lyke as thou hast spoken/so wyll we do: but for so moch as the people are many/and the wynter here/we may not stande without the house: agayne, this worcke is not a thynge/ that can be fynyshed in a daye or two/for we be many that have synned in these thinges: Ordene therfore/that the rulers of the multitude & all they that dwell with vs/& as many as have outlandysh wyues/the Prestes also & iudges of euery place may stande in the tyme appoynted tyll they lowse vp the wrath of the Lorde in his busynes.

Then Jonathas the sonne of Ezeli/& Ozias and Thecam receaued the charge of thys matter/& Bozozamus/& Leius/& Sabatheus helped them therto. After this, all they that stode vp that were come out of captyuyte. And Esdras the Prest chose vnto hym the principall men frõ amonge the fathers accordyng to their names & in the new mone of the tenth C moneth they sate together/to examen thys matter. And so the matter was a determyng (cõcerning the men that had outlandish wyues) vntyll the new mone of the fyrst moneth. And of the Prestes that had mixte them selues with outlandysh wyues, there were founde: Of the sonnes of Jesu the sonne of Josedec and hys brethrẽ/Mazeas, Eleazar/Joribus & Joadeus/which offred them selues to put awaye their wyues/& to offre a rãme for their ignorauce. And of the sonnes of Semmeri/Malchias, & Elles, & Jeelech Jzarias. Of the sonnes of Fosera/Limosias/Hismaen/Nathanea/ Jusito, Jeddus, & Tallas. And of the Leuites Jolabdus Semeis & Colnis Calcias Facteas, Colnas & Elionas. Of the syngers of the Sanctuary/Eliasib/Zacharus. Of the porters Sallumus & Tolbanes. And of Israel/of the childrẽ of Foro/Osi/& Remias/ & Geddias/& Melchias/Michelus/Eleazarus/Jemmebias/and Bannas. And of the childrẽ of Jolaman/Thanias/Zachari/ Jezrelus/Joddius/Ermoth & Elias. And of the sonnes of Jathoim/Elladas/Lasamus & Jochias/Larimoth Sabdis & Tebedias. And of the sonnes of Zebes/Johannes/Amanias/Zabdias/& Emmeus. And of the sonnes of Bannus/Olammus/Maluchus/Jeddus/Jasub/Asabus & Jerimoth. And of the sonnes of Addin Naatus, & Mocsias/& Caleus/& Naanas/Maasuas/Mathathias/Besel/Bannus and Manasses.

And of the sonnes of Naue. Nones/Ieras/ Melchias/Sameas/Simon/Benjamin/ Malchus & Marras. And of the sonnes of Asom/Cartaneus/Mathathias/Bannus/ Elphalach/Manasses/Semei. Of the sonnes of Bannus. Jeremy/Moodias/Ibzamas Johel Baneas Peliaas Jona Partimoth, Eliasib/Mathaneus/Elialis/Ozias Olelus/Semedius/Zambris & Joseph. Of the sonnes of Nobeus/Idelus/Mathathias Sabadus, Zecheda/Sedmi, Jesseus/& Baneas

neas. All these had taken outlandysh wemē to marriage/ & they put thē awaye with their childrē. The Prestes & Leuytes/ & all they þ were of Israel/ dwelt at Jerusalē & thorow-out all the lande/ in the new moone of the .vij. moneth/ & the childrē of Israel were in their dwellinges. And the whole multitude came together vpō the flooze at þ East syde of the holy porte of the tēple. And they spake vnto Eldras the hye Prest & reader that he wolde bringe the lawe of Moses/ which was geuē of the Lorde God of Israel. So Eldras the hye Prest brought the lawe vnto the whole multitude/ to mā & womā/ & to all Prestes/ þ they might heare þ lawe/ *in þ new moone of þ .vij. moneth. And he red in þ flore þ is before þ holy porte of þ tēple/ frō þ morning early vnto þ euening/ before men & wemē. And they applyed their mynde all vnto þ lawe.

*ii. Esd. iij. a. & v. Esd. v. viij. a.

And Eldras the Prest & reader of the lawe stode vp vpō a scaffolde of wodd, which was made therfore: & vpon his ryght hande there stode by him Mathathias/ Samus/ Anantas/ Izarias/ Uzias/ Ozechias/ & Ballam⁹: Upon his lefte hande stode Faldeus Misael/ Malachias/ Abulchas/ Sabus/ Nabadias & Zachary. Then toke Eldras þ boke before the whole multitude/ for he was the prynci-pall/ & had in mooste honour of them all. And when he had red out the lawe/ they stode all straight vpon their fete. So Eldras prayed the Lorde the mooste hye God/ the Almyghty God of Hostes. And all the people answered: Amen: and helde vp their handes/ fell downe flat vpon the earth/ & prayed the Lord. And Jesus/ Beneas/ Sarebias/ Jaddimus/ Accubus/ Sabbatheus/ Calithes/ Izarias/ Jozadus/ Ananias/ & Phelias the Leuites lyft their hādes vpwarde/ & bowed their faces to þ grounde/ & prayed þ Lord: Those were they which taught þ lawe of þ Lord/ & red þ lawe of the Lord in the congregacyō: & euery man set those before þ vnderstode þ lawe. Then spake Atharates vnto Eldras the hye Prest & reder/ & to the Leuites þ taught the multytude/ saying: This daye is holy vnto þ Lorde: & all they that had hearde the lawe/ wepte. So Eldras sayde: Departe youre waye then/ & eate the best/ & drynke the swe-test/ & sende gyftes vnto thē þ haue nothing: for this daye is holy vnto the Lorde/ & be not ye sory. Then wente they their waye euery-chone/ ate & droncke/ & were mery/ & sent re-wardes vnto thē that had nothing/ that they also myght eate vō gladnesse: for they were exceedingly reioysed, thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast/ accordyng to the couenaūt of the Lorde God of Israel.

¶ The ende of the thyrde boke of Eldras.

¶ The .iiij. boke of Eldras.

¶ The people is reproued for their vnthanckfulnes. God wyll fynde another people yf these wyll not be reformed.

¶ The fyrst Chapter.

THe seconde boke of the Prophete Eldras (the sonne of Saraias/ þ sonne of Azarias the sonne of Helchia/ þ sonne of Sallum, the sonne of Sadoc the sonne of Achi-too þ sonne of Amerias/ the sonne of Iazarias þ sonne of Maraioth/ þ sonne of Sabias, þ sonne of Ezi the sonne of Boccus/ þ sonne of Abisu, the sonne of Phineas/ the sonne of Eleazar/ the sonne of Aaron/ of the tribe of Leui) which was prysoner in the lande of Medes, in þ raygne of Artaxerses Kynge of Persia.

And the worde of the Lord came vnto me/ saying: go thy waye, & shew my people their synfull dedes/ & their childrē their wyckednesses/ which they haue done agaynst me/ & they may tell their chylders childrē the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me/ & haue offred vnto straunge goddes. Am not I euē he/ that brought them out of the lande of Egypte frō the house of bondage? But they haue prouoked me vnto wrath and despised my coūcels. Pull thou out then the hearre of thy heade/ & cast all euel ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nour-toure. How longe shall I forbeare thē vnto whom I haue done so moche good? * Many kynges haue I destroyed for their sakes: * Pharao with his seruaūtes & all his power haue I smytten downe & slayne: All the na-cyons haue I destroyed and roted out before thē/ & in the East haue I brought two landes & people to naught/ euen Tyre and Sydon/ and haue slayne all their enemyes. Speake thou therfore vnto thē/ sayinge: Thus sayeth the Lorde: * I led you thorow the see/ & haue geuen you sure stretes sence the beginnyng. * I gaue you Moses to be youre captayne & Aaron to be the prest: I gaue you lyght in a pyler of fyre/ and greate wonders haue I done amonge you: yet haue ye forgotten me/ sayth the Lorde.

* Num. xxi. d Josu. viij. f. & xii.
* Exo. xiij. g
* Exo. xiij. b Nume. xvij. d Exo. xix. d.

Thus sayth the almyghty Lorde: * I gaue you quayles to eate/ & tentes for your succoure: Neuertheles ye murmured and ascri-bed not the victory of youre enemyes vnto my name: yee thys same daye do ye yet mur-moure. Where are þ benefytes, that I haue done

done for you? When ye were hongrye in the wyldernes / dyd ye not crye vnto me: Why hast thou brought vs into thys wyldernes / to kyll vs? It had bene better for vs to haue serued the Egyptiãs, then to dye in this wilderneffe. Then had I pytye vpõ youre mournynges, and gaue you Manna to eate. *Ye ate angels foode. When ye were thyrstye / dyd not I shewe you hardstone / & caused water to flowe therout? For the heate I couered you with the leaues of ỹ trees. I good pleasaunt fat land gaue I you: I cast out the Cananites / the Pherezytes and Philystines before you.* What shall I do more for you / sayeth the Lorde?

Thus sayth the Almyghtye Lorde: When ye were in the wyldernes in the water of the Amorytes / beinge a thyrst / & blasphemynge my name I gaue you not fyre for your blasphemyes but cast a tree into the water and made the ryuer swete. What shall I do vnto the / O Jacob? Thou Juda woldest not obeye me. I wyll turne me to another people / and vnto those wyll I geue my name / that they maye kepe my statutes. Seing ye haue forsaken me, I wyll forsake you also. When ye desyre me to be gracyous vnto you / I shall haue no mercy vpon you.* When ye call vpõ me / I wyll not heare you. For ye haue defyled youre handes with bloude / and youre fete are swyft to cõmyt manslaughter. Ye haue not forsakẽ me (in a maner) but youre awne selues, sayth the Lorde.

Thus sayth the almyghtye Lorde: haue I not prayed you / as a father his sonnes, as a mother her daughters / & as a norse her põge babes that ye wolde be my people / & I shulde be youre God: that ye wold be my chyldren / and I shulde be youre awne father? * I gathered you together / as an henne gathereth her chekens vnder her wynges. But now what shall I do vnto you? I shall cast you out fro my face? * When ye offre vnto me / I shall turne my face from you: for youre solempne feast dayes youre new moones and youre circumcysiõs haue I forsaken. I sent vnto you my seruaũtes the Prophetes / whõ ye haue taken and slayne / and torne their bodyes in peces / whose bloude I wyll requyre of youre handes sayeth the Lorde.

Thus sayeth the Almyghty Lorde: youre house must be desolate. I wyll cast you out as the wynde doth the strawe: youre chyldren shall not be frutefull / for they haue despyced my commaundement / and done the thinge that is euell before me. Youre houses wyll I geue vnto a people that shall come / & they that neuer herde me shal beleue in me: & they vnto whom I neuer shewed token / shall do the thinge that I cõmaunde thẽ. They haue sene no Prophetes / yet shall they call their synnes to remembraunce / and knowledge them. I reporte me vnto the grace / ỹ I wyll do for ỹ people which is to come / whose chyldren retoyce in gladnes: & though they haue not sene me with bodely eyes / yet in spyrite they beleue the thinge that I saye. And now brother / beholde what greate worshyppe / & se the people that cõmeth from the East, vnto whom I wyll geue the dukedom of Abraham Isaac and Jacob, of Oseas / Amos, & Micheas / of Joel / Abdy / Jonas / Naum / & Abacuc of Sophony / Aggeus, Zachary, & Malachi / which is called also an angell (or messenger) of the Lorde.

¶ The Synagoge fyndeth faute with her awne chyldren. The Gentyles are called.

¶ The.ij. Chapter.

THus sayth the Lorde: I brought this people out of bõdage / I gaue them my cõmaundementes by my seruauntes the Prophetes / whom thou woldest not heare / but despised my cousels. The mother that bare them / sayeth vnto them: Go youre waye ye chyldren / for I am a wyddowe and forsaken: I brought you vp with gladnesse / but with sorow and heuynes haue I lost you: for ye haue synned before the Lorde youre God / and done the thynge that is euell before him. But what shall I now do vnto you? I am a wyddow and forsaken: go youre waye / O my chyldren / and aske mercy of the Lorde. As for me / O father / I call vpõ the for a wytnesse ouer the mother of these chyldren / which wolde not kepe my couenaunt: that thou bryngest them to confusyon / and their mother to a spoyle / that she beare no more. Let their names be scatred abroade amonge the Heathen / let them be put out of the earth / for they haue thought scorne of my couenaunt.

Wo be vnto the Assur / thou that hydest the vnryghtuous bythe. Thou wycked people / remembre what I dyd vnto Sodome & Gomorre / whose lande is turned to pitch and ashes. Euen so also wyll I do vnto all them / that heare me not / sayeth ỹ almyghty Lord. Thus sayeth the Lord vnto Esdras: Tell my people that I wyll geue them the Kingdome of Jerusalem which I wolde haue geuẽ vnto Israel. Their glory also wyll I take vnto me / & geue them the euerlastynge tabernacles / which I had prepared for those.

The tree of lyfe shalbe vnto them a swete smellynge oyntement: they shall nether laboure nor be weery. Go ye youre waye, and ye shall receaue it. Prepare for youre selues a few dayes / ỹ they maye dwell therin. Now is the Kyngdome prepared for you / therfore watche. Take heauen and earth to witnesse /

fo

for I haue broken the euell in peces/ & created the good/ for I liue sayth the Lorde.
Mother embrace thy chyldren/ and bringe them vp wyth gladnesse: make their sete as fast as a pyler/ for I haue chosen the/ sayeth the Lorde.

And those that be deed will I rayse vp agayne from their places/ and bringe them out of the graues / for I haue knowne my name in Israel. Feare not thou mother of ỹ chyldren/ for I haue chosen the / sayeth the Lorde. And for thy helpe I shal sende the my seruauntes Elay and Jeremy / after whose cõcell I haue sanctyfyed & prepared for the xij. trees with dyuerse frutes / and as many welles/ flowynge with mylck and hony / and seuen mountaynes, wherupon there growe roses and lilies / wherin I wyll fyll my chyldren with ioye. Execute iustyce for the wyddowe, be iudge for the fatherlesse: geue to the poore: defende the comfortelesse : clothe the naked: heale the wounded and sycke: laugh not a lame man to scorne: defende ỹ crepell, and let the blynde come into the sight of my clearnes. Kepe the olde & younge within thy walles: whereſoeuer thou fyndest the deed/ take them/ and burye them/ and I shall geue the/ the fyrst place in my resurrectiõ. Holde styll (O my people) and take thy rest, for thy quyetnes is come. Feede thy chyldren O thou good nourse / stablysh their sete : As for the seruauntes whom I haue geuen the there shall not one of them perysh for I wyll seke them from thy nombre were not thy selfe.

For when the dare of trouble & heuynes commeth other shall wepe and be sorowfull/ but thou shalt be merry and plenteous. The Heathen shalbe gelous, but they shalbe able to do nothynge agaynst the, sayth the Lorde. My handes shall couer the, so that thy chylderen shall not se the fyre euerlastynge. Be ioyfull O thou mother with thy chyldren, for I wyll delyuer the sayth the Lorde. Remẽbre thy deed chyldren, for I shall bringe thẽ out of the earth, and shew mercy vnto them/ for I am mercyfull/ sayth ỹ Lord almighty.

Embrace thy chyldren / vntyll I come/ & shew mercy vnto them/ for my welles runne ouer/ and my grace shall not fayle.

I Esdras receaued a charge of the Lorde vpon the mount Oreb/ that I shulde go vnto Israel. But when I came vnto Israel they set me at naught/ and despysed the cõmaundement of the Lorde. And therfore I saye vnto you/ O ye Heathẽ that heare and vnderstande: Loke for youre shepherde / he shall geue you euerlastynge rest: for he is nye at hand that shall come in the ende of ỹ world. Be readye to the rewarde of the kyngdome/ for the euerlastynge lyght shall shyne vpon you for euermore. Flie the shadowe of thys worlde, receaue the ioyfulnes of youre glory. I testyfye my sauyoure openly: O receaue the gyft that is geuen you. & be glad/ geuynge thanckes vnto hym that hath called you to the heauenly kyngdome.

Aryse vp, & stande fast: beholde the nombre of those that be sealed in the feast of the Lorde, which are departed from the shadow of the worlde/ and haue receaued gloryous garmentes of the Lorde. Take thy nombre O Syon, and shut vp thy puryfyed, which haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedest for is fulfilled: beseche the power of the Lorde that thy people which haue bene called from the begynnynge / may be halowed.

I Esdras sawe vpon the mount Sion a greate people / whom I could not nombre/ and they all praysed the Lorde wyth songes of thanksgeuynge. And in the myddest of them there was a yonge man of an hye stature / more excellent then all they and vpon euery one of their heades he set a crowne, & was euer higher and hygher / whych I marueled at greatly So I asked the angell and sayde: Syr what are these? He answered & sayde vnto me: These be they that haue put of the mortall clothinge and put on the immortall / and haue testyfyed and knowledged the name of God. Now are they crowned / & receaue the rewarde.

Then sayde I vnto the angell: what yong personne is it / that crowneth them / and geueth them the palmes in their handes? So he answered & sayde vnto me: It is the sonne of God/ whom they haue knowledged in the worlde Then beganne I greatly to cõmende them / that stode so stedfastly for the name of the Lorde. And so the angell sayde vnto me: Go thy waye / and tell my people / what maner of thynges and how greate wonders of the Lorde thy God / thou hast sene.

¶ The wonderous workes which God dyd for the people are recyted. Esdras marueleth that God suffereth the Babylonyans to haue rule ouer his people/ which yet are synners also.

¶ The. iij. Chapter.

IN the thyrtye yeare of the fall of the cytye / I was at Babylon / and I laye troubled vpõ my bed, and my thoughtes came vp ouer my hert: for I sawe the desolacyon of Sion / and the plenteous wealth of them that dwelt at Babylon: and my spyrete was sore moued / so ỹ I began to speake fearfull wordes to the most hyest, and sayde: O Lorde Lorde, thou spakest at the begynnynge / when thou plãtedst the earth (and that thy selfe alone) and

and gaueſt commaundement vnto the people/ and a body vnto Adam /whych was a creature of thy handes / and haſt brethed in hym the breth of lyfe: and ſo he lyued before the/ & thou leddeſt hym into Paradiſe/ which garden of pleaſure thy ryghthande had plãted/ or euer the earth was made. And vnto hym thou gaueſt commaundement to loue thy waye / which he tranſgreſſed, and immedyatly thou appoyntedeſt death in hym/ and in hys generacyons. Of hym came nacions/ tribes, people and kynredes out of nombre. And euery people walked after their awne wyll / and dyd nyce thynges before the: and as for thy commaundementes / they deſpyſed them.

But in proceſſe of tyme thou broughteſt the water floude, vpon thoſe that dwelt in ỹ worlde, and deſtroyedſt them. And lyke as the death was in Adam / ſo was the water floude alſo in theſe. Neuerthelefſe one of thẽ thou lefteſt: namely Noe with his houſhold/ of whome came all ryghteous men And it happened that when they that dwelt vpon the earth / beganne to multyplye / and had gotten many childrẽ, and were a greate people they beganne to be more vngodly then the fyrſt.

Now when they all lyued ſo wyckedly before the/ thou dydeſt choſe the a man from amonge them whoſe name was Abraham. Hym thou loueddeſt and vnto hym only thou ſhewdeſt thy wyll and madeſt an euerlaſtynge couenaunt wyth hym promyſynge hym / that thou wolddeſt neuer forſake hys ſede. And vnto hym thou gaueſt Iſaac/ vnto Iſaac alſo thou gaueſt Jacob and Eſau. As for Jacob thou dydeſt choſe him/ and put backe Eſau. And ſo Jacob became a greate multytude.

And it happened that when thou leddeſt
¶ This ſede out of Egypte/ thou broughteſt thẽ vp to the mounte Syon / bowynge downe the heauens / ſettynge faſt the earth / mouynge the grounde/ makynge the depthes to ſhake and troublynge the worlde: And thy glory went thorow foure portes of fyre / & earth quakes/ and wyndes/ and colde: that thou myghteſt geue the lawe vnto the ſede of Jacob/ and dylygence vnto the generacyon of Iſrael.

And yet toke ſt thou not awaye from thẽ that wycked hert/ ỹ thy lawe myght bringe forth frute in them. For the fyrſt Adam bare a wycked hert tranſgreſſed, and was ouercome/ & ſo be all they that are borne of hym. Thus remayned weaknes with the lawe in the herte of ỹ people/ wyth ỹ wyckednes of the rote: ſo that the good departed awaye/ and the euell abode ſtyll. So the tymes paſſed awaye / & the yeares were brought to an ende. Then dydeſt thou rayſe ỹ vp a ſeruaũt called Dauid whom thou commaundedſt to buylde a cite vnto thy name/ and to offre vp incenſe and ſacryfyce vnto the therin. Thys was done now many yeares. Then the inhabyters of the cyte forſoke the / & in all thinges dyd euen as Adam and all hys generacyons had done: for they alſo had a wycked herte.

And ſo thou gaueſt thy cyte ouer into the handes of thyne enemyes. Are they of Babilon then better and more ryghteous then thy people/ that they ſhall therfore haue the dominyon of Syon: For when I came there/ & ſawe their vngodlynes/ and ſo greate wyckednes/ that it couldе not be nombred: yee when my ſoule ſawe ſo many euell doers (in ỹ .xxx. yeare) my herte ſayed me/ for I ſawe/ how thou ſuffreſt them in ſoch vngodlynes/ & ſpareſt the wycked doers: but thyne awne people haſt thou roted out/ & preſtruced thyne enemyes/ and thys haſt thou not ſhewed me.

I can not perceaue how thys happeneth. Do they of Babylon then better/ then they of Syon: Or is there any other people/ that knoweth the/ ſaue nge the people of Iſrael: Or what generacion hath ſo beleued thy couenauntes/ as Jacob: And yet their rewarde appeareth not/ & their labour hath no frute. For I haue gone here and there thorow the Heathen, & I ſe that they be rych & wealthy/ & thynke not vpon thy commaundemẽtes. Weye thou therfore oure wyckednes now in the balaunce / & theirs alſo that dwell in the worlde, & ſo ſhall thy name be no where founde but in Iſrael. Or where is there a people vpon earth, ỹ hath not ſynned before the: Or what people hath ſo kepte thy commaundementes: Thou ſhalt fynde / that Iſrael by name hath kepte thy precepts/ but not the other people and Heathen.

¶ The Aungell reproueth Eſdras/ becauſe he ſemed to enter into the profounde iugementes of God.

¶ The.iiij. Chapter.

Ed the aungell that was ſent vnto me (whoſe name was Uriel) gaue me an anſwere/ & ſayde: Thy herte hath taken to moch vpon it in thys worlde and thou thynckeſt to comprehende the waye of the Hyeſt. Then ſayde I: Yee my Lorde. And he anſwered me / and ſayde: I am ſent to ſhewe the thre wayes/ and to ſet forth thre ſymylytudes / before the: wherof yf thou canſt declare me one/ I wyll ſhewe the alſo the waye / that thou deſyreſt to ſe: and I ſhall ſhewe the from whence the wycked herte commeth. And I ſayde: Tell on my Lorde. Then ſayde he vnto me: Go thy waye / weye me the weyght of the fyre / or meaſure me the blaſt of the wynde, or calle me

agayne

agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou such of me? And he sayde vnto me: If I shulde aske the/ how depe dwellynges are in the see? Or how greate water sprynges are vpō the firmamēt? Or how great water sprynges are in the begynnynge of the depe? Or which are the outgoynges of Paradyse? Peraduēture thou woldest saye vnto me: I neuer wente downe yet in to the depe nor hell/ nether dyd I euer clymme vp in to heauen. Neuertheles now haue I asked the but only of fyre and wynde and of the daye/ where thorow thou hast trauayled/ and from the which thou canst not be separated: and yet canst thou geue me no answere of them.

He sayde moreouer vnto me: Thyne awne thynges/ & such as are growne vp with the/ canst thou not knowe: how shulde thy vessell then be able to comprehende the waye of the Hyest/ and now outwardly in the corrupte worlde/ to vnderstande the corrupcyō that is euydēt in my sight? Then sayde I vnto hym: It were better that we were not at all/ then that we shulde lyue in wyckednesse/ & to suffre, and not to know wherfore. He answered me/ and sayde: I wente in a wod/ & the trees toke such a deuyce and sayd: Come let vs go/ and fyght agaynst the see/ that it maye departe awaye before vs/ and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuyce/ and sayde: Come/ let vs go vp/ and fyght agaynst the trees of the wodd/ that we maye make oure lande the wyder. The thought and deuyce of the wodd was but vayne and nothynge worth/ for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyse to naught also, for the sande stode vp and stopped them.

If thou were iudge now betwyxte these two/ whom woldest thou iustyfye/ or whom woldest thou condemne? I answered & sayd: Verely it is a foolysh thought that they both haue deuyced. For the grounde is geuen vnto the wodd/ and the see also hath his place to beare hys floudes. Then answered he me/ & sayde: Thou hast geuen a right iudgement/ why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the wod/ and the see to his floudes: euen so they that dwell vpon earth may vnderstande nothynge but that which is vpon earth: and he that dwelleth aboue the heauēs, may only vnderstāde the thynges/ that are aboue the heauēs. Then answered I/ and sayd: I beseche the/ O Lord/ let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges/ but of such as we dayly medle with all/ namely/ wherfore that Israel is blasphemed of the Heathē/ & for what cause the people (whō thou euer hast loued) is geuē ouer/ to be punyshed of vngodly nacyōs: & why the lawe of oure fathers is brought to naught/ & the writtē couenaūtes come to none effecte/ & we passe awaye out of the worlde as the grashoppers/ & oure life is a very feare/ & we are not worthy to optayne mercy. What wyll he do then vnto his name/ which is called vpōouer vs? Of these thinges haue I asked questyō.

Then answered he me, & sayde: The more thou searchest, the more thou shalt marueil/ for the worlde hasteth fast to passe awaye/ & can not comprehende the thynges/ that are promysed for the righteous in tyme to come/ for thys worlde is full of vnrighteousnes and weaknes. ¶

But as concernynge the thynges wherof thou askest me/ I wyll tell the. The euell is sowne/ but the destruccyon therof is not yet come. If the euell now that is sowne, be not turned vpsyde downe/ & yf the place where the euell is sowne/ passe not awaye/ then can not the thynge come that is sowne with good. For the corne of euell sede hath bene sowne in the hert of man from the begynnynge, and how moch vngodlynes hath he brought vp vnto thys tyme? and how moch shall he yet bringe forth, vntyll he come into the barne?

Ponder now by thy selfe/ when the corne of euell sede is cutt downe, how greate a barne shall it fyll? I answered and sayde: How and whē shal these thinges come to passe? Wherfore are oure yeares few & euell? And he answered me/ sayinge: Haste not thou to moch vpō the Hyest/ for thy hastynes to be aboue him is but vayne/ thou makest to moch a do. Wyll not the soules also of the ryghtuous aske question of these thynges in their holynes/ sayinge: * How longe shall I hope of this fashyon? When cōmeth the frute of my barne/ and my rewarde? And vpon this Jeremiel the Archangell gaue them answere/ and sayde: Euen when the nombre of the sedes is fylled in you: for he hath wayed the worlde in the balaunce: in measure & nombre hath he measured the tyme/ and moueth it not, vntyll the same measure be fulfylled. Then answered I and sayde: O Lorde Lorde/ now are we all full of synne/ and for oure sake peraduēture it is not/ that the barne of the ryghteous shall not be filled/ because of the synnes of them that dwell vpon the earth. * Apoca.vi.b.

So he answered me/ & sayd: Go thy waye to a womā with chylde/ and aske of her, whē she hath fulfylled her .ix. monethes/ yf her childebed maye kepe hyr any longer with in her. Then sayde I: No Lorde/ that can she not.

not. And he sayde vnto me: In hell the secrete places of soules are lyke the prevy chamber of a woman for lyke as a woman that trauayleth, maketh haste, when the tyme & necessyte of the byrth is at hande: Euen so doth the haste to delyuer it that is cõmytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnynge. Then answered I & sayde: If I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me then whether there be more to come then is past / or more past then is for to come. What is past / I knowe: but what is for to come / I knowe not.

And he sayde vnto me: Stande vp vpon the tyght fyde, & I shall expounde the symplytude vnto the. So I stode and beholde / an whote burnyng oué wente ouer before me: & it happened ꝑ when the flãme was gone by / the smoke had the vpper hande. After thys there went ouer before me a watery cloude / & sent downe moch rayne wt a storme: & whẽ the stormy rayne was past the droppes remayned styll. Then sayde he vnto me: lyke as the rayne is more then the droppes / and as the fyre exceadeth the smoke, eué so the measure of the thynges that are past / hath the vpperhande. Then wente the droppes & the smoke aboue: and I prayed and sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shall happẽ in those dayes? He answered me and sayde: As for the tokens wherof thou askest me / I maye tell the of them in a parte: but as touchyng *thy lyfe / I may not shewe the / for I am not sent therfore.

* Some reade/ my lyfe

¶ Esdras and the Aungell commen together.

¶ The.v. Chapter.

Nuertheles / as concernynge the tokens / marke this: Beholde / the dayes shall come / that they which dwell vpon earth / shalbe take̅ in a greate nombre / and the waye of the trueth shalbe hyd / and the lande shalbe baren from fayth: but iniquyte shall haue the vpperhãd / lyke as thou hast sene now / & as thou hast herde longe agoo. And the lande that thou seist now to haue rule / shalt thou horyble waste. But yf God graunte the to lyue thou shalt se after the thyrd trõpet that the sunne shall sodenly shyne agayne in the nyght, and the moone thre tymes in the daye, and blonde shall droppe out of wodd / & the stone shall geue his voyce / & ꝑ people shalbe vnquyete: & euen be shall rule / whom they hope not ꝑ dwell vpon earth & the foules shall syst and the Sodomyty sh see shall cast out hys fish / and make a noyse in the nyght which many shall not knowe / but they shall all heare the voyce therof.

There shalbe a confusyõ also in many places / and the fyre shalbe oft sent agayne / and the wylde beastes shall go their waye / and menstruous wemen shall beare monsters / & salt waters shalbe founde in the swete: one frende shall fight agaynst another. then shall all wyt and vnderstandynge be hyd and put aside into their secrete places / and shalbe sought of many / and yet not be founde: then shall vnryghtuousnes and voluptuousnes haue the vpperhande vpon earth. One lande also shall aske another / and saye: Is ryghteousnes gone thorow the? And it shall saye: No. At the same tyme shall men hope / but nothynge optayne: they shall labour / but their wayes shall not prospere.

To shewe the soche tokens I haue seue / and yf thou wilt praye agayne / and wepe as now / and fast seuen dayes / thou shalt heare yet greater thinges. Then I awaked / and a fearfulnes wente thorow all my body / and my mynde was feble and carefull, so that I almost sowned withall. So the aungel that was come to talke with me, helde me / comforted me and set me vp vpon my fete.

And in the seconde nyght it happened / ꝑ Salathiel the Captayne of the people came vnto me, sayinge: Where hast thou bene? & why is thy coũtenaunce so heuy? Knowest thou not / that Israel is commytted vnto ꝑ / in the lande of their captyuyte? Vp then / & eate and forsake vs not / as the shepherde that leaueth hys flocke in the hãdes of wycked wolues. Then sayde I vnto hym: Go thy waye fro me / and come not nye me: and he harde it and as I sayde, so wẽte he his waye fro me. And so I fasted seuen dayes mournynge and wepynge / lyke as Uziel the aungell commaunded me. And after seuen dayes it happened, that the thoughtes of my herte were very greuous vnto me agayne / and my soule receaued the spryte of vnderstandynge / and I beganne to talke with the moost hyest agayne / and sayde: O Lorde Lorde / of euery wodd of the earth & of all the trees therof / thou hast chosen the one onely vyneyarde: & of all landes of the whole worlde thou hast chosen the one pyt: and of all floures of the grounde thou hast chosen the one lyrye: and of all the depthes of the see thou hast fylled the one ryuer: and of all buylded cytyes thou hast halowed Syon vnto thy selfe: and of all the foules that are created / thou hast named the one doue: & of all the catell that are made thou hast prouyded the one sheepe: and amõge all the multytudes of folckes thou hast gotten the one people / and vnto this people whõ thou loudest / thou gauest a lawe / that is proued of all.

And now / O Lorde / why hast thou geuẽ this one people ouer vnto many? & vpon the one

one rote thou hast prepared other/ and why hast thou scatred thy one only people amōge many? which treade them downe/ yee which haue euer withstande thy promyses/ & neuer beleued thy couenauntes? And though thou weredst enemye vnto thy people/ yet shuldest thou punysh them with thyne awne handes. Now when I had spokē these wordes/ ỳ angell ỳ came to me the nyght afore/ was sent vnto me/ & sayde vnto me: Heare me/ & herkē to the thinge ỳ I saye/ & I shall tell ỳ more. And I sayde: Speake on my Lorde. Then sayd he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou ỳ people better then him ỳ made thē? And I sayde: No Lorde/ but of very grefe & compassyon haue I spoken. For my reynes payne me euery houre/ because I wold haue experiēce of the waye of the most hyest/ & to seke out part of his iudgemēt. And he sayde vnto me: ỳ thou mayest not. And I sayde: wherfore Lorde? where vnto was I borne then? Or why was not my mothers childebed then my graue? So had I not sene the mysery & trouble of Jacob/ & ỳ trauayle of my people of Israel.

And he sayd vnto me: Nombre me ỳ thinges that are not yet come: gather me together ỳ droppes/ ỳ are scatred abrode: make me the floures grene agayne/ ỳ are wythered: open me the thinge that is closed: and bringe me forth the wyndes/ that are shut vp: Shewe me the ymage of a voyce/ & then shall I declare the ỳ thing/ ỳ thou labourest to knowe. And I sayde: O Lorde/ Lorde/ who maye knowe these thinges/ but he that hath not his dwellynge wyth men? As for me/ I am vnwise: how may I then speake of these thinges wherof thou askest me? Then sayde he vnto me: like as thou canst do none of these thinges that I haue spoken of/ euē so canst thou not fynde out my iudgement/ or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O Lord/ yet art thou nye vnto them that haue no ende: and what shall they do ỳ haue bene before me/ or we that be now/ or they that shal come after vs? And he sayde vnto me: I will lyken my iudgement vnto a ryngе. Lyke as there is no slacknesse of ỳ last/ euē so is there no swyftnesse of the fyrst. So I answered and sayde: couldest thou not make those (ỳ haue bene made/ & that be now/ & that are for to come) in one/ that thou myghtest shewe thy iudgement the sooner? Then answered he me/ and sayde: The creature mayt not haste aboue ỳ maker/ nether maye the worlde holde thē at once/ that shalbe created.

And I sayd: How hast thou sayde then vnto thy seruaunte/ that thou lyuynge maker hast made the creature lyuyng at once/ & the creature bare it? euen so might it now also beare them that be present/ at once. And he sayde vnto me: Like ỳ childebed of a womā/ & saye vnto her: If thou bryngest forth chyldren, why doest thou it not to gether, but one after another: Praye her therfore/ to bringe forth ten chyldren at once. And I sayde: she can not/ but must doit one after another.

Then sayde he vnto me: Euen so haue I geuē a childebed vnto the earth/ for those ỳ be sowen vpō it by procesſe of tyme. For like as a yonge chylde may not bryngе forth the thynges that belonge to the aged/ euen so haue I ordened the worlde which I made.

And I asked and sayde: Seyng thou hast now geuē me a waye/ I will speake before the: for oure mother of whom thou hast tolde me/ is yet yonge/ & now she draweth nye vnto age. He answered me/ & sayde: Aske a woman that beareth chyldrē/ & she shall tell ỳ. Saye vnto her: wherfore are not they (whō thou hast now brought forth) lyke those that were before the/ but lesse of stature? And she shall answere the: They that be borne in the youth of strēgth/ are of one fashyon: and they ỳ are borne in the tyme of age (when the childebed fayleth) are other wyse. Consyder now thy self/ how that ye are lesse of stature/ then those that were before you/ & so are they that come after you/ lesse then ye/ as ỳ creatures which now begynne to be olde/ & haue passed ouer the strength of youth. Then sayd I: Lorde I beseche the/ yf I haue founde fauoure in thy syght/ shewe thy seruaunt/ by whom doest thou vyset thy creature?

¶ The aungell instructeth Esdras/ and geueth hym answere to his questyons.

¶ The .vj. Chapter.

And he sayd vnto me: In the beginnyng when the ground was made: before the worlde stode/ or euer the wyndes blew, before it thondred & lyghtened/ or euer the foundacyons of Paradyse were layed/ before the fayre floures were sene, or euer ỳ moueable powers were stablysshed, before the innumerable multitude of angels were gathered together/ or euer the hyghnesses of the ayre were lyfted vp afore ỳ measures of the fyrmamēt were named, or euer the chymneys in Sion were hote/ and or the presente yeares were sought out/ & or euer the imaciens of thē that now synne/ were put aside/ before they were sealed that now gather fayth for a treasure: then dyd I consyder & ponder all these thinges/ & they all were made thorow me/ & thorow none other: by me also they be ended/ & by none other. Then answered I & sayde: which shall be the partynge asunder of the tymes? Or when shalbe the ende of the fyrst/ and the be-

gynnynge of it that folowethe: And he sayde vnto me: From Abraham vnto Isaac when Jacob and Esau were borne of hym Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde / and Jacob is the begynnynge of it that folowethe. The hande of mā betwixte the hele and the hand. Other question, Esdras; aske thou not.

I answered then / and sayde: O Lorde Lord yf I haue foūde fauoure in thy sight / I beseche the / shewe thy seruaunt the ende of thy tokens, wherof thou shewedest me part the last nyght. So he answered and sayde vnto me: Stande vp vpō thy fete and heare the perfecte voyce and sounde. There shall come a greate mocyon, but the place where thou standest shall not be moued. And therfore when thou hearest the wordes / be not afrayed: for of the ende shall the worde and foundacyon of the earth be vnderstande. And why: the worde therof trembleth and quaketh, for it knoweth that it must be chaunged at the ende. And it happened, that when B I had herde it, I stode vp vpon my fete, and herkened: & beholde there was a voyce that spake, & the sounde of it was lyke the sounde of many waters and it sayde. Beholde the dayes come / that I will begynne to drawe nye and to vyset them that dwell vpō earth / and will begynne to make inquysicīō of thē / what they be that haue hurte equyte vnto righteousnes, and when the lowe estate of Syon shalbe fulfylled: and when the world / that shall vanysh awaye shalbe ouersealed / then will I do these tokens.

The bokes shalbe opened before the firmament and they shall se all together, & the chyldrē of a yere olde shall speake with their voyces: the wemen with chylde shall bringe forth vntymely chyldren of thre or foure monethes olde, and they shall lyue / & be raysed vp: & sodenly shall the sowne places appeare as the vnsowne, & full store houses shall sodenly be founde emptye, and the trōpet shall geue a sounde which when euery man heareth / they shalbe hastely afrayed. Ye tyme shall frendes fight one agaynst another lyke enemyes, and the earth shall stande in feare with them.

The fyrynges of the welles shall stande styll and in thre houres they shall not renne. Whosoeuer remayneth frō all these thinges that I haue tolde the shall escape and se my saluacyon and the ende of youre worlde. And the men that are receaued, shall se it / they that haue not tasted death from their byrth: and the hert of the indwellers shalbe chaūged and turned into another meanyng: for euell shalbe put out and dyscreate shalbe quēched. As for layth: it shall florish / corrupcyon shalbe ouercome: and the trueth, which hath bene so longe without frute, shalbe declared. And it happened when he talked with me, that I loked demurely vpon him, before whom I stode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of the nyght for to come.

Yf thou wylt praye yet more, & fast seuen dayes agayne, I shall tell the more thinges / & greater then before: for thy voyce is herde before the Hyest: for why: the Almyghtye hath sene the righteous dealynge, he hath sene also thy chastyte / whych thou hast had euer sence thy youth: and therfore hath he sent me to shewe ỳ all these thynges / and to saye vnto the: Be of good comforte / and feare not, and haste not wyth the tymes that are past to thynche vayne thynges, and make not haste of the latter tymes. C

And it happened after thys, that I wepte agayne, and fasted seuen dayes in lyke maner ỳ I myght fulfyll the thre workes, which he tolde me. In the eyght nyght was my hert vered within me agayne, and I beganne to speake before the Hyest: for my spyrite was greatly set on fyre, and my soule was in dystresse, and I sayde: O Lorde, thou spakest vnto thy creature from the begynnynge, euē the fyrst daye) and sayde: Let heauen and earth be made / & thy worde was a perfecte worcke. And then was there the spyrite, and the darcknesses were yet on euery syde / & silence: there was no mans voyce as yet from the. Then commaundest thou a fayre lyght to come forth out of thy treasures / that thy worcke myght appeare and be sene.

Upon the seconde daye thou mayedest the spyrite of the firmamēt / and commaundest it to parte asunder / & to make a deuysyon betwixte the waters / ỳ the one parte myght remayne aboue and the other beneth. Upon the thyrde daye thou broughtest to passe / ỳ the waters were gathered in the seuēth part of the earth: Sixe partes hast thou dryed vp / and kepte them, to thyntent that men myght sowe and occuppye husbandrye therin. As soone as thy worde wente forth, the worcke was made. For immedyatly there was great innumerable frute and many dyuerse pleasures and delyces of temptacyon / floures of chaungeable coloure & smell, and this was done the thyrde daye.

Upon the fourth daye thou cōmaundedst D that the Sunne shulde geueth hys lyght / & the moone her lyght: the starres dydest thou sett in ordre and gauest them a charge: to do seruyce euē vnto man, ỳ was for to be made. Upon the fyrst daye thou saydest vnto the seuenth parte where the waters were gathered: ỳ they shuld bringe forth dyuerse beastes / foules

soules and fyshes. And so it came to passe, that the same water and without soule, brought forth lyuynge beastes, at the commaundement of God, that all people myght prayse thy wōderous workes. Then dyddst thou preserue two soules, ꝑ one thou caledst Enoch and the other Leuiathan, and dydest separate the one frō the other: for the seuēth parte (namely, where the water was gathered together) myght not holde them bothe. Unto Enoch thou gauest one parte, whiche was dryed vp on the thyrde daye, ꝑ he shulde dwell in the same parte, wherin are a thousande hylles. But vnto Leuiathan thou gauest the seuenth parte, namely the moyst, & hast kepte hym to deuoure what thou wilt, & whan. Upon the sixte daye thou gauest cōmaundement vnto the earth, that before the it shulde bryng forth beastes, catell, & all ꝑ crepe, & besydes this) Adam also, whō thou madest Lorde of all thy creatures: Of hym come we all, and the people also, whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spoken before the, that I myght shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam thou hast sayd that they are nothynge, but be lyke a spetle, & hast lykened the abundaūce of them vnto a droppe (that falleth) from the rofe of the houfe.

And now, O Lorde, the Heathen whiche haue euer bene reputed as nothynge, haue begonne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called the fyrst borne, thy onely begotten, & thy feruent louer) are geuē into their handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in possessyon with the worlde? How longe shal this endure?

¶ Thys Angell declareth Esdras many thynges to come.

¶ The. vii. Chapter.

a AND it happened after ꝑ I had spokē out these wordes, there was sente vnto me an angell, which had bene by me also the nyghtes afore, & he sayde vnto me: Up Esdras, & heare ꝑ wordes that I am come to tell ꝑ. And I sayd: speake on Lorde my God. Then sayde he vnto me: The see is set in a wyde place, that it myght be depe & greate: but the entrañce is narow & smal lyke a ryuer. For who wolde go into the see, to loke vpon it, and to rule it? If he weute not thorow the narow, how myght he come into the brode?

Item another: A cyte is buylded and set vpon a brode felde, and is full of all goodes: the entraunce is narow and sodane, lyke as yf there were a fyre at the ryght hande, and a depe water at the left, and as it were onely one strate path betwixte them both, so small that there coulde but one man go there.

Yf thys cyte now were geuen to an heyre, & he neuer wēre thorow the parelous waye, how wold he receaue his enheritaunce? And I sayde: It is so Lorde. Then sayde he: Euē so is Israel also a portiō. And why? for their sakes haue I made the worlde: & when Adā trangressed my statutes, then was ꝑ thinge iudged that was done. Thē were ꝑ entraūces of the worlde made narow, full of sorow and trauayle: They are but few & euyll, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall frute.

If they now whiche are entred into thys worlde, maye not comprehende the straye and vayne thinges, moch lesse maye they cōprehende and vnderstande the secrete thinges? Why disquieteſt thou thy selfe then, seynge thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued in to thyne herte the thynge that is for to come, but that is present?

Then sayde I: O Lorde Lorde, thou hast B ordened in thy lawe, ꝑ the ryghteous shulde inherete these thynges, but that the vnfaythfull and vngodly shulde perysshe. Neuertheles the righteous shal suffre strayte thinges, and hope for wyde: for they that haue lyued vngodly and suffered strayte thynges, shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the Hyest. For there be many that perysshe, because they despyse the lawe of God that is set before them. For god hath geuen strayte commaundement to sothe as come, that they knowe what they do, & how they shulde lyue: and yf they kepte this they shulde not be punyshed.

Neuer theles they were not obedyēt vnto hym, but spake agaynst hym: ymagyned vayne thinges, & purposed to synne, & sayde moreouer that there was no God, and that God regarded it not. His wayes haue they not knowne, hys lawe haue they despysed, & denyed his promyses: in his statutes & ordynaunces haue they not bene faythfull & stedfast, and haue not perfourmed his workes.

And therfore Esdras vnto the full, plenty and to the empeye, empyneſſe. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare: & ꝑ earth that now paſseth away, shalbe shewed: and whosoeuer is delyuered from the forsayde euyls, shall se my wōders For my sonne Jesus shalbe opēly declared, with those that be with hym: &

they that remayne, shalbe mery in foure hū-
dred yeares.

After these fauē yeares shall my sonne Christ dye, and all men that haue lyfe, & the worlde shalbe turned vnto the oldelyfe. vn dayes, lyke as in the fore iudgmētes, so that no mā shall remayne. And after seuē dayes, the worlde that yet awaketh not, shalbe rapsed vp, and shall dye corrupte. And the earth shal restore those that haue slepte in her, and so shall the dust those that dwell in silence. & the secrete places shall delyuer those that be cōmitted vnto them. And the most hyest shal be openly declared vpō the seate of iudgmēt, & all mysery shal vanish awaye, & longesuffryng shalbe gathered together. But the iudgment shall cōtynue, the treuth shall remayne, & fayth shall ware stroge, & worcke shall folowe. & the rewarde shall be shewed, the ryghteousnesses shall watch, and the vnryghteousnesses shall beare no rule.

Then sayde I: Abraham prayed syrst for the Sodomites, & Moses for the fathers & synned in the wyldernes, & he & came after him for Israell, in the tyme of Achas & Samuel: & Dauid for the destruction, and Salomon for them that came in to the Sanctuary, and Helias for those that receaued rayne, and for the deed, that he myght lyue: & Ezechias for the people in the tyme of Sennacherib: & dyuerse other in lyke maner, which haue prayed for many.

Euē so nowsoeuer & corrupte is growne vp, and wyckednes increased, and the ryghteous haue prayed for the vngodly, wherfor shall it not be so now also?

He answered me, and sayde: This presente worlde is not & ende, there remayneth moch honoure in it, therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and the begynnyng of the immortalite for to come, wherin all corruption vanished, all voluptuousnes is lowed all mysbeleue taken awaye, ryghteousnes growne, and the verytesprynge vp. Then shall noman be able to saue hym that is destroyed, ner to oppresse him & hath gotē the victory. I answered thē, & sayde: This is my fyrst & last sayinge: & it had bene better, not to haue geuen the earth vnto Adam: or els when it was geuē him, to kepe hym that he shulde not synne. For what profyt is it for mē now in this present time to lyue in heuynes, & after death to loke for punyshment? O thou Adā, what hast thou done? For though it was thou that synned, thou art not fallen alone, but we all that come of the. For what profyt is it vnto vs, yf there be prompsed vs an immortal tyme, where as we medle with deadly worcks? & & there is prompsed vs an euerlastynge hope, where as we oure selues are euell & vayne? & & there are layed vp for vs dwelliges of health & fredome, where as we haue lyued euell? and that the worshippe of the Hyest is kepte to defende them, which haue led a pacyent lyfe, where as we haue walked in & most wicked wayes of all? And that there shalbe shewed a paradyse, whose frute endureth for euer, wherin is fredome and medicyne, where as we shall not go in? for we haue walcked in vnpleasaūt places? And that the faces of them whiche haue abstayned, shall shyne aboue the starres, where as oure faces shalbe black and darcke? For whyle we lyued and dyd vnryghteously, we consydered not, that we shuld suffre therfore after death?

Then answered he me, and sayde: This is the consyderacyon & thought of the battayll, which man hath vpon earth: & yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thynge that I saye. For this is the lyfe, wher of Moses spake vnto the people, whyle he lyued, sayng: Chose the lyfe, & thou mayest lyue. Neuertheles they beleued hym not, neyther the Propheres after hym. Noner me which haue spoken vnto them that heuynes shulde not reach vnto them to their destruccyon lyke as ioye is for to come ouer those, that haue suffered them selues to be enfourmed in saluacion.

I answered then & sayde: I knowe Lorde, that the Hyest is mercyfull, in that he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walcke in his lawe: and that he is pacyēt and longe suffryng towarde those that haue synned in their worcks: and that he is lyberall to geue where as it requyreth: and that he is of great mercy, for he multiplieth his louynge kyndnesses towarde those that are present, & that are past, and to them which are for to come. For yf he multiplye not his mercies, & worlde shall not be made lyuynge, wyth those that dwell therin: He gueth also, for yf he gaue not of his goodnesse, that they whiche haue done euell, myght be eased, the ten thousand parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed wit his worde, and yf he wolde destroye the multytude that dyeth, there shulde be very few left in an innumerable multytude.

¶ Esdras prayeth God earnestly to take vpon hī alone mysery for the synnes of the people.

¶ The.viii. Chapter.

A ND he answered me saringe: The most Hyest made thys worlde for many, but the worlde to come for few. I wyll tell the a symylitude, Esdras: As when thou askest ꝑ earth, it shall saye vnto the, that it geueth moch moulde, where of archen vessels are made, but lytle of it that golde cõmeth of. Euen so is with the worcke of thys worlde. There be many created, but few shalbe preserued. Then answered I & sayde: Then swalowe vp ꝑ wit (thou soule) and deuoure the vnderstanding, for thou art agreed to herke & to geue eare, and wyllynge to prophecye: for thou hast no longer space geuen the, but onely to lyue. O Lorde, wylt thou not geue thy seruaũt leue, that we maye praye before the, and that thou mayste geue sede vnto oure herte, & buylde oure vnderstandynge, that there maye come fruite of it: and that euery one which is corrupte, and beareth the state & place of a mã, maye lyue:

For thou art alone, & we all are one worck manshype of thy handes, lyke as thou hast sayde, and lyke as the body is fashioned now in the chyldesbed, and thou geuest the membres, and thy creature is preserued in fyre & water: s. ix. monethes doth thy worcke suffre thy creature, whiche is fashioned in her: but the thynge that preserueth and it that is preserued, shall both bekepte together: & when tyme is, the chyldesbed delyuereth the thing, that is kepte and growne in her.

For thou hast commaunded the brestes to geue mylcke vnto the frute, that the thynge which is created & fashioned, maye be norished for a tyme: and then thou dyspolest & ordrest it with thy mercy, bringest it vp with thy righteousnes, nurturest it in thy law, & reformest it with thy vnderstandyng, mortyfiest it as thy creature, and makest it lyuynge as thy worcke. Seynge then ꝑ thou destroyest him, which with so great labours is created and fashyoned thorowe thy commaundement, thou coudest lyghtly ordene, also, that the thynge whych is made, myght be preserued.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritaunce: for whose cause I mourne: and of Israell, for whom I am wofull: and for Jacob, for whose sake I am greued: therfore begynne I to praye before the, for my selfe and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swyftnes of ꝑ iudge, which is to come: therfore heare my voyce, and vnderstande my wordes, and I shall speake before the.

This is the begynnyng of the wordes of Esdras, before he was receaued: O lorde, thou ꝑ dwellest in euerlastyngnesse, whose eyes are lyft vp in the ayre, whose stole is exceadyng hye, whose glory & maiesty maye not be comprehended, before whõ the hostes of heauen stande wyth tremblynge, whose keppynge is turned in wynde and fyre, whose worde is true, whose talckynge is stedfast, whose commaundement is stronge, whose ordinaunce is fearfull, whose loke dryeth vp the depthes, whose wrath maketh the mõtaynes to melte away, and whose trueth beareth wytnes: O heare the prayer of thy seruaunt, and marck with thyne eares the peticion of thy creature.

For whyle I lyue, I wyll speake, and so longe as I haue vnderstandynge, I will answere. O loke not vpon the synnes of thy people, which serue in the trueth. Haue no respecte vnto the wicked studies of the Heathen, but to the desyre of those that kepe thy testimonyes with sorowe. Thincke not vpõ those that haue walked raynedly before the, but vpon them, which wil haue knowne thy feare.

Lett it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpõ them that haue clearly caught thy lawe (Take thou no indignacyon at them, whiche are worse then beastes: but loue them, that alwaye put their trust in thy righteousnes and glory: for we and oure fathers haue all the same syckues and dysease, but because of oure synnes thou shalt be called mercyfull.

For yt ꝑ hast mercy vpon vs, thou shalt be called mercyfull, where as we haue no workes of righteousnes: for ꝑ righteous which haue layed vp many good workes together, shall out of their dedes receaue reward. For what is man, that thou shuldest take displeasure at him? Or what is the corrupteble mortall generacion, that thou shuldest be so roughe towarde him?

For of a trueth there is no man amonge them that be borne, but he hath dealt wyckedly: and amonge the faythfull there is none, which hath not done amysse. For in thys (O Lorde) thy righteousnes and thy goodnes shalbe prayed and declared, yf thou be mercyfull vnto them, whych are not rych in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordyng vnto thy wordes it shall be. For I wyll not verely cõsyder the worckes of thẽ, which haue synned before death, before the iudgement, before destruction, but I wyll remoyse ouer the worcke & thoughe of the righteous. I wyll remẽbre also the pylgremage, ꝑ holy

makynge and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the housbande man soweth mooch sede vpon the grounde, and planteth many trees and yet alwaye the thynge that is sowne or plãted is not all kepte safe, neyther doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued,

I answered then & sayde: If I haue founde grace then let me speake. Lyke as the housbande mans sede perisheth, yf it receaue not rayne in due season, or yf there come to mooch rayne vpon it: Euen so perysheth man also, which is created with thy hãdes, and is lyke vnto thyne awne ymage and to thy selfe, for whose sake thou hast made all thynges, and lykened hym vnto ẏ housbande mans sede. Be not wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne awne inheritaũce: O be mercyfull vnto thy creature.

D Then answered he me & sayde: Thynges present are for the present, & thynges to come for soch as be to come. For thou wanteste yet mooch, seynge thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art meruelous before the Hyest, in ẏ thou hast humbled thy selfe, as it becõmeth the, and hast not regarded thyne awne selfe, ẏ thou art had in soch honoure amõge ẏ righteous. Therfore shall great wrechidnes and mysery come vpon them, that in the latter tyme shall dwell in ẏ worlde, for they haue walcked in great pryde.

But vnderstand thou for thy selfe, & seke out glory for soch as be like the: for vnto you is paradyse opened, the tre of lyfe is plãted, the tyme to come is prepared, plenteousnes made ready: a cyte is buylded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euyll is stopped frõ you, the weaknes and moth is hyd frõ you, & in to hell flyeth corrupciõ in forgetfulnes. Sorowes are vanyshed awaye, & in the ende is shewed the treasure of immortalyte. And therfore aske thou nomore questiõs, cõcernynge the multitude of them that perysshe. For they haue taken lyberte, despysed the Hyest, thought scorne of his lawe, & forsake his wayes.

Moreouer, they haue troden downe hys righteous, & sayde in their herte, that there is no God, yee and that wytyngly, for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euẽ so is thirst & payne prepared for them. For it was not his wyl that mã shulde come to naught: but they which be created haue defyled ẏ name of him that made them, and are vnthãkfull vnto him, which prepared lyfe for them. And therfore is my iudgmẽt now at hand. These thyngs haue I not shewed vnto all mẽ, but vnto few: namely vnto the, and to soch as be lyke the.

Then answered I and sayde: Beholde O Lorde, now hast thou shewed me the multytude of the tokens, which thou wilt begynne to do at the last but at what tyme and when thou hast not shewed me.

¶ Of this hath he before shewed vnto hym.

¶ The.xv. Chapter.

HE answered me then & sayde: Measure thou the tyme dyligently in thy selfe, whẽ thou seest that one parte of the tokens come to passe, which I haue tolde the before: so shalt thou vnderstande, that it is the very same tyme, wherin the Hyest wyll begynne to vysyt the worlde, which he made. And when there shalbe sene earthquake and vproare of the people in the worlde, then shalt thou well vnderstande, ẏ the moũ Hyest spake of those thynges, from the dayes that were before the, euen frõ the begynnynge. I

For lyke as all that is made in ẏ world, hath a begynnyng and ende, and the ende is manyfest: Euen so the tymes also of ẏ Hyest haue playne begynnynges in wounders and sygnes, and the ende in worckyng and in tokens. And euery one that shalbe saued, and shall be able to escape by hys worckes and by fayth, wherin ye haue beleued, shall be preserued from the fayde parels, and shall se my sauyour in my lande and within my borders, for I haue halowed me frõ the world. Then shall they be in carefulnesse, whiche now haue abused my wayes: and they ẏ haue cast them oute despytefully, shall dwell in parnes.

For soch as in their lyfe haue receaued benefytes, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and whẽ they had yet open rowme of amendemẽt and conuersyon, and vnderstode not, but despysed it: ẏ same must knowe it after death in payne. And therfore be thou nomore carefull, how the vngodly shalbe punished, & how the righteous shalbe saued, and whose the worlde is, & for whõ the world, and whẽ it is. Then answered I and sayde: I haue talcked before and now I speake, and wyll speake also hereafter, that there be many moo of them whiche perysh, then shalbe saued, lyke as ẏ floude is greater then the droppes.

And he answered me, sayinge: Lyke as the felde is, so is also the seed: as the floures be, so are the colours also: soch as the worckmã is, soch is also ẏ worcke: and as ẏ housband

man is

man is him selfe/so is his housbande ye also/ for it was the tyme of the worlde. And when I prepared for thē ỳ are now/ or ever the worlde was made/ where in they shulde dwell/then was there no mā that withstode me. Now when every one was/ and the maker also in the worlde which is now prepared/& the moneth that ceaseth not/ and the lawe which is unsearcheable/their maners were corrupte. So I consydered the worlde/ and beholde/there was pareil/ because of ỳ thoughtes ỳ were come in to it. And I saw/ and spared them greatly/and haue kepte me a wynebery of the grapes/and a plante frō amonge many generacyons. Let the multitude perysh then/ whych are growne up in bayne/ and lett my grape and wynebery be kepte:euē my plante:for with greate laboure haue I made it up.

Neuertheles yf thou wilt take upō the yet seuē dayes mo(but thou shalt not fast in thē) goo thy waye then in to the felde of floures/ where no house is buylded/ and eate onely of the floures of ỳ feld/taste not flesh/drincke no wyne/ but eate floures onely. Praye ¶ unto the Hyest contynually/so will I come/ and talke with the.

So I went my waye and came in to the felde which is called Ardath)like as he commaunded me)& there I sat amōge ỳ floures/ and ate of the herbes of the felde/ & ỳ meate of the same satisfyed me. After seuen dayes I sat upon the grasse/ & my herte was vexed within me lyke as afore: and I opened my mouth/& begāne to talke before the Hyest/ and sayde: O Lord/thou ỳ shewest thy selfe unto us/ thou hast declared and opened thy selfe unto oure fathers in the wyldernes/ in a place where no man dwelleth/ in a baren place, when they came out of Egypt & thou spakest/sayinge: Heare me O Israel/ and marke my wordes thou sede of Jacob. Beholde/ I sawe my lawe in you/ and it shall bringe frute in you, & ye shalbe honoured in it for euer. For oure fathers which receaued ỳ lawe/kepte it not/and obserued not thy ordinaunces and statutes/and the frute of thy lawe was not declared: for it myght not/ for why? it was thine. For they that receaued it/ perished/because they kepte not the thynge that was sowne in them.

It is a custome when the grounde receaueth sede/ or ỳ see a shipp/or a vessell meate and drincke/ that whē it perysheth or is broken wherin a thyng is sowne/or wherin eny thinge is put: the thinges also perishe & are broken, which are sowne or put therin. But ¶ unto us it hath not happened so: for we that haue receaued the lawe/perish in synne/and oure herte which also receaued the lawe: not withstandynge the lawe perysheth not/ but remayneth in his laboure.

And when I consydered these thynges in my herte after this maner/ I loked aboute me with myne eyes/ and upon the ryght syde I sawe a woman/which mourned sore/made greate lamentacion/ and wepte with loude voyce: her clothes were rent in peces, and she had ashes upon her heade.

Then let I my thoughtes go/ ỳ I was in/ & turned me unto her/& sayde: wherfore wepest thou: why art thou so sory & discomforted: And she sayde unto me: Syr/lett me bewayle my selfe & take yet more sorowe: for I am sore vexed in my mynde/ & brought very lowe. And I sayde unto her: what ayleth the? Or who hath done eny thinge to the: tell me. She sayde: I haue bene unfrutefull and baren/and haue had an housband thirtie yeare. And these xxx yeares I do nothinge els daye & nyght and all houres/but make my prayer to the Hyest. After thirtie yeares God herde me thy handmayden/ loked upō my mysery/ consydered my trouble/and gaue me a sonne/ and I was glad of him/so was my housband also & all my neyghbours/& we gaue greate honoure unto the Mightie. And I norysshed him with great trauayle. So whē he grewe up/and came to the tyme/that he shuld haue a wyfe/I made a feast.

¶ Eldras & the woman that appeareth unto him cōmen together.

¶ The.x. Chapter.

Odit happened ỳ when my sonne wente in to hys chamber/ he fell downe, and dyed: then ouerthrewe all the lightes/& all my neyghbours rose up to comforte me. Then toke I my rest unto the seconde daye at nyght: and when they had all rested/that they myght cōforte me/I rested also, and rose up by night/ and fled/and am come hither in to this felde/ as thou seest: & am purposed not to come in the cytie/but to remayne here/ and neither to eate ner drynke/ but contynually to mourne and to fast/untyll I dye.

Then let I my meditacyons & thoughtes fall/ that I was in/ and spake to her in displeasure: Thou foolysh woman/ seyst thou not oure heuynes and mournyng/ and what happeneth unto us: how Sion oure mother is all wofull and sory/ and how she is cleane brought downe and in mysery: seynge we be all now in heuynes/ and make oure mone (for we be all soroufull.) As for the heuines that thou takest/ it is but for one sonne. Wemaunde the earth/ and she shall tell the/ ỳ it is she which ought(by reason) to mourne, for the fall of so many that growe upon her.

For

For from the begynnynge all men are borne of yer/ & other shall come: and beholde / they walke almost all in to destruccion/ & many of them shalbe rooted out.

Who shulde then (by reason) make more mournynge/then she/ that hath lost so great multytude? and not thou / whych art sory but for one. But yf thou woldest saye vnto me: My mournynge is not lyke the mournyng of the earth/for I haue lost the frute of my body/ which I bare with heuynes: but ỹ earth is accordynge to ỹ maner of the earth/ & the present multytude goeth agayne into her / as it is come to passe: Then saye I vnto the: lyke as thou hast borne wyth trauayle & sorowe/ cũ so the earth also frõ the begynnynge geueth her frute vnto man/ for him that made her. And therfore withholde thy sorowe and heuynes by thy selfe / and loke what happeneth vnto the/ be are it strongly. For yf thou iudgest the marck & ende of God to be ryghtuous and good/and receauest his counsell in tyme /thou shalt be commended therin. Go thy waye then in to the cytye to thy housbande.

And she sayde vnto me: that will I not do/ B I will not go in to the cytie/ but heare will I dye. So I commened more with her / and sayde: Do not so/ but be counceled/ & folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou seyst that our Sanctuary is layed waste / oure aulter broken/ oure temple destroyed / oure playenge of instrumentes & syngynge layed downe / the thankesgeuynge put to sylence/ our myrth is banished awaye/ the lyght of oure candelstyck is quenched / the arcke of the couenaunt is taken from vs/ all oure holy thynges are defyled/ and the name that is called vpon ouer vs/ is dishonoured: oure chyldren are put to shame/ oure prestes are brent/ oure Leuites are caried awaye in to captyuyte / oure virgins are defyled/ and oure wyues rauyshed/ oure ryghtuous men spoyled/ and oure chyldren destroyed / oure yonge men are brought in bondage/ and oure stronge worthies are become weake: and Sion (whych seale is the greatest of all) is lowsed vp from her worshippe: for she is deliuered in to ỹ hãdes of them that hate vs.

And therfore shake of thy great heuynes/ and put awaye the multitude of sorowes: ỹ the Wyghte maye be mercyfull vnto the/ and that the Hyest maye geue the rest from thy labour and trauayle. And it happened/ that when I was talkyng with her/ her face dyd shyne and glyster/ so that I was afrayed of her/ and mused what it myght be. And immediatly she cast oute a greate voyce / very fearfull/ so that the earth shoke at the noyse of the woman: and I loked / and beholde/ the womã appeared vnto me nomore: but there was a cytie buylded / & a place was shewed from the grounde and foundacion.

Then was I afrayed / & cryed wyth loude voyce/ and sayde: where is Uriel the angell/ which came to me at the fyrst? For he hath caused me to come in many cõsyderacyons & hye thoughtes / and myne ende is turned to corrupcion/ and my prayer to rebuke. And as I was speakynge these wordes / he came vnto me/ & loked vpon me/ and I laye as one that had bene deed/ and myne vnderstanding was altered/ & he toke me by the ryght hãde/ and comforted me/ & set me vp vpon my fete/ and sayde vnto me: what ayleth the? and why is thyne vnderstãdyng vexed? & the vnderstãdinge of thy herte/ & wherfore art thou sory? And I sayd: Because thou hast forsaken me: and I haue done accordyng vnto thy wordes/ I wente in to the felde/ and there haue I sene thyngs/ ỹ I am not able to expresse. He sayde vnto me: Stande vp and be manly / and I shall geue the exortacyon.

Then sayd I: Speake on to me my Lord/ forsake me not / lest I dye in vayne: for I haue sene that I knewe not / & herde that I do not knowe. Or shall my vnderstandynge be disceaued/ and my mynde? But now I beseche the that thou wylt shewe thy seruaunt of this wõder He answered me then & sayde: heare me/ and I shall enfourme the/ & tell the wherfore thou art afrayed / for ỹ Hyest hath opened many secrete thynges vnto the.

He hath sene that thy waye is ryght / and that thou takest sorowe contynually for thy people/ and makest greate lamentacyon for Sion: and therfore vnderstande the vysyon which thou sawest a lytle whyle agoo after this maner: Thou sawest a woman mournynge/ and thou hast comforted her: Neuertheles now seyst thou the lykenes of the woman no more/ but thou thoughtest there was a cytie buylded: and lyke as she tolde the of ỹ fall of her sonne, so is this the answere: The woman whõ thou sawest, is Sion: & where as she tolde the / that she hath bene thyrtye yeares vnfrutefull and baren / those are the xxx. yeares / wherin there was no offerynge made in her.

But after xxx. yeares Salomõ buylded her/ & offred, and then bare the barẽ a sonne. And where as she tolde the/ that she norysshed him with labour/ that was the dwellyng of Jerusalem. But where as the sonne dyed in her chamber/ ỹ is the fall of Jerusalẽ. And thou sawest her lyckenesse/ how she mourned for her sonne: & what els happened vnto her/ I haue shewed the. And now God seyth, that thou art

thou art sory in thy mynde/ & sufferest frō thy herte for her / and so hath he shewed the her clearnesse/and the fayrnes of her bewtye.

And therfore I bad the remayne in ỹ feld/ where no house is buylded. For I knew that the Hyest wolde shew this vnto the/ therfore I commaunded the to goo in to the felde/ where no foundacyon ner buylynge is. For in the place where the Hyest wyll shewe hys cite/there shall be no mans buylyng. And therfore feare not/and let not thyne herte be afrayed/but go thy waye in / and se the glorious and fayre buylynge / and how greate it is/and how greate thou thynckest it after the measure of thyne eyes/ & then shalt thou heare as moch as thine eares maye comprehēde. For thou art blessed aboue many other/ and art called with the Hyest/as ỹ few. But tomorow at nyght thou shalt remayne here/ & so shall the Hyest shewe the visyons of hye thynges/ whych he wyll do vnto them / that dwell vpon earth in ỹ last dayes. So I slepte the same night lyke as he cōmaunded me.

¶ In this Chapter and in the .ij. next ensuynge/ he entreateth of certen vysyons and of the interpretacyons therof.

¶ The .xj. Chapter.

Then sawe I a dreame: and beholde/ there cam vp frō the see an Aegle/ which had .xij. wyngs & thre heads: And I sawe and beholde, he spred hys wynges ouer all the earth / and all the windes of the ayre blew in them/and so they were put together agayne. And I beheldē/ & out of his fethers there grew other lytle contrary fethers: the heades rested/ the head in ỹ myddest was greater then the other / yet rested it with the residue.

Moreouer I sawe / that the Aegle flew wt his wynges/and raygned vpō earth / & ouer all thē that dwell vpon the earth: and I sawe that all thynges vnder heauen were subiecte vnto him/ & no mā spake agaynst him/ no not one creature vpon earth. I sawe also that the Aegle stode vp vpon hys clawes / & gaue a sounde with his fethers / and a voyce sayinge after thys maner: watch not all together. slepe euery man in his awne place/ & watch for a tyme / but let the heades be preserued at the last. Neuertheles I sawe/ that the voyce wente not oute of hys heades / but from ỹ myddest of his body. And I nombred hys contrary fethers/ & beholde / there were eight of them. And I loked / & beholde vpon the ryght syde there arose one fether / & raigned ouer all the earth. And it happened/ that when it raigned/ the ende of it came/ and the
25 place therof appeared no more. So ỹ nexte folowyng stode vp & raygned & had a greate tyme: and it happened, that when it raigned/ the ende of it came also/lyke as the fyrst / so that it appeared nomore.

Then came there a voyce vnto it/ & sayde: Heare thou ỹ hast kepte in the earth so lōge/ this I saye vnto the/before thou begynnest to appeare nomore: There shall none after the attayne vnto thy tyme. Then arose the third/ & raigned as ỹ other afore/ & appeared nomore also. So went it wt all ỹ residue one after another/ so ỹ euery one raigned/ & then appeared nomore. Then I loked/ & beholde/ in proces of tyme ỹ fethers ỹ folowed were set vp vpō the ryght syde / ỹ they myght rule also: & some of thē ruled / but within a whyle they appeared nomore: for some of thē were set vp/but ruled not. After this I loked/ and beholde ỹ .xij. fethers appeared nomore/ & ỹ two wynges: & there was nomore vpon the Aegles body/but two heades ỹ rested/ & fyre fethers. Then sawe I also/ ỹ the fyre fethers were parted in two/ & remayned vnder ỹ head/ ỹ was vpō the right syde/ for ỹ foure continued in their place. So I loked/ & beholde/ they ỹ were vnder ỹ wynges/ thought to set vp thē selues/ & to haue the rule. Then was there one set vp/ but shortly it appeared nomore/ & the seconde was sooner awaye then ỹ first. And I beheldē/ & lo/ the two thought also by them selues to raigne: & when they so thought/ beholde, there waked one of ỹ heads ỹ were at rest/ namely/it that was in ỹ myddest/ for ỹ was the greater of the two heads. And then I sawe/ that the two heades were holden with him & the head was turned with them that were by him / and ate vp the two vnder wynges / that wolde haue raigned.

But this head put ỹ whole earth in feare/ & bare rule in it/ ouer all those ỹ dwelt vpō earth wt moch labour / & yet had the gouernaunce of the worlde / ouer all the foules ỹ haue bene. After this I loked/ & beholde/ the head that was in the middest/ sodenly appeared nomore/lyke as ỹ wynges: then came ỹ two heades / which ruled vpō earth / & ouer those dwelt therin. And I beheldē / & lo/ the head vpon the ryght syde / deuoured it that was vpō the left syde. And I herde a voyce/ which sayde vnto me: loke before the/ & consyder the thyng that thou seist. Then I sawe/ & beholde / as it were a lyon ỹ roareth / rennynge hastely out of the wod / & he sent out a mās voyce vnto the Aegle/ & sayde: Heare thou / I wyll talke with the. & ỹ Hyest shall saye vnto the: Is it not thou ỹ hast the victory of the foure beastes/ whō I made to raigne vpon earth and in my worlde / & that the ende of their tymes might come thorow thē? And the fourth came/ and ouercame all the beastes that were past / and had power ouer the worlde with greate fearfulnes/ and ouer

ouer the whole cõpasse of the earth with the most wicked labour/& so longe tyme dwelt he vpon the earth with vnceate / & the earth hast thou iudged not with trueth. For thou hast troubled the meke / thou hast hurte the peaceable & quyete / thou hast loued lyers/ and destroyed the dwellynges of them that brought forth frute/and hast cast downe the walles of soch as dyd the no harme. Therfore is thy wrongeous dealyng and blasphemye come vp vnto the Hyest/and thy pryde vnto the Myghty. The Hyest also hath loked vpõ the proude tymes/ and beholde/ they are ended/and their abhominacyons are fulfilled. And therfore appeare no more thou Aegle/ and thy horrible wynges/and thy wycked fethers/and thy vngracyous heades / and thy synfull clawes/and all thy vayne body: that the earth maye be refreshed/ & come agayne to her self/whan she is delyuered frõ thy violence/ and that she maye hope for the iudgement and mercy of hym that made her.

¶ The.xi. Chapter.

And it happened when ỳ I spake these wordꝭ vnto ỳ Aegle I sawe/ & beholde, the head that afore had the vpperhand appeared nomore: nether dyd the foure wynges appeare any more/ ỳ came to him/ & were set vp to raigne: and their kyngdome was small & full of vproure. And I saw/& beholde/ they appeared no more/and the whole body of the Aegle was brent/& the earth was in greate feare. Then awaked I out of the traunce of my mynde/& from greate feare/& sayde vnto my spirite: Lo/this hast thou geuen me/ in that thou searchest out the wayes of ỳ Hyest: lo/ yet am I weery in my mynde/& very weake in my spirite/& lytle strength is there in me/ for the greate feare ỳ I receaued this night. Therfore will I now beseche the Hyest/that he wyll comforte me vnto the ende: & I sayd/ Lorde Lorde/ yf I haue founde grace before thy sight/ & yf I am iustified with the before many other/& yf my prayer be come vp before thy face/comforte me then/& shewe me thy seruaunt the interpretacyõ & playne difference of this horrible sight ỳ thou mayest perfectly cõforte my soule: for thou hast iudged me worthy, to shew me ỳ last of tymes.

And he sayde vnto me: this is the interpretacyon of this sight. The Aegle whome thou sawest come vp frõ the see/ is the kyngdome which was sene in the vysyon of thy brother Daniel/ but it was not expounded vnto him/
B for now I declare it vnto the. Behold/ the dayes come/that there shall rise vp a kyngdome vpon earth/& it shalbe feared aboue al the kyngdomes that were before it. In the same kyngdome shall. xij. kynges raygne/ one after another. For the seconde shall begynne to raygne/ and shall haue more tyme then the other/& this do the .xij. wynges signifye, which thou sawest. As for the voyce ỳ spake/& ỳ thou sawest go out frõ the heades but not frõ the body, it betokeneth that after the tyme of that kyngdome there shall aryse greate stryuynges / & it shall stande in parell of fallyng: neuertheles it shall not yet fall, but shalbe set in to his beginninge. And the eight vnderwynges whych thou sawest hange vnto the wynges of him betokẽ/that in hym there shall aryse eyght kyngꝭ whose tyme shalbe but small, & their yeares swyft/ & two of thẽ shall beare. But when the myddest tyme commeth/there shalbe foure kepte in ỳ tyme/when his tyme begynneth to come that it maye be ended/ but two shalbe kepte vnto the ende.

And where as thou sawest thre heades re- ¶
stynge this is the interpretacyõ: In his last shall the Hyest rayse vp thre kyngdomes/ & call many agayne into thẽ/ & they shall haue the domynyon of the earth/and of those that dwell therin/vnd moch labour aboue all those ỳ were before thẽ. Therfore are they called ỳ heades of the Aegle: for it is they that shall brynge forth hys wyckednes agayne / and that shall perfourme & fynysh hys last. And where as thou sawest / that the greate head appeared nomore/it sygnyfyeth, that one of them shal dye vpõ his bed/& yet with payne/ for the two that remayne/ shalbe slayne with the swerde. For the swerde of ỳ one shall deuoure the other / but at the last shall he fall thorow the swerde hym selfe.

And where as thou sawest two vnderwynges vpõ the head that is on the ryght syde/ it sygnyfyeth that it is they / whome the Hyest hath kepte vnto their ende: thys is a small kingdome/& full of trouble. The Lyon whõ thou sawest rysinge vp out of the wodd/and roarynge/& speakynge vnto the Aegle / and rebukynge hym for his vnryghteousnesse is the wynde / whych the Hyest hath kepte for them & for their wyckednesse vnto the ende: he shall reproue them/& rente them asunder before them. For he shall set them lyuynge before the iudgement / & shall rebuke them: for the residue of my people shall he delyuer wt trouble/those ỳ be preserued ouer myne ends: and he shall make them ioyfull vntyll the commyng of the daye of iudgemẽt/ whet of I haue spokẽ vnto the frõ the begynnyng. This is the dreame that thou sawest/& thys is the interpretacyon. Thou only hast bene mete to knowe the secrete of the Hyest.

Therfore write all these thinges that thou hast sene in a boke and hyde them/and teach thẽ the wyse m ỳ people, whose hertes thou knowest

knowest maye cõprehende and kepe theise se-
D cretes. But wayte thou here thy selfe yet se-
uen dayes moo/ that it maye be shewed the/
whatsoeuer it pleaseth the Hyest to declare
vnto the/ and with that he went his waye.

And whē all the people perceaued/ ꝙ the
seuen dayes were past/ & I not come agayne
in to ꝙ cytie/ they gathered them altogether
frō the least vnto the most/ & came vnto me/
and sayde: what haue we offended the? and
what euell haue we done against the/ ꝙ thou
forsakest vs/ & sittest here in this place? For
of all people thou only art left vs/ as a grape
of the vyne/ and as a candell in a darcke pla-
ce/ and as an hauē & shyppe preserued from
ꝙ tēpest. Haue we not els aduersite ynough/
but thou must forsake vs? Were it not bet-
ter for vs/ that we had bene brēt with Sion?
For we are no better/ then they ꝙ dyed there:
and they wepte wyth loude voyce. Then an-
swered I thē & sayde: Be of good cōforte O
Israel/ & be not heuy thou house of Jacob:
for the Hyest hath you in remēbraūce/ & the
Myghtie hath not forgotten you in tempta-
cion. As for me, I haue not forsakē you/ ne-
ther am I departed from you: but am come
in to this place to praye/ because of the my-
sery of Israel, that I myght seke mercy for ꝙ
lowe estate of youre Sanctuary. And now
go youre waye home euery mā/ & after these
dayes wyll I come vnto you. So the people
went their waye in to the cytie lyke as I cō-
maunded them: but I remayned styll in the
felde seuen dayes as the Angell bad me: and
I ate onely of the floures of the felde/ & had
my meate of the herbes in those dayes.

The .xiij. Chapter.

And it happened after ꝙ seuē dayes/
A that I dreamed a dreame by night.
And beholde/ there arose a wynde
from the see/ that it moued all the
floudes therof. And I loked/ and beholde/ the
mā was strōge & increased with the cloudes
of heauē: & when he turned his coūtenaunce
to consyder all the thinges trembled ꝙ were
sene vnder him: and when the voyce went out
of his mouth, all they brent that herde hym/
lyke as the earth when it feleth the fyre.

After these I sawe/ & beholde/ there was
gathered together a multitude of men out of
nombre from the foure windes of the heauē/
to fyghte agaynst the man/ that came oute
from the see. And I loked/ and beholde/ he
graued him selfe a greate mountayne/ and
flew vp vpon it. But I wolde haue sene the
border or place/ wherout the hyll was gra-
uen/ and I coude not.

I sawe after these/ ꝙ all they which came
to fyght agaynst hym/ were sore afrayed/ &
yet durst they fyght. Neuertheles when he
sawe the fearcnesse & vyolence of the people/
he nether lyft vp his hande ner helde swerde/
ner eny weapē: but onely (As I sawe) he sent
out of his mouth as it had bene a blast of fy-
re, and out of his lyppes the wynde of ꝙ flā-
me: and out of his tonge he cast out sparkes
and stormes/ and they were all myxte toge-
ther: the blast of fyre the wynde of ꝙ flāmes/
and the greate storme, and fell wyth a rushe
vpon ꝙ people which was prepared to fight
and brent them vp euerychone: so that of the
innumerable multitude there was nothinge
sene, but onely dust and smoke. When I saw
this, I was afrayed.

B Afterwarde sawe I the same man come
downe from the mountayne, and callyng vn-
to him another peaceable people: and there
came moch people vnto him: some were glad
some were sory/ some of them were bounde/
so that they were caried & brought forth.

Then was I sycke thorow greate feare/ &
I awaked/ and sayde: thou hast shewed thy
seruaunt all thy wōders frō the begynnyng/
& hast counted me worthy/ ꝙ thou myghtest
receaue my prayer: shewe me now yet the in-
terpretacion of this dreame. For thus I cō-
syder in my vnderstandyng: Wo vnto them ꝙ
shall be left in those dayes: & moch more, wo
vnto thē that are not left behynde: for they ꝙ
were not left, were in heuynes.

Now vnderstande I the thynges that are
layed vp in the latter dayes/ which shall hap-
pen vnto them/ and to those that are not left
behynde. Therfore are they come in to great
parelles, and many necessities/ lyke as these
dreames declare. Yet is it easier, ꝙ he which
suffreth hurte come in these, then to passe a-
waye as a cloude out of the worlde/ and now
to se the thynges ꝙ shall happē in the last.

Then answered he me, and sayde: The in-
terpretacyon of the syght shall I shewe the/
and I wyll open vnto the, the thynge ꝙ thou
hast requyred. For thou hast spoken of them
that are left behynde, and thys is the inter-
pretacyon. He that taketh awaye the parell
in that tyme, hath kepte him selfe. They that
be fallen in to harme, are soch as haue wor-
kes & sayth vnto the Most mightie. Knowe
this therfore, that they which be left behyn-
de/ are more blessed/ then they that be dead.
This is the meanynge of the vysyon. Where
as thou sawest a man commynge vp from
the depe of the see, the same is he whom God
the Hyest hath kepte a greate season, which
by his awne selfe shall delyuer his creature/
& he shall order thē that are left behynde. And
where as thou sawest/ ꝙ oute of hys mouth
there came a blast of wynde, fyre & storme &
how

how that he lyft vp nether swerde nor weapen, but ꝑ the rushynge in of hym destroyed ꝑ whole multitude, ꝑ came to fyght agaynst him at Sigmyketh, that the dayes come, whan God wyll delyuer thē that are vpon earth, & in a traūce of mynde shall he come vpō thē, ꝑ dwell in ꝑ earth. And one shall vndertake to fyght agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, & one realme agaynst another. When this commeth to passe, then shall the tokens come, that I shewed the before: & then shall my sonne be declared, whō thou sawest clymme vp as a man. And when all ꝑ people heare his voyce euery man shall in their awne lande leaue the battayll ꝑ they haue one against another, & an innumerable multytude shalbe gathered together, as they that be wyllinge to come & to ouercome him by fyghtinge. But he shall stande vpon the toppe of the mount Sion. Neuertheles Sion shall come, & shalbe shewed, beinge prepared & buylded for all men, lyke as thou sawest the hill grauē forth without any handes. But my sonne shall rebuke the people ꝑ are come for their wyckednes, with the tempest, and for their euell ymagynacyons: and their paynes wherwith they shalbe punyshed, are lyckened vnto the flamme: and without any labour, shall he destroye them, euen by the lawe, which is cōpared vnto the fyre.

And where as thou sawest, that he gathered another peaceable people vnto hi: those are the ten tribes, which were caried awaye prysoners out of their awne lande, in ꝑ tyme of Oseas the Kynge, whom Salmanasar the Kynge of Assiria toke prysoner, & caryed them ouer the water, and so came they vnto another lande.

But they gaue them this councell, ꝑ they shulde leaue the multitude of the Heathen, & to go forth into a farther countre, where neuer mankynde dwelt: that they myght there kepe their statutes, which they neuer kepte in their awne lande. And so they entred in at the narow passages of the water of Euphrates and God shewed tokēs for them, & helde styll the floude tyll they were passed ouer: for thorow ꝑ countre there was a greate waye, namely of a yeare and a halfe yourney, for ꝑ same regyon is called Asareth. Then dwelt they there vnto the latter tyme: & when they come forth agayne, the Hyest shall holde styl the sprynges of the streame agayne, ꝑ they may go thorow, therfore sawest thou ꝑ multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now when he destroyeth the multytude that is gathered together, he shall defende hys people that remayne, and then shall he shewe them greate wonders.

Then sayde I: O Lorde Lorde, shewe me this: wherfore haue I sene the man comming vp frō the depe of the see? And he sayde vnto me: Like as thou canst nether seke out nor knowe these thinges that are in the depe of ꝑ see, euē so mayest thou not se my sonne, or those that be with him, but in the tyme of the daye. Thys is the interpretacyon of the dreame which thou sawest, therfore thou only art here lyghtened: for thou hast forsaken thyne awne lawe, & applyed thy diligēce vnto myne, & sought it. Thy lyfe hast thou ordred in wisdome, & hast called vnderstanding thy mother, & therfore haue I shewed ꝑ the treasure of the Hyest. After thre dayes I will shewe the more, & talke wt the at more large, pereheup and wonderous thinges wyll I declare vnto the.

Then went I forth into the felde, geuyng prayse & thankes greatly vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and loche as is in tyme, and there I satt thre dayes.

¶ God appeareth vnto Esdras in the bush, & sheweth hym what he shall do.

¶ The.xiij.Chapter.

Vpon the thyrd daye I sat vnder an oke tree, then came there a voyce vnto me out of the bush, & sayde: Esdras, Esdras. And I sayde: here am I Lorde, & stode vp vpon my fete. Then spake he vnto me: In the bush dyd I appeare vnto Moses, and talked with him, when my people serued in Egypte, & I sent hym, & led my people out of Egypt, & brought him vpō the mount Sion, where I helde him by me a longe season, & tolde hym my wonderous worckes, and shewed him the secretes of the tymes & the ende, & cōmaunded him, saying: These wordes shalt thou declare, & not hyde thē. And now I saye vnto the, that thou laye vp in thyne herte the dreames that thou hast sene, and the interpretacyons which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned & remayne with my coūcell, & with soch as be lyke the, vntyll the tymes be ended. For the worlde hath lost hys youth, and the tymes begynne to waxe olde. For the tyme is deuyded into twelue partes, and ten partes of it are gone all ready, and half of the tenth parte: yet remayneth there that, which is after ꝑ half of the tenth parte.

Therfore prepare & ordre thy house, and refourme thy people: comforte soch of them as be in trouble: and tell now of the destrucyon: let go from the mortall thoughtes: cast awaye the burthēs of man: put of the weake nature: laye vp in some places ꝑ thoughtes that are most heuy vnto the, and haste the to flye

ſyt frō theſe tymes: for ſoch euell & wyckednesse as thou haſt now ſene happē, ſhal they do yet moch worſe. For the weaker that the worlde and the tyme is, the more ſhall ſynne & wickednesse increase, in thē that dwell vpō earth. For the trueth is fled farre awaye / & leſynge is hard at hande. For now haſteth ſ̄ biſyon to come, that thou haſt ſene.

Then anſwered I & ſayde: Beholde Lord, I will go as thou haſt commaunded me, and reboume the people which are preſent. But they ſ̄ ſhall be borne afterwarde / who wyll exhorte or rebuke them? Thus the worlde is ſet in darckenes, & they that dwell therin, are without lyght: for thy lawe is kyndled / becauſe no man knoweth the thynges that are done of the, or ſ̄ ſhalbe done. If I haue foūde grace before the, ſende ſ̄ holy gooſt in to me, and I ſhall wryte all that hath bene done in the worlde ſens the begynnynge, which was wrytten in thy lawe / that men maye fynde ſ̄ path and that they which wyll lyue in the latter dayes, maye lyue.

And he anſwered me, ſayig: Go thy waye, gather thy people together, & ſaye vnto thē / that they ſe he the not for .xl. dayes / but loke thou gather the many bare trees / & take vnto the Sarea, Dathria, Selemia / Echanus & Aſtali, theſe fyue, which are ready to wryte ſwyftly / and come hither / and I ſhall lyght a candle of vnderſtādīg in thine hert which ſhall not be put out, tyll the thynges be performed which thou ſhalt begynne to wryte. And then ſhalt thou declare ſome thynges openly vnto the perfecte, & ſome thing ſ̄ ſhalt thou ſhew ſecretly vnto ſ̄ wyſe. Tomorow this houre ſhalt thou begynne to wryte.

Then wente I forth (as he cōmaūded me) and gathered all the people together, & ſayd: Heare theſe wordes O Iſrael: Oure fathers from the begynnynge were ſtraūgers in Egypte, from whence they were delyuered / & receaued the lawe of lyfe / whych they kepte not, which ye alſo haue trāſgreſſed after thē. Then was this lande and the ſande of Sion parted amonge you by lott to poſſeſſe. But your fathers & ye your ſelues alſo haue done vnrygh tuouſnes, & haue not kepte ſ̄ wayes which the Hyeſt cōmaunded you. And for ſo moch as he is a righteous iudge, he toke frō you in tyme the thynge ſ̄ he had geuen you. And now are ye here & youre brethrē amōge you. Therfore yf ſo be ſ̄ ye wyll ſubdue your awne vnderſtandynge / and reboume youre herte, ye ſhall be kepte alyue, & after death ſhall ye optayne mercy. For after death ſhall ſ̄ iudgmēt come whē we ſhall lyue agayne: and then ſhall all the names of the righteous be manifeſt / and ſ̄ names of the vngodly with their workes ſhall be declared. Let no man therfore come now vnto me / nether aſke eny queſtion at me theſe .xl. dayes.

So I toke the fyue men (as he cōmaunded me) and we wente in to the fylde / and remayned there. The next daye a voyce called me ſaying: Eldras, open thy mouth, & drynke ſ̄ I geue the. Then opened I my mouth, & behold, he reached me a full cuppe / which was full a water / but the colour of it was lyke fyre. And I toke it & dranke. And when I had dronkē it, my hert had vnderſtādyng, & wyſdome grewe in my breſt: for my ſpyrete was kepte in remembraunce, and my mouth was opened & ſhut nomore. The Hyeſt gaue vnderſtandyng vnto the fyue men / that they wrote the hye thynges of the nyght / whych they vnderſtode not. But in ſ̄ nyght they ate bred: as for me, I ſpake in the daye / & helde not my tonge by nyght. In .xl. dayes / they wrote two hundred and foure bokes.

And it happened when the .xl. dayes were fulfylled, that the Hyeſt ſpake, ſaying: The firſt that thou haſt wrytte, ſpeake openly, ſ̄ the worthy and vnworthy maye rede it. But kepe the .lxx. laſt, ſ̄ thou maye ſt shew it onely to ſoch as be wyſe amonge thy people. For in them is the ſpryng of vnderſtandyng, the fountayne of wyſdome / and the ſtreame of knowledge. And I dyd ſo.

¶ The pourpoſment that euell people ſhal haue, which God commaundeth Eldras to ſhew vnto them.

¶ The .xv. Chapter.

Beholde / ſpeake thou in the eares of my people ſ̄ wordes of prophecie, which I will put in thy mouth, ſayeth the Lorde: and cauſe thē to be wrytte in a letter, for it is the trueth. Feare not the ymaginacions agaynſt the / lett not the vnfaythfulnes of them trouble the / that ſpeake agaynſt the. For all the vnfaythfull ſhall dye in their vnfaythfulnes. Beholde ſayeth the Lorde, I wyll bryng plages vpō the worlde / the ſwerde honger / death & deſtruccyon, for wyckednes hath the vpper hād in all the earth / and their ſhamefull workes are fulfylled.

Therfore ſayeth the Lorde: I wyll holde my tonge nomore vnto their wyckednesſe / which they do ſo vngodly: nether wyll I ſuffre thē in the thynges / that they deale wyth all ſo wickedly. Beholde, the innocent blond of the troubled cryeth vnto me, and ſ̄ ſoules of the righteous complayne cōtynually: & therfore (ſayeth ſ̄ Lord) I will ſurely auēge / and receaue vnto me all the innocent bloude from amonge them.

Beholde / my people / is led as a flock of ſhepe to be ſlayne / I wyll not ſuffre thē now to dwell in Egypte / but wyll bryng thē out with a mighty hand & a ſtretched out arme /

and smyte it with plages as a fore / and wyll destroye all ꝑ land of it. Egypt shall mourne / & the foundacions of it shalbe smytten with the plage and punyshment / that God shall bryng vpon it.

They ꝑ tyll the grounde / shall mourne: for their sedes shall be destroyed thorow the blastyng and hayle / & an horryble starre vpo worth the worlde & them that dwell therin / for the swerde & their destruccyon drawethnye / & one people shall stande vp to fyght agaynst another / & swerdes in their hãdȝ. For men shall be vnstedfast / & some shall do vyolence vnto other: they shall not regarde their kyng & prynces / the wayes of their doynges & handelynges in their power. A man shall desyre to go in to ꝑ cyte / & shall not be able. For because of their pryde the cyties shalbe brought in feare / the houses shal shake / and men shalbe afrayed. A man shall haue no pytie vpõ his neyghbour / but one shall prouoke another vnto battayll to spoyle their goodes because of the hõger of bred / and because of the greate trouble.

Beholde / I gather & call together all the kynges of the earth which are from the vprysyng / from the South / frõ the East & Lybanus to turne vnto thẽ / & restore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my chosen so will I do also / & recompense thẽ in there bosome. Thus sayeth the Lorde God: My ryght hand shall not spare the synners & my swerde shall not ceasse ouer them / that shed the innocẽt bloud vpon earth. The feare is gone out from hys wrath / and hath consumed the foundacyons of the earth / and the synners lyke the strawe that is kyndled. Wo worth them that synne / & kepe not my cõmaundementes / sayeth the Lorde. I wyll not spare thẽ. Go youre waye ye childzen frõ violence / defyle not my Sanctuary: for the Lorde knoweth all them that synne agaynst him / & therfore delyuereth he them vnto death & destruccyon: For now are the plages come vpon the worlde / & ye shall remayne in them. For God shall not delyuer you / because ye haue synned agaynst him.

¶ Beholde / an horryble vysyon cõmeth frõ the East / where generacyõs of Dragõs shal come out / and the people of ꝑ Arabes wyth many charettes / and the multytude of them shalbe as the wynde vpõ earth / that all they which heare them ragynge in their wrath / maye feare and be afrayed: and as the wylde bores oute of the wod / so shall they go out / & with greate power shall they come / & stande fryghtynge with them and shall waste ꝑ porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande, not remembrynge their byrth / & shall turne aboute swearynge together in greate power / to persecute them. But these shalbe afrayed / & kepe sylence at their power / & shall flee: & one out of the lande, of the Assyrians shal besege thẽ / & consume one of them / & in their hoost shall be feare & drede / and stryfe amonge their kynges.

Beholde cloudes from the East / and from the North vnto the South / & they are very horryble to loke vpõ / full of wrath & stormе. They shall smyte one vpõ another / and they shall smyte at the greate starre vpon earth & their starre / and the bloude shalbe from the swerde vnto the bely / and the smoke of man vnto the Camels lytter: And there shalbe great fearfulnes and tremblyng vpõ earth / & they that se the wrath / shal be afrayed / and a tremblynge shall come vpon them.

And then shall there come greate raynes from the South & from the North / & parte from the West / and from the stormy wynde from the East and shall shut thẽ vp agayne / and the cloude which he rayled vp in wrath / and the starre to cause feare towarde ꝑ East & West wynde / shalbe destroyed: & the great cloudes shalbe lyft vp / & the myghtie cloudȝ full of wrath / and the starre / that they maye make all the earth afrayed & thẽ that dwell therin / and that they maye poure oute ouer all places an horrybie starre / fyre & hayle & flyenge swerdes / and many waters: that all fedes maye be full / and all ryuers / and they shall breake downe ꝑ cities & walles / mountaynes and hylles / all trees / wod / & the grasse of ꝑ medowes / and all their frute. And they shall go stedfast vnto Babilon / & make her afrayed / they shall come to her & besege her: the starre and all wrath shall they poure out vpon her.

Then shall the dust and smoke go vp vnto the heauen / and all they that be aboute her / shall bewayle her: and they that remayne vnder her / shall do seruyce vnto thẽ that haue put her in feare. And thou Alia ꝑ comfortest thy selfe also vpon the hope of Babilon / and art a worshippe of her personne: Wo be vnto the thou wretch / because thou hast made thy selfe lyke vnto her / & hast decked thy daughters in whordome, that they might triumphe and please thy louers / which haue allwaye desyred to cõmitte whordome with the: thou hast folowed ꝑ abhominable cytie in all her worckes and inuencions.

Therfore sayeth God: I wyll sende plages vpõ the / wyddowhode / pouerte / hõger / warres / and pestilence / to waste thy houses with destruccyon and death / and the glorye of thy power shall be dryed vp as a floure / when ꝑ heate aryseth ꝑ is sent ouer the. Thou shalt be seen as a poore wyfe ꝑ is plaged & beaten of wemen:

of wemen: so that the myghtye & louer shall not be able to receaue the. Wolde I so hate the sayeth the Lorde: If thou haddest not alwaye slayne my chosen/exaltynge the stroke of thy handes/& sayde ouer their death/ whē thou wast droncken: sett forth the bewtye of thy countenaunce.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receaue* rewarde.

* Some reade: as rewarde.

¶ Lyke as thou hast done vnto my chosen (sayeth the Lorde) euen so shall God do vnto the/and shall deliuer the in to the plage. Thy chyldren shall dye of honger / and thou shalt fall thorow & swerde. Thy cyties shalbe broken downe/and all thyne shall perish with & swerde in the feld. They that be in the mountaynes shall dye of honger/ & eate their awne flesh, and dryncke their awne blond for very hōger of bred and thyrst of water. Thou vnhappye shalt come thorow the see/& receaue plages agayne.

In the passage they shall cast downe the slayne cytie/& shall rote out one parte of thy lande/& consume the porcyon of thy glorye. They shall treade ydowne like stubble/and they shall be thy fyre and shall consume the: thy cytyes and thy lande/thy wod & thy frutefull trees shall they burne vp with & fyre. Thy chyldrē shall they cary awaye captyue/ & loke what thou hast/ they shall spoyle it/& marre the bewtye of thy face.

¶ The heathen shall be punyshed.

¶ The.xvj.Chapter.

WO be vnto the Babilon & Asia, wo be vnto the Egypt & Syria: gyrde your selues w clothes of sack & hearre/& mourne for youre chyldren/be sory, for your destruccion is at hand. A swerde is sent vpō you/& who will turne it back? A fyre is kyndled amōge you/ and who will quench it? Plages are sent vnto you/& what is he that will dryue thē awaye? Maye eny man dryue awaye an hōgrie lyō in the wod? Or maye eny man quench & fyre in the stubble, whan it hath begonne to burne? Maye one turne agayne the arowe, that is shot of a stronge archer; The mightie Lorde sendeth the plages / & what is he that will dryue thē awaye? The fyre is kyndled & gone forth in his wrath, & what is he that will quench it? He shall cast lightenynges / & who shall not feare? He shall thonder/and who shall not be afrayed; The Lorde shall threaten and who shall not vtterly be beaten to pouder at his presence? The earth quaketh/& the foundacions therof: the see aryseth vp with waues frō the depe/& the floudes of it are vnquyete and the fyshes therof also before the Lorde/ and before the glory of his power. For strōge is his right hande that holdeth the bowe/ his arowes that he shuteth / are sharpe/ and shall not mysse / when they begynne to be shot in to the endes of the worlde.

Beholde/the plages are sent / & shall not turne agayne/tyll they come vpō earth. The fyre is kyndled/ & shall not be put oute/ tyll it cōsume the foundacions of the earth. Like as an arowe which is shot of a myghtye archer/returneth not backwarde: euen so the plages that shall be sent vpon earth / shall not turne agayne. Wo is me/wo is me/who wyll deliuer me in those dayes? The begynnynge of sorowes & greate mournynge: the begynnynge of darth & greate death: the begynnynge of warres / and the powers shall stande in feare: the begynnynge of euels / & they shall tremble euery one. What shall I do in these thynges, when the plages come? Beholde/honger/and plage/trouble & anguysh are sent/as scourges for amendemēt. But for all these thyngs they shall not turne from their wyckednesses / nether be allwaye myndefull of the scourges.

Beholde/vytayles shalbe so good cheape vpon earth & they shall thynke them selues to be in good case: & euē then shall myschefe growe vpon earth / warres darth and great disquyetnes. For many of thē that dwell vpō earth shall perish of honger/& the other that escape the honger, shall the swerde destroye: & the dead shalbe cast oute as donge/& there shalbe no man to cōforte them. For & earth shalbe wasted / and the cytyes shalbe cast downe: there shalbe no man left to tyll the earth & to sowe it. The trees shall geue frute/& who shall plucke thē of & gather them? The grape shall be rype/ & who shall treade them? For all places shalbe desolate of men/ so & one man shall desyre to se another/or to heare his voyce. For of one whole cytie there shalbe ten left/& two in & felde/which shall hyde thē selues in the thycke bushes/ and in the clyfes of stones: lyke as when there remayne thre or foure olyues vpon the olyue tre/or as whē a vineyarde is gathered/there are left some grapes / of them that diligently sought thorow the vyneyarde.

Euen so in those dayes there shalbe thre or foure left, for thē that search their houses with the swerde. And the earth shalbe left waste/& the feldes therof shall ware olde: & her wayes & all her pathes shall growe full of thornes / because no man shall trauayle there thorow. The daughters shall mourne/ hauing no bridegromes: & w emē shall make lamentacyon, hauynge no housbādes. Their daughters shall mourne/ hauynge no helpe of their bridegrome. In & warres shall they be destroyed/& their housbandes shal perish

of honger. ¶ Ye seruauntes of the Lorde/ heare these thynges/ & marck thē. Beholde/ the worde of ỳ Lorde ¶ receaue it: beholde/ the plages drawnye and are not slack in tarienge. Lyke as a trauaylyng womā, which after the .ix. moneth bryngeth forth a sonne/ when the houre of ỳ byrth is come an houre two or thre afore that the paynes come upō her body/ & when the chylde cōmeth to the byrth/ they tary not the twynckelynge of an eye: Euen so shall not the plages be slack to come upon earth, & the worlde shall mourne/ & sorowes shall come upon it on euery syde.

¶ O my people heare my worde, make you redy to the battayll: & in all euell be euen as pylgrems upon earth ¶ He ỳ selleth, lett him be as he that flyeth hys waye: & he ỳ byeth/ as one that wyll lese. ¶ Who occupieth marchaundies, as he that wynneth not: & he that buyldeth, as he that shall not dwell therin: he that soweth/ as one that shall not reape: he ỳ treadeth the wynefatte, as he that shall not gather the grapes: they that marry/ as they that shall get no chyldren: and they that mary not as the wyddowes: & therfore they ỳ laboure, labour in vayne. For straungers shal reape their frutes & spoyle their goodes/ ouerthrowe their houses/ & take their chyldren captyue, for in captiuite & honger shall they get chyldrē And they that occupie their marchaundyes ỳ robbery how longe decke they their eyres their houses, their possessyons & persones: the more wyll I punysh them for their synnes sayeth the Lord. Lyke as an whore entyseth an honest woman/ so shall ryghteousnes hate iniquyte when she decketh her selfe, and shall accuse her to her face when he cōmeth that defendeth whych shall make inquisycyon for all synne upon earth. And therfore be not ye like therunto/ ner to the worckes therof: for or euer it be longe iniquite shalbe taken awaye out of ỳ earth, & righteousnes shall raygne amonge you.

Let not the synner saye/ that he hath not synned: for coles of fyre shall burne upon his head, which sayeth before the Lord God and his glory: I haue not synned. Beholde/ the Lorde knoweth all ỳ worckes of men their ymaginacyōs, their thoughtes & their hertes. For he spake but the worde: lett the earth be made, & it was made: lett the heauē be made/ & it was made. In his worde were ỳ starres made, & he knoweth the nombre of them. He searcheth the grounde of the depe/ & the treasures therof: he hath measured ỳ see, & what it conteyneth He hath shut the see in ỳ myddest of the waters & with his worde hath he hanged the earth upon ỳ waters. He spreadeth out the heauen lyke a vawte, upon ỳ waters hath he founded it. In the deserte & dyre wyldernes hath he made springes of water, and poles upon the toppe of the mountaynes/ ỳ the floudes might poure downe frō the stony rockes to water the earth. He made mā, and put his herte in the myddest of the body, and gaue hym breth lyfe and understandyng yee and the spyrete of the Almyghtie God/ whych made all thynges, and hath searched ỳ groūd of all the secretes of the earth.

¶ He knoweth youre ymaginacyons & inuencions, & what ye thynke when ye synne/ & wolde hyde youre synnes. Therfore hath ỳ Lord searched & sought out all your worckes/ and he shall bewraye you all And whē your synnes are brought forth/ ye shalbe ashamed before men/ and youre awne synnes shalbe youre accusers in that daye. What wyll ye do: Or how wyll ye hyde your synnes before God & his Aungels: Beholde, God himselfe is the iudge, feare hym, leaue of from youre synnes, & forget youre vnryghteousnesses/ and medle nomore wyth them: so shall God leade you forth & deliuer you frō all trouble For beholde, the heate of a greate multitude is kyndled ouer you & they shall take awaye certayne of you/ & fede the pote wyth Idols: and they that consent vnto them, shalbe had in derysyon, laughed to scorne, and treadē vnder fote.

¶ For vnto the places there shalbe a place/ and in the nexte cyties a greate insurrecyon upon those that feare the Lorde. They shall be lyke madmen they shall spare no man: they shall spoyle & waste soch as feare the Lorde/ their goodes shall they take from them/ and shutte them out of their houses. Then shall it be knowne who are my chosen, & they shalbe tryed as the golde in the fyre Heare ¶ ye my beloued sayeth the Lorde: beholde, the dayes of trouble are at hande, but I wyll deliuer you from the same. Be not ye afrayed, dyspayre not for God is youre captayne.

¶ Who so kepeth my cōmaundementes and preceptes sayeth the Lord God) let not your synnes weye you downe, and lett not youre vnryghteousnesses be lyfte vp. Wo be vnto them that are subdued vnto their synnes and tangled in their wyckednesses: lyke as a feld is hedged in wyth bushes & the path therof couered with thornes that no mā maye trauayle thorow: and so is he taken, and cast in the fyre/ and brent.

¶ The ende of the .iiij. boke of Esdras.

¶ The boke of Tobiah.

¶ Tobiah beynge taken prysoner / forsaketh not the lawe of trueth. The mercy and charitye of Tobiah / and the maners of him in his youthe. He taketh Hannah to wyfe by whome he hath a sonne named Tobiah. He succoureth Gabell for moneye he and his are fayne to flye / but after the deeth of Sennaherib they returne agayne.

¶ The fyrst Chapter.

TObiah was of the trybe and cytie of Nephtali / whych lyeth in the hye countrees of Galile aboue Naalon ẏ waye to warde the West, hauynge the cytie of Sephet vpon the left syde.

Though he was taken prysonner in the dayes of Salmanasar kyng of the Assirias / neuertheles beynge in captiuite / he forsoke not the waye of trueth: In so moch ẏ whatsoeuer he myght get / he parted it dayly with his felowprysoners & brethren / that were of his kynred. And though he were yonger then all in the trybe of Nephtali / yet dyd not he behaue him selfe childeshlym in his worckes. And when all the other wente to the golden calues which Jeroboam the kyng of Israel had made, he him selfe alone fled all their cõpanies & gat him to Jerusalem vnto ẏ tẽple of the Lorde / & there worshypped the Lorde God of Israel, faythfully offeryng of all his fyrst frutes and tythes / so that in the thyrde yeare he mynystred all the tythes vnto the straungers & comuertes. These and soch lyke thynges dyd he accordyng to ẏ lawe of God / when he was yet but yonge.

B But when he was a man he toke oute of his awne trybe a wyfe called Anna / & of her he begat a sonne / whome he called after hys awne name / and taught him from his youth vp, to feare God. & to refrayne frõ all synne.

Now when he with his wyfe hys sonne & with all his kynred was come in captiuite vnto Ninue, what tyme as they all ate of ẏ meates of the Heathen he kepte his soule & was neuer defyled in their meates. And for so moch as he was myndefull of the Lorde in all his hert / God gaue him fauoure in ẏ presence of Salmanasar ẏ kyng / whych gaue him power to go where he wolde, and so had he lyberte to do what him lyst.

C So wente Tobiah vnto all them ẏ were in prison and comforted them, & gaue them wholsome exortacyons. And when he came to Rages a cytie of the Medes hauyng *ten talentes of syluer (of the thynges wherwith the kynge had honoured him) & lawe amõge a greate company of people of hys kynred / one Gabelus (which was of his awne trybe) beynge in necessyte / he gaue hym the sayde weight of syluer vnder an handwrytynge.

* Some reade ten talentes of golde.

After a longe season when Salmanasar the kynge was deed / and Sennaherib hys sonne reigned in his steade / whych hated the childrẽ of Israel. Tobiah wẽt dayly thorow out all his kynred and comforted them / and gaue of his goodes to euery one of them / as moch as he might. he fed the hongrie / clothed the naked and buried the deed and slayne / & that diligently.

D And when Sennaherib the kynge came agayne and fled out of Jewry (what tyme as God punished him for his blasphemy) and in his wrath slew many of the childrẽ of Israel Tobiah buried their bodies. But whẽ it was tolde the kynge / he cõmaunded to slaye him / and toke awaye all his goodes Neuertheles Tobiah with his sonne & with hys wyfe fled his waye, & was hyd naked, for there were many that loued him. But after .xlv. dayes ẏ kynge was slayne of his awne sonnes. Then came Tobiah agayne to his house / & all hys goodes restored vnto him.

¶ Tobiah byddeth loche of his frynds as feare God / to a bãquet or feast. he is reproued of his frynde he feareth God moare then the kynge. he becommeth blynde by the permyssyon & sufferaunce of God. hys kynsfolkes mocke hym.

¶ The .ij. Chapter.

AFter these thynges vpõ a solempne daye of the Lorde Tobiah made a good feast in hys house / & sayde vnto his sonne: Goo thy waye and bryng hyther some of oure trybe, soch as feare God, that they maye make merry with vs. And when he was gone, he came agayne / & tolde his father, that one of the childrẽ of Israel laye slayne vpon the strete. And immediatly he leape from his table left the feast / came lastynge to the deed coarse toke him & bare him preuely in to his house / that when ẏ Sunne was downe / he myght safely burye him. And when he had hyd the coarse / he ate hys meate with mournynge & feare / remembrynge the wordes / that the Lord sayeth by the prophet Amos: youre hye feastes shalbe turned to sorowe and heuynes.

But whẽ ẏ Sunne was downe, he went his waye & buryed hym. Then all his neyghbours reproued him saying: It is not lõge / sens it was cõmaunded to slaye the because of this matter & hast scarce escaped ẏ daunger of death, & buriest thou the deed agayne? Neuertheles Tobiah fearynge God moare then the kynge toke the bodyes of ẏ slayne / hid thẽ in his house & buried thẽ at mydnight.

It happened vpon a daye that he had buried ẏ deed, & was weery, cam home & layed

him downe by the wal & slepte. And whyle he was a slepe, there fell downe vpon hys eyes warme dōge out of the swalowes nest, so þ he was blynde. This tēptacion did God suffre tohappen vnto hym, þ they which came after, myght haue an example of his pacīēce, like as of holy Job. For in so moch as he euer feared God fro his youth vp, & kept his cōmaundementes, he was not heuy agaynst God, þ the plage of blyndnes chaunsed vnto him but remayned stedfast in þ feare of God, and thanked God all the dayes of his lyfe.

For lyke as blessed Job was had in derysyon of kynges, euen so was he laughed to scorne of his elders & kinsfolkes, which sayd vnto hym: where is thy hope, for the whych thou hast done almes and buryed the dead? But Tobiah rebuked them, & spake: Saye not so, for we are the chyldren of holy men, & loke for the lyfe, which God shall geue vnto thē, þ neuer turne their beleue frō him. Anna hys wyfe wente dayly to the weuynge worcke, & loke what lyuynge she coulde get with the labour of her handes, she brought it. And it happened that she toke a kyd and brought it home.

And when her housbande herde it crye, he sayde: loke þ it be not stolē, restore it agayne to the owners: for it is not lawfull for vs, to eate or to touch eny thynge of theft. Then was his wyfe angrie, and sayde: Now is thy hope be come vayne openly, & thy almes dedes are manyfest. With these and such lyke wordes dyd she cast him in the tethe.

¶ The prayer of Tobiah. Sara the daughter of Raguell is slaundred of her fathers seruaunte. The prayer and fastyng of Sara: And also the innocency & chastyte of her. The prayers of Tobiah and of Sara are heard.

¶ The.iij. Chapter

Then Tobiah toke it heuely, & with teares begāne to make his prayer sayenge: O Lorde thou art ryghtuous, & all thy iudgmentes are true, yee all thy wayes are mercy, faythfulnes & iudgmēt. And now O Lord be myndefull of me, & take no vengeaūce of my synne, nether remēbre my myslydedes, nether þ mysdedes of my elders. For we haue not bene obedient vnto thy cōmaundemētes, therfore are we spoyled, brought in to captyuyte, in to death, in to derisiō & shame vnto all nacions, amōge whō thou hast scatred vs. And now O Lord, thy iudgmētes are great, for we haue not done accordyng to thy cōmaundemētes, nether haue we walked innocently before the. And now O Lord, deale with me accordynge to thy wyll, & cōmaunde my spyrete to be receaued in peace, for more expedīēt were it for me to dye, then to lyue.

At the same tyme it happened, that Sara the daughter of Raguel at Rages a cytie of the medes was slaundred of one of her fathers handmaydes, namely, that she shulde haue had seuen housbandes, which as soone as they were gone in vnto her, were slayne of þ deuell called Asmodeus. Therfore whē she reproued the maydē for her faute, she answerde her, sayenge: God lett vs neuer se sonne ner daughter of the more vpō earth, thou kyller of thy housbādes. Wylt thou slay me also, as thou hast slayne seuen men? At this boyce wente Sara in to an hye chāber of her house, and thre dayes & thre nyghtes ate nether dranke, but contynued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

Upon the thyrde daye it chaunced, þ whē she had made an end of her prayer, she praysed the Lorde sayeng: Blessed be thy name O God of oure fathers, whych when thou art wroth, shewest mercy, & in þ tyme of trouble thou forgeuest the synnes of them, that call vpō the. Vnto the O Lord turne I my face, vnto þ lyft I vp myne eyes. I beseche the O Lorde, lowse me out of the bondes of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lorde, þ I neuer had delyre vnto man, and that I haue kepte my soule cleane frō all vnclenly lust. I haue not kepte cōpany with those that passe their tyme in sporte, nether haue I made my selfe partaker wyth them that walcke in lyghte behauoure. Neuertheles an housband haue I consented to take, not for my pleasure, but in thy feare.

Now peraduēture ether I haue bene vnworthy of them, or els were they vnmete for me, for thou happyly hast kepte me to another housband. For why? thy councell is not in the power of man. But whosoeuer loueth the & serueth the a right, is sure, that yf his lyfe be tempted & proued, it standeth in the tryenge: & yf he endure in pacience, he shall haue a rewarde & be hylye crowned: & yf he be in trouble, that God (no doute) shall delyuer him: & yf his lyfe be in chastenynge, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in our dampnacyon: & why? after a stormе thou makest the wether fayre and styll: after wepyng and heuynes thou geuest greate ioye. Thy name O God of Israel, be praysed for euer. At the same tyme were both their prayers hearde in the sight of þ magesty of the Hyest God. And Raphael the holy Aungell of the Lorde was sent to helpe thē both, whose prayers came together before God.

¶ Tobiah thinckyng to dye geueth a godly exhortacīō and monycyon to his sonne.

¶ The.iiij. Chapter.

¶ The obedyence of younge Tobiah to hys father/ which is sent in to Rages. An Aungell accompanieth wt̄ hym in his iourney.

¶ The.v. Chapter.

AS whē Tobiah thought his prayer to be herde, that he myght dye, he called vnto him his sonne Tobiah / & sayde vnto him: My sonne, beare the wordes of my mouth / and laye them in thyne herte as a foundacion. When God taketh awaye my soule / burye thou my body / and holde thy mother in honoure all ỹ dayes of her lyfe. For thou oughtest to remembre / what and how greate parels she suffred for the in her wombe. And whē she also hath fulfylled the tyme of her lyfe / bury her beside me. Haue God in thy thought all the dayes of thy lyfe: & beware / lest at eny tyme thou consent vnto synne / and lest thou lett slyppe the cōmaundemētes of the Lorde oure God.

Geue almes of thy goodes and turne neuer thy face from ỹ poore: & so shall it come to passe / that the face of the Lorde shall not be turned awaye from the. Be mercyfull after thy power. If thou hast moch / geue plenteously: yf thou hast lytle / do thy dyligence / gladly to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessyte. For almes delyuereth * frō death / & suffreth not the soule to come in darckenes. A greate comforte is almes before the hye God, vnto all them that doit.

My sonne, kepe the well from all whordome, and, beside thy wyfe, se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde / for in pryde beganne all destruccyon.

Whosoeuer worketh eny thynge for the / immediatly geue him his hyre / and loke that thy hyred seruaunte wages remayne not by the ouernyght. Loke that thou neuer do vnto another man / the thynge that thou woldest not another mā shulde do vnto the. Cate thy bred wyth the hōgrye and poore / & couer the naked with thy clothes. Set thy bred and wyne vpon the buryall of the ryghteous / & do not thou eate and drincke therof wyth the synners. Aske euer counsell at the wyse.

Be allwaye thanckfull vnto God / and beseche hym / that he wyll ordre thy wayes / and that whatsoeuer thou deuysest or takest in hande / it maye remayne in hym. I certifye ỹ also my sonne / that (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus / at Rages a cyte of the Medes / & his handwrytynge haue I by me. And therfore seke some meanes / how thou mayest come by hym / & receaue of him ỹ sayde weight of syluer / and geue hym hys handwrytynge agayne.

My sonne / be not afrayed: trueth it is we leade here a poore lyfe: but greate good shall we haue / yf we feare God, and departe from all synne / and do well.

* Some rede: frō all synne and from death.

¶ Then answered Tobiah his father / and sayd: father all that thou hast commaunded me, wyll I do / and ỹ diligently. But how I shall requyre this money / I can not tell. Neither doth he knowe me / ner I hym. What token shall I geue him? And as for the waye thyther / I neuer knewit. Then hys father answered him / and sayde: I haue his handwrytynge by me, which when thou shewest hym / immediatly he shall paye the. But goo thy waye now / and get the some faythfull man to goo with the for an hyre / that thou mayest receaue the money / whyle I am yet lyuynge. Then went Tobiah out / and vpon the strete he founde a fayre yonge man standyng, gyrded vp / and as it were one ready to take hys iourney. And he knew not that it was an angell of God / but saluted hym / and sayde: Frō whence art thou thou good yonge man? He answered: Of the chyldren of Israel.

And Tobiah sayd vnto him: knowest thou the waye / that leadeth vnto the countre of the Medes? He answered: I knowe it well / and all those stretes haue I gone oft tymes / and haue lodged with oure brother Gabelus / ỹ dwelleth in Rages a cyte of the Medes / which lyeth vpon the mounte Egabthanis. Tobiah sayde vnto him: I praye the, tarry for me, tyll I haue tolde my father these thynges. Then wente Tobiah in, and tolde his father all. At ỹ which his father marueled / & prayed that he wolde come in vnto him.

Now when the aungell came in / he saluted hym / and sayde: Ioye be with ỹ for euermore. And olde Tobiah sayde: what ioye can I haue that lye here in darckenes / & se not the lyght of heauen? The younge man sayde vnto hym: Be of good cheare / God shall helpe the shortly. And Tobiah sayd vnto hym: Cānst thou bringe my sonne to Gabelus / vnto the cyte of Rages in Medea? And when thou commest agayne / I shall paye the thy hyre. And the Aungell sayde vnto hym: I shall leade thy sonne / & bringe him to the agayne. Then Tobiah answered hym: tell me I praye ỹ / of what house / or of what trybe art thou? The Aungell Raphael sayde vnto hym: Askest thou after the kynred of an hyrelyng / or seketh thou a gyde for thy sonne to go wyth hym? But that I make the not carefull / I am Azarias the sonne of greate Hananias. And Tobiah answered: thou art come of a greate kynred: but I praye the / be not displeased / that I desyred to know thy kynred. The Aungell sayde vnto hym: thy sonne shall

I leade forth safely / and bringe hym whole to the agayne.

D Then answered Tobiah / and sayde: well / go on youre waye / & God be in youre iourney / and his Angell beare you cõpany. So when they had prepared all thynges / & they wolde take with them in their iourney: Tobiah bad hys father & hys mother fare well / and they went on their waye both together. Now when they were gone / hys mother began to wepe / and sayde: The staff of oure age hast thou taken awaye / and sent hym from vs.

Wolde God that money had neuer bene / for the which thou hast sent hym awaye. If we had bene content with oure pouerte / this had bene greate ryches vnto vs / & we sawe oure sonne here. Then sayde Tobiah vnto her: wepe not / oure sonne shall come to vs agayne safe and sounde / & thine eyes shall se him. For I trust / that & good Angell of God shall beare him cõpany / and order well all & thynges that he doth: so that he shall come to vs agayne wt ioye. At these wordes hys mother left of frõ wepynge / & held her tonge.

¶ Young Tobiah is delyuered from the fysshe / by the Aungell. The Aungell exhorteth Tobiah to take Sara to his wyfe.

¶ The.vj. Chapter.

A So Tobiah went on hys waye / & a dogg followed him / and the fyrst nyght they abode by the water of Tigris. Then wẽt he out to wash his fete / & beholde / there came forth an horryble fysh to deuoure hym. Of whome Tobiah was afrayed, & cried with a loude voyce / sayenge: Lorde / he cõmeth vpon me. And the Aungell sayde vnto hym: Take him by & cheke blade / and drawe hym to the. And he dyd so / and drewe him vpõ the lande. And the fysh beganne to leape at hys fete.

B Then sayde the Aungell vnto hym: Take out the bowels of this fysh / & as for & herte / the gall and the leuer, kepe them by the. For these thynges are necessary and good for medicyne. Tobiah dyd so / and rosted the fysh / and they toke hym with thẽ in their iourney: the residue they salted / as moch as was sufficient for them / tyll they came to Rages. Then Tobiah asked the Aungell / & sayd vnto him: I praye the brother Azarias tell me / wher to are these thynges good of the fysh / that thou hast bydden me kepe?

The Aungell answered him and sayde: If thou layest a pece of the herte vpon & coales / the smoke therof dryueth awaye all maner of euell spretes / whether it be from man or frõ womã, so & frõ thence forth & same shall come nomore vntothẽ. The gall is good to anoynte or to streke & eyes withall, where as there is eny blemish in them, so shall they be whole.

And Tobiah sayde vnto hym: where wylt thou & we remayne? The Aungell answered and sayd: Here is a nye kynsmã of thine / one Raguell by name / whych hath a daughter called Sara / & hath neither sonne ner daughter but her. All hys good belõgeth vnto the / and thou must mary hys daughter: and therfore desyre her of her father / & he shall geue her the to wyfe. Then answered Tobiah and sayde: As I vnderstãde / she hath bene maried vnto seuen housbãdes / and they all are dead: and I haue herde saye / that the deuell slewe them. I am afrayed therfore, lest soch thinges happẽ vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bringe thẽ in their age with sorow to their graues.

Then sayde & Angell Raphael vnto him: D Heare me / & I wyll tell the what they be of whom the deuell hath power. Namely / they that receaue mariage of soch a fashion / that they shut God out from thẽ & frõ their hert / & geue thẽ selues to their awne lust / euẽ as it were an horse & Mule / whych haue no vnderstanding: vpõ soch hath the deuell power. But when thou takest her / & art come in to the chamber / withholde thy selfe from her thre dayes / & geue thy dyligence vnto nothynge but vnto prayer with her.

And in the fyrst nyght roste the leuer of the fish / & the deuell shalbe dryuẽ awaye. The secõde night shalt thou be receaued in to & cõpany of the holy patriarkes. The thirde night shalt thou opteyne the blessynge of God, so & whole chyldrẽ shalbe borne of you. After the thirde night take & mayde in & feare of God / & more for the desyre of chyldrẽ / then for eny fleshly lust: that in the sede of Abraham thou mayest optayne the blessynge in chyldren.

¶ Young Tobiah and the Aungell come to the house of Raguell he requyreth Raguels daughter to wyfe / and obtayneth her.

¶ The.vij. Chapter.

Then wente they in to Raguell / which receaued thẽ ioyfully. And when Raguell loked vpõ Tobiah / he sayde vnto Anna his wyfe: How lyke is this yonge mã vnto my systers sonne. And whẽ he had spokẽ this / he sayde: whence be ye good brethren? They sayde: Of & tribe of Nephthali / out of & captyuite of Ninive. Then sayde Raguel vnto them: know ye my brother Tobiah? They sayde: yee / we knowe hym well. And when he had spoken moch good of him / the Aungell sayd vnto Raguel: Tobiah of whom thou axest, is thys yonge mans father. Then Raguel bowed him selfe downe / and wepte / toke him aboute & neck and

and kyssed hym/& sayde: Gods blessinge haue thou my sonne for thou arte the sonne of a good vertuous man. And Anna his wife and Sara his daughter wepte also.

Now when they had talked together/Raguel bad kyll a wether/and to make a feast. And when he prayed them to sytt downe to dynner/ Tobiah sayd: I will nether eate ner dryncke here thys daye/ except thou fyrst graūte me my peticiō/ & promyse me to geue me thy daughter Sara. Whē Raguel herde this, he was astonyed/ for he knewe/ what had hapened vnto the other .vij. men/ & wēte in vnto her: & he begāne to feare that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, & gaue the younge man no answere/ the aungell sayde vnto hym: Feare not to geue him thy daughter/ for vnto thys man that feareth God/ belongeth thy daughter to wyfe/ therfore myght none other haue her.

Then sayd Raguel: I doute not, but God hath accepted my prayers and teares in his sight: & I trust he caused you to come vnto me for the same intēt/ that this daughter of myne myght be maried in her awne kynred/ accordynge to the lawe of Moses. And now dowte thou not/ but I wyll geue her vnto the: So he toke the right hande of his daughter/ and gaue her into the right hand of Tobiah/ & sayde: The God of Abraham/ the God of Isaac/ and the God of Jacob be wyth you/ ioyne you together/ & fulfyll his blessing in you. And they toke a letter & made a wrytyng of the mariage. And then made they merye/ & prayed God. And Raguel called Anna hys wyfe vnto hym/ and bad her prepare another chamber/ and thyther he brought Sara hys daughter/ and she wepte. Then sayde he vnto her: Be of good cheare my daughter/ the Lorde of heauen geue the ioye/ for the heuynesse that thou hast suffred.

¶ The aungell byndeth the deuell. Tobias exhorteth hys wyfe to prayer and they praye thre dayes before they lye together.

¶ The .viij. Chapter.

NOw after that they had supped/ they brought the yonge man in to her. Thē thought Tobiah vpō the wordes of the aungell/ and toke out of his bagge a pece of the leuer of the fish/ and layed it vpō the hote coales. So the aungell Raphael toke holde of the deuell/ & sent him awaye/ and bounde him in the wyldernes of the hyer Egypte. Thē spake Tobiah vnto the virgin/ & sayde: Up Sara/ let vs make oure prayer vnto God to daye/ tomorow/ & ouermorow: for these thre nyghtes will we reconcyle oure selues with God: & whan the third holy nyght is past/ we shall ioyne together in the dewtye of mariage. For we are the chyldren of holy men/ & we maye not come together as the Heathen/ that knowe not God.

Then stode they vp both together and besought God earnestly, that he wold preserue them. And Tobiah sayde: O Lorde God of our fathers/ prayse be thou of heauen and earth, of the see welles & floudes and of all the creatures that be therin. Thou madest Adā of the moulde of the earth, & gauest him Eua for an helper. And now Lorde thou knowest that it is not because of voluptuousnes, that I take this syster of myne to wyfe/ but only for the loue of chyldren, in whō thy name be blessed for euer. And Sara sayde: haue mercy vpon vs, O Lorde/ haue mercy vpon vs/ & let vs both come whole & sounde to a good age.

And about the cocke crowe/ it happened/ that Raguel called his seruauntes, and they wente with hym/ to make a graue. For he sayde: it is chaunced vnto hym peraduenture/ as it dyd vnto the other seuē men/ that wente in vnto her. Now when they had made the graue/ Raguel came agayne to hys wyfe/ & sayde vnto her: sende one of thy maydēs, to loke yf he be dead, that I maye burye hym afore it be lyght daye. So she sent a mayden to se/ which whē she came into the chamber/ she founde them whole & sounde/ slepyng together. And so she came agayne/ & brought good tydinges. Then Raguel and Anna hys wyfe praysed the Lorde, and sayde: Prayse be thou O Lorde God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealte mercifully with vs/ & put awaye from vs the enemye that persecuted vs/ and hast shewed mercy vnto ponder two beloued. O Lord/ cause thē to magnyfye & more perfectly & to offre & the sacrifice of thy prayse/ & of their health: that all people may knowe/ that thou only art God in all the earth.

And immediatly Raguel cōmaunded hys seruauntes, to fyll the graue/ that they had made/ with earth/ afore it was lyght: & bade his wyfe prepare a feast/ & to make redye all thinges that were necessary for meate/ to such as wēte by the waye. He caused two fat kyne also/ and foure wethers to be slayne/ and meates to be prepared for all his neyghboures & frendes. And Raguel charged Tobiah to remayne with hym two wekes. As for all the good that he had/ he gaue Tobiah the one half of it/ & made this wrytyng/ that the halfe which remayned/ shuld fall vnto Tobiah after their death.

¶ The Aungell goeth to Gabelus/ at the desyre of Tobiah: which deliuereth the letter/ and receaueth the money.

¶ The .ix. Chapter.

Then Tobiah called vnto hym the aungell who he thought to haue bene a man / and sayde vnto hym. Brother Azarias, I praye the herken vnto my wordes: yf I shulde geue my selfe to be thy seruaunt, I shall not deserue thy prouydence. Neuertheles I beseche the that thou wylt take the beastes & the seruaũtes, & go vnto Gabelus in Rages the cyte of Medis, & delyuer hym his handwrytynge, & receaue the money of him, and praye hym to
B come to my mariage. For thou knowest thy self that my father telleth the dayes: and yf I tary one daye to long, he wylbe sory in his mynde. Now seist thou how earnestly Raguel hath requyred me / so that I cannot saye him nay.

Then toke Raphael foure of Raguels seruauntes, & two Camels, and wẽt vnto Rages the cyte of the Medes: and when he had founde Gabelus he gaue him hys handwrytyng, & receaued all the money. He tolde him also of Tobiah the sonne of Tobi, how all thynges had happened & caused him to come
C with hym to the mariage. Now whẽ he came in to the house of Raguel he foũde Tobiah syttynge at the table: & he leape vp and they kyssed one another & Gabel wepte & praysed God & sayde: the blessynge of the God of Israel haue thou, for thou art the sonne of a right vertevous & iust man, & of one that fea-
D reth God, & geueth greate almes. And blessinge haue thy wyfe & youre elders. that ye maye se youre chyldren & your chylders chyldren vnto the thyrde & fourth generacyon & that youre sede may be blessed of the God of Israel which reigneth world without ende. And when they all had sayd Amen they wẽt to the feast but with the feare of the Lorde beide they the feast of the mariage.

¶ Tobiah and hys wyfe are sadde for the tarryaunce of their sonne. Raguell sendeth agayne Tobiah with his wyfe.

¶ The.x. Chapter.

Now whyle yonge Tobiah made longe taryenge / by reason of the mariage / hys father was full of care & heuines, and thought: what shulde be the cause / that my sonne taryeth so longe? Or why shulde he be kepte so longe there? Peraduenture Gabelus is deed / and no man wyll geue hym the money. Thus began he to be very sorowfull, he & Anna his wyfe with him / and begãne to wepe both together / because their sonne was not come agayne vnto thẽ at the daye appoynted. As for his mother / she wepte with discomfortable teares / & sayde: Wo is me / my sonne: Oh
B what ayled vs to sende ẏ awaye into a straũge coũtre / thou light of oure eyes / thou staffe of oure age / thou comforte of oure life / thou hope of oure generacyon: Seynge all the thinges that we haue are only in ẏ, we shuld not haue sent the awaye from vs.

Then Tobiah comforted her / and sayde: holde thy tonge / & be not discomforted, oure sonne is whole and sounde: the man that we sent him withall is faithfull enough. Neuertheles she myght in no wyse be comforted: but daylye went out / loked aboute / & wente about all the stretes / whereby she thought he shulde come agayne: that, yf it were possible) she myght se hym commynge afarre of.

But Raguel sayde vnto his sonne in lawe: C
O tary here / and I shall sende a messanger vnto thy father Tobiah / to tell him that thou art in good health. Tobiah sayde vnto hym: I am sure / that my father & my mother counte euery daye / and that their hertes are sory.

So when Raguel prayed Tobiah wyth many wordes / & wold in no wyse heare him / he delyuered Sara vnto him / & ẏ halfe part of all hys good: in seruaũtes & handmaydẽs / in shepe, in Camels / & in kyne / & moch money & so sent hym awaye from hym wt peace and ioye / and sayde: The holy aungell of the
D Lorde be wyth you in youre yourney / and bringe you forth safe & sounde / that ye maye fynde all thinges in good case with youre elders / & that myne eyes may se youre chyldrẽ afore I dye. So the elders embraced their daughter, kyssed her, & let her go cheerfully to honoure her father & mother in lawe / to loue her husbande / to rule well her housholde, to kepe her house in good ordre / and to shew her selfe faithfull.

¶ Young Tobiah leadynge hys wyfe & housholde in the myddle waye / commeth before wyth the Aungell. The dreame of his mother lokyng after her sonne. he is ioyfully receaued of his father & mother. Sara cometh by dayes after.

¶ The.xi. Chapter.

As they now were goinge home warde agayne / vpon the .xi. daye they came to Charra / which lyeth in the halfwaye towarde Ninive. And the Aungell sayde: Brother Tobiah / thou knowest how thou hast left thy father: therfore yf it please the / we two wyll go before / & let the housholde with thy wyfe & the catell come softly & fayrly after vs. And when Tobiah was content that they shulde go before Raphael sayde vnto hym: Take of the
B gall of the fish with the / for it shalbe necessary. So Tobiah toke of the gall / & they went their waye. But Anna the mother of Tobiah sat dayly by the waye syde vpon the toppe of an hyll / frõ whence she myght se farre about her. And whyle she was wayetynge there for his cõmynge she loked afarre of, and anone she perceaued her sonne cõmynge / & ranne &

tolde her husband, saying: Behold thy sonne commeth. And Raphael sayde vnto Tobiah: As soone as thou cōmest in to the house, immedyatly worshyppe the Lorde thy God, and geue thākes vnto hym: then go to thy father, & kysse hym, & stryke his eyes ouer with the gall of the fysh, that thou hast brought with the. For be sure, that his eyes shall strayght waye be opened, & thy father shall se ỹ light of heauen, & shall reioyse at the sight of the. Then the dogge that had bene wyth them in their iourney, ranne before, and came as a messenger, and wagged wyth hys tayle for gladnesse.

A So the blynde father arose, and begamne to rēne, and stombled with his feate, & gaue a seruaūt his hande, tāne to mete his sonne, receaued hym, and kyssed hym, he and hys wyfe, and beganne to wepe for ioye.

Now when they had worshipped & thancked God, they sat downe. Then toke Tobiah of the fysches gall, and anoynted hys fathers eyes: and tarped half an houre, and then begamne the blemish to go out of his eyes, like as it had bene the whyte skynne of an egge: which Tobiah toke, and drew frō his eyes, and immediatly he receaued his sight.

B Then they praysed God, he and his wyfe, and all they ỹ knew hym. And Tobiah sayd: O Lorde God of Israel, I geue the prayse and thanckes, for thou hast chastened me, & made me whole. And lo, now do I se my sonne Tobiah. After seuen dayes came Sara his sonnes wyfe also whole and sounde with all the housholde and catel, with camels and moch moneye of hys wyues, & with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefytes, whych God had done for hym, by the man that led hym. Achior also and Nabath Tobiah syster sonnes came and were glad, & reioysed with him, by reason of all ỹ good that God had shewed vnto him. And so for ỹ space of seuen dayes they made mery, and were right ioyfull euerychone.

¶ Younge Tobiah reckeneth vp vnto hys father the pleasures that the Aungell dyd hym. He offereth vnto the Aungell halfe the goodes that he brought wt hym.

¶ The xij. Chapter.

THen Tobiah called his sonne vnto hym, & sayde: What may we geue this holy man, that wente wt the? Tobiah answered his father, and sayde: Father, what reward shall we geue hym? Or what thinge can deserue his benefytes? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he caused me to get my wyfe, he droue ỹ euell spyrete frō her, he hath bene an occasyon of gladnesse to her father and mother: he deliuered me, that I was not deuoured of the fish, he hath made the to se ỹ light of heauen, yee we all haue receaued greate good of him. How shuld we worthly deserue these thinges vnto hym? But I praye the my father, that thou wylt desyre hym, yf happly he wyll voutsafe, to take with hym the halfe of all that we haue brought.

So the father and the sonne called him, B toke hym aside, & beganne to praye hym, ỹ he wolde be contēt to take in good worth, the half parte of all that he had brought. Then sayde he secretly vnto them: Prayse the God of heauen, & geue thanckes vnto hym before all men lyuyng for he hath shewed his mercy* vnto vs. It is good to hyde the kynges secrete, but to shew & to prayse the workes of God, it is an honorable thynge. Prayer is good with fastynge, and to geue almes is better, then to hoorde vp treasures of golde. For almes deliuereth from death, cleenseth synne, & causeth to fynde euerlastynge lyfe. But they that do synne & vnryghtousnes, are the enemyes of their awne soules.

*To me trade) vnto you

Wherfore I tell you the trueth, and wyll C hyde nothynge from you. When thou prayedest with teares, and buriedest the deed, and lefte st thy dyner, and hyddest the deed in thy house vpon the daye tyme, that thou myghtest burye them in the nyght, I offred thy prayer before the Lorde. And because thou wast accept and beloued of God, it was necessary, that tentacyon shulde trye the. And now hath the Lorde sent me to heale the, and to delyuer Sara thy sonnes wyfe from the euell spyrete. For I am Raphael an Aungel, one of the seuen that stande before God.

When they hearde thys, they were sore afrayed, and trembled, and fell downe vpon D their faces vnto the grounde. Then sayde the Aungell: Peace be wt you, feare not. Where as I haue bene wyth you, it is the wyll of God geue prayse and thanckes vnto hym.

You thought that I dyd eate and dryncke with you, but I vse meate that is inuisible, and drincke that can not be sene of men.

Now therfore is the tyme ỹ I must turne agayne, vnto hym that sent me: but be ye thanckfull vnto God, & tell out all his wonderous workes.

And when he had spoken these wordes, he was taken awaye out of their sight, so that they sawe hym nomore. Then fell they downe flat vpō their faces by the space of thre houres, and praysed God: and whē they rose vp, they tolde all his wonderous workes.

¶ Tobiah the elder geueth thanckes vnto God.

¶ The. xiij. Chapter.

Then

THen old Tobiah opened his mouth & prayed ỹ Lorde/& sayde: Great art thou O Lorde for euermore/ & thy kyngdome worlde without ende: for thou scourgest & healest/thou ledest vnto hell/& bringest out agayne, and ther is none that may escape thyne hande. O geue thankes vnto the Lord/ye chyldrē of Israel/ & prayse hym in the sight of the Heathē. For among the Heathē which knowe hym not hath he scatered you, to thintēt that ye shuld shew forth his maruelous worckes: & cause them for to knowe/ that there is none other God almyghtye but he. He hath chastened vs for oure mysdedes/ and for his awne mercy sake shall he saue vs.

Consyder then/how he hath dealth wt you/ & prayse him with feare & drede, and magnifye the euerlastyng kyng in youre workes. I wyll praye hym euē in the lande of my captyuyte/for he hath shewed his maiestie vnto a sinfull people. Turne you therfore O ye synners and do righteousnes before God, & be ye sure/ that he wyll shew his mercy vpō you. As for me & my soule/ we wyll reioyse in God. O prayse the Lord all ye his chosen/ holde the dayes of gladnesse/ & be thankfull vnto him. O Jerusalē thou citie of God/the Lorde hath punished the for the worckes of thyne awne handes. O prayse the Lorde in thy good thinges/& geue thākes to the euerlastynge God that he may buylde vp his tabernacle agayne in the, that he maye call agayne vnto the all soch as be in captyuyte/ & that thou mayest haue ioye for euermore. With a fayre lyght shalt thou shyne/and all the endes of the world shal honoure the. The people shall come vnto ỹ frō farre/they shall bringe gyftes/ & worshyp the Lorde in the/ & thy lande shall they haue for a Sanctuary/ for they shall call vpō the greate name in ỹ.

C Cursed shall they be that despyse the/ and all that blaspheme the shalbe condempned: but blessed shall they be that buylde the vp. As for the thou shalt reioyse in thy chyldrē/ for they all shalbe blessed, & gathered togeather vnto the Lorde. Blessed are they all that loue the & be glad of thy peace Prayse thou the Lorde/ O my soule/ for the Lorde oure God hath deliuered his citie Jerusalem frō all her troubles. I wyll counte my selfe happye yf my sede remayne to se the clearnes of Jerusalem.

The gates of Jerusalem shalbe buylded with Saphyre & Smaragde/ & all the compase of her walles with precious stones. All her stretes shalbe paued with whyte marble stone/ and in all her stretes shall Alleluya be sunge Praysed be the Lorde/which hath exalted her, that his kyngdome maye be vpon her for euermore. Amen. And so Tobiah made an ende of his talkynge.

C Tobiah prophecyeth the destruccyon of Nynyue. His sonne returneth to Rages after the decesse of his father and mother.

C The.xiij. Chapter.

AND after that Tobiah had gotten his sight agayne he lyued.xlij. yares/ & sawe his childers chyldren. Now whē he was an.C.& .xij. yeare olde/he dyed: & was buried honorably in Nynyue. For when he was fyue & fyftye yeares of age, he lost the light of bys eyes/ & when he was thre score yeare olde, he gat his sight agayne. The residue of his life led he in ioye/ and increased well in the feare of God/ & departed in peace.

But in the houre of his death he called vnto hym his sonne Tobiah & seuē nōge spryngaldes his sonnes chyldren / and sayde vnto them: The destruccyō of Nynyue is at hand/ for the worde of the Lorde can not fayle/and oure brethrē that are scatred out of the lande of Israel/ shall come thyther agayne. And the whole lande of it that hath bene waste/ shalbe tilled: and the house of God that was brent in it, shalbe buylded agayne/ & all soch as feare God shall returne thyther: the Heathen also shall forsake their Idols, & come to Jerusalem/ & dwell there/and all the kyngs of the earth shalbe glad of her/and worshyp the Lorde God of Israel.

And therfore my chyldrē/heare youre father: Serue the Lorde in faythfulnes/ seke after his wyll/and do the thing that pleaseth hym. Commaunde youre childrē that they do right/geue almes/be myndeful of God/ and euer to be thankfull vnto hym in trueth and with all their power. Heare me therfore my chyldren/& abyde not here: but in what daye soeuer ye haue buryed youre mother besyde me/get you frō hence. For I se/that the wyckednesse of it shall bringe it to destruccyon and ende.

After the death of his mother/Tobiah departed awaye from Nynyue/with his wyfe & chyldren, & with his childers childrē & came agayne to hys father and mother in lawe/ & founde thē whole & in a good age/& toke the care of them. And he closed their eyes/& was heyre vnto all Rageles goodes / & sawe the fyfth generacyon & childers childrē. And when he was.xcix. yeare of age/he died in the feare of the Lorde/& hys kynsfolkes buryed him. And all his posterite cōtinued in a good lyfe/& holy conuersacyon: so that they were loued and accepted bothe of God and men/ and of all the people of the lande.

C The ende of the boke of Tobiah.

The boke of Judith.

The buyldynge of Egbathanis. The byctory of Nabuchodonosor agaynst Arphaxath. The messengers of Nabuchodonosor are dyspysed.

The fyrst Chapter.

ARphaxat the Kynge of ye Medes subdued many people vnto hys domynyon / and buylded a noble stronge cite/ which he called Egbathanis. The walles of it made he of fre stone / foure squared/ seuentye cubytes hye / & xxx. cubites brode. He made towres therevpon of an hundreth cubytes hye. But vpō the foure corners euery side was twētye cote brode. He made the portes in ye heygth/ lyke as the towres. Thys Kynge trusted in his mighty host/ & in his glorious charettes.

B So in the twelfth yeare of hys raygne it happened/ that Nabuchodonosor the Kynge of the Assyrians (which raygned in the great cyte of Ninive) fought agaynst Arphaxat, & ouercame him in the greate felde called Ragau/ beside Euphrates and Tigris & Hadasson in ye feld of Erioth the Kyng of ye Elimes.

Then was the Kyngdome of Nabuchodonosor exalted / & hys herte was lyft vp: & he sent vnto all them that dwelt in Celicia/ in Damascus in Libanus/ & vnto the Heathen that dwelt in Carmel and Cedar/ and to soch as dwelt in Galile in the greate felde of Esdrelon/ to all thē that were in Samaria/ and beyonde the water of Jordane vnto Jerusalem and the whole lande of Jesse vnto ye mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the Kynge of the Assyriās

D sende messaungers. But they all wyth one consent wolde not agree vnto hym / and sent the messaungers agayne emptye / and put them awaye wythout honoure. Then Nabuchodonosor the Kynge toke indignacyon at all those landes/ and swore by hys trone & by hys Kyngdome/ that he wolde be auenged of all those countreys.

Holofernes is sent of Nabuchodonosor to subdue all the worlde. The preparacyon and purlute of Holofernes.

The .ij. Chapter.

IN the .xviij. yeare of Kynge Nabuchodonosor, vpon the .xxij. daye of the fyrst moneth/ it was declared in the courte of Nabuchodonosor the Kynge of the Assyrians/ that he wolde defende hym selfe. So he called vnto hym all ye elders/ al his Captaynes, & men of warre/ & shewed them hys secrete councell, & tolde them that hys purpose was / to bringe the whole earth vnder his domynyon. Now whē they were all contēt wyth this sayinge/ Nabuchodonosor the Kynge called Holofernes the chefe Captayne of his warres and sayde vnto hym: Go thy waye forth agaynst all the Kingdomes of the West/ & specially agaynst those that haue despysed my cōmaundemēt. B Thou shalt spare no realme / all stronge cytyes shalt thou bringe in subiectiō vnto me.

Then Holofernes called together all the Captaynes & rulers of all the power in Assyria, and mustred the soudyers vnto the hoste (lyke as the Kyng commaunded hym) namely/ an hundreth and twentye thousand fightynge men vpon fote/ and twelue thousand archers vpon horsebacke. All his ordynaūce sent he before with an innumerable multitude of camels / so that the hoost was well C prouyded for with oxen/ & small catell/ & that without nōbre. He caused come to be prepared out of all Syria for his host. Moch gold & syluer also toke he out of ye Kynges house. So he toke his iourneye/ he & all his hoost/ with charettes/ horsmen/ & archers: of whō there were so many / that they couered the grounde of the lande/ lyke the grashoppers.

And when he was gone past the borders of the Assyrians/ he came towarde the greate mountaynes of Ange/ which lye vpō the left syde of Celicia: & so he went vp in to all their castels/ & wanne euery stronge holde. As for D the welthye citie of Melothus / he brake it downe/ & spoyled all the chyldren of Tharsis and the Ismaelytes/ which laye towarde the wildernes/ and vpon the South syde of the lande of Chelon. He wente ouer Euphrates also/ and came into Mesopotamia / & brake downe all the hye cytyes that were there/ frō the broke of Mambre tyll a man come to ye see: & he toke the borders in from Celicia vnto the coastes of Japhet toward the South. He caryed awaye all the Madianytes / and spoyled all their goodes: & whosoeuer withstode hym, he slew them with the swerde. After this he went downe into the felde of Damascus in the tyme of haruest/ & brēt vp all the corne & all the trees / & caused the bynes to be cut downe. And ye feare of hym fell vpō all them that dwelt in the earth.

Kynges become myserably subiect to Holofernes. The tyrannie and crueltye of him.

The .iij. Chapter.

TO the Kynges and Princes of all cytyes & landes sent their Embassytours: namely/ they of Syria & Mesopotamia/ Syria Sobal/ & Lybia/ & Celicia / which came to Holofernes/ & sayde: Let thy wrath ceasse towarde vs: It is better for vs to serue ye greate Kyng Nabu-

Nabuchodonosor with oure lynes/and to be subiecte vnto the/then that we shulde dye/ & be slayne/& receaue greater hurte. All oure cytyes and possessyons/all mountaynes and hylles/al feldes/greate & smal catell/shepe/ goates/horses/and camels/all oure goodes & houshold/ be in thy power/vnder thy subiecpon be it all together. Be oure selues also & oure chyldren wyue thyne awne/come vnto vs a peaceable Lorde/and vse oure seruyce at thy pleasure.

26 Then came Holofernes downe from the mountaynes with horsmen & greate power/ and conquered all stronge fensed cytyes, and all that dwelt in the lande. And out of all cytyes he tooke strōg men/ & soch as were mete for the warre/to helpe hym. There came soch a feare also vpō those countrees, that the indwellers of all the cities the Princes & Rulers/and the people together/ wente forth to mete hym as he came/ & receaued hym honorably with garlandes & torches/with daunces, tabrettes and pypes.

¶ Neuertheles though they dyd thys/ yet might they not swage his rygorous stomak: but he destroyed their cytyes/ & hewed downe their woddes. For Nabuchodenosor & kyng had cōmaunded hym, that he shulde rote out all the Goddes of the lande: to the intent that he only myght be called and taken for God/ of the nacyons which Holofernes with hys power brought vnder hym. So went he thorow Syria Sobal/and thorow all Appamia/ & all Mesopotamia/ came to the Idumeans/ in the lande of Gabaa and Septopoly/ & toke their cytyes/ and remayned there xxx. dayes/ wherin he caused al ỹ whole multitude of his Host to be gathered together.

¶ Israel requyreth help of God/agaynst Holofernes. They fast and prayr.

¶ The.iiij.Chapter.

When the chyldren of Israel that dwelt in Iewry heard thys, they were sore afrayed of hym. There came soch trembling also & feare vpon thē/ that they sorowed he shulde do vnto the cytie of Jerusalem & the temple of the Lorde/as he had done to other cytyes & their temples. So they sent into all Samaria rounde aboute vnto Jericho/ toke in & occupyed all the toppes of the mountaynes/ made fast the townes wyth walles/ and prepared corne for them agaynst the battayll.

Eliachim also ỹ Prest wrote vnto all thē that dwelt towarde Esdrelon (whych lyeth ouer agaynst the greate felde by Dothaim) & vnto all those by whom men myght haue passage vnto them/ that they shulde take in the wayes of the mountaynes/ wherby there myght be any waye and passage to Jerusalem, & that they shulde holde dylygent watch where any straite waye was betwixt ỹ mountaynes. And the chyldren of Israel dyd as Eliachim the Prest of the Lorde had commaunded them. And all the people cryed earnestly/& humbled their soules with fastyngs & prayers, they & their wyues The Prestes put on heatrye clothes/ and layed the ponge babes before the temple of the Lorde/& couered the aulter of the Lo[illegible] cloth. And w one accorde they cr[illegible] vnto the Lorde God of Israel/that their chyldrē should not be geuen into a pray/& their wyues into a spoyle, that their cities shulde not be layed waste/and that their Sanctuary shulde not be vnhalowed/and so they to be a shame and rebuke vnto the Heathen.

¶ Then Eliachim the hye Prest of the Lord wente rounde aboute all Israel/ and spake ¶ vnto them/sayinge: Be ye sure/ ỹ the Lorde will heare youre peticyons/ yf ye contynue stedfast in fastynges & prayers in the syght of the Lord. Remembre Moses the seruaūt of the Lorde/ which ouerthrew the Amalechites (that trusted in their myght & power/ in their hoost/ in their shyldes/ in their charrettes & horsmē) not with weapēs/ but with holy prayers. Euen so shall all the enemies of Israel be/ yf ye contynue in this worke/ that ye haue begonne. So vpon this exortacion they cōtynued in prayer before the Lord In so moch that they which offred brent sacrifices vnto the Lorde/offred the offringes vnto ỹ Lord/beynge arayed in hearre clothes and had asshes vpon their heades. And they all besought God from their whole hert, that he wolde vyset his people of Israel.

¶ Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the meruelles of God done vnto the Jewes/ for whych thynge the rulers vnder Holofernes were very angry with him.

¶ The.v.Chapter.

And worde came to Holofernes the Prynce of the warres of the Assyrians/ that the chyldren of Israel prepared them selues to make resystaunce/& how they had stopped ỹ wayes betwixte the mountaynes. Then was he exceadyng wroth/and called all the Princes of Moab/& the Captaynes of Ammon/ & sayd vnto thē: Tell me/ what people is this/ that kepeth in the mountaynes? Or what maner of cytyes are they? what is their power? Or what maner of Host haue they? who is their Captayne? And why do they despise vs (more then al those that dwel in the East) and come not forth to mete vs/ ỹ they myght receaue vs with peace? Then Achior the Captayne of all the Ammonites answered/ and sayde: Syr, yf it please the to heare me/ I wyll tell the

the truth before the concernyng this people that dwell in the moũtaynes/and there shall no lye go out of my mouth.

Thys people is of the generacyon of the
B Caldees, they dwelt fyrst in Mesopotamia/ for they wold not folowe the goddes of their fathers that were in the lande of the Chaldees/& so forsoke they the customes of their fore fathers (whych had many goddes) and worshipped one God/ that made heauẽ and earth: which also cõmaunded them that they shulde go from thence/and dwell at Haran. Now whẽ there came a dearth in to ỹ whole lande/they wente downe to Egypte/& there they dwelt foure hũdreth yeares/in ỹ which they multyplied so greatly/that their hoost myght not be nombred. And when the kyng of Egypte oppressed them/& subdued them in buyldynge of hys cytyes wyth makynge of claye and bryck/they cried vnto God their Lorde/ which punyshed the whole lande of Egypte with dyuerse plages.

Now when the kynge of Egypte let them
C go their waye & the plage ceased & then followed after thẽ/ to take thẽ/ & to bryng thẽ agayne into hys seruyce/ whyle they were flyenge awaye/ the God of heauẽ opened the see, so ỹ the waters stode fast vpon both the sydes as a wall, & these went thorow the bottome of the see drye shod. In the which place when an innumerable people of the Egipcians followed vpõ thẽ/they were so ouerwhelmed wt the waters/that there remayned not one/to tell them that came after/how it hap-
D pened. So when this people was passed thorow the reed see/ they came in to the wylderne of the mount Synai/ where neuer man myght dwell afore/& where the sonne of mã had neuer rested. There were the bytter waters made swete for them / that they myght drynke/& .xl. yeares had they meate frõ heauen. & whersoeuer they wẽte (without bowe & arowe without buckler or sword their God fought for thẽ/ & caused thẽ to haue the victory. Yee no man was able to hurte this people/except it were so that they departed vnfaythfully frõ the worshypping of the Lorde their God. But as oft as they worshypped any other beside their God/he gaue thẽ ouer to be spoyled, to be slayne/ & to be put to cõfusyõ. Neuertheles as oft as they were sory for departynge from the worshippe of their God/ the same God of heauen gaue them power & strẽgth to withstãde their enemyes.

Moreouer they slew the kyng of the Ca-
E nanites/Iebusites Pherezits, Hethites, Euites & Amorites/& all ỹ mightye in Hesebon/ & toke their landes & cities in possessyon: & so long as they synned not in the syght of their God, it wente well with them/for their God hateth vnrighteousnesse. For in tymes past when they went out of the waye/which God had geuen thẽ/ that they shulde walke in it/ they were destroyed in dyuerse batayles of many nacyons: & many of them were caryed awaye prysoners vnto a straunge countre. But now lately they haue turned thẽselues agayne vnto the Lord their God/& are come together agayne out of the countrees where they were scatred abrode: and thus haue they cõquered these mountaynes/& dwell therin: and as for Jerusalem where their Sanctuary is/they haue it agayne in possessyon.

And therfore my lorde/ make diligent in-
F quysicyõ/yf this people haue done wyckednesse in the syght of their God/ then let vs go vp agaynst thẽ/ for douteles their God shall delyuer thẽ into thy handes/ & subdue them vnto thy power. But yf this people haue not displeased their God/we shall not be able to withstande them/for their God shall defende thẽ/& so shall we be a shame to all the worlde.

Now when Achior had spoken out these
G wordes/all the Princes of Holofernes were wroth/& thought to slaye him/& sayde one to another: what is he this/which darre say/ ỹ the chyldrẽ of Israel are able to wythstande Nabuchodonosor the kynge and hys hoost: where as they are an vnwepened people/ without strẽgth or vnderstãding of ỹ feates of warre: That Achior therfore may knowe that he hath dysceaued vs / we wyll go vp in to the mountaynes: & when the myghty men of thẽ are taken/he also shalbe stycke wt the swerde/ & all people may know/that Nabuchodonosor is the God of the earth/and that there is none other without hym.

Achior is committed into the handes of the Jewes by Holofernes. He is tyed to a tree/but is lowsed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

The.vi. Chapter.

O whẽ they had left of speaking/ Holofernes toke sore indygnacyõ, & sayde vnto Achior. For so moch as thou hast prophecyed vnto vs/ sayenge: that the people of Israell shalbe defended of their God/ I wyll shewe the / that there is no God but Nabuchodonosor. Yee when we slaye them all as one man, thou also shalt perysh with them thorow the swerde of the Assyrians / and all Israel shalbe destroyed wyth the / and then shalt thou see/ that Nabuchodonosor is the Lorde of the whole earth. Then shall the swerde of my knyghthode go thorow thy sydes / and thou shalt fall downe stycke amõge the woũded of Israel/ & shalt not come to thy selfe agayne/but be vtterly destroyed with thẽ. But yf thou thinckest thy prophecy to be true / why doest

doest thou then chaūge thy colour? why arte thou afrayed? Thinkest thou that my wordes
B are not able to be performed? But ꝑ thou mayest know / ꝑ thou shalt kepe these thinges with them / beholde / frō this houre forth will I sende the vnto yonder people / that when the punishmēt of my swerd (which they haue worthely deserued) falleth vpon them / thou mayest be punyshed with them.

So Holofernes cōmaunded hys seruaūtes to take Achior / & to cary hym vnto Bethulia / and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruaūtes toke hym / & wēt thorow ꝑ playne felde. But whē they drewe nye vnto the moūtaynes / the slynge casters came out agaynst them: Neuerthelesse they gat them awaye by the syde of the mountayne / & bounde Achior hande & fote to a tree / & so left him bound wt withyes / & turned agayne vnto their Lorde.

Notwithstandynge the chyldrē of Israel wente downe frō Bethulia / came vnto him / lowsed hym / brought him vnto Bethulia / set him in the myddest of the people / and asked him what the matter was / that the Assyrias had left hym bounde.

C Ozias the sonne of Micha of the tribe of Symeon / & Charmini (which is also called Gothoniel) were the principall rulers at the same tyme. Now when Achior stode in the middest of the Senatoures / & before thē all he tolde them / what answere he gaue Holofernes, to the thinge that he asked him / and how Holofernes people wolde haue slayne him for so sayinge / & how Holofernes hym selfe was wroth / & commaunded hym for the same cause to be delyuered vnto the Israelites: that when he ouercame the chyldren of Israel he myght commaunde Achior also to be put to death wyth dyuerse tormētes / because he sayde: the God of heauē is their defender. And when Achior had playnely tolde out all these thinges / all ꝑ people fell downe vpon their faces / prayenge the Lorde / and poured out their prayers together vnto the Lorde / with a generall complaynte and wepynge / & sayde: O Lorde God of heauen and of earth / beholde their pryde / & loke vpō oure lowlynes / and cōsyder how it standeth with thy kynnetes / & make it to be knowne / ꝑ thou forsakest not those / which holde them fast by the / & how that thou bryngest them lowe / ꝑ presume of them selues / & make their boast in their awne strēgth. So when the weping
D & prayer of the people (which they had made the whole daye longe) was ended / they comforted Achior / sayenge: The God of oure fathers / whose power & strēgth thou hast praysed / shall so rewarde the / that thou shalt rather se their destruccyon. When the Lorde oure God then shall geue his seruaūtes this liberte / God be also with the amonge vs: so that yt it please the / thou wyth thyne mayest dwell with vs.

Now when Ozias had ended the counsell / he toke him into his house / and made a great supper / called the elders to it / and so they refreshed them selues after the fastynge. And afterwarde was all the people called together which made their prayers all the myght longe in the congregacyon / and besought ꝑ God of Israel for helpe.

C Bethulia is beseged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the cytye for wante of water. The prayer of the people with teares and lamentacyon.

C The.vij. Chapter.

THe nexte daye / Holofernes commaūded his host / to go vp agaynst Bethulia. There were an. C. and xx. thousande fyghtynge men on fote / & two & twentye thousande horsmen / besyde the preparing of thē that were wōne: & came to them on euery syde out of the coūtrees and cyties which he had takē. All these prepared thē selues vnto the battayl agaynst ꝑ Israelites / & came on by ꝑ hyll syde, vnto the toppe ꝑ loketh ouer agaynst Dothaim / from the place which is called Belma / vnto Chelmon that lyeth towarde Esdrelon.

Now when the chyldren of Israel sawe so
B greate a multytude of the Assyrias / they fell downe flat vpō the grounde / strawed ashes vpon their heades / & prayed with one accord / that the God of Israel wolde shew his mercy vpon his people. And so they toke their weapens / & sat betwixte the mountaynes in the narow place / & kepte the waye daye & night. But whyle Holofernes was goinge aboute / he founde the water sprynge / which frō the South syde was conueyed vnto the cyte by a condyte: thys commaunded he to be dyrecte another waye / & to cut their condyte in sunder. There were welles also not farre from the walles / whych they bled secretly / more for pleasure then for necessyte.

Then wente the Ammonytes & the Moabytes vnto Holofernes / & sayde: The chyldrē C of Israel trust nether in speare nor arowe / but haue taken vn / & kepe the mountaynes & hylles. That thou mayest ouercome thē ther fore without the strykynge of any battayll / sett men to kepe the welles / that they drawe no water out of them: so shalt thou destroye thē without swerde / or at the least they shall be so feble / that they must be fayne to geue ouer the cyte / which they thynche not able to be wonne / for so moche as it lyeth in the mountaynes. These wordes pleased Holofernes well and all his men of warre / and he

set

D set an hsidreth mẽ at euery well roũde about.

And when this watch had endured twen tye dayes/ ꝑ Cisternes and all that had wa-ter/ fayled them that dwelt in the cite of Bethulia/ so that in ꝑ whole cite they had not dr̃ynke ynough for one daye/ for the people had water geuen them daylie in a measure. Then came the men and wemen/ yonge per-sonnes and childrẽ all vnto Osias/ and sayd all with one voyce: God be iudge betwyxte vs and the/ for thou hast dealt euell with vs: thou woldest not speake peaceably wyth the kynge of ꝑ Assyrians/ therfore hath God solde vs in their handes/ and there is noman to helpe vs where as we are brought downe before their eyes in thirst & greate destruc-cyon. Therfore gather now together all the people that be in the cite/ that we maye all yelde oure selues willyngly vnto the people of Holofernes: for better it is ꝑ we be cap-tyue and prayse the Lorde with oure lyues/ then to bellayne and perishe/ and to be laugh-ed to scorne and shamed of euery man whẽ we se oure wyues and chyldren dye before oure eyes. We take heauen & earth this daye to recorde/ and the God of oure fathers (which punysheth vs accordynge to the de-seruyng of oure synnes) and geue you war-nyng/ that ye geue vp the cyte now in to the power of Holofernes hoost/ that oure ende maye be shorte wt the swerde/ which els shal endure longe for wãte of water & for thirst.

¶ When they had spoken out these wordes/ there was a greate weppyng and howlynge in the whole congregacion/ and that of eue-ry man/ and they crydan whole houre lõge vnto God wyth one voyce/ sayẽge: we haue synned wyth oure fathers/ we haue done amysse/ we haue dealt wyckedly. Thou that art gracious/ haue mercy vpon vs/ punysh oure vnrighteousnes wt thyne awne scourge/ & geue not those ouer that knowledge the/ vnto a people whych knoweth the not/ lest they saye amonge the Heythen: where is their God?

And when they were so weery wyth this cryenge and weppynge/ that they helde their tunges/ Osyas stode vp with watrye eyes/ and sayde: O take good hertes vnto you/ (deare brethren) and be of good cheare/ and let vs wayte yet these fyue dayes for mer-cy of the Lord: peraduenture he shall cut a-waye his indignaciõ/ & geue glory vnto his name. But yf he helpe vs not whẽ these fiue dayes are past/ we shal do as ye haue sayde.

¶ Of ꝑ vertuous woman Judith/ whych reproueth the auncientes because they tempted the Lorde. She also moueth them to encorage & herten ꝑ people/ and sheweth her counsell agaynst ꝑ enemyes of ꝑ Jewes.

¶ The. viij. Chapter.

AND it happened when these wordes I came to the eares of Judith a wyd-dowe, whych was the daughter of Merari, ꝑ sonne of Idor ꝑ sonne of Joseph, the sonne of Oziah, the sonne of Elai the sonne of Jammor, the sonne of Ie-heon the sonne of Raphoim, the sonne of A-chitob/ the sonne of Melchia, the sonne of Suam, the sonne of Nathania/ the sonne of Salathiel, the sonne of Simeon, the sonne of Ruben. And her housbãd was called Ma-nasses/ which dyed in the dayes of the barlye haruest. For whyle he was byndynge the sheues together in ꝑ felde, ꝑ heate came vpõ his head, and he dyed at Bethulia his cyte/ & there was he buried beside his fathers. Now was Judith his desolate wyddowe thre yeare and syx monethes. And in the vyer partes of her house she made her selfe a prety chãber/ where she dwelt/ beynge closed in wyth her maydens. She ware a sacke of heare, and fasted all the dayes of her lyfe/ excepte the Sabbathes, & newemones & the solempne dayes that the people of Israel kepte. She was a very fayre & beutifull personne. Her housbande also had left her greate ryches/ a plenteous housholde/ greate vnmouable possessions & many catell. This Judith was a woman of a very good reporte wyth euery one for she feared the Lorde greatly, and there was no body that spake an euell worde of her.

When this Judith herde/ how Osyas had promysed the people/ that after the fyfte daye he wolde geue vp the cyte vnto the Assyrians/ she sent for the elders Cham-bri and Charmyn/ and when they came to her/ she sayde: what thynge is this/ wherin Osyas hath cõsented/ that yf God helpe not wythyn fyue dayes/ he wyl geue ouer the cite to ꝑ Assyrians? What are ye/ ye tẽpte the Lorde? This deuice optayneth no mercy of God/ but prouoketh him vnto wrath and displeasure. Wyl ye set ꝑ mercy of ꝑ Lorde a time & appointe him a daye after youre wil?

Neuertheles for so moch as the Lorde is pacyent/ lett vs rather amende oure selues/ pourynge out teares/ and beseechyng him of grace. For God threateneth not as a man/ ne-ther wyll he be prouoked vnto wrath as the childrẽ of men. And therfore let vs hertely fall downe before him/ and serue him with a meke spryte/ and wyth weppynge eyes saye vnto the Lorde/ that he deale with vs accor-dynge to his awne wyll and mercy: that lyke as oure hert is now vexed/ & brought lowe thorow the pryde of them/ it maye so be cõ-forted thorow his grace: in so moch as we fo-lowe not the synnes of oure fathers/ which forsoke their God/ & worshipped other god-

des: for the which synne they perished with the swerde, were spoyled & brought to shame of all theyr enemyes. As for vs, we knowe none other God but onely him, for whose cõforte lett vs tary wyth mekenesse. He shall requyre & make inquisiciõ for oure bloude, from ỹ veracyons of oure enemyes: he shall bringe downe all the Heythen, that ryse vp agaynst vs, and put them to dishonoure, euen the Lorde oure God.

Therfore deare brethren, seynge ye are ỹ honorable and elders in the people of God, vnto whom all the people haue respecte, & vpon whom the lyfe of the people standeth, lyft vp their hertes with youre exortacyon, ỹ they may call to remembraũce, how oure fathers also in tymes past were tempted, ỹ they myght be proued, yf they worshypped theyr God aryght. They ought to remẽbre, how oure father Abraham beynge tempted, and tryed thorow many tribulacyous, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, & all they that pleased God, beynge tryed thorow many troubles were foũde stedfast in faith Agayne, they that receaued not their tentacyons with the feare of God, but put thẽ selues forth with vnpacyency and murmuring agaynst God, perysshed of the destroyer, and were slayne of serpẽtes. And therfore shulde not we vndertake to be auenged, for ỹ thyng that is done vnto vs: but to consyder, that all these punyshmentes are farre lesse then oure synnes & mysdedes. Beleuynge also, ỹ thys correccyon commeth vnto vs (as to the seruauntes of God) for amendment, and not for oure destruccyon.

Then sayde Osyas & the elders vnto Judyth: All that thou speakest, is true, and no man can reproue thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, & fearest God. And Judyth sayde vnto them: Seynge ye knowe, ỹ my wordes are of God, then proue my coũcell & deuyce, yf it be of God: & beseche God, ỹ he will bringe my councell to good ende.

Thus haue I deuysed: Ye shall stande this nyght before the porte, and I wyll go forth with Abra my mayde: Praye ye therfore vnto God, that he wyll graciously remembre his people of Israel wythyn fyue dayes, as ye haue sayde. As for the thynge that I go in hãde wyth all, aske ye no questyõs of it, tyll I open it vnto you myself: do ye nothyng els but praye vnto the Lorde youre God for me. Then Osyas the prynce of the people of Juda sayde vnto her: Go thy waye in peace the Lorde be wyth the, that we maye be auenged of oure enemyes. And so they wente frõ her agayne.

¶ The prayer of Judith for the victorye

¶ The .xi. Chapter.

Now when they were gone theyr way, Judith wẽte in to hir oratory, put on an hearrye smock, strowed asshes vpon hir head fel downe before the Lord, & cryed vnto him, sayẽge O Lord God of my father Symeon, which gauest him a swerde for a defence agaynst ỹ enemyes, that shed vyolence & wylfulnes and that rauyshed ỹ virgyn & put her to dishonesty. Thou ỹ gauest theyr wyues in to a praye, and their daughters in to captyuite, and all their praye for a spoyle vnto thy seruauntes, which bare a zele vnto the, helpe me wyddow, O Lorde my God, I beseche the. For thou hast done all thynges from the begynnynge, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmẽtes are done in thy euerlastyng for knowlege. O loke now vpon the armyes of ỹ Assyriãs, lyke as it was thy pleasure sometyme to loke vpon the hoost of the Egyptyãs, whẽ they beynge wrapened, persecuted thy seruauntes, & put their trust in their charrettes horsmen, and in the multitude of theyr men of warre. But thou lokedest vpõ their hoost castyng a thyck darcknes before them: and when they came in to the depe, the waters ouerwhelmed them.

Euen so Lorde lett it go with these, that trust in ỹ power and multitude of their mẽ of warre, in theyr charettes, arowes & speares, and knowe not, that thou onely art oure God, which destroyest warres from the begynnynge, and that thou art the Lorde. O lyft vp thyne arme now lyke as euer from ỹ begynnynge, and in thy power bringe their power to naught, cause theyr myght to fall in thy wrath. They make theyr boast, ỹ they wyll vnhalowe and defyle thy Sanctuary, and to wayst the tabernacle of thy name and to cast downe ỹ horne of thyne aulter wyth theyr swerde. Bringe to passe (O Lord) that the pryde of the enemye maye be cut downe with hys awne swerde that he maye be take with the snare of his eyes in me and ỹ thou mayest smyte hym wyth ỹ lyppes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, & that I maye destroye hym.

Thys shall bringe thy name an euerlastynge remembraunce, yf ỹ hande of a woman ouerthrowe him. For thy power (O Lord) standeth not in ỹ power of mẽ, nether hast thou eny pleasure in ỹ strength of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

¶ Then

O thou God of the heauens/thou maker of ȳ waters/& Lorde of all creatures/ heare me poore womā/callyng vpon the/and puttyng my trust in thy mercy. Remembre thy couenaunt O Lorde/ and mynister wordes in my mouth / & stablysh this deuyce in my hert, that thy house maye cōtynue stil in holynes/and that all the Heithen maye knowe and vnderstande / ȳ thou art God / and that there is none other but thou.

¶Judith decketh her selfe to go to Holofernes. The blessyng that the Elders gaue Judith. Holofernes is in loue with Judith.

¶The.x. Chapter.

AND whan she had left of crygē vnto the Lorde / she rose vp from the place, where she had lyen flat before the Lorde, an called her mayde / went downe into her house / layed ȳ heartie cloth from her / put of the garmentes of hir wyddowhode, washed her body / anoynted hir selfe w̄ precious thing\ of swete sauoure/ broyded and plated her hearre / set an hoode vpon hir heade / and put on soche apparell as belongeth vnto gladnesse / slippers vpon hir fete, armelettes, spāges, earynges, fynger rynges / and decke herselfe with all hir best araye.

The Lorde gaue her also a speciall beutye and kaynesse(for all this deckinge of hir selfe was not done for eny wolupteousnesse and pleasure of the flesh / but of a right discrecion and vertue / therfore dyd the Lorde increase hir bewtye)so ȳ she was exceadynge amyable and welfauoured in all mens eyes. She gaue hir mayde also a bottell of wyne/a pot with oyle/pottage / cake bred & chese/and wente hir waye.

Now whan she came to the porte of the B cite / she founde Ozias and the elders of the cite waitinge there. Which whan they sawe her/they were astonyed/& marueled greatly at her bewty/neuertheles they asked no question at her/but let her go/sayenge: The God of oure fathers geue ȳ his grace / and with his power perfourme all the deuyce of thy hert: that Jerusalem maye reioyse ouer the/ and that thy name maye be in the nombre of the holy & righteous. And all they ȳ were there, sayde w̄ one voyce: so be it, so be it. Judith made hir prayer vnto the Lorde, & wente out at the porte, she & hir mayde.

And as she was goinge downe the mountayne/ it happened that aboute the springe of the daye / the spyes of ȳ Assirians met w̄ her/and toke her sayenge: whence commest thou? Or whither goest thou? She answered: I am a daughter of ȳ Hebrues/ and am fled from them, for I knowe, that they shalbe geuē vnto you to be spoyled: because they thought scorne to yelde thē selues vnto you / that they might fynde mercy in youre sight. Therfore haue I deuyced by my selfe after this maner: I will go before the prynce Holofernes/ and tell him all them secretes / and will shewe him howe he maye come by them/ and wynne them / so that not one man of his hoost shall perish.

And whan these men had herde hir wordes / & considered hir fayre face / they were C astonyed(for they wondred at hir excellent bewtye) & sayd vnto her: Thou hast saued thy life by fyndyng out this deuyce/ ȳ thou woldest come downe to oure lorde: & be thou sure/ that whan thou cōmest vnto him, he shall intreate the well/ & thou shalt please him at ȳ hert. So they brought her in to Holofernes pauylion/ and tolde him of her. Now when she came in before him / immediatly he was ouercome & take w̄ hir bewty Then sayd his seruauntes. who wolde despyse the people of the Jewes / that haue so fayre wemē? Shulde we not by reason fight against thē for these? So whē Judith sawe Holofernes sytting in a canapy/ ȳ was wrought of purple/ sylke/ golde / Smaragde and precious stones. she loked fast vpō him / & fell downe vpō ȳ earth. And Holofernes seruaūtes toke her vp agayne/at their lordes cōmaūdement.

¶Holofernes requyreth of Judas the cause of her cōmyng/ which geueth hym a suttell answer.

¶The.xi. Chapter.

THen sayd Holofernes vnto her: Be of good chere / & feare not in thyne W hert / for I neuer hurte man / that wolde serue Nabuchodonosor the kynge. As for thy people/ yf they had not despysed me. I shulde not haue lift vp a speare agaynst thē. But tell me now/ what is ȳ cause ȳ thou art departed from thē / and wherfore art thou come vnto vs.

And Judith sayde vnto hym: Syr/ vnderstande the wordes of thy handmayden: for yf thou wilt do after ȳ wordes of thy handmayden / the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth / & as truly as hys power lyueth / whych is in the to the punyshment of all men that go wrōg/ all men shall not onely be subdued vnto hym thorow the, but all the beestes also of ȳ feld. For all people speake of thy prudent actyuyte / and it hath euer bene reported / how thou onely art good and myghtye in all hys kyngdome/and thy discrecion is commended in all landes.

The thynge is manifest also, that Achior B spake/and it is wel knowne / what thou cōmaūdedst to do vnto him. For thys is playne and of a suretye / that oure God is so wroth

with vs (by the reason of oure synnes) that he hath shewed by hys Prophetes vnto the people, how that for their synnes he wyll delyuer them ouer vnto the enemye. And for so moch as the chyldren of Israell knowe that they haue so displeased their God / they are sore afrayed of the.

They suffre greate honger also / and for wante of water, they are deed now in a maner. Moreouer they are appointed to slaye all their catell / that they maye dryncke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydden them to touch) for corne / wyne and oyle. Seynge now that they do these thynges / it is a playne case / that they must nedes be destroyed. Which when I thy handmayden perceaued / I fled from them / and the Lorde hath sent me vnto the / to shewe the these thynges. For I thy handmayde worshipe God euen here now beside the / and thy handemayden shall goo forth / and I wyll make my prayer vnto God / & he shall tell me / when he will rewarde the their synne: then shall I come & shewe the & bringe the thorow the myddest of Jerusalem / so that thou shalt haue all the people of Israel / as a shepe without a shepeherde: there shall not so moch as one dogg barcke agaynst the / for these thynges are shewed me by the prouydence of God: and for so moch as God is displeased with them / he hath sent me to tell & the same.

These wordes pleased Holofernes and all his seruauntes / which maruelled at the wysdome of her / and sayde one to another: there is not such a woman vpon earth / in beawtye and discrecyon of wordes. And Holofernes sayde vnto her: God hath done well / that he hath sent the hyther before thy people / that thou mayest geue them in to oure handes. And for so moch as thy promyse is good / yt thy God performe it vnto me / he shal be my God also / and thou shalt be excellent & great in the courte of Nabuchodonosor / and thy name shalbe spoken of in all the lande.

¶ Holofernes commaundeth that Judith be well intreated. She desyreth lycence to go out in the nyght season to praye / and obtayneth it. Magao is sent vnto her / to moue her to come in to Holofernes to a bāquet / and she commeth. Holofernes is dronken.

¶ The .xij. Chapter.

Then commaunded he her to go in / where his treasure laye / and charged that she shulde haue her dwellynge there / and appointed what shuld be geuē her from his table. Judith answered him / & sayde: As for the meate that thou hast commaunded to geue me / I maye not eate of it as now (lest I displease my God) but will eate of such as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the fayle / what if we do vnto the? And Judith sayde: As truly as thou lyuest my lorde / thy handmayden shall not spende all thys / tyll God haue brought to passe in my hande / the thynges that I haue deuysed.

So his seruauntes brought her in to the tent, where as he had appointed. And as she was goynge in / she desyred that she myght haue leue to go forth by nyght & before daye / to her prayer and to make intercessyon vnto the Lorde. Then commaunded Holofernes hys Chamberlaynes / that she shulde go out & in at her pleasure, to praye vnto God thre dayes.

And so in the nyght season she wente forth in to the valley of Bethulia / and washed her selfe in the well water. Then wente she vp / and besought the Lorde God of Israel that he wolde prosperr her waye / for the deliuerance of his people. And so she wente in / and remayned clene in her tent / tyll she toke her meate in the euenynge.

Upon the fourth daye it happened / that Holofernes made a costly supper vnto hys seruauntes, & sayde vnto Magao hys Chamberlayne: Go thy waye / and councell thys Hebrues / that she may be wyllyng to consent to kepe company with me. For it were a shame vnto all the Assyrians / that a woman shulde so laugh a man to scorne / & she were come from hym vnmedled with all.

Then wente Magao vnto Judith / & sayd: Let not the good daughter be afrayed / to come in to my Lorde / that she maye be honoured before hym, & she may eate & drincke wyne, & be mery with hym. Vnto whom Judith answered: Who am I / that I shuld saye my Lorde naye? whatsoeuer is good before his eyes / I shall do it: and loke what is hys pleasure / that shall I thynke well done / as longe as I lyue.

So she stode vp / and decked herselfe with her apparell / and wente in / and stode before hym. And Holofernes herte was whole moued / so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytt downe / and be mery / for thou hast founde fauoure before me. Then sayde Judith: Syr, I wyll drynke, for my mynde is meryer to daye / then euer it was in all my lyfe. And she toke and ate and dranke before hym / the thynges that her mayden had prepared for her. And Holofernes was mery in her / and dranke more wyne / then euer he dyd afore in hys lyfe.

¶ Holo-

Holofernes sleapeth for very dronckenes/and Judith cutteth of his heade/and goeth therwith to her owne people: of whom she is receaued with ioye. They geue thanckes vnto God/ for their deliueraunce. Judith speaketh vnto Achior/ which marueleth at her feate done to Holofernes.

¶ The xiij. Chapter.

NOw when it was late in ỹ nyght hys seruauntes made haste euery man to hys lodgynge. And Bagao shut the chamber dores, and went his waye/ for they were all ouerladen wyth wyne. So was Judith alone in ỹ chamber. As for Holofernes he laye vpon the bed all dronckē, & of very dronckennes fell a slepe.

Then commaunded Judith her maydē, to stande without before the dore/ & to waite. And Judith stode before the bed/ makynge her prayer with teares, & moued her lyppes secretly/ & sayd: Strengthē me O Lord God of Israel, & haue respecte vnto the workes of my handes in this houre that thou mayst set vp thy cyte of Jerusalē/ lyke as thou hast promysed: O graunte that by the I may perfourme the thynge/ wherin I haue deuysed thorow the beleue that I haue in the.

B And when she had spoken this, she wente to the bedsteade, and lowsed the swerde that hanged vpon it/ & drew it out. Then toke she holde of the heayre lockes of his heade/ and sayde: Strengthē me O Lorde God in thys houre: & with that/ she gaue hym two strokes vpon the neck/ and smote of his heade. Then toke she the canapya waye/ and rolled the deed body a fyde. Immediatly she gat her forth/ & deliuered ỹ head of Holofernes vnto her maydē/ & bad her put it in her walet.

And so these two wente forth together after their custome/ as though they wolde praye, and so passed by the hoost/ and came thorow the valley vnto the porte of the cyte. And Judith cryed afarre of vnto the watchmen vpō the walles: Open the gates (sayde she) for God is with vs/ which hath shewed his power in Israel. And when they hearde her voyce/ they called the elders of the cytye together. And they came all to mete her/ litle and greate younge & olde/ for they thought not that she shulde haue come so soone. So they lyghted candels/ and gathered aboute her euerichone: but she wente vp into an hye place/ and caused sylence to be proclamed.

C When euery man now helde his tonge/ Judith sayde: O prayse ỹ Lorde oure God/ for he hath not despysed/ nor forsaken them/ that put their trust in hym: & in me hys hādmaydē he hath perfourmed his mercy which he promysed vnto the house of Israel: yee in my hande this same nyght hath he slayne the enemy of hys people.

And with that she toke forth the heade of Holofernes out of the wallet/ and shewed it them sayinge: Beholde the head of Holofernes the Captayne of the Assyrians/ & this is the canapy, wherin he laye in his dronkēnes: where the Lorde oure God hath slayne hym by the hande of a woman.

But as truly as the Lord lyueth, his Angell hath kepte me/ goinge thyther/ remaynyng there/ & cōmynge hyther agayne from thence. And the Lord hath not suffred me his handmayden to be defyled, but without any filthines of sinne hath he brought me agayne vnto you: & that with greate victory, so that I am escaped/ & ye delyuered. O geue thankes vnto hym euerychone/ for he is gracyous/ and his mercy endureth for euer.

So they praysed the Lorde altogether/ D and gaue thankes vnto him. And to her they sayde: The Lord hath blessed ỹ in his power/ for thorow the he hath brought oure enemyes to naught. And Ozias the chefe ruler of the people of Israel/ sayde vnto her: Blessed art thou of the Lorde the hye God/ aboue all wemen vpon earth.

Blessed be the Lorde/ the maker of heauen and earth, which hath gyded the a ryght to wounde and to smyte of the head of the Captayne of oure enemyes. For this daye he hath made thy name so honorable/ that thy prayse shall neuer come out of the mouth of men/ which shall all waye remēbre & power of the Lord: seing thou hast not sparedthyne awne selfe, but put the in ieopardy/ consydering the anguysh and trouble of thy people/ and so hast holped their fall before God oure Lorde. And all ỹ people sayde: Amen/ Amē.

Achior also was called/ & he came. Then E sayde Judith vnto hym: The God of Israel vnto whō thou gauest witnes/ that he wold be auēged of his enemyes/ euen he hath this nyght thorow my hande smytten of the head of all the vnfaythfull. And that thou mayest se that it so is/ beholde this is ỹ head of Holofernes/ which in his presumptuous pryde despysed the God of the people of Israel/ & threatened the with destruccyō/ saying: whē the people of Israel is taken/ I shall cause the also to be stycke with the swerde. When Achior sawe Holofernes head he fell downe vpon his face to the groūde for very anguish & feare/ so ỹ he swowned with all. But after that he was come agayne to hym selfe/ he fell downe before her/ and prayed her, sayinge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name/ shall prayse the God of Israel because of the.

¶ The counceil of Judith. Achior being an heathen man/ turneth to God. The Assyrians are afraied of the Jewes.

¶ The.xiiii. Chapter.

IUdith sayd vnto all ỹ people: Bꝛe-thꝛē heare me. Stycke vp this head vpon oure walles / and when ỹ Sunne aryseth / take euery man his weapen / and fall out bydently: not as though ye wolde go besyde thē / but to renne vpō them / wt violence. ¶ When the spyes in ỹ tentes se this / they shall of necessite be compelled to fle backward / and to rayse vp theyr captayne to ỹ battayll. So when theyr captaynes come in to Holofernes pauylion / and fynde ỹ deed body wꝛapped in the bloud / fearfulnes shall fall vpon thē: and when ye perceaue that they fle / folowe them without all care / foꝛ God shall delyuer them vnto you / to be destroyed.

Then Achyoꝛ seynge the power of God which he had shewed vnto the people of Israel / fell of from his Heathenish belefe / and put hys trust in God / and let hym self be circumcised: and so was he nombꝛed among ỹ people of Israel / he and all his posterite vnto thys daye.

Nowas soone as it was daye / they sticke vp Holofernes head vpon the walles / and euery man toke his weapē / and so they wēte out wyth an horrible crye. ¶ When the spyes sawe that / they ranne vnto Holofernes tent. And they that were within the tente / came before hys chamber / and made a greate rushing to wake him vp / because they thought wyth the noyse to haue raysed him. Foꝛ there durst not one of the Assyrians knocke / go in oꝛ open.

But when the captaynes and pynces and all the chefe in the kynge of the Assyrians hoost came together / they sayde vnto the chāberlaynes: Go youre waye in / and wake him vp / foꝛ ỹ myse are crepte out of their holes / and darre pꝛouoke vs vnto battayll.

¶ Then wente Bagao in to hys chamber / stode before the bed / and clapped wyth hys handes / foꝛ he thought he had bene slepynge wyth Judith.

But when he had herkened perfectly wt hys eares / and coude perceaue no sterynge / he wente nyer to the bed / and lift it vp / and then sawe he the deed body of Holofernes lyenge there with oute a head / welted in hys bloude vpon the earth. Then cried he with loude voyce / and with wepyng rent his clothes / and wente in to Judiths tent / and foūd her not: And so he leapte out vnto the people and sayde: one woman of the Jewes / hath brought all Nabuchodonosoꝛs people to shame. Foꝛ lo / Holofernes lyeth vpon the groūd and hath no head.

¶ When ỹ chefe of the Assyrians hoost herd that, they rente theyr clothes / and there fell an intollerable feare and tremblynge vpon them, soꝛ theyr myndes were soꝛe afrayed. And there was an exceadyng greate crye in the whole hoost.

¶ The flyght of the Assyrians. The pursute of Israel after them. Israel becometh ryche / by the spoyles of the Assyrians. Judith is praysed of Joacim and of the people.

¶ The.xv. Chapter.

NOw when all the hoost herde that Holofernes was headed / theyr mynde and councell fell from thē: and soch a feare came vpon thē / ỹ they vndertoke to defende thē selues by flyēg away: one spake not to another / but hanged downe their heades / left all behynd thē / & made haste to escape from ỹ Hebrues: foꝛ they herde / that they were hastyng to come after with their weapens / and so they fled by the wayes of the feldes / and thoꝛow all the lote pathes of the dales.

And when ỹ children of Israell sawe that they fled / they folowed vpō them / and wente downe wt trōpettes / blowyng and makynge greate crye after thē. As foꝛ the Assyrians / they had no oꝛdre / and kept not them selues together / but fled their waye. Neuertheles ỹ children of Israel fell vpon them with one cōpany and oꝛdre / and discōfited as many as they might gett. And Ozias sent messaungers vnto all the cities and countrees of Israell.

So all the regiōs and euery cittie sent out their best men after thē in harnese / & smote them with the swerde / tyll they came to the vttemost parte of their borders. And ỹ other ỹ were in Bethulia came in to the tentes of the Assyrians / and toke all that they whych were fled had left behynd them / and so they founde great good. And they ỹ came agayne to Bethulia from the battayll / toke with them soch thinges as had bene theirs: there was no nombꝛe of the catell / and of all costly Jewels / so that from the lowest vnto the hyest / they were all made riche of the spoyles of them. And Joachim the Hye prest at Jerusalem / came to Bethulia with all the elders / that they might se Judith.

Now when

¶ Now when she came out vnto them/ they beganne all to prayse her with one voyce/ sayinge: thou worshippe of the cyte of Jerusalem/ thou ioye of Israel/ thou honoure of oure people/ thou hast done manly/ and thy herte is comforted/ because thou hast loued clenlynes & chastyte & hast knowen no man but thyne awne husbande: therfore hath the hande of the Lord comforted the/ and blessed shalt thou be for euer. And all people sayde: so be it/ so be it.

In thy tyme dayes coulde the people of Israel scarse gather vp the spoyles of the Assyrians. But all that belonged vnto Holofernes/ & had bene hys specyally (whether it were of gold/ of syluer/ precyous stones/ clothinge and all ornamentes) they gaue it vnto Judith. And all ꝑ people reioysed/ both wemen/ maydēs/ and yonge people/ with pipes and harpes.

¶ The songe of Judith for the victorye. After the victorye obtayned/ the people commeth to Jerusalem/ to worshippe and prayse God.

¶ The .xvi. Chapter.

Then songe Judith this songe vnto the Lorde: Begynne vnto ꝑ Lorde vpon the tabrettes/ singe vnto the Lord vpon the cymbales. O singe vnto hym a new songe of thankesgeuyng/ be ioyfull & call vpon his name. It is the Lorde that destroyeth warres/ euē the Lorde is his name. Which hath pitched his tentes in the myddest of his people/ that he myght delyuer vs frō the hande of all oure enemyes. Assur came out of the mountaynes in the multitude of his strength. His people stopped ꝑ water brokes/ & their horses couered ꝑ valleys. He purposed to haue brent vp my lande/ and to slaye my yonge men with the swerde.

He wolde haue caryed awaye my childrē and virgyns in to captyuyte/ but ꝑ almyghtye Lorde hurte hym/ and delyuered hym in to the handes of a woman/ whych brought hym to confusyō. For their myghtye was not destroyed of the yonge men. It was not the sonnes of Titan that slew hym/ nether haue the greate gyauntes set them selues agaynst him: but Judith the daughter of Merari w̄ her fayre bewtye hath discomfyted him/ and brought him to naught. For she layed awaye her wyddowes garment/ & put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted her face/ and bounde vp her hearre in an hooue/ to begyle him. Her slippers rauished his eyes/ her bewtye captyuated hys mynde/ with the swerde smote she of his neck. The Persyās were astonnyed at her stedfastnesse/ and the Medes at her boldnes. Then howled the armyes of the Assyrians/ whē my symple appeared/ dyre of thyrst. The sonnes of the daughters haue pearsed them thorow/ & slayne thē as fugityue chyldren: they perysshed in the battayll/ for the very feare of the Lorde my God. Let vs synge a songe of thankesgeuynge vnto ꝑ Lorde/ a new songe of prayse wyll we synge vnto oure God. Lorde/ Lorde/ thou arte a great God myghtye in power, whom noma may ouercome. All thy creatures shulde serue the: for thou spakest but the word/ & they were made: thou sentest thy spyryte/ and they were created/ & no man can withstande thy voyce. The mountaynes shall moue frō the foundacyōs with ꝑ waters/ the stony rockes shall melt before the lyke waxe. But they ꝑ feare the: shalbe greate w̄ the in all thinges. Wo vnto the people that ryse vp agaynst my generacyon/ for the Almyghtye Lorde wyll auenge hym selfe of them/ and in the daye of iudgement wyll he vysyt them. For he shall geue fyre & wormes in to their flesh/ ꝑ they may burne and fele it for euermore.

After this it happened/ that after the victory all the people came to Jerusalē/ to geue prayse & thanckes vnto the Lorde. And whē they were purysyed/ they offred all their brēt sacrifices and their promysed offringes. And Judith offred all Holofernes weapens/ and all the Jewels/ that ꝑ people had geuē her/ & the canapy that she toke frō his bed/ & hanged them vp vnto the Lord. The people was ioyfull/ as the vse is: and this ioye by reason of the victorye/ wyth Judith/ endured thre monethes.

So after these dayes euery man wente home agayne/ & Judith was in greate reputacyon at Bethulia/ & right honorably takē in all the lāde of Israel. Vnto her vertue also was chastite ioyned/ so that after her husbande Manasses dyed/ she neuer knew man all the dayes of her lyfe. Vpon ꝑ hye solēpne dayes she wente out with greate worshippe. She dwelt in her housbandes house an hundreth & fyue yeare/ & left her handmaydē free/ & dyed/ & was buryed besyde her husbande in Bethulia. And all the people mourned for her seuen dayes. So long as she lyued/ there was none that troubled Israel/ & many yeares also after her death.

The daye wherin this victory was gottē/ was solemply holdē & reckened of the Jewes in the nombre of the holy dayes/ & it is yet greatly holden of the Jewes euer sence/ vnto this daye.

¶ The ende of the boke of Judith.

The reaste of the boke

¶ The reaste of the

Chapters of the boke of Esther which are nether founde in the Hebrue/ner in the Chalde.

¶ The dreame of Mardocheus.

¶ The.j.Chapter after the Latyne.

MArdocheus the sonne of Jair/the sonne of Semei/ the sonne of Cisei of the tribe of Benjamin/a Jew: which had his dwellyng in Sulis/ a man of greate reputacyon/ & excellent amonge all them that were in the Kynges courte (Neuertheleſſe he was one of the preſoners/whom Nabuchodonoſor the Kyng of Babylon had caried awaye frō Jerusalem vnto Babylon with Jechonias the Kynge of Juda.) In the seconde yeare of the raygne of great Artaxerſes in the fyrſt daye of the moneth Nisan/had this Mardocheus soch a dreame: He thought he herde a greate tēpeſt/horrible thonderclappes/ erthquakes, & great vproure in the land: & ye he sawe ij. greate dragōs/ready to fyght one agaynſt another. Their crye was great. At the which roaring & crye all Heathe were vp/ to fight agaynſt the righteous people. And the same daye was full of darckines & very vncleare/ full of trouble & anguyſh/yee a greate fearfulnes was there in all the lande. The righteous were amased/for they feared ye plage & euell that was deuyſed ouer thē/ & were at a poynte with them selues to dye. So they cryed vnto God: & whyle they were cryenge/ the lytle well grew into a great ryuer & in to many waters. And wyth that it was daye/ & the sunne roſe vp agayne. And ye lowly were exalted/ & deuoured the glorious & proude.

Now when Mardocheus had sene thys dreame, he awoke/ & mused stedfaſtly in hys herte/what God wolde do: and so he deſyred to knowe all the matter, and hys mynde was therupon vntyll the nyght.

¶ Mardocheus vttereth the treaſon deuyſed agaynſt the Kyng/and is therfore reward of hym.

¶ The.ij.Chapter.

AT the same tyme dwelt Mardocheus wyth Bagatha & Tares the Kynges Chamberlaynes & porters of the palace. But when he heard their deuyce and had dylygently conſydered their ymagynacyōs he perceaued that they wēre about, to laye their cruell handes vpō the Kyng Artaxerſes: and so he certyfyed the Kyng therof. Then caused the Kynge to examen the two gelded with wytnēsses. And whē they had graūted it/ they were put to death.

This the Kyng caused to be put in ye Cronycles for an euerlaſtynge remembraunce/ and Mardocheus wrote vp the same matter. So the Kynge commaunded that Mardocheus shulde do ſeruyce in the courte/and for hys faythfulneſſe of hys/he gaue hym a reward. But Aman the sonne of Amadathu the Agagite/ whych was holden in greate honoure & reputacyon in the Kynges courte vndertoke to hurte Mardocheus & hys people/because of the two chamberlaynes that were put to death.

¶ The copye of the letters of Artaxerſes agaynſt the Jewes. The prayer of Mardocheus.

¶ The.xiij.Chapter.

THe great Kyng Artaxerſes which raygneth from India vnto Ethiopia/ouer an hundreth and seuen & twentye landes/sendeth his frendly salutacion vnto all the Prynces and deputes of the countrees/ which be subiecte vnto his dominyon. When I was made Lorde ouer many people/& had subdued the whole earth vnto my dominyon/my mynde was not with crueltye & wronge to exalte my ſelf by the reaſon of my power: but purpoſed wt equyte alwaye and gentylnes/ to gouerne thoſe that be vnder my iuriſdyccyon/ & wholy to ſet them in a peaceable lyfe/and therby to brynge my Kyngdome vnto tranquylite/ that men myght ſafely go thorow on euery syde/ and to renue peace agayne/ whych all men deſyre. Now when I asked my Counceilers how theſe thynges myght be brought to a good ende/ there was one by vs/excellent in wyſdome/ whoſe good wyll/ trueth/ and faythfulnes hath oft bene ſhewed and proued (which was alſo the pryncypall and next vnto the Kynge) Aman by name: whych certyfyed vs, how that in all landes there was crepte in a rebellyous folke/ that made ſtatutes and lawes agaynſt all other people/ & haue allwaye deſpyſed the proclamed commaundementes of Kynges: and how that for this cauſe it were not to be ſuffred/that ſoch rule ſhulde contynue by you & not to be put downe. Kyng now we perceaue the same/ & this people alone are contrary vnto euery man/ bryngе ſtraunge and other maner of lawes/ & withſtāde oure ſtatutes & doinges/ and go aboute to ſtablyſh frewd matters/ that oure Kyngdome ſhulde neuer come to good eſtate/and ſtedfaſtnes: Therfore haue we commaunded/ that all they that are appoynted in wryting and ſhewed vnto you by Aman (which is ordened & ſett ouer all oure buſynes/and the moſt pryncypall next vnto the Kynge/ and in maner as a father) ſhall with their wyues and chyldren be deſtroyed and

and roted oute with the swerde of their enemyes and aduersaryes: and that there shalbe no mercy shewed/and no man spared. And this shalbe done the.xiij.daye of the moneth (called Adar) of this yeare/that they which of olde (& now also) haue euer bene rebellious/ maye in one daye wyth violence be thrust downe in to the hell/to the intent that after this maner/ oure emprye maye haue peace and tranquylite.

But Mardocheus thought vpon all the
D worckes and nobie actes of the Lorde/ and made his prayer vnto him/saying: O Lorde Lorde/thou valeaunt and almyghtie kynge (for all thynges are in thy power/ & yf thou wylt helpe and delyuer Israell/ there is no man that can withstãde ner lett the: for thou hast made heauen and earth/and what wonderous thynge so euer is vnder the heauen: thou art Lorde of all thynges/ & there is no mã/ þ can relist the O Lord) Thou knowest all thynges/thou wotest Lorde/ þ it was nether of malyce/ner presumpcion/ner for eny delyre of glory/ þ I wolde not bowe downe my selfe ner worshyppe ponder proude presumptuous Aman (for I wolde haue bene content/& that wyth good wyll/ yf it myght haue done Israel eny good/ to haue kyst euẽ hys fotesteppes) but that I dyd it/ because I wolde not sett the honoure of a man in the steade of the glorye of God/ and because I wolde worshyppe none but onely the my Lorde. And this haue I done in no pryde ner presumpcyon.

C And therfore O Lorde thou God & king/ haue mercy vpon thy people for they ymagin how they maye bringe vs to naught. yee their mynde and delyre is to destroye and to ouerthrowe the people/ that hath euer bene thyne enheritaũce of olde. O despyse not thy porciõ/ which thou hast deliuered & brought oute of Egypte for thyne awne selfe. Heare my prayer/ & be mercyfull vnto thy people/ whom thou hast chosen for an heretage vnto thy selfe. Turne oure cõplaynte & sorowe in to ioye/ that we maye lyue O Lorde/ and prayse thy name. O Lorde/ suffre not the mouthes of thẽ þ prayse the/ to be destroyed.

All þ people of Israel in lyke maner cried as earnestly as they coulde vnto the Lorde/ for their death and destruccyon stode before their eyes.

¶ The prayer of Esther for the deliueraunce of her and her people.

¶ The.xiiij.Chapter.

Iene Esther also beynge in þ battayll of death/ reforted vnto the Lorde/ layed awaye her gloryous apparell/ & put on the garmentes that serued for syghynge & mournyng. In þ steade of precyous oyntment/ she scatered asshes & donge vpon her head: and as for her body/ she humbled it/ and brought it very lowe. All the places where she was wonte to haue ioye afore/ those filled she wt þ hearre/ & she pluckte out her selfe. She prayed also vnto þ Lorde God of Israel wt these wordes.

O my Lorde/thou onely art oure kynge/ helpe me desolate woman/ whych haue no helper but the/ for my mysery & destruccyon is harde at my hãde. From my youth vp I haue herde oute of the kynred of my father/ that thou tokest Israel frõ amonge all people (& so haue oure fathers of their fore elders) that they shulde be thy perpetuall inherytaunce/ and loke what thou dydest promyse them/thou hast made it good vnto them.

Now well Lorde/we haue synned before B
the/ therfore hast thou geuen vs in to the handes of oure enemyes/ because we worshipped their goddes. Lorde thou art ryghtuous. Neuertheles it satisfieth them not/ þ we are in bytter and heuy captiuite and oppressed amõge thẽ/ but thou hast layed their handes vpon the handes of their goddes: so that they begynne to take awaye/ the thing that thou with thy mouth hast ordened & oppoynted: to destroye thyne inherytaunce/ to shut and to stoppe the mouthes of them that prayse the, to quẽch the glory and worshype of thy house and thyne aulter/ and to open þ mouthes of þ Heathen/ þ they maye prayse the power and vertue of the goddes/ and to magnifye the fleshly kynge for euer.

O Lorde, geue not thy scepter vnto them C
that be nothyng/ lest they laugh vs to scorne in oure mysery and fall: but turne their deuyce vpon them selues/ and punish him/ that hath begonne the same ouer vs/ and sett him to an example. Thynke vpon vs O Lorde/ and shew thy selfe in the time of oure distres and of oure trouble. Strength me O thou kynge of Goddes/ thou Lorde of all power/ geue me an eloquent and pleasaunt speach in my mouth before the Lyon. Turne hys hert in to þ hate of oure enemye/ to destroye hym/ and all soch as consent vnto hym. But delyuer vs with thy hande/ and helpe me desolate woman/ whych haue no defence ner helper but onely the. Lorde thou knowest all thinges/ thou wotest þ I loue not the glory and worshyppe of the vnryghtuous/ & that I hate and abhorre the bed of the vncircumcysed and of all Heathen.

Thou knowest and wotest my necessyte/ that I hate the token of my preemynence & D
worshyp, which I beare vpõ my head/ what tyme as I must shewe my selfe and be sene/ & that I abhorre it is an vncleane cloth/ and

that I weare it not when I am quyete and alone by my selfe. Thou knowest also that I thy hande mayden haue not eaten at Amans table / and that I haue had no pleasure nor delyte in the Kynges feaste/ that I haue not droncke the drinckoffringes / and that I thy hande mayden haue had no ioye sence ỹ daye that I was brought hyther/ vnto this daye/ but onely in the O Lorde. O thou God of Abraham/ O thou myghtye God aboue all/ heare the voyce of thē / that haue none other hope, & delyuer vs out of the hād of the wycked/ & delyuer me out of my feare.

¶ Mardocheus moueth Hester to go in to the Kynge/ and make intercessyon for her people/ and she performeth his request.

¶ The.v. Chapter.

AND vpon the thyrde daye it happened / that Hester layed awaye the mourninge garmentes/ & put on her glorious apparell / and decked her selfe goodly after ỹ she had called vpon God/ which is the beholder and Sauioure of all thynges) toke two maydes wt her: vpon the one she leaned her selfe as one that was tender: the other folowed her / and bare the trayne of her vesture. The thyne of her bewtye made her face rose coloured. The cymilytude of her face was chearfull and amiable/ but her herte was sorowfull for great feare. She wente in thorow all the dores / & stode before the kynge. The Kynge satt vpon the trone of his kyngdome / and was clothed in his goodly araye/ all of gold / & set with precious stones/ and he was very terrybie. He lyft vp his face/ that shone in the clearnes/ and loked grymly vpon her. Then fell the Quene downe/ was pale and faynt/ leaned her selfe vpon the heade of the mayde that wente with her.

Neuertheles God turned ỹ kyngs mynde/ that he was gentle/ that he leape oute of his seate for feare, and gat her in his armes/ and held her vp tyll she came to her selfe agayne. He gaue her louynge wordes also/ and sayde vnto her: Hester/ what is the matter? / I am thy brother/ be of good cheare/ thou shalt not dye: for oure commaundement toucheth the comons not the. Come nye. And with that he held vp his golden wande / and layde it vpō her neck/ and embraced her frendly/ & sayde: talke with me. Then sayd she: I sawe the (O Lorde as an Angell of God/ & my hert was troubled for feare of thy maiesty a clearnesse For excellent and wonderfull art thou (O Lorde, and thy face is full of amyte. But as she was thus speakynge vnto him / she fell downe agayne for fayntnes: for the whych cause the kyng was afrayed, and all his seruauntes comforted her.

¶ The copye of the letters of Artharxerses / whereby he reuoketh those which he first sendforth.

¶ The.vi. Chapter.

THE greate King Artaxerses which raygneth frō India vnto Ethiopia ouer an hundreth & .xxvij. landes / sendeth vnto the Princes & rulers of the same landes / soche as loue hym / hys frendly salutacyon. There be many that for the sondrye frendshyppes & benefytes which are dyuerly done vnto them for their worshyppe/ be euer the more proude & hye mynded/ & vndertake not only to hurte oure subiectes (for pīteous benefytes maye they not suffre / and begynne to ymagyn some thinge agaynst those that do them good/ & take not only all vnthankfulnes awaye from men) but in pryde & presumpcyon (as they that be vnmyndefull & vnthankefull for the good dedes) they go about to escape the iudgemēt of God that seyth all thinges which iudgemēt hateth & punysheth all wyckednes. It happeneth oft also/ that they which be set in office by the hyer power / & vnto whom the busynes & causes of the subiectes are cōmitted to be handled/ waxe proude/ & defyle thē selues wyth sheddynge of innocent bloude/ which bryngeth them to intolerable hurte. Which also with false & dysceatfull wordes and with lyeng tales / discease and betraye the innocent goodnes of Princes.

Now is it profytable and good/ that we take hede/ make search therafter/ and consider, not only what hath happened vnto vs of olde: but the shamefull/ vnhoneste/ and noysome thynges/ that the debites haue now taken in hande before oure eyes: and therby to be warre in tyme to come/ ỹ we maye make the kyngdome quyete and peaceable for all men/ and that we myght some tyme drawe it to a chaūge: and as for the thynge that now is present before oure eyes/ to withstande it/ and to put it downe/ after the moost frendly maner.

What tyme now as Aman the sonne of Amadathu the Macedonyan (a straunger berely of the Persians bloude / & farre from oure goodnes) was come in amōge vs as an alcaunt/ and had optayned the frendshyppe that we beare towarde all people/ so that he was called oure father / and had in hye honoure of euery man/ as the next and principall vnto the Kynge/ he could not forbeare him selfe from hys pryde / hath vndertaken not onely to robbe vs of the kyngdome / but of oure lyfe.

With manyfolde diseeate also hath he desyred to destroye Mardocheus oure helper and preseruer / which hath done vs good in all thinges: and innocēt Hester the lyke partaker

taker of oure kingdome/with all her people. For his mynde was (when he had taken thē oute of the waye / and robbed vs of them) by this meanes to translate the kyngdome of ꝑ Persians vnto them of Macedonia. But we fynde / that the Jewes (whych were accused of the wicked/that they myght be destroyed) are no euelldoers/but vse reasonable & right lawes: and that they be the chyldren of the most Hye lyuynge God, by whom the kyngdome of vs and oure progenitours hath bene well ordred hitherto. Wherfore/as for ꝑ letters and commaundementes / that were put forth by Aman the sonne of Amadathu / ye shall do well/yf ye holde them of none effect: for he that sett them vp and inuented them/ hangeth at Susis before the porte / withall his kynred/and God(which hath all thinges in his power) hath rewarded hym after hys deseruynge.

And vpon this ye shall publish and set vp ¶ the copy of thys letter in all places, that the Jewes maye freely and without hinderaunce holde them selues after their awne statutes/ and that they maye be helped / and that vpon ꝑ .xiij. daye of ꝑ .xij. moneth Adar/they maye be auenged of them / whych in the tyme of their anguysh and trouble, wolde haue oppressed them. For the God that gouerneth all thynges / hath turned to ioye the daye / wher in the chosen people shulde haue perished.

Moreouer/amōge ꝑ hye solempne dayes that ye haue / ye shall holde thys daye also w all gladnesse: that now and in tyme to come/ this daye maye be a remembraūce to good/ for all soch as loue the prosperite of the Persians: but a remembraunce of destruccion to those that be sedityous vnto vs.

All cyties and landes that do not this, shal horrybly perysh and be destroyed wyth the swerde and fyre and shall not onely be nomore inhabited of men/ but be abhorred also of the wylde beastes & fowles.

¶ The ende of the rest of the boke of Esther.

¶ The boke of wysdome.

¶ How we ought to serche and enquyre after God and who be those that fynde hym. Of the holy goost. We ought to flye from backbityng & murmuring. &c.

¶ The fyrst Chapter.

Sett youre affection vpon wysdome / ye that be iudges of the earth. Haue a good opinion of the Lorde/ and seke hym in the synglenesse of herte. For he wyll be founde of them that tempte him not/ and appeareth vnto soch as put their trust in him As for frowarde thoughtes / they separate frō God but vertue (yf it be alowed) reformeth the vnwyse. And wyll wysdome shall not entre in to a frowarde soule / nor dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurture/ and withdrawyth hym selfe frō ꝑ thoughtes that are without vnderstandyng: and where wyckednes hath the vpper hande / he flyeth from thence. For the spyrete of wysdome is louynge / gentle and gracious / and wyll haue no pleasure in him that speaketh euell wyth hys lyppes. For God is a wytnesse of hys reynes / a true searcher out of his herte/ and an hearer of his tonge. For the spyrete of the Lorde fylleth the rounde cōpasse of ꝑ worlde/ and the same that vpholdeth all thynges/ hath knowledge also of the voyce.

Therfore he that speaketh vnrighteous thynges can not be hyd neyther maye he escape the iudgment of reprofe. And wyll inquysycion shalbe made for the thoughtes of the vngodly/and the reporte of hys wordes shall come vnto God/ so that his wickednes shalbe punished. For ꝑ eare of gelousy heareth all thinges / and the noyse of the grudginges/ shall not be hyd. Therfore bewarre of murmuryng / which is nothynge worth/ & refrayne youre tonge from sclaunder For here is no worde so darck and secrete / that it shall goo for naught: and the mouth that speaketh lyes, slayeth the soule.

¶ The

DO not seke your awne death in the errour of your lyfe, destroye not your selues thorow the worckes of youre awne handes. For God hath not made death, neither hath he pleasure in the destruccyon of the lyuynge. For he created all thynges, that they myght haue their beynge: yee all the people of the earth hath he made ꝑ they shuld haue health, that there shulde be no destruccyon in them, and that the kyngdome of hell shulde not be vpō earth for ryghteousnesse is euerlastyng and immortall, but vnryghteousnes bryngeth death. Neuertheles, the vngodly call her vnto them both with wordes & workes, and whyle they thynke to haue a frende of her, they come to naught: for ꝑ vngodly that are confederate with her and take her parte, are worthy of death.

¶ The ymagynacyons and desyres of the wycked and their counsell agaynst the faythfull.

¶ The.ii. Chapter.

FOr the vngodly talke and ymagin thus amonge them selues, but not ryght: The tyme of oure lyfe is but short & tedyous, & when a man is once gone, he hath no more hope nor pleasure nether knowe we eny mā that turneth agayne frō death: for we are borne of naught and we shall be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nosetreis, and ꝑ wordes as a sparck to moue oure herte. As for oure body, it shalbe very asshes that are quenched and our soule shall vanysh as the soft ayre. Oure lyfe shall passe awaye as the trace of a cloude, & come to naught as the myst that is dryuen awaye wyth the beames of ꝑ Sonne, & put downe vnder the heate therof. Oure name also shalbe forgotten by lytle and lytle, and no mā shall haue oure worckes in remembraunce.

B For oure tyme is a very shadow ꝑ passeth awaye, & after oure ende there is no returnyng, for it is fast sealed, so ꝑ no mā cōmeth agayne. Come on therfore, let vs enioye the pleasures ꝑ ther are, & lett vs soone vse the creature lyke as in youth. We will fyll oure selues with good wyne and oyntment, there shall no floure of the tyme go by vs. We will crowne our selues wyth roses afore they be wythered There shall be no fayre medowe, but oure lust shall goo thorowout. Lett euery one of you be partaker of oure voluptuousnes. Let vs leaue some tokē of our pleasure in euery place, for that is oure porcyon, & is get we nothynge. Lett vs oppresse the poore ryghteous, let vs not spare the wyddow ner olde man, let vs not regarde the heades ꝑ are gray for age. Let the lawe of vnryghteousnesse be oure auctorite, for the thyng that is feble is nothynge worth. Therfore let vs defraude the ryghteous, & why? he is not for oure profet yee he is cleane cōtrary to oure domge. He chacteth vs for offending agaynst the law, & slaundreth vs as transgressours of all nurtour. He maketh his boost to haue ꝑ knowledge of God yee he calleth him selfe Gods sonne. He is the bewrayer of oure thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, hys wayes are of another fashyon. He counteth vs but vayne persones, he wdrawyth hym selfe from oure wayes as from fylthynes: he cōmendeth greatly the latter ende of ꝑ iust, & maketh hys boast that God is hys father. Let vs se then yf his wordes be true, lett vs proue what shal come vpon him: so shall we knowe what ende he shall haue. For yf he be the true sonne of God, he will receaue him & delyuer him from the handes of his enemies Let vs examen him with despytefull rebuke and tormentynge that we maye knowe hys dignite and proue his patience. Lett vs condemne hym wyth the most shamefull death: for lyke as he hath spoken so shall he be rewarded.

Soch thynges do the vngodly ymagin & go astraye for their awne wyckednes hath blynded them. As for the mysteries of God, they vnderstande them not: they nether hope for ꝑ rewarde of ryghteousnesse, nor regarde & worshipe that holy soules shall haue. For God created man to be vndestroyed, yee after the ymage of his awne lyknesse made he him. Neuertheles thorow envye of ꝑ deuell came death in to the worlde, and they ꝑ holde of his syde, do as he doth.

¶ The conseruacyon and assurance of the ryghtwes. The rewarde of the faythfull.

¶ The.iii. Chapter.

BUt the soules of the righteous are in the hande of God, & the payne of death shall not touch them. In ꝑ syght of ꝑ vnwyse they appeare to dye, & their ende is taken for very destruccyon. The waye of the ryghteous is iudged to be vtter destruccyon, but they are in rest. And though they suffre payne before men, yet is their hope full of immortalyte. They are punished but in few thynges, neuertheles in many thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for him selfe: yee as the golde in ꝑ fornace doth he trye thē, & receaueth thē as a burnt offeryng, and when the tyme commeth they shalbe loked vpon.

B The ryghteous shall shyne as ꝑ sparkes that renne thorow the rede bushe. They shall iudge the nacyons, & haue dominion ouer ꝑ people, & their Lorde shall raygne for euer. They ꝑ put their trust in hym, & all vnder-

stande the trueth/& soch as be faithfull/ will agree vnto him in loue: for his chosen shall haue giftes & peace. But the vngodly shalbe punished accordyng to their awne ymaginacions / for they haue despysed the righteous/ & forsaken the Lorde.

Who so despyseth wysdome & nurtour/ he is vnhappie / and as for the hope of soch/ it is but vayne/their labours vnfrutefull / and their workes vnprofitable. Their wyues are vndiscrete / and their children most vngodly. Their creature is cursed. Blessed is rather & baren & vndefyled, which hath not knowne the synfull bedd: she shall haue frute in & reward of the holy soules. And blessed is & gelded which w his handes hath wrought no vnrighteousnesse / ner ymagined wicked thinges agaynst God. For vnto him shall be geuen & special gift of faith and the most acceptable porcion in & temple of God. For glorious is the frute of goodlaboure / & the rote of wysdome shall neuer fade awaye. As for & childrē of aduoutrers they shall come to an ende / & the sede of an vnrighteous bedd shall be roted out. And though they lyue longe / yet shal they benothyng regarded/ & their last age shalbe without honoure. Yf they dye hastely/ they haue no hope/ nether shall they bespokē to in & daye of knowledg For horrible is the death and ende of the vnrighteous.

¶ Of the chaste generacyon of the faythfull /and of their fruite. Of the death of the ryghtwes /and of the condemnacyon of the vnfaithfull.

¶ The .iiij. Chapter.

How fayre is a chaste generacion w vertue: The memorial therof is immortall / for it is knowne w good men. When it is present/mē take exāple there at: and yf it go a waye / yet they desyre it. It is all waye crowned & holden in honour / & wynneth & reward of the vndefyled battayll. But & multitude of vngodly childrē is vnprofitable/ and & thyngs & are plāted w whordome/ shal take nodepe rote / ner laye eny fast foundacion. Though they be grene in & braūches for a tyme / yet shal they be shakē w the winde for they stāde not fast, & thorow the vehemēce of & wynde they shalbe roted out. For & vnparfecte braunches shalbe brokē / their frute shalbe vnprofitable & lower to eate / yee mete for nothyng. And why? all & children & are borne of the wicked / must beare recorde of & wickednesse agaynst their fathers & mothers/ when they be asked. But though the righteous be ouertaken w death / yet shall he be in rest.

Age is an honorable thinge: neuerthelesse it standeth not only in the lēgth of tyme/ ner in the multitude of yeares: but a mans wysdome is the graye heare/ and an vndefyled lyfe is the olde age. He pleased God / & was beloued of him: so that whereas he lyued amonge synners / he translated him Yee sodenly was he takē awaye, to the intent that wickednesse shulde not alter his vnderstandynge / & that ypocrysye shulde not begyle his soule. For & craftye bewitchyng of lyes make good thynges darck / the vnstedfastnesse also & wickednes of voluptuousdesyre turne alyde the vnderstandinge of the symple. Though he was soone deed/ yet fulfilledhe moch tyme. For his soule pleased God therforehasted he to take him awaye from amonge the wycked. This the people se / & vnderstande it not: they laye not by soche thynges in their hertes / how that the louynge fauour & mercy of God is vpon hys sayntes / & that he hath respecte vnto hys chosen.

Thus the righteous that is deed/condemneth the vngodly which are lyuynge: & the youth that is soone brought to an ende / the longe lyfe of the vnrighteous. For they se & ende of the wyse/ but they vnderstande not what God hath deuysed for him, & wherfore the Lorde hath taken him awaye. And why: they se him & despyse him/ therfore shall God also laugh them to scorne: So that they them selues shall dye here after (but without honour) yee in shame amōg & dead for euermore. For without eny voyce shall he burst those & be pult vp & remoue thē frō & foundacions / so & they shalbe layed waste vnto the hyest. They shall mourne / and their memorial shall perysshe. So they beyng afrayed shall remēbre their synnes / & their awne wickednesse shall bewraye thē.

¶ The constantnes of & ryghtwes before their persequuters. The hope of the vnfaythfull is vndurable & vayne. The blessednes and fortunatenes of & sayntes & godly.

¶ The .v. Chapter.

Then shall the righteous stande in greate stedfastnesse agaynst soch as haue dealt extreamely wyth them / & taken a waye their labours: When they se it / they shalbe vexed with horrible feare/ and shall wonder at the hastynesse of the sodane health: gronynge for very distresse of mynde, & shal saye within them selues / hauynge inwarde sorowe/ and mournyng for very anguysh of mynde):

These are they, whom we somtyme had in derisyō / & iested vpon. We fooles thought their lyfe very madnesse, & their ende to be w out honoure. But lo / how they are counted amonge the children of God, & their porcion is amōge

is amõge the sayntes. Therfore we haue erred from the waye of trueth / & light of righteousnesse hath not shyned vnto vs / and the sunne of vnderstanding rose not vp vpon vs. We haue wearied our selues in the waye of wickednesse & destruction. Tedious wayes haue we gone: but as for the waye of ỹ Lord we haue not knowne it.

What good hath aure pryde done vnto vs? Or / what profyt hath the pompe of ryches brought vs? All those thynges are passed awaye like a shadow; & as a messaunger rennynge before: as a shippe ỹ passeth ouer the waues of the water / which when it is gone by / the trace therof can not be foũde / nether the path of it in the floudes. Or as a byrde that flyeth thorow ỹ ayre / & no man can se eny token where she is flowen, but only heareth the noyse of her wynges / beatinge the light wynde / partinge the ayre thorow the vehemẽce of her goinge / & flyeth on shakyng her wynges / where as afterwarde no token of her waye can be founde. Or lyke as when an arowe is shott at a marck, it parteth the ayre / whych immediatly commeth together agayne / so that a man can not know where it wente thorow. Euen so we in lyke maner as soone as we were borne / beganne immediatly to drawe to oure ende / & haue shewed no tokẽ of vertue, but are consumed in oure awne wickednesse.

¶ Soch wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a drye thystell floure (or dust that is blowen awaye w̃ the wynde: lyke as thynne scomme ỹ is scatred abrode with ỹ storme: lyke as the smoke which is dispersed here & there with the wynde / & as the remembraũce of a straunger that tarieth for a daye / & then departeth. But the ryghteous shall lyue for euermore: their reward also is w̃ the Lorde: & their remembraũce w̃ the Hyest. Therfore shall they receaue a glorius kyngdome and a bewtyfull crowne of the Lordes hande: for with his right hande shall he couer thẽ / and with his awne arme shal he defende thẽ. His gelously also shall take awaye the harnesse / & he shal weapẽ the creature to be auẽged of the enemyes. He shall put on ryghteousnes for a brest plate / and take sure iudgement in steade of an helmet. The inuincible shylde of equite shall he take / his cruell wrath shal he sharpẽ for a speare / & the whole compase of the worlde shall fyght wyth hym agaynst the vnwyse.

Then shall the thonder boltes go out of ỹ lightenynges, & come out of the rayne bowe of the cloudes to the place appointed: out of the harde stony indygnacyon there shall fall thick hayles, & ỹ water of ỹ see shalbe wroth agaynst thẽ / & the floudes shall renne roughly together. Yee a myghty wynd shall stande vp agaynst them / & a storme shall scater thẽ abrode. Thus the vnryghteous dealynge of them shall bryng all the lande to a wylderness / and wyckednes shall ouerthrowe the dwellynges of the myghtye.

¶ The callynge of kynges / Rynces / and Judges: which are also exhorted to learche wysdome.

¶ The .vi. Chapter.

Wysdome is better then strẽgth / & a mã of vnderstãding is more worth then one that is strõg. Heare therfore (O ye kynges) & vnderstãde: Learne ye that be iudges of the endes of the earth. Geue eare ye that rule ỹ multitudes / & delyte in moch people. For ỹ power is geuen you of the Lorde / & the strẽgth from the Hyest: which shall tryc youre workes and search out your ymaginacyõs: How that ye beinge officers of hys kyngdome, haue not executed true iudgemẽt, haue not kepte the lawe of righteousnes / nor walked after hys wyll. Horribly and that right soone shall he appeare vnto you: for an harde iudgement shall they haue that beare rule. Mercye is graunted vnto the symple / but they that be in auctoryte shalbe sore punyshed. For God whych is Lorde ouer all / shall excepte no mãs persone / nether shall he stande in awe of any mans greatnesse: for he hath made the small & greate, & careth for all a lyke. But ỹ mighty shall haue the sorer punyshment.

Vnto you therfore (O ye kynges) do I speake / that ye maye lerne wysdome & not go amysse: for they that kepe ryghteousnes shalbe ryghteously iudged: and they that are lerned in righteous thynges / shall fynde to make answere. Wherfore set youre lust vpõ my wordes / & loue thẽ / so shall ye come by nurtour. Wysdome is a noble thynge / & neuer fayleth awaye: yee she is easely sene of thẽ ỹ loue her / & founde of soche as seke her. She preuẽteth thẽ that desyre her / that she maye fyrst shewe her selfe vnto thẽ. Who so awaketh vnto her by tymes / shall haue no great trauayle / for he shall fynde her sittinge readye at his dores. To thynke vpon her is parfecte vnderstandyng: & who so watcheth for her, shalbe safe: and that soone. For she goeth aboute, sekynge soch as are mete for her, sheweth herselfe cherefully vnto them in their goinges / & meeteth thẽ with all diligẽce. For the vnfayned desyre of reformacion is her begynnynge: to care for nurtour is loue / & loue is the kepynge of her lawes. Now the kepyng of the lawes is perfeccyon & an incorrupte lyfe / & an incorrupte lyfe maketh a man familier wyth God. And so the desyre of wysdome leadeth to the kyngdome euerla-

Sapiencia. vbi gram̃ addenda sting.

lackynge. If youre delyte be then in ropall seates & cepters, O ye kynges of the people) set youre lust vpon wysdome / that ye maye raygne for euer more. O loue ỹ light of wysdome, all ye that be rulers of the people. As for wysdome what she is, & how she came vp I wyll tell you, and wyll not hyde the mysteries of God from you: but wyll seke her out frō the begynnynge of the natyuite, & bringe the knowledge of her in to lyght / & wyll not kepe back the trueth: Nether wyll I haue to do wyth consumynge enuye, for soch a man shall not be partaker of wysdome. But the multitude of ỹ wyse is ỹ welfare of ỹ worlde, and a wyse kyng is the vpholdyng of the people. O receaue nourtoure then thorowe my wordes and it shall do you good.

¶ Wysdome ought to be preferred before all thinges.

¶ The.viii. Chapter.

I My selfe also am a mortall man / lyke as all other / and am come of the earthy generacion of hym that was fyrst made / & in my mothers wombe was I fashyoned to be flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man & the commodyous appetyte of slepe. ¶ Whē I was borne / I receaued lyke ayre as other men / & fell vpon ỹ earth, which is my nature, crying and weppynge at the fyrst / as all other do. I was wrapped in swadlynge clothes / and brought vp wyth greate cares. For there is no kyng ỹ hath had eny other begynnyng of byrth. All men then haue one entraunce vnto lyfe, and one goynge out in lyke maner.

B Wherfore I desyred, and vnderstandynge was geuen me: I called, & the spyrite of wysdome came in to me. I sett more by her then by kyngdomes & ropall seates, and counted ryches nothyng in comparison of her. As for precyous stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shalbe counted but claye before her syght. I loued her above welfare and beutye, & purposed to take her for my lyght / for her shyne can not be quenched. All good thynges came to me wher & innumerable ryches thorowe her handes. I was glad in them all / for thys wysdome wente before me, & I knew not ỹ she is ỹ mother of all good thynges. Now as I my selfe learned vnfaynedly, so do I make other mē partakers of her, & hyde her ryches from no man. for she is an infynite treasure vnto men which who so vse be come partakers of the loue and frendshype of God / and are accepted vnto hym for ỹ gyftes of wysdome.

God hath graunted me to talke wysely / & conuenyently to handle the thynges that be hath graciously lent me. For it is he, ỹ leadeth vnto wysdome / & teacheth to vse wysdome a ryght. In his hand are we and oure wordes: yee all oure wysdome oure vnderstandyng & knowledge of all oure workes. For he hath geuen me the true science of these thynges: so that I knowe how the worlde was made / & the powers of ỹ elemētes: the begynnyng / endynge and myddest of the tymes: how the tymes alter, how one goeth after another / and how they are fulfylled: the course of the yeare: the ordynaunces of the starres: the natures & kyndes of beastes: the furyousnesse of beastes: the power of ỹ wyndes: the ymaginacyons of men: the deuersyties of yonge plātes: the vertues of rotes. & all soch thynges as are secrete and not loked for, haue I learned. For the workmaster of all thinges hath taught me wysdome. D In her is the spyrite of vnderstandynge, which is holy manyfolde / one onely / sotyll, curteous, discrete, quyck / vndefyled / playne, swete, louyng the thyng ỹ is good sharpe / wherch forbyddeth not to do well gētle kynde, stedfast, sure from hauyng all vertues circumspecte in all thynges: receauynge all spyrites of vnderstādyng beyng cleane and sharpe. For wysdome is nymbler then all nemble thynges: she goeth thorowe and attayneth to all thynges, because of her clennes. For she is the breth of the power of God / and a pure cleane expressynge of the clearnes of Almyghtye God. Therfore can no vndefyled thynge come vnto her: for she is ỹ brightnes of ỹ euerlastynge lyght / ỹ vndefyled myrroure of the maiesty of God, and the ymage of his goodnesse. And for so moch as she is one, she maye do all thynges: and beynge stedfast her selfe she renueth all and amonge the people conueyeth she her selfe in to the holy soules. She maketh Gods frindes and prophetes: for God loueth no man / but him in whō wysdome dwelleth. For she is more beutyfull then the Sunne and geueth more lyght then the starres / and the daye is not to be compared vnto her: for vpon ỹ daye commeth nyght. But wyckednesse can not ouer come wysdome / and foolyshnes maye not be with her.

¶ The effectes of wysdome.

¶ The.viii. Chapter.

W Ysdome reacheth from one ende to another mightely & lounglye doth she order all thynges. I haue loued her and laboured for her euen from my youth vp: I dyd my dyligence to mary my selfe wher soch loue had I vnto her beutye. Who so hath the cōpany of God, cōmendeth her nobilyte: yee the Lord of all thynges him selfe loueth her. For she is the scolemastresse of the

of the nurtour of God / & ꝑ choler out of his
worꝛkis. Yf a man wold desyꝛe riches in this
lyte/ what is rycher then wysdome/ ꝑ worꝛ-
keth all thynges? Thou wylt saye: vnder-
standynge worꝛketh. What is it amonge all
thinges/ that worꝛketh moꝛe then wysdome?
Yf a man loue vertue & ryghtuousnes / let
him laboure foꝛ wysdome/ foꝛ she hath great
vertues. And why? she teacheth sobernes &
ꝓudence/ryghtuousnes & strength/ whych
are soch thynges as men can haue nothinge
moꝛe ꝓfitable in theꝛr lyfe. Yf a man desyꝛe
moch knowledge/ she can tell the thynges ꝑ
are past/ & dyscerne thinges foꝛ to come: she
knoweth the soteltyes of woꝛdes / & can ex-
pounde darcke sentences. She can tell of
tokens & wonderous thynges / oꝛ euer they
come to passe/ and the endes of al tymes and
ages. So I purposed after thys maner: I
wyll take her vnto my company and comen
louingly with her: no doute she shal geue me
good counsell/ & speake comfoꝛtably vnto me
in my carefulnes & grefe. Foꝛ her sake shall
I be well and honestly taken amõge the co-
mens & Lorꝛdes of the councell. Though I
be yonge/ yet shall I haue sharpe vnderstã-
dynge/ so that I shalbe maruelous in ỹ sight
of greate men/ & the faces of Pꝛynces shall
wonder at me. When I holde my tonge/ they
shall byde my leasure: when I speake/ they
shall loke vpon me: & yf I talke moch/ they
shall laye their handes vpon their mouth.
Moꝛeouer/ by the meanes of her I shall ob-
tayne immoꝛtalyte/ & leaue behynde me an
euerlastynge memoꝛyall amonge them that
come after me. I shal set the people in oꝛdꝛe/
& the nacyons shalbe subdued vnto me. Moꝛ-
ryble tyꝛauntes shalbe afrayed / when they
do but heare of me: amonge the multytude I
shalbe counted good/ & myghtye in batayll.
When I come home/ I shal finde reste wt her:
foꝛ her cõpany hath no bitternes/ & her felo-
shyp hath no tedyousnesse/ but myꝛth & iope.

¶ Now when I consydered these thynges by
my selfe, and pondered thẽ in my herte/ how
that to be ioyned vnto wysdome is immoꝛta-
lite / and greate pleasure to haue her frend-
shippe: how that in the woꝛckes of her hãdes
are infinite ryches: how that who so kepeth
company with her shalbe wyse: and that he
which talketh wt her/ shall come to honoure:
I wente aboute seekynge/ to get her vnto me.
Foꝛ I was a ladd of a ꝛype wytt / and had a
good vnderstandynge.

But when I grew to moꝛe vnderstãding/
I came to an vndefyled body. Neuertheles
when I perceaued that I could not kepe my
selfe chaste, except God gaue it me (and that
was appoynte of wysdome also / to knowe
whose gyft it was) I kepte vnto the Lorꝛde/
and besought him/ and with my whole herte
I sayde after this maner:

¶ A ꝓyer of Salomon to obtayne wysdome.

¶ The .ix. Chapter.

God of my fathers/ and Lorꝛde of
mercyes (thou that hast made all
thynges with thy woꝛde/ & oꝛdey-
ned man thoꝛow thy wysdome/ ꝑ
he shulde haue domynyon ouer the creature
which thou hast made: that he shulde oꝛdꝛe ỹ
woꝛlde according to equyte & righteousnes/
& execute iudgement wyth a true hert) geue
me wysdome/ which is euer about thy seate:
& put me not out from amonge thy chyldrẽ:
foꝛ I thy seruaunt & sonne of thy handmay-
den/ am a feble personne/ of a shoꝛte tyme/
& to younge to the vnderstandynge of iudge-
ment & the lawes. And though a man be ne-
uer so parfecte amonge the chyldren of men/
yet yf thy wisdome be not with hym, he shal-
be nothynge regarded. But thou hast chosen
me to be a Kyng vnto thy people/ & the iudge
of thy sonnes and daughters.

Thou hast commaunded me to buylde a
tẽple vpõ thy holy mount/ & an aulter in the
citie wherin thou dwellest: a lyknesse of thy
holy tabernacle whych thou hast ꝓpared
frõ the begynnyng/ & thy wysdome with the/
which knoweth thy woꝛckis: which also was
wt ỹ/ when thou maydest ỹ woꝛlde/ & knewe
what was acceptable in thy syght/ and ryght
in thy commaundementes. O sende her out
of thy holy heauens and from the trone of
thy maiesty/ that she maye be with me/ & la-
boure with me: that I maye knowe/ what
is acceptable in thy sight. Foꝛ she knoweth
& vnderstandeth all thynges: & she shall lede
me soberly in my woꝛkes/ and ꝓserue me
in her power. So shall my woꝛkes be acce-
ptable / and then shall I gouerne thy people
righteously/ & be woꝛthy to syt in my fathers
seate. Foꝛ what man is he/ that maye knowe
the councell of God? Oꝛ / who can thynke
what the will of God is? Foꝛ the thoughtes
of moꝛtall men are miserable / & oure foꝛ-
castes are but vncertayne. And why? a moꝛ-
tall & coꝛruptible body is heuy vnto ỹ soule
and the earthy mansyõ kepeth downe ỹ vn-
derstanding ỹ museth vpon many thynges.
Very hardly can we discerne ỹ thynges that
are vpon earth/ and greate labour haue we/
oꝛ we can fynde the thynges whych are be-
foꝛe oure eyes: Who wyll then seke oute the
grounde of the thynges ỹ are done in heauẽ?
Oh Lorꝛde/ who can haue knowlege of thy
vnderstandyng and meanyng / except thou
geue wysdome and sende thy holy goost frõ
aboue? that the wayes of them whych are
vpon earth maye be reformed: ỹ men maye
learne

learne the thinges ꝑ are pleasaunt vnto the/ and be ꝓserued thorow wysdome.

¶ The deliuerance of the ryghtwes cōmeth through wysdome.

¶ The.x. Chapter.

WYsdome ꝓserued the fyrst man/ whom God made a father of the worlde/whē he was created alone/ brought him out of his offence/ toke him out of the moulde of ꝑ earth/ & gaue him power to rule all thynges. when ꝑ vnryghtuous wente awaye in hys wrath from thys wysdome/ the brotherhead perysshed thorow the wrath of murthur. Agayne/ whē the water destroyed the whole worlde/ wysdome ꝓserued ꝑ righteous thorow a poore tre/wherof she was gouernerher selfe. Moreouer when wyckednes had gotten the vpper hande/so that the nacyons were pufft vp with ꝓyde/ she knewe the ryghtuous/ ꝓserued him fautlesse vnto God/ and layed vp sure mercy for his chyldren. She ꝓserued the ryghtuous/ when he fled frō the vngodly that perysshed/ what tyme as the fyre fell downe vpon the.v. cyties: Lyke as yet thys daye the vnfrutefull, waste/ and smokyng land geueth testimony of their wyckednesse: yee the vnrype and vntimely frutes ꝑ growe vpon the trees.

And for a tokē of a remembraunce of the vnfaythfull soule/ there standeth a pyler of salt. For all soch as regarded not wysdome/ gat not only this hurte/ that they knewe not the thynges whych were good/ but also left behynde thē vnto men/ a memoriall of their foolishnes: so that in ꝑ thynges wherin they synned/they coulde not be hydd. But as for soch as take hede vnto wysdome/ she shal deliuer them from sorowe.

¶ When the ryghtuous fled because of his brothers wrath/ wysdome led him the ryght waye/ shewed hym the kyngdome of God/ gaue him knowledge of holy thynges, made him ryche in his labours/ & brought to passe the thinges that he wente aboute. In the diseatfulnes of soch as defrauded him/ she stode by him/and made him ryche. She saued him from the enemyes/ & defended him from the disceauers. She made hym stronge in battayll & gaue him the victory that he myght knowe/ how that wysdome is stronger then all thynges. When the ryghtuous was sold/ she forsoke him not, but delyuered him from synners. She wente downe with hym in to the dongeon/and fayled him not in the bandes tyll she had brought hym the scepter of the realme/& power agaynst those that oppressed hym. As for them that had accused hym/ she declared thē to be lyers/ & brought hym to perpetuall worshippe.

She delyuered the righteous people and fautlesse sede, frō the nacyons that oppressed them. She entred in to the soule of ꝑ seruaūt of God/ & stode by him in wonders & tokens agaynst the horrybie kynge. She gaue the righteous the rewarde of their labours/and led them forth a maruelous waye: on ꝑ daye tyme she was a shadowe vnto thē/ & a lyght of starres in the nyght season. She brought thē thorow the reed see/ & carryed thē thorow ꝑ greate water. She drowned their enemies in the see/ & brought them out of ꝑ depe. So the righteous toke the spoyles of the vngodly/ & praysed thy holy name/ O Lorde/ and magnifyed thy victorious hand with one accorde. For wysdome openeth the mouth of ꝑ dōme/ & maketh ꝑ tōges of babes to speake.

¶ The myracles done for Israell. The vengeaunce of synners. The greate power and mercy of God.

¶ The.xi. Chapter.

They ordred their workes in ꝑ hāds of ꝑ holy prophet: so ꝑ they wente thorow the wyldernes ꝑ was not inhabited/ & pitched their tentes in the waste deserte. They stode agaynst their enemyes/ & were auenged of their aduersaries. Whē they were thirstie/ they called vpō the and water was geuen thē out of ꝑ rocke & their thirst slaked out of ꝑ harde stone. For by the thynges/ where thorow their enemyes were punysshed/ were they helped in their nede. For vnto the enemies thou gauest mans bloude in steade of lyuyng water. And where as they had scarcenesse in the rebuke when the chyldren were slayne/ thou gauest vnto thyne awne a plenteous water vnlooked for: declarynge by the thyrst that was at that tyme/ how thou woldest bryng thyne awne vnto honoure/ & slaye their aduersaryes.

For when they were tryed & norytured ꝓ fatherly mercy they knowledged how ꝑ vngodly were iudged/ and punished thorow the wrath of God. These hast thou exhorted as a father/ & proued thē: but vnto the other thou hast bene a boysterous kynge/ layed hard to their charge/ & cōdemned thē. Whether they were absent or present, their punishmēt was alyke. For their grefe was double: namely/ mournyng/ & the remembraunce of thynges past. But whē they perceaued ꝑ their punishmētes dyd them good, they thought vpon the Lorde/ & wondered at the ende. For at the last they beheld moch of hym/ of whō in ꝑ out castynge they thought scorne/ as of an abiecte. Neuertheles the ryghtuous dyd not so when they were thirstie: but euē lyke as ꝑ thoughtes of ꝑ foolish were/ so was also their wickednes. Where as certayne mē now (thorow error) dyd worshippe dōme serpētes & bayne

¶ See beastes

beastes/thou sendedst a multytude of dēnie beastes vpō them for a vengeance: that they might know/ that loke where withall a man synneth, by ȳ same also shall he be punyshed. For vnto thy almyghty hande/ that made ȳ worlde of naught / it was not vnpossible / to sende amoge them an heape of Beeres/ or woode lyons/ or cruell beastes of a straunge kynde, soch as are vnknowne/ or spoute fyre or cast out a smokynge breth/ or shott horrible sparkes out of their eyes: whych myght not only destroye them with hurtynge / but also kyll them with their horryble syght. Yee without these beastes might they haue bene slayne with one wynde, beynge persecuted of their awne workes / and scatered a broade thorow the breth of thy power.

Neuertheles thou hast ordred all thynges in measure/ nombre & weight. For thou hast euer had great strēgth & myght/ & who maye withstāde ȳ power of thyne arme? And why? lyke as the smale thing ȳ the balaūce weyeth soris ȳ worlde before ȳ: yee as a droppe of ȳ mornynge dew / that falleth downe vpon the earth. Thou hast mercy vpon all / for thou hast power of all thynges. and makest the as though thou sawest not the synnes of men/ because they shulde amende. For thou louest all ȳ thynges that are / & hatest none of them whom thou hast made: nether dedest thou ordeyne or make eny thinge/ of euell will.

How myght eny thinges endure, yf it were not thy will? Or how coulde eny thynge be preserued, excepte it were called of ȳ? But thou sparest all, for all are thyne/ O Lorde/ thou louer of soules.

¶ The mercye of God to warde synners / & workes of God are vnsercheable. God geueth respite to repent vs

¶ The. xii. Chapter.

LOrde/ how gracious and swete is thy spyrete in all thinges? Therfore chastenest thou thē measurably & gowrōge & warnest thē cōcerning ȳ thinges wherin they offende: that speakest vnto thē, O Lorde, & forgyuest thē to leaue their wyckednes, & to put their trust in the. As for those olde inhabiters of thy holy lande, thou myghtest not awaye with thē / for they cōmytted abhominable workes agaynst the: as wytchcraft / sorcery and Idolatry: they slew their awne childrē without mercy: they ate vp mens bowels/ deuoured the bloude: yee because of soch abhominacyōs / mysbleues & offeringes, thou slewest the fathers of the desolate soules by ȳ handes of oure fathers Wt ȳ the lād which thou louest aboue all other/ might be a dwellynge for ȳ children of God.

Neuertheles thou spardest them also (as men) & sendedst the forerūners of thyne hoost euen hornettes to destroye them out by lytle & lytle. Not that thou wast vnable to subdue the vngodly vnto the ryghteous in battayle or with cruell beastes / or with one rough worde to destroye them together: But thy mynde was to driue them out by lytle & lytle geuynge them tyme & place to amende: knowyng well, that it was an vnrighteous nacyon & wicked of nature & that their thought myght neuer be altered. For it was a cursed seed from the begynninge, & feared no man: Yet hast thou pardoned their synnes. For who wyll saye vnto the: why hast thou done that? Or who wyll stande agaynst thy iudgment? Or who wyll come before thy face an auenger of vnrighteous men? Or who will blame the yf the people perish / whom thou hast made? For there is none other God but thou, that carest for all thynges: ȳ thou mayest declare how that thy iudgmēt is not vnright. There darre nether kynge/ nor tyraunt in thy sight requyre accōptes of them whom thou hast destroyed.

For so moch then as thou art ryghteous thy selfe thou ordrest all thinges righteously & punishest euen him that hath not deserued to be punished/ & takest him for a straunger & an aleaunt in the lande of thy power. For thy power is the beginnyng of righteousnes: & because thou art Lorde of all thinges therfore art thou gracious vnto all. When men thinke ȳ not to be of a full strength thou declarest thy power: & boldly destroyest thou them ouer ȳ knowe ȳ not. But thou Lorde of power iudgest quyetly/ & ordrest vs wt great worshype / for thou mayest do as thou wilt.

By soch workes now hast thou taught thy people / that a man also shulde be iust & louynge: and hast made thy children to be of a good hope: for euen when thou iudgest / thou geuest rowme to amende from synnes. For in so moch as thou hast punished/ and wt soch diligence delyuered the enemyes of thy seruauntes/ which were worthy to die (where thorow thou gauest them tyme & place of amendemēt ȳ they myght turne frō their wickednes (wt how great diligēce then punyshest thou thyne awne children / vnto whose fathers thou hast sworne & made couenaūtes of good promises? So where as thou doest but chastē vs/ thou punishest our enemies diuerse wayes to ȳ intēt ȳ whē we punishe we shulde remēbre thy goodnesse: & whē we our selues are punyshed, to put oure trust in thy mercy

Wherfore where as men haue lyued ignoraūtly & vnrighteously thou hast punished thē for euē thorow ȳ same thinges that they worshypped. For they wente astraye very longe in ȳ waye of errour / & helde ȳ beastes (which euē their enemies despised) for goddes lyuynge as children of no vnderstandynge.

Therfore

Therfore hast thou sent a sorowfull punish-
ment amōge them/as amōge the chyldren of
ignorauncē. As for soch as wolde not be re-
tourned by those scornes and rebukes/ they
felt the worthy punyshment of God. For the
thinges that they suffred/they bare them vn-
pacyently/being not contēt in them but vn-
wyllyng. And whē they perished by the same
thynges ꝑ they toke for goddes/they knowe-
ledged then/ ꝑ there was but one true God/
whom afore they wolde not knowe: therfore
came the ende of their damnacyō vpō them.

¶ All thynges be vayne/ except the knowledge of God. Idolaters and Idoles are mocked.

¶ The.xiij. Chapter.

IAyne are all men/ which haue not
the knowledge of God: as were
they ꝑ out of ꝑ good thing(which
are sene, knew not hym, ꝑ of him
selfe is euerlastynge. Neither toke they so
moch regarde of the worckes that are made/
as to know/who was the craftesman of thē:
but some toke the fyre/some the wynde or
ayre/some the courle of the starres/some ꝑ
water/some toke Sunne and Moone/or ꝑ
lyghtes of heauen which rule the earth/ for
goddes. But though they had soche pleasure
in their beuty/that they thought thē to haue
bene goddes: yet thulde they haue knowne/
how moch more fayrer he is ꝑ made thē For
the maker of beuty hath ordened all these
thynges. Or yf they marueled at the power
and worckes of them/they thulde haue per-
ceaued therby/ ꝑ he which made these things
is mygh tyer then they.

For by the greatnesse & beuty of the crea-
Bture / the maker therof may playnely be
knowne. Noth wythstandynge they are the
lesse to be blamed, that sought God/ & wolde
haue founde him/ & yet myssed. And why: for
so moch as they wente about in his worckes
& sought after them / it is a token/that they
regarded & helde moch of hys worckes that
are sene: howbeit they are not wholy to be
excused. For yf their vnderstandyng & know-
ledge was so greate/ ꝑ they coulde discerne
the worlde & the creatures/ why dyd they not
rather fynde out the Lorde therof?

But vnhappye are they / and amonge the
deedis their hope/that call thē Gods which
are but the worckes of mens handes: golde/
syluer/ & the thinge that is founde out by cō-
nyng/ ꝑ symplytude of beastes/or any vayne
stone that hath bene made by hande of olde.
Or as when a carpēter cutteth downe a tree
out of the wodd/ & pareth of the barck of it
cōmynely: and so with the one parte maketh
a vessell to be vsed/ & dighteth meate with ꝑ
¶ residue. As for the other parte that is left/
which is profytable for nothinge (for it is a
croked pece of wodd and full of knobbes) he
carueth it dylygētly thorow his vanyte/ and
(accordyng to the knowledge of his cōnyng)
he geueth it some proporcion/ fashyoneth it
after the symplytude of a man/ or maketh it
like some beast/ streaketh it ouer with redd/
& paynteth it/ and loke what foule spot is in
it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle
for it/ setteth it in the wall/ & maketh it fast
with yron/ pronydynge so for it/ lest it hap-
pen to fall: for it is well knowne that it can
not helpe it selfe: And whyle it is but an ima-
ge/ and must of necessyte be helped.

Then goeth he & offreth of his goodes vn- D
to it, for hys chyldren and for his wife: he se-
keth helpe at it, he asketh counsell at it: he is
not ashamed to speake vnto it that hath no
soule: for health/ he maketh his petycyō vn-
to hym that is sycke: for lyfe/ he prayeth vnto
him that is dead: he calleth vpō him for helpe/
that is not able to helpe hym selfe: & to sende
hym a good iournaye/ he prayeth him ꝑ may
not go. And in all the thynges that he taketh
in hande (whether it be to optayne any thing
or to worcke) he prayeth vnto hym ꝑ can do
no maner of good.

¶ The detestacyon and abhompnacyon of ymages. A
curse of them & of hym that maketh thē. The euelles
that come of Idolatrye.

¶ The.xiiij. Chapter.

IAyne, another man purposynge
to sayle & begynnynge to take his
iourney thorow the raggynge see/
calleth for helpe vnto a stocke that
is farre weaker/ then the tree that beareth
hym. For as for it couetousnesse of moneye
hath founde it out & the craftesman made it
with his connynge. But thy prouydence O
father gouerneth all thinges frō the begyn-
nynge: for thou hast made a waye in the see/
and a sure path in the myddest of the waues:
declarynge therby / that thou hast power to
helpe in all thinges, ye though a man wente
to the see without shyppe. Neuertheles/ ꝑ
the worckes of thy wysdome thulde not be
vayne, thou hast caused an arke to be made:
and therfore do men cōmytte their lyues to
a small pece of wodd / passynge ouer the see
in a shyppe/and are saued.

For in the olde tyme also whē the proude B
gyaūtes perished he(in whom the hope was
left to increase ꝑ worlde)wēte into ꝑ shyppe/
which was gouerned thorow thy hand/ and
so lefte sede behinde hym vnto the world. For
happye is the tree wher thorow rightuous-
nes cōmeth: but cursed is the ymage of wod/
that is made wyth handes/ yee both it & he ꝑ
made it. He/ because he made it: it/ because
it was called God / where as it is but a

frayle thing. For the vngodly & his vngodlynes are both lyke abhominable vnto God. Euen so the worcke and he that made it also shalbe punyshed together. Therfore shall there a plage come vpon the ymages of the Heathen. for out of the creature of God they are become an abhominacyon/a temptacõ vnto the soules of men/& a snare for the fete of the vnwyse. And why? the settynge out of ymages is the begynnyng of whordome/and & bringyng vp of thē is & destruccyō of lyfe. For they were not frō the beginnyng/neither shall they cōtynue for euer. The welthy ydelnes of men hath founde them out vpō earth/ therfore shall they come shortly to an ende.

¶ Whē a father mourned for his sonne & was takē awaye frō him/ he made him an ymage (in all & haste) of his deed sonne: & so begāne to worshyppe hym as God/which was but a deed man, & ordened hys seruauntes to offre vnto him. Thus by processe of tyme and thorow longe custome/thys errour was kepte as a lawe/& tyraūtes compelled men by violence to honour ymages. As for those & were so farre of/ that men myght not worshyppe them presently / their pycture was brought frō farre (lyke the ymage of a Kynge whom they wolde honoure) to the intent that with greate dylygence they myght worshyppe him which was farre of/ as though he had bene present. Agayne/the cyngular connynge of the craftesmā gaue the ignoraūt also a great occasion to worshyppe ymages. For & worckman willinge to do hym a pleasure that sett him a worcke/laboured with all his cōnyng to make the ymage of the best fashyon. And so (thorow the beuty of the worcke) the comen people was deceaued/in so moch that they toke hym now for a God/which a lytle afore was but honored as a man. And this was the errour of mās lyfe / when men (either for to serue their awne affecciō/or to do some pleasure vnto Kynges) ascribed vnto stones and stockes the name of God / whych ought to be geuen vnto no man.

¶ Moreouer thys was not ynough for thē that they erred in the knowledge of God: but where as they lyued in the greate warres of ignorauncе/those many and greate plages called they peace. For either they slue their awne chyldrē/ & offred them/ or dyd sacrifice in the nyght season/ or els helde vnreasonable watches: so & they kepte neither lyfe ner mariage cleane: but ether one slue another to death maliciously / or elsgreued his neighboure wyth aduoutrye. And thus were all thinges myxte together: blonde/manslaughter/theft/dissimulaciō/corrupcyō/vnfaythfulnesse/sedycyon periury. disquyetinge of good men, vnthākfulnes. defilyng of soules/ chaungyng of byrth/ vnstedfastnesse of maryage/mysordre of aduoutrye & vnclennesse. And why? the honouringe of abhominable ymages is & cause, the begynnyng & ende of all euell. For they & worshype Idols/ either they are mad when they be merry/or prophecye lyes/ or lyue vngodly/ or els lyghtly forsweare them selues. For in so moch as their trust is in & Idols (which haue nether soule ner vnder standyng) though they sweare falsely/ yet they thincke it shal not hurte them.

¶ Therfore commeth a greate plage vpon them/ & that worthely. for they haue an euell opynyon of God geuynge hede vnto Idols/ swearyng vniustly to dysceaue/ & despysing ryghtuousnes. For their swearinge is no vertue/ but a plage of them that synne/ and goeth euer with the offence of the vngodly.

¶ The voyce of the faythfull prayinge the mercy of God, for whose graces sake they serue not Idols.

¶ The. xv. Chapter.

But thou (O oure God) art swete/ & long sufferyng and true/ & in mercy ordrest thou all thyngs. Though we synne / yet are we thyne/ for we knowe thy strēgth. & we synne not/ then are we sure/ that thou regardest vs. For to knowe the, is parfecte ryghtuousnes: yee to knowe thy ryghtuousnes and power / is the rote of immortalyte. As for the thynge that men haue founde out thorow their euell science, it hath not dysceaued vs: as the paynetynge of the pycture (an vnprofytable labourе) a carued ymage/ wt dyuerse colours/ whose syght entyseth the ignoraūt: so that he honoureth and loueth the pycturе of a dede ymage that hath no soule.

¶ Neuertheles / they that loue soch euell thynges, are worthy of death: they that trust in them they that make them they that loue them and they that honoure them. The potter also taketh & tēpereth soft earth/ labourеth it/ and geueth it the fashyon of a vessel/ whatsoeuer serueth for oure vse: & so of one pece of claye he maketh some cleane vessell for seruyce/ and some contrary. But where to euery vessell serueth that knoweth & potter him selfe. So with his vayne labouре he maketh a God of the same claye: thys doth euen he / whyche a lytle afore was made of earth him selfe/ and wythin a lytle whyle after (when he dyeth) turneth to earth agayne.

¶ Notwithstandyng/ he careth not the more because he shall labour/ ner because his lyfe is short: but stryueth to excell goldsmythes/ the syluersmythes & coppersmythes/ & taketh it for an honour to make vayne thinges. For his herte is asshes, his hope is but vayne earth/ & his lyfe is more vile then claye: for so moch as he knoweth not his awne maker / that

gaue hym his soule to worcke/ & brethed in hym the breth of lyfe. They counte oure lyfe but a pastyme and oure conuersacyon to be but a market/ & ꝙ men shulde euer be gettynge. & ꝙ by euell meanes. Now he that of earthy maketh fraple vessels & ymages/ knoweth hym self to offende aboue all other.

D All the enemyes of thy people & that holde thē in subieccyon. are vnwyse/ vnhappye. & exceadynge proude vnto their awne soules/ for they iudge all the Idols of the Heathen to be goddes/ which neither haue eyesyght to se, ner noses to smell, ner eares to heare, nor fyngers of handes for to grope: & as for their fete/ they are to slowe to goo. For man made them/ and he that hath but a borowed spryte/ fashioned them. But no mā can make a God lyke vnto hym: for seynge he is but mortall hym selfe/ it is but mortall that he maketh with vnryghtuous handes. Ye him selfe is better then they whom he worshyppeth / for he lyued though he was mortall / but so dyd neuer they. Yee they worshippe beastes also/ which are most miserable: for cōpare thynges that can not sele vnto them/ & they are worse then those. Yet is there not one of these beastes/ that with his syght can behold eny good thynge / nether haue they geuen prayse ner thankes vnto God.

¶ The punyshment of Idolaters / and the benefytes done vnto the feythfull.

¶ The .xvj. Chapte.

I For these and soch other thynges haue they suffred worthy punyshment / and thorow the multytude of beastes are they roted oute. In steade of the which punishmentes thou hast graciously ordred thyne awne people / and geuen them their desyre that they longed for: a new & straūge taist/ preparing thē quayles to be their meate: to the intent that (by the thynges which were shewed & sent vnto thē) they that were so gredy of meate / myght be withdrawen euen from the desyre that was necessary. But these within shorte time were brought vnto pouerte / and taysted a newe meate. For it was requisyte ꝙ (wythoute eny excuse) destruccyon shulde come vpon those which vsed tyrānny/ & to shewe onely vnto ꝙ other / how their enemyes were destroyed. For when the cruell woodnesse of the beastes came vpon them / they perysshed thorow the stynges of the cruell serpentes.

D Not withstādyng thy wrath endured not perpetually/ but they were put in feare for a lytle season/ ꝙ they myght be reformed, hauynge a token of saluacyon/ to remembre ꝙ cōmaundement of thy lawe. For he ꝙ cōuerted, was not healed by the thynge ꝙ he sawe/ but by the/ Sauiour of all. So in this thou shewedst thyne enemyes/ & it is thou, which deliuerest frō all euell. As for them whē they were bytten w grashoppers and flyes / they died/ for they were worthy to perysh by soch: But nether the teeth of dragons ner of venymous wormes ouer cam thy childrē/ for thy mercy was euer by them & helped thē. Therfore were they punyshed to remembre thy wordes, but hastely were they healed agayne: lest they shulde fall in to so depe forgetfullnesse, that they myght not vse thy helpe.

It was nether herbe ner playster that restored thē to health, but thy worde (O Lord) which healeth all thynges. It is thou (O Lord) that hast the power of lyfe and death: thou ledest vnto deathes dore / and bryngest vp agayne. But mā thorow wyckednes slayeth his awne soule / and when hys spryte goeth forth, it turneth not agayne, nether maye he call agayne the soule that is taken awaye: It is not possyble to eschape thyne hād. For the vngodly that wolde not know the / were punyshed by the strength of thyne arme: wyth straunge waters / hales & raynes were they persecuted / & thorow fyre were they consumed For it was a wonderous thinge ꝙ fyre myght do more then water which quencheth all thynges: but the worlde is the auenger of the ryghteous. Some tyme was the fyre so tame, that the beastes which were sent to punish the vngodly, burnt not: & ꝙ because they shulde se & know ꝙ they were persecuted w the punishment of God. And some tyme brēt the fyre in the water on euery syde / that it might destroye ꝙ vnryghteous nacion of the earth. Agayne, thou hast fed thyne awne people w Aungels fode/ & sent thē bred ready frō heauen (without their laboure) beynge very pleasaunt and well gusted. And to shewe thy ryches & swetnesse vnto thy childrē thou gauest euery one their desyre/ so that euery mā myght take what lyked hym best. But the snowe & yse abode the violence of the fyre/ & melted not: that they myght knowe, that the fyre burnynge in the hale & rayne, destroyed the fruite of the enemyes: the fyre also forgat his strēgth agayne/ ꝙ the righteous myght be norished. For the creature that serueth the (which art the maker) is fearse in punishing the vnryghteous, but is easy & gentle to do good vnto soch as put their trust in ꝙ Therfore dyd all thynges alter at the same tyme/ and were all obedient vnto thy grace, which is the norse of all thynges accordyng to the desyre of them that had nede therof: that thy children, O Lorde/ whō thou louest, myght knowe that it is not nature & the growyng of frutes ꝙ feedeth mē/ but ꝙ it is thy worde/ which preserueth them that put their trust in the. For loke what myght not be destroyed

with the fyre/as soone as it was warmed w a lytle Sunne beame/it melted: that al men might knowe/ ꝑ thankes ought to be geuen vnto the before ꝑ Sunne ryse, and that thou oughtest to be worshypped before the daye springe. For the hope of the vnthāk full shall melt awaye as the wynter yse; and perysshe as water/that is not necessary.

¶ The iudgementes of God vpon the Egyptyans.

¶ The. xvii. Chapter.

3 GReate are thy iudgmētes (O Lord) & thy counceis can not be expressed therfore men do erre/ ꝑ wyll not be reformed wyth thy wisdome. For when the vnrighteous thought to haue thy holy people in subiectyon / they were bounde with the bandes of darckines & longe nyght/ shutt vnder the rofe/ thinkynge to escape the euerlastynge wysdome. And whyle they thought to be hyd in the darckenesse of their synnes/ they were scatered abrode in ꝑ very myddest of the darck couerynge of forgetfulnes / put to horrible feare & wonderously vexed for the comer where they myght not kepe them frō feare: because the sounde came downe & vexed them: yee many terrible and straunge visions made them afrayed.

No power of the fyre myght geue them lyght nether myght the clere flammes of ꝑ starres lyghten ꝑ horrible night. For there appeared vnto the a sodane fyre/ very dredeful: At ꝑ which (when they sawe nothinge) they were so afrayed/ that they thought ꝑ thynge which they sawe/ to be the more fearfull. As for the sorcery & enchauntemēt ꝑ they vsed/ it came to derision / & the proude wysdome was brought to shame. For they ꝑ promised to dryue awaye the fearfulnes & drede from ꝑ weake soules / were sycke for feare them selues & that vncome. And though none of ꝑ wonders fraied thē, yet were they afraied at ꝑ beestes which came vpō thē; & at ꝑ hyssynge of the serpentes. In so moch that with trembling they swowned/ & sayde they sawe not ꝑ ayre/ which no man yet maye escape.

For it is an heuy thynge/ when a mans awne cōscience beareth recorde of his wyckednes & condēpneth him. And wyth a vexed and wounded conscience / taketh euer cruell thynges in hāde. Fearfulnes is nothyng els/ but a declarynge that a man lacketh helpe & defence / to answere for hym selfe. And loke how moch lesse ꝑ hope is within / ꝑ more is the vncertētye of the matter for the wherby he is punyshed. But they that came in the mighty nyght: slepte ꝑ slepe ꝑ fell vpon thē frō vnder & from aboue: somtyme were they afrayed thorow the feare of the wonders / & sōtyme they were so weake ꝑ they swowned withall: for an hastye & sodane fearfulnes came vpon them. After warde / yf eny of thē had fallen/ he was kepte and shutt in prison but without chaynes. But yf eny dwelt in a vyllage / yf he had bene an herd or husbandmā he suffred intollerable necessite: for they were all boūde w one chayne of darckenesse.

Whether it were a blasynge wynde/ or a swete songe of ꝑ byrdes among the thycke braunches of the trees / or the vehemence of hastie rūninge water/ or greate noyse of the fallynge downe of stones / or the playenge & rūninge of beastes whom they sawe not / or the mighte noyse of roaringe beastes, or the sownde ꝑ answereth agayne in the hye mountaynes: it made thē swowne for very feare. For all the earth shined w cleare light / & no mā was hindered in his labour. Onely vpō them there fell a heuy nyght / an ymage of darckenesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darckenesse.

¶ The fyre lyght that they Israelites had in Egypt The persequucyon of the faythfull The Lord smote all the fyrst borne of Egypt. The synne of the people in the wylderues. Aaron stode betwyxt the lyue & the dede/ with his censoure.

¶ The. xviii. Chapter.

NEuertheles thy sanctes had a very greate lyght (and ꝑ enemyes herde their voyce / but they sawe not the figure of them.) And because they suffred not ꝑ same thinges / they magnyfyed the: and they that were vexed afore, because they were not hurte now) thanched the/ and besought the (O God that there myght be a difference. Therfore had they a burnyng pyller of fyre to lede thē in the vnknowne waye & thou gauest them ꝑ Sunne for a free gyft without eny hurt. Reason it was/ that they shulde want lyght and be put in the prison of darckines, which kepte thy children in captyuite/ by whom the vncorrupte light of ꝑ lawe of ꝑ worlde was for to be geuē. When they thought to slaye ꝑ babes of ꝑ righteous (one being layed out / and preserued to be leder vnto the other) thou broughtest out the whole multytude of the children / and destroydest these in the myghtye water. Of that nyght were oure fathers certyfyed afore, ꝑ they knowyng vnto what othes they had geuē credēce myght be of good cheare.

Thus thy people receaued the health of the righteous/ but ꝑ vngodly were destroied. For like as thou hast hurte oure enemies/ so hast thou promoted vs whō thou calledest a fore. For ꝑ righteous childrē of the good mē offred secretly and ordred the lawe of righteousnes vnto knite: ꝑ the iust shulde receaue good & euell in like maner, singinge prayses vnto ꝑ father

father of all men. Agayne / there was herde an vnconuenient voyce of the enemies / & a pyteous crie for childzen & were bewayled. The master and the seruaũt were punyshed in lyke maner. ffor they all together had innumerable that dyed one death.

Neither were & lyuinge sufficient to bury & deed, for in & twinckelynge of an eye, & noblest nacion of thẽ was destroyed. As oft as God helped thẽ afore / yet wolde it not make them beleue: but in the destruccion of & first borne they knowleged / that it was the people of God. ffor whyle all thynges were still / & whẽ the nyght was in the myddest of her course, thy Almyghtie worde (O Lord) leapte downe from heauen out of thy royall trone, as a rough man of warre / in the myddest of the lande that was destroyed: and the sharpe swerde perfourmed their straite commaundement / standyng & fyllyng all things with death: yee it stode vpon the earth & reached vnto the heauen. Then the syght of the euell dreames vexed them sodenly / and fearfulnesse came vpon them vnawares.

Then leye there one here / another there / half deed half quyck / and shewed the cause of his death. ffor the visions that vexed them / shewed them these thynges afore: so that they were not ignoraũt / wherfore they perysshed.

The tentacyon of death touched the righteous also / and amonge the multitude in the wyldernesse there was insurrection / but thy wrath endured not longe. ffor the faultlesse man went in all the hast / and toke the battayll vpon him, brought forth the weapen of his mynistracyon: euen prayer and the censours of reconcilinge: sett him self agaynst the wrath / and so brought the misery to an ende: declaringe therby, that he was thy seruaunt. ffor he ouercame not the multitude with bodely power, ner ỹ weapẽs of might: but with the worde he subdued him that vexed him / puttinge the in remembraunce of the othe & couenaunt made vnto the fathers. ffor when the deed were fallen downe by heapes one vpon another / he stode in the myddest / parted the wrath and parted & waye vnto the lyuyng. And why? in hys longe garment was all the beautye / & in & foure rowes of the stones was the glory of the fathers grauen / and thy maiesty was wrytten in the crowne of his head. Vnto these the destroyer gaue place / and was afrayed of them: for it was only a tentacion worthy of wrath.

¶ The death of the Egyptians / and the great ioye of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not onely to the will of God / but also to the wyll of man.

¶ The.xix. Chapter.

So for the vngodly / & wrath came vpon them without mercy vnto & ende. ffor he knew before what shulde happen vnto them: how that (when they had consented to lett them go / & had sent them out with greate diligẽce) they wolde repente / and folowe vpon them. ffor when they were yet mournyng & makynge lamentacion by the graues of the deed / they deuyled another foolyshnes: so that they persecuted them in their flenge / whom they had cast out afore with prayer. Worthy necessyte also brought them vnto this ende, for they had clene forgotten the thynges that happened vnto them afore. But the thynge that was wantynge of their punyshment / was requysyte so to be fulfylled vpon them with tormentes: & thy people might haue a marueilous passage thorow / & that these myght fynde a straunge death.

Then was euery creature fashyoned agayne of new accordynge to the will of their maker / obeyeng thy cõmaundementes that thy childzen myght be kept without hurte. ffor the cloude ouershadowed their tẽtes, & the drye earth appeared / where afore was water: so that in the redsee there was a waye without impedyment / and the greate depe became a grene fylde: where thorow all the people went & were defended with thy hande / seinge thy wonderous & maruelous workes. For as the horses, so were they fedde / & leapte lyke lambes, prayseing the (O Lord) which haddest deliuered them. And why? they were yet myndefull of the thynges / that happened whyle they dwelt in the lande: how & grounde brought forth flyes in stede of catell / & how the ryuer scrauled wyth & multitude of frogges in stede of fyshes.

But at the last they sawe a new creacyon of byrdes. what tyme as they were discaused with lust / and desyred delycate meates. ffor when they were speakinge of their appetite / the quayles came vp vnto thẽ from the see / and punyshementes came vpon the synners not without the tokens whych came to passe afore by the behemence of the streames: for they suffred worthely accordynge to their wickednesses they dealt so abhominably & churlishly with straungers. Some receaued no vnknowne gestes / some brought & strangers in to bondage that dyd them good. Beside all these thynges there were some / that not only receaued no straungers with their wylles / but persecuted those also / and dyd them moch euell / that receaued them gladly. Therfore were they punyshed with blyndnesse / lyke as they that were couered with sodane darknesse at & doores of the righteous for euery one sought & entraũce of his doore.

Thus the elementes turned in to them
selues, lyke as when one tyme is chaunged
vpon an instrument of musyck / and yet all
the residue kepe their melody: whych may
easely be perceaued / by the lyght of ỹ things
that are come to passe. The dry lande was
turned into a watery / and the thynge ỹ afore
swamme in the water / wente now vpon the
drye grounde. The fyre hath power in ỹ wa-
ter (contrary to his awne vertue) and the wa-
ter forgat his awne kinde to quēch. Agayne /
the flammes of the noysome beastes hurte
not the flesh of them that wente wyth them /
nether melted they the yse, which els melteth
lyghtely. In all thynges hast thou promoted
thy people (O Lorde) and brought thē to
honour: thou hast not despyred thē /
but allwaye & in all places
hast thou stande
by them.

¶ The ende of the boke of wysdom

¶ The boke of * Jesus the sonne of Syrach / which is called in latyne Ecclesiasticus.

* Or, Jesus.

The Prologe of Jesus the sonne of Syrach vnto his boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe / out of the Prophetes and oute of other that folowed them. In the which thynges Israel ought to be commended / by the reason of doctryne & wysdome: Therfore they that haue it and rede it / shuld not onely thē selues be wyse there thorow, but serue other also wyth teachynge and wrytynge.

After that my graund father Jesus had geuen dyligent laboure to rede the lawe / the Prophetes and other bokes that were left vs of oure fathers, and had well exercysed him selfe therin: he purposed also to wryte some thynge of wysdome & good maners / to the intent that they which were willynge to learne and to be wyse myght haue the more vnderstandynge, and be the more apte to leade a good conuersacyon.

Wherfore I exorte you to receaue it louyngly, to rede it wyth dyligence / and to take it in good worth, though oure wordes be not so eloquēt as the famous oratours For ỹ thyng that is wrytten in the Hebrue tonge / soundeth not so well when it is translated in to another speache. Not only this boke of myne / but also the lawe / the Prophetes & other bokes sounde farre other wyse, then they do / when they are spoken in their awne language.

Now in the xxxviij. yeare when I came in to Egypte in the tyme of Ptolemy Euerges / and continued there all my lyfe / I gat lybertie to rede & wryte many good thinges. Wherfore I thought it good and necessary / to bestowe my dyligence and trauayle to interprete this boke. And consyderynge that I had tyme, I laboured and dydmy best to perfourme this boke / and to bryng it vnto lyght: that the straungers also which are disposed to lerne, myght applye them selues vnto good maners / and lyue accordynge to the lawe of the Lorde.

¶ Wysdome proceadeth and cōmeth of God. A propre of the feare of God. Rightwesnes is a degree to come by wysdome.

¶ The first Chapter.

ALl wysdome commeth of God the Lord / & hath bene euer with him / and is before all tyme. Who hath nombred the sande of ỹ see / the droppes of the rayne and the dayes of time: Who hath measured the heygth of heauen / the bredth of the earth & the depenesse of the see? Who hath sought owt the grounde of Goddes wysdome / which hath bene before all thinges? Wysdome hath bene before all thynges / and the vnderstandynge of prudence from euerlastynge. ¶ Gods worde in ỹ heygth is the well of wysdome / and the euerlastynge cōmaundementes are the entraūce of her. ¶ Vnto whom hath the rote of wysdome bene declared? Or who hath knowne her wyt? Vnto whō hath ỹ doctryne of wysdome bene discouered & shewed? & who hath vnderstande ỹ many folde entraunce of her?

B There is one: euen the Myght / the maker of all thynges / ỹ Almyghtye / the kynge of power (of whom mē ought to stande greatly in awe) which sytteth vpon his trone / beinge a God of dompnō: He hath created her thorow ỹ holy goost: he hath sene her / nombred her / and measured her: He hath poured her out vpon all his workes / and vpon all flesh accordynge to his gyft: he geueth her richely vnto them that loue hym. The feare of the Lord is worshippe and triumphe / gladnesse & a ioyfull crowne. The feare of the Lorde maketh a mery hert / geueth gladnesse / ioye and longe lyfe. Who so feareth the Lorde / it shall go well wyth hym at the last / & in the daye of hys death he shall be blessed.

¶ The loue of God is honorable wysdome: loke vnto whom it appeareth they loue yt / for they se what wonderous thynges it doth. The feare of ỹ Lorde ys the begynnynge of wysdome / and was made wyth the faythfull in the mothers wombe: yt shall go wyth the chosen wemen / and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods seruyce / that preserueth and iustifieth the hert / and geueth myrth and gladnesse. Who so feareth ỹ Lord shall be happye: and when he hath nede of comforte / he shall be blessed. To feare God is ỹ wysdome that maketh rych / and bringeth all good vnto her. She fylleth the whole house wyth her gyftes / and the garners wyth her treasure. The feare of the Lord ys the crowne of wysdome / and geueth pleteous peace and health. He hath sene her and nombred her: knowlege and vnderstandynge of wysdome hath he poured out as rayne: & them ỹ holde her fast / hath he brought vnto honour.

The feare of the Lorde ys the rote of wysdome / and her braunches are longe lyfe. In the treasures of wysdome ys vnderstandyng and deuocyon of knowledge / but wysdome is abhorred of synners. ¶ The feare of the Lord dryueth out synne / for he that is without feare / can not be made ryghteous / and his wylfull boldnes is his awne destrucciō. A pacyent man wyll suffre vnto the tyme / & thē shall he haue ỹ rewarde of ioye. A good vnderstandynge wyll hyde his wordes for a tyme and many mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaracyon of doctryne / but the synner abhorreth the worshyppe of God. My sonne / yf thou desyre wysdome / kepe the cōmaundement / and God shall geue her vnto the: for the feare of the Lorde is wysdome & nurtoure / he hath pleasure in fayth and louynge meknesse / and he shall fyll the treasures ther of. Be not obstinate and vnfaithfull to the feare of the Lorde / and come not vnto him with a double hert. Be not an ypocryte in the sight of men / and take good hede what thou speakest. Marcke well these thynges, lest thou happen to fall and bringe thy soule to dishonoure / and so God discouer thy secretes / and cast the downe in the myddest of ỹ congregacyon: because thou woldest not receaue ỹ feare of God / & because thy hert is full of faynednes and disceate.

¶ He exhorteth the seruauntes of God to ryghtwesnes loue / vnderstandyng / and pacience / and exhorteth hym that feareth God to beleue / to hope / and to loue: because God neyther confoundeth nor forsaketh them that trust in hym. A curse vpon the lotterli / fearce / & impacyent of herte.

¶ The.ij. Chapter.

MY sonne / yf thou wilt come into the seruyce of God / stande fast in ryghtousnes and feare / and arme thy soule to tentacyon: settle thine hert / and be pacyent: bowe downe thyne eare receaue the wordes of vnderstandynge / and thyncke not alwaye / when thou art entysed. Holde the fast vpon God / ioyne thy self

vnto hym and suffre / that thy lyfe maye encreace at ẏ last. Whatsoeuer happeneth vnto the/receaue it:suffre in heupnesse/& be patient in thy trouble. For lyke as golde & syluer are tryed in the fyre/euen so are acceptable men in the fornace of aduersyte. Beleue in God/& he shall helpe the: ordre thy waye a ryght/and put thy trust in him. Holde fast his feare/and growe therin. O ye that feare ẏ Lord/take sure holde of his mercy:chynche not awaye frō him/that ye fall not. O ye that feare the Lorde/beleue hym/ and youre rewarde shall not be emptie. O ye ẏ feare ẏ Lorde put youre trust in him / & mercy shall come vnto you for pleasure. O ye that feare the Lorde set youre loue vpon him / & youre hertes shalbe lyghtened.

Consydre the olde generacions of men(O ye chyldren)and marck them well:was there euer eny one confounded / that put his trust in ẏ Lorde? Who euer continued in his feare and was forsaken? Or whom dyd he euer despyse / that called faythfully vpon him? For God is gracious and mercyfull / he forgeueth synnes in the tyme of trouble / and is a defender for all them that seke hym in the trueth. Wo be vnto him ẏ hath a duble hert/ wycked lyppes and euell occupied handes/& to the synner ẏ goeth two maner of wayes. Wo be vnto them that are loose of herte/ which put not their trust in God / & therfore shall they not be defended of him. Wo be vnto them that haue lost pacience / forsaken ẏ ryght wayes/and are turned back in to frowarde wayes. What wyll they do/ when the Lorde shall begynne to vysyt them?

They that feare the Lorde/wyll not mistrust his worde:and they that loue him/ will kepe his commaundement. They that feare the Lord wyll seke out the thinges / that are pleasaunt vnto hym: & they that loue hym / shall fulfyll his lawe. They ẏ feare ẏ Lorde wyll prepare their hertes/and humble their soules in his syght. They ẏ feare the Lorde kepe his commaundementes/& wyll be patient tyll they se hym self/sayinge: better it is for vs to fall into the handes of the Lorde/ then into the handes of men:for his mercy is as greate as hym selfe.

To oure father and mother ought we to gene double honour. Of the blessyng and curse of the father and mother. No man ought ouer curyously to searche out the secretes of God.

The.iii. Chapter.

The chyldren of wysdome are a congregacyon of the ryghteous/and their exercyse is obedience & loue. Heare me youre father (O my deare chyldren)& do there after/that ye may be safe. For the Lorde wyll haue the father honoured of the chyldren / and loke what a mother commaundeth her chyldren to do/ he will haue it kepte. Who so honoureth his father/ hys synnes shall be forgeuen him: and he that honoureth hys mother is lyke one ẏ gathereth treasure together. Who so honoureth his father / shall haue ioye of his awne chyldren:and when he maketh his prayer, he shall be herde. He that honoureth his father/ shall haue a longe lyfe: and he that is obedient for the Lordes sake/ hys mother shall haue ioye of him.

He that feareth the Lorde/ honoureth his father and mother / and doth them seruyce/ as it were vnto the Lorde him self. Honoure thy father in dede/in worde / and in all pacience / that thou mayest haue his blessynge: for the blessing of the father buyldeth vp the houses of the children / but the mothers curse roteth out the foundacyons. Reioyse not when thy father is reproued / for it is no honoure vnto the / but a shame. For the worshipe of a mās father is his awne worshipe/ and where the father is without honoure/ it is the dishonesty of the sonne. My sonne/ make moch of thy father in his age/& greue him not as longe as he liueth. And yf his vnderstanding fayle/haue pacience with him/ and despyse hym not in thy strength. For the good dede that thou shewest vnto thy father/ shall not be forgotten:& when thou thy selfe wantest/it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good/yee it shall be founded for the in ryghtuoulnes)& in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye, lyke as ẏ yse in ẏ fayre warme wether.

He that forsaketh his father / shall come to shame:and he that defyeth his mother/ is cursed of God. My sonne / perfourme thy workes w̄ louenge meknesse / so shalt thou be loued aboue other men. The greater thou art/the more humble thy self(in all thynges) and thou shalt fynde fauour in the sight of God. For greate power belongeth onely vnto God/ & he is honoured of the lowly.

Seke not out the thinges that are aboue thy capacyte / and searche not the grounde of soch thynges as are to mighty for the: but loke what God hath cōmaunded the/ thynke vpon that all waye / and be not curyous in many of hys workes. For it is not nedefull for the to se w̄ thyne eyes the thynges ẏ are secrete. Make not thou to moch searche in superfluous thynges/ & be not curious in many of hys workes: for many thynges are shewed vnto the allready / which be aboue ẏ capacite of men. The medlynge w̄ soch hath begyled many a mā, and tangled their wittes in

in vanyte. Now he that loueth parell / shall perish therin.

D An harde herte shall fayre euell at ỹ last (an hert that goeth two wayes, shal not prospere: & he that is frowarde of hert, will euer be the worse & worse.) A wicked hert shalbe ladē with sorowes / & ỹ vngodly synner will heape one synne vpō another. The councell of the proude hath no health / for the plante of synne shall be roted out in them. The hert of him ỹ hath vnderstandyng shall perceaue hye thinges / & a good eare wyll gladly herken vnto wysdome. An hert that is wyse and hath vnderstādyng / will abstayne frō synne / and increase in ỹ workes of righteousnes. Water quencheth burnynge fyre / & mercy reconcyleth synnes. God hath respecte vnto him that is thanckfull: he thincketh vpō him agaynst the tyme to come: so that whē he falleth / he shall fynde a stronge holde.

¶ Almes must be done with all meakenes. The fruyte of wysdome and her frute. A nudge ought to be mercyfle. Anexhortacyon to eschue euell & to do good.

¶ The. iiii. Chapter.

A My sonne / defraude not the poore of his almes / and turne not awaye thyne eyes frō him that hath nede. Despyse not an hongrye soule / & defye not the poore in his necessite. greue not the herte of him that is helpiesse / and withdrawe not the gyft from the nedefull. Refuse not the prayer of one that is in trouble / & turne not awaye thy face from ỹ nedy. Cast not thyne eyes aside from the poore / ỹ thou geue him not occasyon to speake euell of ỹ. For yf he complayne of the in the bytterness of his soule / his prayer shall be herde: euē he that made him / shal heare him. Be curteous vnto the company of the poore / humble thy soule vnto the elder / & bowe downe thy head to a man of worshippe. Lett it not greue the to bowe downe thyne eare vnto ỹ poore / but paye thy dett / and geue hym a frendly answere / and that with meknesse.

B Delyuer hym ỹ suffreth wronge from the hāde of the oppressour / & be not faynt harted when thou sytteſt in iudgmēt. Be mercyfull vnto the fatherles as a father / & be in steade of an housbande vnto their mother: so shalt thou be as an obedient sonne of the Hyest / & he shall loue the more then thy mother doth. Wysdome bryngeth lyfe in to her chyldrē, receaueth them that seke her / & wyll go before thē in the waye of righteousnes. He ỹ loueth her / loueth lyfe: & they ỹ seke her diligently / shall haue greate ioye. They that kepe her / shall haue the heretage of lyfe: for where she entreth in / there is the blessyng of God. They that honoure her / shall be the seruauntes of the holy one: and they that loue her / are beloued of God. Who so geueth eare vnto her / shall iudge the Heathen: and he that hath respecte vnto her / shall dwell safely.

C He ỹ beleueth her / shall haue her in possession / and his generacyon shall endure: for when he falleth, she shal go with him before all. Feare / drede & tēptacion shall she bryng vpon him / and trye him in her doctryne: tyll she haue so proued hym in hys thoughtes / ỹ he commytte his soule vnto her. Then shall she stablish him, bynge the ryght waye vnto him, make him a glad man / shewe him her secretes / and heape vpon hym the treasures of knowledge, vnderstandyng & ryghteousnes. But yf he go wronge / she shall forsake hym, and geue hym ouer in to the handes of his enemye.

D My sonne make moch of the tyme / eschue the thynge ỹ is euell, & for thyne shame not to saye ỹ trueth. For there is a shame ỹ bryngeth synne / and there is a shame that bryngeth worshippe and fauour. Accepte no person after thyne awne wyll / that thou be not confounded to thyne awne decaye. Be not ashamed of thy neyghbour in his aduersite / & kepe not back thy coūceil when it maye do good / nether hyde thy wysdome in her beuty. For in the tonge is wysdome knowne / so is vnderstandyng / knowledge & lernynge in ỹ talkynge of the wyse and stedfastnesse in the workes of ryghteousnes. In no wyse speake agaynst ỹ worde of treuth / but be ashamed of ỹ lyes of thyne awne ignorauce. Shame not to cōfesse thyne errour / & submytte not thy selfe vnto eucry man because of synne. Withstande not the face of the myghtie / and stryue not agaynst the streame. But for the trueth stryue thou vnto death and God shall fyght for the agaynst thine enemyes. Be not hastye in thy tonge / nether slacke & negligent in thy workes. Be not as a lyon in thyne awne house, destroyīg thy housholde folcke / and oppressyng them that are vnder the. Let not thyne hande be stretched out to receaue / and shut when thou shuldest geue.

¶ In ryches maye we not put any confydence. The vengeaunce of God ought to be feared / and to repentaunce maye we not be slowe.

¶ The. v. Chapter.

T Rust not vnto thy ryches / & saye not: tusch / I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce & temptaciō) Folowe not the lust of thyne awne herte in thy strength / and saye not: tusch / how haue I had strength or who wyll bryng me vnder because of my workes: for doutles God shal auēge it. And saye not: I haue cōmytted no synnes /

synnes / but what euill hath happened me? for the Almyghtye is a pacyent rewarder. Because thy synne is forgeue / be not therfore without feare / nether heape one synne vpō another. And saye not: tush / the mercy of ỳ Lord is great / he shal forgeue me my synnes / be they neuer so many. For like as he is mercyfull, so goeth wrath frō him also, & his indignacyon cōmeth downe vpon synners.

Se be no tarynge to turne vnto ỳ Lord / & put not of frō daye to daye. For sodenly shall his wrath come, & in the time of vengeaunce he shall destroie ỳ. Trust not in wicked ryches for they shall not helpe in the daye of punishment & wrath. Be not caryed about to euery wynde / and goo not into euery waye: for so doth the synner ỳ hath a double tōge. Stāde fast in the waye of the Lorde, be stedfast in thy vnderstandynge / abyde by the worde / and folowe the worde of peace & ryghtuousnes. Be gentle to heare the worde of God / & thou mayst vnderstande it, and make a true answere with wysdome. Be wyse to heare / but slowe & pacient in geuynge answere. If thou hast vnderstādynge / shappe thy neyghbours an answere: if no, laye thyne hād vpō thy mouth: lest thou be trapped in an vndiscrete worde / & so cōfounded. Honour & worshyppes in a mans wyse talkynge / but ỳ tonge of the vndiscrete is his awne destruccion. Be not a pryuy accuser as longe as thou lyuest / & vse no sclaūder with thy tonge. For shame and sorow goeth ouer the theefe / and an euill name ouer him that is double tonged: but he that is a pryuy accuser of other men / shalbe hated enuyed and confounded. Se that thou iustifye the small and greate alyke.

¶ It is the propertye of a synner to be euell tonged. The doctryne and good counsell of the wyse is to be embraced. Wysdome shulde be searched for. The profet therof.

¶ The.vi. Chapter.

Se not thy neyghbours enemye for thy frendes sake: for who so is euill shall be the heyre of rebuke & dyshonoure, & whosoeuer beareth enuye & a doubble tōg offendeth. Be not proude in the deuyce of thyne awne vnderstandyng / lest thy handes wither / and thy frute be destroyed & so thou be left as a dyre tree. For a wycked soule destroyeth hym ỳ hath it / maketh hym to be laughed to scorne of hys enemyes, (& bringeth hym to the porcyon of the vngodly.) A swete worde multiplieth frendes / and pacifyeth them that be at baryaunce / and a thanckfull tonge will be plenteous in a good man. Welde frendshippe wyth many / neuertheles haue but one cōsceler of a thousande.

If thou getteſt a frende / proue him fyrſt / and be not hastie to geue him credence. For some man is a frende but for a tyme / & will not abyde in the daye of trouble. And there is some frende that turneth to enemyte / and taketh parte agaynſt the: & yf he knowe eny hurte by the / he telleth it out. Agayne / some frende is but a compayon at the table / and in the daye of nede he contynueth not. But a sure frende will be vnto the euen as thyne awne self / & deale faythfully wyth thy houſholde folke. If thou ſuffre trouble and aduerſyte / he is with the / and hydeth not hym ſelf from the. Departe from thyne enemyes & beware of thy frendes.

A faythfull frende is a ſtronge defence: who ſo fyndeth ſuche one / fyndeth a noble treaſure. A faithfull frende hath no peare / & wight of golde & ſyluer is not to be compared to the goodneſſe of his faith. A faythfull frende is a medicyne of lyfe / & they that feare the Lord / ſhall fynde him. Who ſo feareth the Lorde / ſhall proſpere with frendes: & as he is himſelf, ſo ſhall his frende be alſo. My ſonne / receaue doctryne frō thy youth vp ſo ſhalt thou fynde wyſdome tyll thou be olde. Go to her as one that ploweth / and ſoweth / and wayte pacyently for hir good frutes. For thou ſhalt haue but lytle laboure in hir worke / but thou ſhalt eate of hir frutes right ſoone. O how exceading ſharpe is wiſdome to vnlerned men? an vnſtedfaſt body wilt not remayne in her. Vnto ſuch ſhe is as it were a touchſtone / & ſhe caſteth her from him in all the haſte: for wiſdome is with him but in name, there be but few ỳ haue knowledge of her. (But with them that know her / ſhe abydeth euen vnto ỳ apperynge of God.)

Geue eare (my ſonne) receaue my doctryne / and refuſe not my counſell. Put thy fote in to her fyncktes / and take her yocke vpon thy neck: bowe downe thy ſhoulder vnder her / beare her pacyently / and be not weery of her bandes. Come vnto her with thy whole hert / & kepe her wayes with all thy power. Seke after her, and ſhe ſhalbe ſhewed the: and whē thou haſt her / forſake her not. For at the laſt thou ſhalt fynde reſt in her / and that ſhalbe turned to thy greate ioye. Then ſhall her fetters be a ſtronge defence for the / & her yocke a glorious rayment. For the bewtie of lyfe is in her / and her bandes are the couplynge together of ſaluacion. Yee a glorious rayment is it / thou ſhalt put it on / & the ſame crowne of ioye ſhalt thou weere.

My ſonne / yf thou wylt / take hede / thou ¶ ſhalt haue vnderſtādynge: and yf thou wylt applie thy minde / thou ſhalt be wyſe. If thou wylt bowe downe thyne eare / thou ſhalt receaue doctryne: & yf thou delyte in hearyng /

thou

thou shalt be wyse. Stande with the multitude of soch elders as haue vnderstandynge/ & consente vnto their wysdome wyth thyne herte: that thou mayest heare all godly sermons and that the worthy sentences eschape the not. And yf thou seist a man of discrete vnderstandynge/ get the soone vnto hym / & let thy fote treade vpon the steppes of his doores. Let thy mynde be vpon the commaundementes of God & be earnestly occupied in hys lawes. so shall he stablysh thy hert/ and geue the wysdome at thyne awne desyre.

¶ We must forsake euell/ & yet not iustifye our selues The behauioure of the wyse towarde hys wyfe/ hys frynde/ his chyldren/ his seruauntes/ his father & mother/ the prestes &c.

¶ The.bij. Chapter.

DO no euell, so shal ther no harme happen vnto the. Departe awaye from the thynge that is wycked, & no myssortune shall medle wt the. My sonne/ sowe no euell thynges in the sorowes of vnrighteousnes, so shalt thou not reape them seuenfolde. Laboure not vnto man for any lordshype, nether vnto ye kyng for the seate of honoure. Iustifye not thy selfe before God, for he knoweth the hert, & desyre not to be reputed wyse in the presence of the kyng. Make no laboure to be made a iudge/ except it so were, that thou couldest myghtely put downe wyckednes: for yf thou shuldest stande in awe of the presence of ye mighty thou shuldest fayle in geuynge sentence. Offende not in the multitude of the cite and put not thy selfe amonge the people. Bynde not two synnes together/ for in one synne shalt thou not be vnpunyshed. Saye not: tush God wyll loke vpon the multitude of my oblacyons, and when I offre to the hyest God he wyll accepte it.

B Be not faynt harted when thou makest thy prayer/ nether slacke ingeuing of almes. Laugh no man to scorne in the beuynesse of his soule, for God (which seyth all thinges) is he that can bringe downe / & set vp agayne. Accepte no lesyng agaynst thy brother/ nether do the same agaynst thy frende. Vse not to make any maner of lye/ for the custome therof is not good. Make not many wordes/ when thou art amonge the elders: and when thou prayest make not moch bablynge. Let no laborius worcke be tedious vnto the/ nether the husbandrye which the Allmyghtie hath created. Make not thy boast in ye multytude of thy wyckednes / but humble thy selfe euen from thyne herte: and remembre that the wrath shall not be longe in tarying/ and that the vengeaunce of the flesh of ye vngodly is a very eyre & worme. Geue not ouer thy frynde for eny good / nor thy faythfull brother for the best golde.

Of Syrach. xxxix.

Departe not from a discrete & good woman that is fallen vnto the for thy porcyon in the feare of the Lorde / for the gyft of her honesty is aboue golde. Where as thy seruaũt worcketh truly intreate him not euell/ nor the hyrelynge that is faythfull vnto the. Loue a discrete seruaunte as thyne awne soule defraude hym not of hys lybertye / nether leaue him a poore mã. If thou haue cattell, loke well to them: and yf they be for thy profyt, kepe thẽ. If thou haue sonnes, bring thẽ vp in nurtoure & lernynge / & holde them in awe from their youth vp. If thou haue daughters, kepe their body / & shewe not thy face cherefull toward thẽ. Marie thy daughter/ and so shalt thou perfourme a weyghtye matter: but geue her to a man of vnderstandynge. If thou haue a wyfe after thine awne mynde, forsake her not: (but commytte not thy selfe to the hatefull.)

Honoure thy father from thy whole herte and forgett not the sorofull trauayle & thy mother had wyth the: remembre that thou wast borne thorow them, and how cãst thou recõpense them the thynges that they haue done for the? Feare ye Lord with all thy soule & honoure his mynistres. Loue thy maker wyth all thy strength, & forsake not hys seruauntes. Feare the Lord with all thy soule/ & honoure hys Prestes. Geue thẽ their porcyõ of the fyrst frutes & increase of ye earth/ lyke as it is cõmaunded the: geue them the shoulders/ and their appoynted offrynges & fyrstlynges. Reache thyne hande vnto the poore, that God maye blesse the wyth plentuousnes. Be lyberall vnto all men lyuyng/ yet let not but do good euen to them that are dede.

Let not them that wepe be without comforte, but mourne wt soch as mourne. Let it not greue the to vysyt the sick / for that shall make the to be beloued. Whatsoeuer thou takest in hande remembre the ende/ & thou shalt neuer do amysse.

¶ Agaynst thy better is no stryuyng. Of the deeth of thyne enemye maylle thou not reioyce / nor despyse thy neyghbours nor the wordes of the wyse.

¶ The.biij. Chapter.

STryue not with a myghtye man/ lest thou chaunce to fall in to hys handes. Make no variaunce with a ryche mã lest he happẽ to bringe vp an harde quarell agaynst ye. For golde & syluer hath vndone many a man yee euẽ the hertes of kyngs hath it made to fall. Stryue not with a man ye is ful of wordes, & laye no styckes vpon his fyre: Kepe no cõpany with ye vnlerned/ lest he geue thy kynred an euell reporte. Despyse not a man that turneth hym selfe awaye from synne / and call hym not

not in the teeth wythall: but remembre ꝑ we are fraile euerychone. Thynke scorne of no man in his olde age / for we ware olde also. Be not glad of the death of thyne enemye / but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) Despyse not the sermons of soch elders as haue vnderstãdyng / but acquaynte thy selfe with the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandyng / and how to serue great men wythout complaynte.

B Go not from ꝑ doctryne of the elders / for they haue lerned it of their fathers. For of thẽ thou shalt lerne vnderstandynge / so ꝑ thou mayest make answere in the tyme of nede. Kyndle not ꝑ coales of synners / lest thou be brent in the fyre flãmes of their synnes. Resyst not the face of the blasphemer, ꝑ he laye not wayte for thy mouth. Lende not vnto him that is myghtier then thy selfe: If thou lendest him / counte it but lost. Be not suerte aboue thy power: yf thou be / then thincke surely to paye it. Go not to lawe wyth ꝑ iudge / for he will iudge accordyng to his awne honoure. Trauayle not by the waye wyth him that is braynelesse / lest he do the euell: for he foloweth his awne wylfulnes / and so shalt thou perish thorow his foly.

C Stryue not wyth hym that is angrie and cruell / and go not with him in to the wyldernes: for bloude is nothinge in hys syght / and where there is no helpe / he shall murther ꝑ. Take no councell at foles / for they loue nothynge but the thynges ꝑ please thẽ selues. Take no coũcell before a straũger / for thou canst not tell what will come of it. Opẽ not thyne herte vnto euery man / lest he be vnthanckfull to the and put the to reproffe.

¶ The scripture of chastnes are to be eschued. An olde fryende is to be preferred before a newe. The glory and ryches of synners. Rygh tewes men shulde be lyberall. Labour is the chefe thyng in a worke man and wysdome in aprentice.

¶ The.ix. Chapter.

BE not gelous ouer the wyfe of thy bosome / that she shewe not some shrewed poynte of wycked doctryne vpon the. Geue not the power of thy lyfe vnto a woman / lest she come in thy strength / & so thou be confounded. Loke not vpon a woman that is desyrous of many men / lest thou fall in to her snares. Vse not the company of a woman that is a player & daunser / and heare her not / lest thou perysh thorow her entysyng. Beholde not a mayde / that thou be not hurt in her bewtie. Cast not thy mynde vpon harlottes in eny maner of thynge, lest thou destroye both thy selfe and thyne herytage. Go not about gasynge in euery lane of the cytye / nether wandre thou abrode in ꝑ stretes therof. Turne awaye thy face from a beutyfull woman / and loke not vpon the fayrnesse of other.

B Many a man hath perysshed thorow the bewty of wemen / for thorow it the desyre is kyndled as it were a fyre. (An aduoterous woman shalbe trodden vnder fote as myre / of euery one that goeth by the waye. Many a mã wonderynge at the bewtye of a straũge woman / hathe bene cast out / for her wordes kyndle as a fyre.) Sytt not wt another mãs wyfe by eny meanes / lye not wyth her vpon the bedd / make no wordes with her at the wyne: lest thine hert consent vnto her / and so thou wt thy bloude fall in to destruccyõ. Forsake not an olde frende / for the new shall not be lyke him.

A new frẽde is new wyne: let him be olde & thou shalt drynke him with pleasure. Desyre not ꝑ honoure and ryches of a synner / for thou knowest not what destruccyon is for to come vpon him. Delyte not thou in ꝑ thynge that the vngodly haue pleasure in / beinge sure that the vngodly shall not be accepted vntyll their graue.

C Kepe the from the man that hath power to slaye / so nedest thou not to be afrayed of death. And yf thou commest vnto him / make no fawte / lest he happen to take awaye thy lyfe. Remembre ꝑ thou goest in the myddest of snares / & vpon the bul workes of the citye. Be warre of thy neghboure as nye as thou canst / and medle with soch as be wyse and haue vnderstandynge. Lett iust men be thy gestes, lett thy myrth be in the feare of God / let the remẽbraunce of God be in thy mynde and let all thy talkynge be in the commaundementes of the Hyest. In the hãdes of craftesmen shall the workes be commended / so shall the prynces of the people in the wysdome of their talkynge. A mã full of wordes is perlous in his cytie: and he that is temerarious and past shame in his talkynge / is to be abhorred.

¶ Of kynges and Iudges. Pryde & couetousnes are to be abhorred. Labour is praysed.

¶ The.x. Chapter.

A Wyse iudge will ordre hys people with discrecion / and where a man of vnderstandynge beareth rule / there goeth it well. As the iudge of the people is him selfe / euen so are his officyers: and loke what maner of man the ruler of the cytye is / soch are they that dwell therin also. An vnwyse kyng destroyeth his people / but where they that be in auctorite are men of vnderstandynge / there the cytye prosphereth.

The power of the earth is in the hande of God /

God/and when his time is/he shall set a profytable ruler vpon it. In the hande of God is the power of man/& vpon the Scribes shall he laye his honoure. Remembre no wronge of thy neyghboure/& medle thou with no vnrighteous worckes. Pride is hatefull before God and man/and all wickednes of the Heathen is to be abhorred. Because of vnrighteous dealyng/wrõge/blasphemies and dyuerse diseases / a realme shall be translated from one people to another.

B There is nothyng worse then a couetous man. Why art thou proude / O thou earth & asshes? There is not a more wicked thinge/ then to loue money. And why? soch one hath hys soule to sell: yet is he but sychye donge whyle he lyueth.

And though the physician shewe his helpe neuer so longe/yet in conclusion it goeth after this maner/to daye a kynge / to morowe deed. For when a man dyeth / he is the heyre of serpentes/beastes & wormes. The begynnynge of mans pryde / is to fall awaye from God: and why? his hert is gone from his maker / for pryde is the ouergenall of all synne. Who so taketh holde therof shalbe fylled w curses/and at the last it shall ouerthrow him. Therfore hath the Lord brought the cõgregacions of the wycked to dishonoure / & destroyed them vnto the ende.

God hath destroyed the seates of proude prynces/and sett vp the meke in their steade. God hath wythered the rotes of the proude Heathen/& planted the lowly amonge them. God hath ouerthrowne the lãdes of the Heathen, and destroyed them out of the grounde. He hath caused them to wyther awaye / he hath brought them to naught, and made the memorial of them to ceasse from oute of the earth (God hath destroyed ỹ name of ỹ proude/ and left the name of the humble of mynde.) Pryde was not made for man nether wrothfulnes for mens chyldrẽ. The sede of mẽ that feareth God, shalbe brought to honoure: but the sede which transgresseth the commaundmentes of the Lorde shalbe shamed. He that is ỹ ruler amõge bretherẽ, is holdẽ in honoure amonge thẽ/& he regardeth soch as feare the Lord. The glory of the ryche/of ỹ honorable and of the poore is the feare of God.

D Despyse not thou the iust poore mã/ and magnifie not ỹ rych vngodly. Greate is the iudge & mighty in honour/ yet is there none greater/then he ỹ feareth God. Vnto the seruaũt that is discrete/ shall the fre do seruyce. He that is wyse & well nurtoured / wyll not grudge when he is refourmed/& an ignoraũt body shall not come to honour. Be not proude to do thy worcke / & dispare not in ỹ tyme of aduersyte. Better is he that laboureth/ &

hath plentcousnes of all thyngs/then he that is gorgeous & wanteth bred.

My sonne, kepe thy soule inmekenes / & geue her her due honoure. Who shall iustifie him that sinneth agaynst him self? Who will honoure him, ỹ dishonoureth his awne lyfe? The poore is honoured for his faythfulnes & trueth/but the ryche is had in reputacion because of his goodes. He that ordreth him self honestly in pouerte/ how moch more shall he behaue him self honestly in ryches? And who so ordreth him selfe vnhonestly in rychs, how moch more shall he be haue hym selfe vnhonestly in pouerte.

¶ The prayse of humilytie. After the outwarde appearaunce ought we not to iudge. Of hasty and rathe iudgement. The ryche is not without offence. All thinges come of God. All men are not to be brought in to thyne house.

¶ The .xi. Chapter.

THe wysdome of hym ỹ is brought lowe/shall lyft vp his head/& shall make hym to syt amonge greate men. Commende not a man in hys beawtye, nether despyse a man in hys outer appearaunce. The Bee is but a small beast amõge the foules, yet is her frute exceadyng swete. Be not proude of thy raymẽt/& exalte not thy selfe in the daye of thy honoure: for ỹ worckes of the Hyest onely are wonderfull: ye glorious, secrete and vnknowne are hys worckes. Many tyrauntes haue bene fayne to syt downe vpon the earth / & the vnlykely hath worne the crowne. Many mightie men haue bene brought lowe/ and the honorable haue bene delyuered in to other mens hãdes. Condemne no man / before thou haue tryed out the matter: and when thou hast made enquysycion/then refourme rightuously. Geue no sentẽce before thou hast herde the cause/ but fyrst let men tell out their tayles.

B Stryue not for a matter that toucheth not thy selfe/and stande not in the iudgment of synners. My sonne/medle not with many matters: & yf thou wylt be ryche / thou shalt not get it: and though thou rennest thy waye afore/yet shalt thou not escape. There is some man that laboureth / & the more he wearieth him selfe/& lesse he hath. Agayne/ some man is slouthfull/hath nede of helpe/wãteth strength/and hath greate pouerte/and Gods eye loketh vpon him to good/ setteth him vp from his lowe estate/and lifteth vp his head: so that many men maruell at him/ and geue honoure vnto God.

Prosperite and aduersyte/lyfe and death/ pouerte and ryches come all of the Lorde. (Wysdome, nurtoure and knowledge of the lawe are with God: loue & the wayes of good are with him. Errour & darcknes are made for synners: and they that exalte them selues in euell/

in euell / waxe olde in euell. ¶ The gyft of God remayneth for the righteous / and hys good wyll shall geue prosperyte for euer. Some man is rich by ryuynge wygardly / & that is the occasyon of hys rewarde / in that he sayeth: now haue I gotten rest / and now wyll I eate and drynke of my goodes my selfe alone. And yet he consydereth not / that tyme draweth nye / & he must leaue al these thynges vnto other men / and dye him selfe. Stande thou fast in thy couenaunt, and exercyse thy selfe therin / and remayne in the worke vnto thy age. Contynue not in the workes of synners / but put thy trust in God / and byde in thyne estate: for it is but an easy thinge in ꝑ syght of God / to make a poore man riche / & that sodenly. The blessynge of God hasteth to the rewarde of the ryghtous and maketh his frutes soone to florysh & prosperr. Saye not: what helpeth it me? & what shall I haue ꝑ whyle? Agayne / saye not: I haue ynough / how can I wãte? When thou art in welfare / forget not aduersyte: and when it goeth not well with the, haue a good hope that it shal be better. For it is but a small thynge vnto God / in the daye of death to rewarde euery man accordynge to his wayes. The aduersite of an houre maketh one to forgett all pleasure: and when a man dyeth his workes are discouered. Prayse no body before his death for a man shalbe knowe in his children.

¶ Bringe not euery man in to thine house / for ꝑ disceatfull layeth wayte dyuersly. Like as a partrych in a maunde / so ys the hert of the proude: and lyke as a spye / that loketh vpon the fal of his neighbour. For he turneth good vnto euell / and sclaundreth the chosen. Of one sparck ys made a greate fyre / & an vngodly man layeth wayte for bloude. Beware of the disceatfull / for he ymagyneth wicked thinges / to bringe the in to a perpetuall shame. If thou takest an aleaũt vnto ꝑ he shall destroye the in vnquietnes / & dryue the from thine awne wayes.

¶ Vnto whõ we ought to do good. Enemyes ought to be eschued.

¶ The.xii. Chapter.

When thou wilt do good / knowe to whom thou doest it / & so shalt thou be greatly thanked for thy benefites. Do good vnto the righteous and thou shalt fynde great rewarde: though not of him / yet (no doute) the Lorde him selfe shall rewarde the. He standeth not in a good case ꝑ is alwaye occupied in euel / & geueth no almes: for the Hyest hateth the synners / and hath mercy vpon them that shew the workes of repentaũce. Geue thou vnto soch as feare God / and receaue not a synner. As for the vngodly and synners, he shall recompense vengeaũce vnto them, and kepe them to ꝑ daye of wrath. Geue thou vnto ꝑ good / and receaue not the synner: do well vnto him that is lowly / but geue not to the vngodly. Let not the bred be geuen him, that he be not myghtyer then thy selfe therin. For so shalt thou receaue twyse as moch euell / in all the good that thou doest vnto hym: And why? the Hyest hateth synners / and shal rewarde vengeaunce to the vngodly.

In prosperite / a frynd shal not be knowne / and in aduersyte an enemie shall not be hyd. For when a man is in wealth / it greueth his enemies: but in heuynes and trouble a man shall knowe hys frynde. Trust neuer thyne enemy / for lyke as an yron rusteth / so doth his wyckednes. And though he make moch crouchyng and kneelyng / yet kepe well thy mynde / and bewarre of him. Set him not by the / nether let him syt at thy right hande: lest he turne him / gett in to thy place / take thy rowme and seke thy seate / and so thou at the last remembre my wordes / and be pricked at my sayinges.

Bynde not two synns together / for there shall not one be vnpunished. Who will haue pytye of ꝑ charmer / that is stynged of ꝑ serpent / or of all soch as come nye the beastes? Euẽ so is it with him ꝑ kepeth cõpany wyth a wycked man / and lappeth him selfe in hys synnes. For a season wyll he byde with the / but yf thou stomble, he tarieth not. An enemy is swete in his lippes, he can make many wordes & speake many good thinges: Yee he can wepe wyth hys eyes / but in his hette he ymagineth / how to throw the in to ꝑ pytte: & yf he may fynde opportunite, he will not be satisfyed with bloude. If aduersite come vpõ ꝑ / thou shalt fynde him there first / & though he pretende to do the helpe / yet shall he vnder myne the. He shall shake his head / and clape his hãdes ouer the for very gladnes / & whille he maketh many wordes / he shall disguyse his countenaunce.

¶ The companies of the proude and of the ryche are to be eschued. The loue of God & ꝑ he do cõpany with their lyke.

¶ The.xiii. Chapter.

Who so toucheth pitch / shalbe fyled withall: & he that is familiar with the proude / shall clothe hym selfe with pryde. He taketh a burthen vpon him / that accompanyeth a more honorable man then him selfe. Therfore kepe no familyarite with one that is rycher then thy selfe. How agree the hetell and the pot together? for yf ꝑ one be stryke̅ egaynst ꝑ other / it shall be broke̅. The ryche dealeth vnryghtuously, and threatneth withall: but ꝑ poore be-

rynge

beynge oppressed & wrongeously dealt with all / suffreth scarcenesse / and geueth fayre wordes. If thou be for hys profyt he vseth the: but yf thou haue nothyng he shall forsake the. As lõge as thou hast eny thyng of thyne awne/he shall be a goodfelow with the: yee he shal make the a bare mã/ & not be sory for the. If he haue nede of the/he shall defraude the: & (wyth a preuy mocke) shall he put the in an hope / & geue the all good wordes / and saye: what wantest thou? Thus shall he shame the in his meate / vntill he haue supte the cleane vp twyse or thryse / & at the last shal he laugh the to scorne. Afterwarde / whẽ he seyth that thou hast nothynge / he shall forsake the / & shake his head at the.

B Beware / that thou be not disceaued and brought downe in thy symplenesse. Be not to humble in thy wysdome / lest when thou art brought lowe / thou be disceaued throw foolyshnes. If thou be called of a mygtye man / absent thy selfe / so shall he call the to him the more oft. Preasse not thou vnto him / that thou be not shott out: but goo not thou farre of / lest he forget the. Withdraw not thy selfe frõ his speach / but beleue not his many wordes. For with moch cõmunication shall he tempte the / & (with a preuy mocke) shall he question the of thy secretes. The vnmercifull mynde of his shall marck thy wordes / he shall not spare to do the hurte & to put the in prison / Beware / & take good hede to thy selfe / for thou walkest in parell of thy ouerthrowing.

C Now when thou hearest his wordes make the as though thou weretest in a dreame / and wake vp. Loue God all thy lyfe longe / and call vpõ him in thy nede. Euery beast loueth his like, euẽ so let euery mã loue his neyghboure. All flesh wyll resorte to their like / and euery man wyll kepe company with such as he is him selfe. But as the wolfe agreeth wyth the lambe, so doth the vngodly wyth the ryghteous. What felowshyppe shulde an holy man haue with a dogge? How can the ryche & the poore agree together? The wylde Asse is the lyõs pray in the wyldernesse / euẽ so are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynes / euẽ so doth the rych abhorre the poore. If a rych mã fall / his frendes set him vp agayne: but when the poore falleth hys frendes forsake hym. If a rych man fall in to an errour / he hath many helpers: he speaketh proude wordes, and yet men iustifye him.

D But yf a poore man go wronge / he is punyshed: yet though he speake wysely yet can it haue no place. When the ryche man speaketh / euery body holdeth his tonge: and loke what he sayeth they prayse it vnto the cloudes. But yf the poore man speake / they saye What felowe is this? and yf he do amysse / they shal destroye him. Ryches are good vnto him that hath no synne in hys conscience / and pouerte is a wycked thing in the mouth of the vngodly. The hert of man chaungeth his countenaunce / whether it be in good or euell. A chearfull countenaunce is a token of a good herte / for els is it an harde thynge to knowe the thought.

¶ The offence of the tõge. Man is but a vayne thing. happy is he that continueth in wysdome.

¶ The .xiij. Chapter.

A Eccli.xij.t.and xxv.c. Jacob.iij.a.

Blessed is the man / that hath not fallen with the worde of his mouth / and is not pricked wyth the conscience of synne. Happie is he that had no heuynes in his mynde / and is not fallen from his hope. It be commeth not a couetous man and a nygarde / to be ryche: and what shulde a nygarde do with golde? He that with al his carefulnes heapeth together vnryghteously gathereth for other folckes / & another man shal make good chere with his goodes. He that is wicked vnto hym selfe / how shulde he be good vnto other men? How can soch one haue eny pleasure of his goods? There is nothyng worse / then when one disfauoureth him selfe / and this is a rewarde of his wickednes. If he do eny good / he doth it not knowynge therof / and agaynst hys will / & at the last he declareth his vngraciousnes. A nygarde hath a wycked eye / he turneth awaye his face, and despyseth his awne soule. Prou.xxvij.c. Eccli.xl.a A couetous mans eye hath neuer ynough in the porcyon of wyckednes / vntyll the tyme that he wyther awaye, & haue lost his awne soule.

B A wycked eye sparyth bred & there is scarcenesse vpon his table. My sonne / do good to thy selfe of that thou hast / & geue the Lorde hys due offerynges. Remembre that death tarieth not / and how that the couenaunt of the graue is the wed vnto the: for & couenaũt of this worlde shall dye & death. Do good vnto thy frynde before thou dye, and accordyng to thy abylite reach out thyne hande / & geue vnto the poore. Be not disponyted of & good daye / & lett not the porcyon of the good daye ouerpas the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydinge of the heretage geue and take / & sanctifye thy soule. Worcke thou righteousnes before thy death / for in the hell there is no meate to fynde. All flesh shall fade awaye lyke grasse / and lyke a flowrynge leafe in a grene tre. Some growe / some are cast downe: euen so is the generacyon of flesh and bloude: one cõmeth to an ende / another is borne.

Eccli.xl.a. Thobi.iiij.b. Luc.xvi.b.

Eccli.xiv.a. Eccli.b. Jacob.iij.b.

¶ All transytory thynges shall vayle at the last / and the worker therof shall go withall. Euery chosen worke shalbe iustified, and he ꝑ medleth withall shall haue honoure therin. Blessed is the man ꝑ kepeth hym in wysdome and exercyseth hym self in vnderstandyng / & with discrecyon shall he thinke vpō the forknowledge of God. Which considereth ꝑ wayes of wysdome in hys hert / hath vnderstandynge in her secretes / goeth after her (as one that seketh her out) & continueth in her wayes. He loketh in at her windowes / & herkeneth at her dores: He taketh hys rest beside her house, & fasteneth his stake in her walles: He shall pytch his tente nye vnto her hande, and in his tent shall good thinges rest for euermore: He shall set hys chyldren vnder her couering / & shall dwell vnder her braunches. Vnder her couerynge shall he be defended from the heate / and in her glory shall he rest.

¶ The goodnes that folowth hym whych feareth God. God reiecteth and casteth of the synner God is not the mayster of euell.

¶ The .xv. Chapter.

He that feareth God / wyll do good: and who so kepeth the lawe / shall optayne wysdome. As an honorable mother shall she mete hym / and as a virgyn shall she receaue hym. Wyth the bred of lyfe and vnderstandyng shall she fede him / & geue him the water of wholsome wysdome to drincke. If he be constant in her / he shall not be moued: & yf he holde hym fast by her / he shall not come to confusyō. She shal bringe hym to honoure amonge his neyghboures, & in the myddest of the congregacyō shall she open his mouth. With the spyrite of wysdome & vnderstanding shall she fyll him / & clothe him with the garmēt of glory. She shall heape the treasure of myrth & ioye vpō hym, and geue hym an euerlastyng name to heritage. Folysh men wyll not take holde vpon her, but such as haue vnderstandynge / wyll mete her, for she is farre frō pryde and dysceate. Men that go aboute wyles wyll not remembre her: but men of trueth shalbe founde in her / euen vnto the beholdynge of God. Prayse is not semely in the mouth of ꝑ vngodly / for he is not sent of the Lorde. For of God commeth wysdome / and the prayse shall stande by the wisdome of God, and shal be plenteous in a faithfull mouth, & ꝑ Lord shall geue her vnto him.

Mat.iij.a.

Johan.iij.b

Saye not thou: It is the Lordes faute that I am gone by / for thou shalt not do the thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of ꝑ vngodly. God hateth al abhominacyon of errour, and they that feare God wyll loue none such. God made man frō the beginnyng, & left him in the hande of his counceil. He gaue him hys commaundementes & precepies: yf thou wylt obserue the commaundementes / and kepe acceptable faithfulnes for euer, they shal preserue the. He hath set water and fyre before the / reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him liketh, shalbe geuen him. For the wysdome of God is greate and mighty in power / and beholdeth all men contynually. The eyes of the Lorde are vpon them that feare him and he knoweth all the workes of man. He hath commaunded no man to do vngodly / nether hath he geuen eny man leue to synne.

Gen.i.d.

¶ Of vnhappye and wycked chyldren. No man can hyde hym self from God. An exhortacyon to the receauynge of instruccyon.

¶ The xvi. Chapter.

Reioyce not thou in the multitude of vngodly chyldren, & haue no pleasure in thē / yf they feare not God. Trust not thou to their life / & regarde not their labours: for one sonne ꝑ feareth God is better, thē a thousande vngodly. And better it is for a mā to dye without chyldren, then to leaue behynde him such chyldrē as are vngodly. For by one that hath vnderstandinge, may a whole cite be vpholden / but though the vngodly be many / yet shal it be wasted thorow them. Many such thynges hath myne eye sene / & greater thynges then these haue I herde wyth myne eares. In the congregacyon of the vngodly shall a fyre burne and amonge vnfaithfull people shal the wrath be kindled.

The olde giauntes optayned no grace for their synnes which were destroyed trustyng to their awne strength. Nether spared he thē amonge whō loth was straunger but smote them and abhorred them because of the pryde of their workes. He had no pytye vpon them / but destroyed all the people / that were so stoute in synne. And for so moch as he ouersawe not the fyre hundreth thousande / that gathered them selues together in the hardnesse of their herte: it were marueil yf one beynge hardnecked / shulde be fre. For mercy and wrath is with hym: he is both myghtye to forgeue / and to poure out displeasure. Like as his mercy is great, euē so is his punyshement also he iudgeth a man acordyng to his workes. The vngodly shall not escape in his spoyle, and the longe pacyence of him that sheweth mercy, shal not byde behynde. All mercy shall make place vnto euery man acording to the deseruynge of hys workes / & after the vnderstanding of hys pylgrimage.

Gen.vi.a.

Gen.xix.a.

Saye

¶ Saye not thou: I wyll hyde my selfe from God/ for who wyll thyncke vpon me from aboue? I shall not be knowne in so greate a heape of people/ for what is my soule amonge so many creatures? Beholde/ the heauen/ yee the heauen of heauens/ the depe/ the earth/ and all that therin is/ shall be moued at hys presence: the mountaynes/ the hylles/ and the foundacyons of the earth shall shake for feare/ when God vysyteth the. These thinges doth no hert vnderstande/ but he vnderstandeth euery herte/ and who vnderstandeth hys wayes? No man seyth hys storme/ and the most part of his workes are secrete. Who wyll declare the workes of hys ryghtuousnes? Or who shalbe able abyde them? For the couenaunt is farre frō come/ and the vengence out of men is in the fulfyllyng. He that is humble of hert/ thinketh vpon soche thynges: but an vnwyse and erroneous man casteth hys mynde vnto folysh thynges.

D My sonne, herken thou vnto me/ & learne vnderstandynge, & marcke my wordes with thyne herte: I wyll geue the a sure doctryne/ and planely shall I instructe the. God hath sette hys workes in good ordre from the begynnyng/ & parte of them hath he sundered from the other. He hath garnished hys workes from euerlastyng, and their begynnynges/ accordynge to their generacyons. None of them hyndered another, nether was any of them dysobedyent vnto hys worde. After thys/ God loked vpon the earth/ and fylled it wyth hys goodes. Wyth all maner of lyuynge beastes hath he couered the grunde/ and they all shalbe turned vnto earth agayne.

¶ The creacyon of man/ and the goodnes that God hath done vnto hym. Of almose and repentaunce.

¶ The.xvii. Chapter.

Gene.i.d. I God shope man of the earth/ and turned hym vnto earth agayne. He gaue hym the nombre of dayes and certayne tyme/ yee and gaue hym power of the thynges & are vpon earth. He clothed hym wyth strength, & made hym after hys awne lyckines. He made all flesh to stande in awe of hym/ so that he had the dominyon of all beastes and foules. He made

Gene.ii.d. out of hym an helper lyke vnto hym selfe/ and gaue them dyscrecyon and tonge/ eyes and eares/ and a herte to vnderstande/ and fylled them with instruccyon and vnderstandynge. He created for them also the knowledge of the spyrete fylled their hertes wt vnderstandyng and shewed them good & euell. He set hys eye vpon their hertes declarynge vnto them hys greate and noble workes: that they shulde prayse hys holy name to-

gether, wonder of hys wonders/ and declarynge of hys noble actes. Beside thys/ he gaue them instruccyon, and the lawe of lyfe for an heretage. Exod.xx.a. Deutero.v. and.xi.

He made hym an euerlastyng couenaunte with them/ and shewed them his ryghtuousnes and iudgementes. Their eawe hys glory wyth their eyes/ and their eares harde the maiesty of hys voyce. And he sayde vnto thē beware of all vnryghteous thynges. He gaue euery man also a commaundemēt cōcernynge hys neyghboure.

Their wayes are euer before hym/ & are not hyd from hys eyes. He hath set a rular vpon euery people but Israel is the Lordes portyō. All their workes are as ꝑ Sunne/ in the sight of God, and hys eyes are alwaye lokynge vpon their wayes. All their vnryghtuousnes are manyfest vnto hym and all their wyckednesses are open in hys syght. The mercy that a man sheweth is as it were a purse with hym/ and a māns good dede preserueth hym as the apple of an eye. At the last shall he awake, and reward euery man vpon his head as he hath deserued/ and shall turne thē together into the nethermost partes of the earth. But vnto thē that wyll repent he hath geuen the waye of ryghtuousnes. As for soche as be weake, he comforteth them/ suffreth thē/ and sendeth them the porcyon of the verye. O turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde/ do the lesse offence/ turne agayne vnto the Lorde/ forsake thyne vnryghtuousnes, be an vtter enemye to ydolatrye, mynacyon/ learne to knowe the ryghtuousnes and iudgementes of God/ stande in the porcyon that is set forth for the/ and in the prayer of the most hye God. Go into the porcyon of the holy worlde, wyth soche as be lyuynge and geue thankes vnto God.

B Rom.i.d Deut.iij.c. and.x.c.

Who wyll prayse the Lorde in the hell? Abyde not thou in the errour of the vngodly/ but geue hym thankes before death. As for the deed/ thanckfulnesse perysheth from hym as nothynge. Geue thou thankes in thy lyfe, yee whyle thou art lyuinge & whole shalt thou geue thankes/ and prayse God/ and reioyce in hys mercye. O how greate is the louynge kyndnesse of the Lorde/ and hys mercyfull goodnes vnto soche as turne vnto hym! For all thynges maye not be in man: and why the sonne of man is not immortall/ and he hath pleasure in the vanyte of wyckednes. What is more clearer then ꝑ Sunne: yet shall it fayle. Or what is more wycked then the thynge ꝑ flesh & blonde hath ymagyned: and that same shalbe reproued. The Lorde seyth the power of the hye heauē/ and all are but earth & ashes.

Ecclesi. xxxi.d Esa.xxxviij.d

¶ The meruelous workes of God the mysery and wretchednes of man. Against God ought we not to complayne. Pr̄ayer must we continually.

¶ The.xviij.Chapter.

Gene.i.a. HE that lyueth for euer more/ made all thynges together. God onely is righteous/ & remaynyth a victorious kynge for euer. Who shalbe able to expresse ꝑ workes of him? who hath sought out the grounde of hys noble actes? Who shall declare the power of hys greatnesse? Or who wyll take vpō him to tell out his mercy? As for ꝑ wonderous workes of ꝑ Lorde/ there maye nothynge be taken from them/ nothynge maye be put vnto them/ neyther maye the grounde of thē be founde out. But when a man hath done his best/ he must begynne agayne: and when he thyncketh to become to an ende/ he must go agayne to his laboure. What is mā? Wherto is he worthy? What good or euell can he do? If ꝑ nombre of a mās dayes be almost an hūdreth yeare/ it is moch.

B Lyke as the droppes of rayne are vnto ꝑ see/ and as a grauell stone is in comparison of ꝑ sande: so are these few yeares to ꝑ dayes euerlastynge. Therfore is the Lorde pacient with them/ and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacyons of their herte/ that they were euell: therfore heaped he vp his mercyfull goodnes vpon them/ & shewed them the waye of ryghtuousnes. The mercy ꝑ a man hath/ reacheth to his neyghboure: but ꝑ mercy of God is vpon all flesh. He chasteneth/ he teacheth & nourtoureth: yee euen as a shepherde turneth agayne hys flock/ so doth he all them that receaue chastenyng/ nurtoure and doctryne. Mercifull is he vnto thē/ that stande in awe of his iudgmentes.

My sonne/ when thou doest good/ make no grudgynge at it: & whatsoeuer thou geuest/ speake no discōfortable wordes. Shal not the dew coule ꝑ heate? Euē so is a worde better then a gyft. Is not a frendly worde a good honest gyft? but a gracious mā geueth them both. A foole shall cast a man in the teeth/ & that roughly/ & a gyft of ꝑ nygarde putteth out the eyes. Get the ryghtuousnes Prouer.xv. a. before thou come to iudgment. Lerne before thou speake/ and goo to physick or euer thou be sick: examen and iudge thy selfe/ before the iudgment come/ and so shalt thou fynde grace in the syght of God. Humble thy selfe afore thou be syck/ and in tyme of thy disease shewe thy conuersacyon. Let not to praye alwaye/ and stande not in feare to be reformed vnto death/ for the rewarde of God endureth for euer. Before thou prayest

The boke of

prepare thy soule/ & be not as one that tempteth God. Thincke vpon the wrathfull indygnacion that shalbe at the ende/ & ꝑ houre of vengeaūce/ when he shall turne away hys face. When thou hast ynough/ remembre ꝑ tyme of hōger: & whē thou arrych/ thinck vpon the tyme of pouerte and scarnesse.

From the morynge vntyll the euenynge D the tyme is chaunged/ and all soch thynges are soone done in ꝑ syght of God. A wyse mā feareth God in all thinges/ & in the dayes of trāsgression he kepeth hym selfe from synne. A discrete man hath pleasure in wysdome/ and he that fyndeth her/ maketh moch of her. They that haue had vnderstandynge/ haue dealt wysely in wordes/ haue vnderstande the truth and righteousnes/ & haue sought out wyse sentences and iudgementes. Folowe not thy lustes/ but turne the frō thine awne wyll. For yf thou geuest thy soule her desires/ it shal make thine enemyes to laugh the to scorne. Take not thy pleasure in great voluptuousnes, and medle not to moch withall. Make not to greate cheare of the thyng that thou hast wonne by abauntage/ lest thou fall in to pouerte/ and haue nothynge in thy purse. Ecclus.vi.b. & xix.b.

¶ Wyne and whordome bringe men to pouerte. In thy wordes must thou vse discrecyon. The differaūce of the wysdome of God & man. Wherby thou mayst knowe what is in a man. Correccyon must be vsed without anger.

¶ The.xix.Chapter.

A Labourynge man that is geuen vnto dronckēnes/ shal not be riche: & he that maketh not moch of smal thinges/ shal fall by litle and litle. Wyne and women make wyse men renmāgates/ & put men of vnderstanding to reproffe: & he that accompanieth aduouterers shal become a wicked man. Mothes & wormes shall haue him to heretage/ yee he shal be set vp to a greater exampie/ & his soule shalbe rotted out of the nombre. He that is hastye to geue credēce is light minded/ & doth against himself. Who so reioyseth in wickednes/ shal be punished: he that hateth to be reformed/ his life shalbe shortened: and he that abhorreth bablinge of wordes/ quēcheth wyckednes. He that offendeth against hys awne soule shall repent it: and he that reioyseth in wickednes/ shalbe punyshed.

Rehearse not a wicked and churlish worde B twise and thou shalt not be hindered. Shew thy secretes nether to frende ner foo/ and yf thou hast offended/ tell it not out. For he shall herken vnto the and marck the/ and when he fyndeth opportunyte/ he shall hate the

the. If thou hast herde a worde agaynst thy neyghboure/let it be deed within the: and be sure/thou shalt haue no harme therby. A fole trauayleth with a worde/lyke as a woman that is payned with bearing of chylde. Lyke as an arow shot in a dogges thyghe/so is a worde in a foles herte. Tell thy frende hys faute/lest he be ignorannt/and saye: I haue not done it/or yf he haue done it, that he do it nomore. Reproue thy neyghboure, that he kepe his tonge: & yf he haue spoken, that he saye it nomore.

Leui.xix.d Mat.xviij.b.

Tell thy neyghboure his faute/for oft tymes an offence is made/& geue not credence to euery worde. A man falleth sometyme with his tonge/but not with hys wyll. For what is he/yt hath not offended in hys tonge? Geue thy neyghbour warning/before thou threaten him/and geue place vnto the lawe of the Lorde. The feare of God is all wysdome/& he that is a ryght wyse man kepeth ye lawe. As for the doctryne of wyckednesse/it is no wysdome, and the prudence of synners is no good vnderstandyng: it is but wyckednesse & abhominacō & a blaspheming of wysdome. A symple man of small vnderstandyng that feareth God/is better then one yt hath moch wysdome and transgresseth the lawe of the Hyest. A crafty sotteil man can be wyse/but he is vnrighteous/and with gyftes he wrasteth the open & manyfest lawe. A wycked man can behaue hym selfe humbly/and can bowe with his head/and yet is he but a dysceauer wythin. He hydeth hys face/and dysguyseth it: & because he shulde not be knowne, he preuenteth the.

Eccli.xiij.a. and.xxv.b. Jacob.iij.a.

Mat.vi.b.

And though he be so weake that he can do the no harme/yet whē he may fynde oportunyte/he shall do some euell. A man maye be knowne by hys face/& one that hath vnderstandyng/may be perceaued by the loke of his countenaūce. A mans garmēt/laughter/and goynge/declare what he is.

Eccli.xxi.c.

¶ Of correccyon and repentaunce. Of the gyft of the wyse man and of the fole. Of lynge.

¶ The.xx. Chapter.

Eccleſi.xxvij.d.

SOme man reproueth hys neyghboure oft tymes/but not in due season: Agayne, some man holdeth his tonge, & he is wyse & discrete. It is moch better to geue warnynge & to reproue/then to beare euell wyll: for he that knowledgeth hym selfe openly/shalbe preserued from hurt & destruccion. Lyke as whē a gelded man thorow desyre & lust defyleth a maydē, euē so is it with him that vseth violence & vnrighteousnes in the lawe: O how good a thinge is it a man that is reproued/to shew openly hys repentaunce: for so shalt thou escape wylfull synne.

Some man kepeth silence/and is founde wyse: but he that is not ashamed what he sayeth/is hatefull. Some man holdeth hys tonge because he hath not ye vnderstanding of the language: and some man kepeth silence waytynge a conuenient tyme. A wyse man wyll holde hys tonge tyll he se opportunitie/but a wanton and vndiscrete body shal regarde no tyme. He yt vseth many wordes/shall hurte his awne soule: & he that taketh auctorite vpon hym vnrighteously/shalbe hated. Some man hath oft tymes prosperite in wicked thinges: Agayne/some mā getteth moch/and hath harme and losse. There is some gift that is nothinge worth: Agayne there is some gift whose rewarde is double. Some mā getteth a fal for beyng to proude and some commeth to worshype from lowe estate. Some mā byeth moch for a litle price and must paye for it seuen folde.

Ecclesiast.xij.a. Eccli.xxij.a.

A wyse man wyth hys wordes maketh him self to be loued but ye fauours of fooles shalbe poured out. The gift of the vnwyse shall do the no good/for hys eyes are seuen folde. He shall geue lytle/and saye he gaue moch: he openeth his mouth & cryeth out/as it were one that crieth out wyne. To daye he lendeth/to morow he axeth it agayne/and soch a man is to be hated. The foole sayeth: I haue no frende/I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft/and of how many shall he be laughed to scorne? He taketh a more perilous fall by soch worke then yf he fell vpon the grounde: euen so shal the falles of wicked men come hastely. In ye mouth of hym that is vntaught/are many vncomlynent and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the fole/for he speaketh it not in due season.

Eccli.xxij.c.

Some man synneth not, because he hath not wherwithall/and in hys rest he shalbe stynged. Some man there is that destroyeth hys awne soule wyth shame/and for an vnwyse bodyes sake destroyeth he it/and wyth acceptynge of persones shall he vndoo hym selfe. Some mā promiseth his frende a gyft for very shame/and getteth an enemye of hym for naught. A lye is a wycked shame in a man/yet shall it be euer in the mouth of the vnwyse. A theefe is better/then a man that is accustomed to lye/but they bothe shall haue destruccyon to heretage. The condycyons of lyers are vnhoneste/& their shame is euer wyth them.

A wyse man shall bringe him selfe to honoure with his wordes and he that hath vnderstandynge shall be set by amonge greate men. He that tilleth hys lande shal encrease hys heape of corne: he that worcketh ryghteousnes shall be exalted. Prouer.xij.b.

thoulnes, shalbe exalted/ & he that pleaseth great mē/ shall escape moch euell. Rewards & gyftes blinde the eyes of the wyse, & make him dōme/ ye he can not tell men their faultes Wysdome ye is hyd/ & treasure ye is hoorded vp/ what profyt is in them both? Better is he that kepeth hys ignorauncē secrete/ then a man that hydeth hys wysdome.

¶ Of the repentaunce of synne. We may not heape synne vpon synne. The boldnesse of an heretyke. The ende of synners. Of the foole and of the wyse man. Of hym that curseth the deuell.

¶ The.xvi.Chapter.

IF sonne yf thou hast synned/ do it nomore: but praye for thy forsynnes, that they maye be forgeuen the. Flie from synne/ euen as from a serpent: for yf thou commest to nyghe her/ she wyll byte the. The teeth therof are as the teeth of a lyō/ to slaye ye soules of men. The wyckednes of mans as a sharpe two edged swerde/ whych maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealynge shall waste awaye a mās goodes, & thorow pryde a ryche house shalbe brought to naught: so the ryches of the proude shalbe rooted oute. The prayer of the poore goeth oute of the mouth/ and commeth vnto the eares/ and hys vengeaunce (or defence) shall come/ and that hastely. Who so hateth to be reformed it is a token of an vngodly personne: but he that feareth God/ wyll remembre hym selfe. A ryghtye man is knowne a farre of by his tonge/ but he that hath vnderstanding/ perceaueth that he shall haue a fall.

Who so buyldeth hys house wyth other mens cost/ is lyke one that gathereth stones in wynter. The congregacyō of the vngodly is lyke stubble gathered together/ their ende is a flamme of fyre. The waye of the vngodly is sett wyth stones/ but in their ende is hell/ darcknes/ and paynes. He that kepeth the law/ wyll holde fast ye vnderstādyng therof/ and the ende of the feare of God is wysdome. He that is not wyse/ wil not be taught in good: but the vnwyse man aboundeth in wyckednesse: and where bytternes is/ there is no vnderstandyng. The knowledge of the wyse shall flowe lyke water ye renneth ouer/ and his councell is lyke a fountayne of lyfe.

The hert of a fooles is lyke a broke vessell/ he can kepe no wysdome. When a man of vnderstandynge heareth a wyse worde/ he shall cōmende it/ and make moch of it. But yf a voluptuous man heare it/ he shall haue no pleasure therin/ but cast it behynde hys back. The talckynge of a foole is lyke an heuy burthē by the waye: but to heare a wyse

man speake/ it is a pleasure. Where a doute is in the cōgregacion/ it is asked at ye mouth of the wyse/ & they shal ponder his wordes in their hertes. Lyke as a house ye is destroyed/ euen so is wysdome vnto a foole: As for the knowledge of the vnwyse/ it is but darck wordes. Doctryne is vnto hym that hath no vnderstandynge/ euen as fetters aboute hys fete/ & lyke mannycles vpon his ryghthand. A foole lyfteth vp his voyce with laughter/ but a wyse man shall scarce laugh secretly.

Lernynge is vnto a wyse man a Jewell of golde & lyke an armlet vpō his ryght arme. A foolish mans fote is soone in hys neyghbours house/ but one that hath experience/ shal be ashamed at the personne of the mightie. A foole wyll pepe in at the wyndow in to ye house/ but he that is well nourtured/ wyll stande without. A foolish man standeth hersenyng at the doze, but he that is wyse/ will be ashamed.

The lyppes of the vnwyse wylbe tellynge foolish thynges/ but the wordes of soch as haue vnderstandynge, shalbe weyed in ye balaunce. The hert of fooles is in their mouth/ but the mouth of the wyse is in their herte. When the vngodly curseth the blasphemer/ he curseth his awne soule. A prouy accuser of other men shal defyle his awne soule/ & be hated of euery man: (but he that kepeth hys tonge & is discrete/ shall come to honoure.)

¶ The purgacyon of the slouthfull. Of the folysshe sonne & daughter we must haue discrecyon how and to whom we ought to preache/ of sorowing vpon the dead. A fole is not to be moche talked with all. Iniuryes & wronges do breake frendshyp & amytie.

¶ The.xvii.Chapter.

A Slouthfull body is moulded of a lope of claie: he that toucheth him must wash hys handes agayne. A mysnurtored sonne is ye dishonoure of the father. A foolish daughter shalbe lytle regarded. A wyse daughter is an heritage vnto her husbande: but she that commeth to dishonesty/ bryngeth her father in heuynes. A daughter ye is past shame/ dyshonoureth both her father & her husbāde: ye vngodly shal regarde her/ but they both shal despise her/ ye playnge of Musick is not mete where heuynes is/ euen so is ye correccyon & doctryne of wysdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole/ is euen as one that gleweth a potsherde together: as one that telleth a tayle to hym that heareth hym not/ and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wysdome/ is euē as a man/ whych speaketh to one ye is a slepe. When he hath tolde his tayle/ he saieth: what is the matter? When one dyeth/ lamentacyon is made for hym/ because the lyghe

lyght sayleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle wepyng because of ỹ deed: for he is come to rest/ but the lyfe of the fole is worse then ỹ deeth. Seuen dayes do men mourne for hym that is deed/ but the lamentacyon ouer the vnwyse & vngodly shuld endure all the dayes of their lyfe.

Genesis.v.b

Talke not moch with a foole/ and go not with hym that hath no vnderstandynge. Bewarre of hym/ lest it turne the to trauayle/ & thou shalt not be defiled with his synne. Departe from hym/ and thou shalt fynde rest/ & shalt not be drowē back into his folyshnes. What is heuyer then leade? And what shuld a foole be called els but leade? Sande/ salt/ & a lūpe of yrō is easier to beare/ then an vnwyse/ folysh/ and vngodly man. Like as the band of wodd bounde together in the foundacion of the house can not be lowsed/ euē so is it wt the hert ỹ is stablyshed in ỹ thought of counceil. The thought of the wyse/ shall nether feare ner be offended at any tyme.

prouer.xxvij.a

D Like as a fayre playstred wall in a wynter house/ & an vye buylding may not abyde the wynde and stormie: euē so is a folcs herte afrayed in hys ymagynacyon: he feareth at euery thyng/ & can not endure. He ỹ nippeth a mans eye/ bryngeth forth teares: & he that pyrcheth ỹ hert/ bryngeth forth ỹ meanyng and thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he ỹ blasphemeth his frende/ breaketh the frendshyppe: though thou drewest a swerde at thy frende/ yet dyspayre not/ for thou mayest come agayne to thy frende. If he speake sowerly/ feare not/ for ye maye be agreed together agayne: excepte it be that thou blaspheme hym/ dysdayne hym/ open hys secretes and wounde hym cratorously: for all soch thynges shall dryue awaye a frende.

Be faythfull vnto thy neyghbour in hys powerte, ỹ thou mayest reioyse wt hym also in his prosperite. Abyde stedfast vnto hym in the tyme of his trouble/ that thou mayest be heyre with hym in his heretage. Lyke as the vapour & smoke goeth out at the ouē before the fyre/ euen so euell wordes/ rebukes and threatenynges go before bloudsheddynge.

Be not ashamed to defende thy frende: as for me/ I wyll not hyde my face frō him/ though he shulde do me harme. Whosoeuer heareth it/ shall bewarre of hym. Who shall set a watch before my mouth/ & a sure seale vpon my lyppes/ that I fall not with them/ & that my tonge destroye me not?

Ps.xxxviij.

C A prayer agaynst pryde/ lechery/ and glotony. Of othes/ blasphemy/ & of vyle communicacyon. Of the thre kindes of synnes. Many synnes procede of aduoutrye. Of the feare of God.

C The.xxiij. Chapter.

O Lorde/ father & gouernoure of my lyfe, leaue me not in their ymagynacyō & coūcell. Oh let me not fal in soch reproffe. Who will kepe my thought with the scourge/ & the doctryne of wysdome in myne herte: that he spare not myne ignorauce/ that I fall not with them/ lest myne ignorauces increase/ that myne offences be not many in nombre/ & that my synnes excreade not: lest I fall before myne enemyes/ & so my aduersary reioyse. O Lord thou father & God of my lyfe/ leaue me not in their ymagynacyon. O let me not haue a proude loke/ but turne awaye all voluptuousnes fro me. Take fro me the lustes of the body/ let not the desyres of vnclennes take holde vpon me/ & geue me not ouer into an vnshamefast and obstynate mynde.

Heare me (O ye chyldren) I will geue you a doctryne/ how ye shall order youre mouth: who so kepeth it/ shal not perysh thorow his lyppes/ ner be hurt thorow wycked worckes As for the synner/ he shall be taken in hys awne bayte: he that is proude & cursed/ shal fall therin. Let not thy mouth be acustomed with swearyng/ for in it there are many falcs. Let not ỹ namyng of God be cōtynually in thy mouth: for lyke as a seruaunt whych is oft punyshed cā not be without some sore/ euen so whatsoeuer he be that sweareth and nameth God, shal not be cleane pourged frō synne. A man that vseth moche swearinge/ shalbe fylled wyth wickednes, and the plage shall neuer go from hys house. If he begyle his brother, hys faute shalbe vpon him: yf he knowledge not hys synne/ he maketh a double offence, & yf he sweare in vayne, he shall not be founde ryghteous/ for his house shal be full of plages.

Exod.xx.b. Eccli.xxvij.d. Mat.v.d.

The wordes of ỹ swearer bringeth death (God graūte that it be not founde in ỹ house of Jacob.) But they ỹ feare God/ eschue all soch and lye not weltrynge in synne. Vse not thy mouth to vnhoneste and filthy talkynge/ for in it is ỹ worde of synne. Remembre thy father and thy mother/ when thou art set amonge greate men: lest God forget the in their sight/ & lest thou doting in thy custome suffre rebuke/ & wysh not to haue bene borne, and so curse the daye of thy natyuite. The man that is accustomed with the wordes of blasphemy wyll neuer be reformed all the dayes of his lyfe. To synne twise is to moch/ but the thyrde bringeth wrath & destruccyō. An hote stomack can not be quenched (euen lyke a burnynge fyre) tyll it haue swalowed vp somthing: euē so an vnchaste man hath no rest in hys flesh/ tyll he haue kyndled a fyre.

Ecclu.xxvij.d.

All bred is swete to an whoremonger/ he wyll not leaue of/ tyll he haue hys purpose.

Eph.v.d.

D

A man that breaketh wedlock / & regardeth not his soule / but sayeth: Tush / who seyth me? I am compassed about with darckenes / the walles couer me / no body seyth me: whō nede I to feare? The Hyest wyll not remembre my synnes. He vnderstādeth not that hys eyes se all thynges, for all soch feare of men dyrecteth away the feare of God from hym: for he feareth onely the eyes of men, and consydereth not that the eyes of the Lorde are clearer then the Sunne / beholdynge all the wayes of men and the grounde of the depe / and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made / and after they be brought to passe also he loketh vpon thē all. The same man shalbe openly punyshed in ꝑ stretes of the cytie / & shalbe chased abrode lyke a yonge horse foale: & whē he thynketh leest vpon it / he shalbe takē. Thus shal he be put to shame of euery mā because he wolde not vnderstande the feare of the Lorde. And thus shal it go also with euery wife that leaueth her housband, and getteth enheritaūce by a straunge mariage. First, she hath bene vnfaithfull vnto the lawe of the Hyest: Secondly, she hath forsakē her awne housband: Thirdly, she hath played ꝑ whore in aduoutry / & gottē her chyldrē by another mā. She shalbe brought out of the cōgregacyō / & her children shalbe loked vpon. Her childrē shall not take rote: & as for frute / her braunches shall bringe forth none. A shamefull reporte shall she leaue behynde her / & her dishonour shall not be put out. And they ꝑ remayne / shal knowe / ꝑ there is nothing better / then ꝑ feare of God: & ꝑ there is nothing sweter then to take hede vnto the cōmaundemētes of the Lorde. A greate worshippe is it to folowe ꝑ Lord / for longe lyfe shalbe receyued of him

Clay.xxij.c.

Leuitt.xx.b
Deut.xxij.c.

Exodi.xx.c.

¶ A prayse of wisdome proceading forth of the mouth of God. Other workes & place where she resteth.

¶ The.xxiiij. Chapter.

Wisdome shall prayse her selfe / and be honoured in God / & reioyse in the myddest of his people: In ꝑ cōgregactōs of ꝑ Hyest shal she open her mouth, & triumphe in the beholdynge of his power. In the middest of her people shall she be exalted / & wondred at in the holy fulnesse: In the multytude of ꝑ chosen she shalbe cōmended / and amonge soch as be blessed she shalbe praysed / & shall saye: I am come out of ꝑ mouth of the Hyest / fyrst borne before all creatures. I caused ꝑ lyght that fayleth not / to aryse in the heauen / & couered all ꝑ earth as a cloude. My dwellynge is aboue in the heyth / & my seate is in the pyler of the cloude. I my selfe alone haue gone rounde about the compasse of heauen / & pearsed ꝑ

grounde of the depe: I haue walked in the floudes of the see / & haue stande in all lādes: my dominion is in euery people and in euery nacyō / & with my power haue I trodē downe the hertes of all / both hye and lowe.

In all these thinges also I sought rest / & a dwellinge in some enheritaunce. So the creator of all thynges gaue me a cōmaunde- ¶
ment: & he that made me / appoynted me a tabernacle / and sayde vnto me: Lett thy dwelling be in Jacob / & thyne inheritaūce in Israel / & rote thy self amōge my chosen. I was created from the begynnynge and before the worlde / & shall not leaue of vnto the worlde to come. In the holy habytacyon haue I serued before him / and so was I stablyshed in Sion. In ꝑ holy cite rested I in like maner: & in Jerusalem was my power. I toke rote in an honorable people / euen in the portyon of the Lord & in his heretage / & kepte me in the fulnes of ꝑ sayntes. I am set vpan hye like a Ceder vpon Libanus / & as a Cypers tre vpon the mount Hermon: I am exalted lyke a palme tre in Cades / & as a rose plāte in Jericho: As a fayre olyue tre in the felde / & am exalted like as a planteyne tre by the water syde. I haue geuen a smell in the stretes / as the Cynamom and Balme, that hath so good a sauoure: yee a swete odoure haue I geuen as it were Myrre of the best.

I haue made my dwellynges to smell as it were of rosyn, Galbanum / of Cloues / & Incense / & as Libanus when it is not hewē ¶
downe / & myne odoure is as ꝑ pure Balme. As the Terebynte haue I stretched out my braunches / and my braūches are the braunches of honoure and louynge fauoure. As ꝑ vyne haue I brought forth frute of a swete fauoure / & my floures are ꝑ frute of honoure & ryches. I am ꝑ mother of bewtye / of loue / of feare, of knowledge & of holy hope. In me is all grace of lyfe & truth: In me is all hope of lyfe & vertue. O come vnto me / all ye that be desyrous of me / & fyll youre selues wyth my frutes: for my spyrete is sweter then hony / & so is my inherytaunce more then the hony combe: the remembraūce of me endureth for euermore. They that eate me, shall haue the more hōger: & they ꝑ drincke me / shall thirste ꝑ more. Who so herkeneth vnto me / shall not come to confusyon: and they that worcke in me, shall not offende. They that make me to be knowen / shall haue euerlastynge lyfe.

All these thynges are the boke of lyfe / the couenaunt of the Hyest / & the knowledge of the trueth. Moses cōmaunded the lawe in ꝑ preceptes of ryghtuousnes for an heretage vnto the house of Jacob / and commytted the promyses vnto Israell. Out of Dauid hys seruaūt ye ordred to raise vp a most mighty ye

The boke of

Deu.xxxiij.a.

Ecclesi.xxiiij.a.

psal.lxxxix.b

Johan.xv.a.

Johan.xvij.a.

Ecclesi.xx.a.
c.xxvij.a.

psal.cxxxi.b.
Actō.v.a.

kye kinge/sittinge in the seate of honoure for euermore) Thys kylleth with wysdome lyke as the floude of Physon/& as & floude of Tigris/when the new frutes are a growinge.

Deut.xi.a. e.xxix.b.

This bringeth a plentrous vnderstanding like Euphrates: & kylleth it vp/as Jordane in & time of harueste. This maketh nourtour to breake forth as the light/and as & water Gihon in the haruest. The fyrst hath not knowne her perfectly/nomore shall the last seke out the grounde of her. For her thought is fuller then the see/& her councell is profounder then the greate depe.

Josue.iii.c.

I wysdome haue cast out floudes. I am as a great waterbroke out of the ruer. I am as the ryuer Dorix/and as a watercondyte am I come out of the garden of pleasure. I sayde: I wyll water the garden of my yonge plantes/and fyll the frute of my bryth. So my waterbroke became exceadinge greate/ and my ryuer approched vnto the see. For I make doctrine to be vnto al men as light as the fayre mornynge/and I shall make it to be euer the clearer I wyll pearse thorow all the lower partes of the earth/I wyll loke vpon al soch as be a slepe/and lighten all thē that put their trust in the Lorde. I shall yet poure out doctryne/lyke as prophecy/& leaue it vnto soch as seke after wysdome/ and their generacyons shall I neuer fayle/ vnto the holy euerlastyng worlde. Beholde/ how that I haue not laboured for my selfe onely, but for all thē that seke after & treuth.

¶ Of thre thinges whych please God/& of thre which he hateth. Of.ix. thinges that be not to be suspect/and of the tenth: cheasely of the malyce of a woman.

¶ The.xxv.Chapter.

Beue.xiii.b. Roma.xii.a

THre thinges there are/& my spyrete fauoureth/which be also alowed before God and men: The vnyte of brethren/the loue of neyghbours/ and man and wyfe that agree wel together.

Eccli.xi.d

Thre thynges there be which my soule hateth/and I vtterly abhorre the lyfe of them: A poore man that is proude. A rych man that is a lyar/and an olde body that doteth/ and is vnchaste.

If thou hast gathered nothynge in thy youth/what wylt thou fynde then in thyne age? O how pleasaunt a thynge is it when gray headed mē are discrete/& whē & elders cā geue good coūcel? O how comely a thing is wysdome vnto aged men? yee vnderstandyng and councell is a gloryous thing. The crowne of olde men is to haue moch experience/& the feare of God is their worshyppe.

There be.ix. thynges/which I haue iudged in myherte to be happye & the tēth wyll I tell forth vnto men with my tonge. A man that whyle he lyueth/hath ioye of hys chyldren/& seith the fall of hys enemyes. Well is hym that dwelleth wyth an houswyfe of vnderstandynge/& & hath not fallen wyth hys tonge/& & hath not bene fayne to serue soch as are vnmete for hym. Well is hym/& fyndeth a faythfull frende: & well is hym/which talketh of wisdome to an eare & heareth hym. O how great is he/& fyndeth wysdome and knowledge? Yet is he not aboue hym/that feareth the Lorde. The feare of God hath set it self aboue all thinges. Blessed is the man/ vnto whom it is graūted to haue the feare of God. Vnto whō shall he be lyckened/& kepeth it fast? The feare of God is the begynnyng of his loue/& the begynnynge of fayth is to cleue fast vnto it. The heuynes of the hert is all the punyshment/& the wickednes of a woman goeth aboue all. All punyshmēt and plage is nothynge in comparison of the plage of the herte/euen so all wyckednes is nothynge to the wyckednesse of a woman.

Whatsoeuer happeneth vnto a man/is nothinge in comparyson of it/that his euell wyllers do vnto him: and all vengeance is no thynge to the vengeaunce of the enemye.

There is not a more wicked heade then the head of the serpent/& there is no wrath aboue the wrath of a woman. I will rather dwell wt a lyō & dragō/then to kepe house wt a wicked wyfe. The wyckednesse of a womā chaūgeth her face/she shall mosfell her coūtenaunce as it were a Beer/& as a lack shal she shewe it amōge the neyghbours Her husbande is brought to shame amōge his neyghbours/and whē he heareth it/it maketh him to syghe. All wyckednes is but lytle to the wyckednes of a woman/the porcyon of the vngodly shall fall vpon her.

Eccli.xlii.b. Ro.xii.a. and.xiii.a.

Lyke as to clymme vp a sandy waye is to the fete of the aged euen so is a wyfe full of wordes to a styll quiete man. Lobe not to narowly vpon the bewtye of a woman/lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusyon. If a womā get the maistrie/then is she contrary to her housbande. A wycked wyfe maketh a sory herte/an heuy countenaunce & a deed wounde. Of & womā came the begynnyng of synne/and thorowher we all are deed Geue thy water no passage/no not a lytle/nether geue a wicked womā her wyll. If she walcke not after thy hande/she shall confounde the in the syght of thy enemies. Cut her of then from thy flesh/that she do not alwaye abuse the.

Gene.iii.a. 1. Time.viii.b

¶ The prayse of a good woman. Of the feare of the lorde. Of two thynges & of the fourth. Of the Jelouze & wyckedwoman. Of two thynges that cause sorowe/& of the thyrde which moueth wrath. It is harde to fynde a marchaunt without dysceate/or a taverner without synne in his tonge. ¶ The.xxvj.Chapter.

HAppie is the man that hath a vertuous wyfe, for the nombre of his yeares shalbe dubble. An honest woman maketh her housbande a ioyfull man / and he shall fyll the yeares of his lyfe in peace. A vertuous womā is a noble gyft, which shalbe geuen for a good portion vnto soch as feare God Whether a man be rych or poore / he maye haue euer a mery herte, and a chearfull countenaunce / there be thre thynges that my herte feareth / & my face is afrayed of the fourth. Treason in a cytie / a sedycious people & noysome tōges / all these are heuyer then the death. But whē one is gelous ouer hys wyfe / it bryngeth payne and sorowe vnto the herte: and a womā that telleth out all thynges is a scourge of the tonge. When one hath an euell wyfe / it is euen as when an vnlyke pare of oxen must drawe together / he that getteth her / getteth a scorpiō. A dyscrete womā is a great
Judicum. xvi. plage, for she can not couer her awne shame
B The whordome of a woman maye be knowen in the pryde of her eyes and eyelydes. If thy daughter be not shamefast / holde her straytly / lest she abuse her selfe thorow ouermoch lyberte. Beware of all
Eccli.xlij.b. dishonestye of her eyes / & maruell not yf she do agaynst the. Lyke as one that goeth by the waye & is thirstie, so shal she opē her mouth / & drynche of euery nerre water y she maye get. By euery hedge shall she sytt her downe / & open her quyuer agaynst euery arowe. A louynge wyfe reioyseth her housbande & fedeth his bones with her wysdome. A womā of few wordes is a gyfte of God / & to al well nurtured mynde maye nothyng be cōpared.

C An honest and mannerly woman is a gyft aboue other gyftes / & there is no weight to be compared vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an ornament in the hye heauen of y Lorde / so is a vertuous wyfe the bewtye of all her
Genesis.b.d. house. Like as the cleare lyght is vpō y holy candelstick so is the bewtie of y face vpō an honest body. Lyke as the golden pyllers are vpon the sockettes of syluer / so are the fayre legges vpon a woman that hath a cōstant mynde. Perpetuall are y foundacyōs that be layed vpon a whole stonye rocke / so are the commaundementes of God vpon an holy woman.

D There be two thinges that greue my hert / and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarsenes and pouerte. When men of vnderstandynge and wysdome are not set by: And when one departeth from rightuousnes vnto synne. Who so doth soch the Lorde hath prepared hym vnto the swerde. There be two maner of thynges / whych me thyncke to be herde and perylous. A marchaunt can not lyghtly kepe him from wronge / nether a tauerner him selfe from synne.

C Of the poore that wolde be ryche. The probacyō of the man that feareth God. The vnconstauntnesse of a fole. The secretes of a frynde are not to be vttered. The wycked ymagineth euell which retourneth vpō hym selfe.

C The.xxviij. Chapter.

BEcause of pouerte haue many one offended: and he that seketh to be riche, turneth his eyes aside. Like as a nayle in the wall sticketh fast betwyxte two stones / euen so doth synne sticke betwixte y byer & the seller. A The hold him not diligently in the feare of the Lorde / his house shall soone be ouerthrowen. Like as when one syfteth / the fylthynes remayneth in the syue: So / remayneth there some vncleane thinge in the thought of man. The ouen proueth the potters vessell so doth tēp- Sapien.ij.a. 1. Peter.iij.b.
tacyō of trouble tryeth rightuous men. * The tre of the felde is knowe by hys fruite, so is y * Mat.vij.b.
thought of mās hert knowne by his wordes. Prayse no mā excepte thou haue herde him / for a man is knowen by his wordes. If thou folowest rightuousnes, thou shalt get her / & put her vpon the as a fayre garment. And thou shalt dwell with her, & she shal defende the for euer / & in y daye of knowledge thou shalt fynde stedfastnesse. The byrdes resorte vnto their lyke / so doth the truely turne vnto them that be occupied withall. The lyon wayteth for the praye: so do the synnes lurke vpō y workers of wickednes The talking of him y feareth God, is nothynge but wysdome: as for a foole / he chaungeth as the Moone. If thou be amonge the vndiscrete / kepe thy worde to a conuenient tyme / but amonge soch as be wyse, speake on hardely. C
The talkyng of fooles is abhominacyon, & their sporte is voluptuousnesse and nusmurioure. Soch swearing maketh the hearre to stande vp / and to stryue wyth soch, stoppeth the eares.

The stryfe of y proude is bloudshedding / & their blasphemynge is heuy to heare. Who so discouereth secretes, leseth his credence / Eccli.xvi.b.
& fyndeth no frynde after his wyll. Loue thy xxij.d.
frynde, & bynde thy selfe in faithfulnes with him: but yf thou bewrayest his secrets / thou shalt not get him agayne: For lyke as y man is that destroyeth hys enemye, so is he also y dealeth falsly in the frendshipe of his neyghboure.

Lyke as one that letteth a byrde goute of his hande, can not take her agayne: Euen so thou / yf thou geue ouer thy frynde / thou canst not get him agayne: Yee thou cāst not come by him / for he is to farre of. He is vnto the

to the as a Roo escaped out of the snare/ for his soule is wonded, As for woundes / they maye be bounde vp agayne / and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende / there is no more hope to be had vnto hym,

Prouer.x.b. He that wincketh with the eyes / ymagyneth some euell / and no man shall take hym from it. When thou art present / he shall hyde commende and prayse thy wordes: but at the last he shall turne his tayle/ & sclaunder thy sayenge. Many thynges haue I hated/ but no thinge so euell/for the Lorde himselfe also abhorreth soch one.

Ecc.xxi.b. ¶ Who so casteth a stone on hye/it shall fall vpon hys awne head: and he that smyteth with gyle/ woundeth himselfe. Who so dyggeth a pyt / shall fall therin: and he ꝑ layeth a snare/ shall be taken in it himselfe. Who so geueth a wycked noysome councell / it shall come vpon hymselfe/ and he shall not knowe from whence. The proude blaspheme & are scorne full, but vengeance lurketh for them as a lyon. They that reioyse at the fall of the righteous, shall be také in ꝑ snare/ angwysh of herte shall consume them before they dye. Anger and rygorousnes are two abhominable thynges / and ꝑ vngodly hath them both vpon hym.

¶ We ought not to desyre vengeaūce /but to forgeue the offence. Of the vyces of the tonge/and of the dangers therof.

¶ The.xxviii. Chapter.

Ante.xxiiii.c. Rom.xii.c. Mat.v.b.vi.b. xviij.b.

He that seketh vengeaunce / shall fynde vengeaunce of the Lorde/ which shall surely kepe hym hys synnes. Forgeue thy neyghboure the hurte that he hath done the / and so shall thy synnes be forgeuen the also/ when thou prayest. A man that beareth hatred agaynst another / how darre he desyre forgeuenesse of God? He that sheweth no mercy to a man which is lyke him selfe / how darre he aske forgeuenesse of his synnes? If he that is but flesh/beareth hatred and kepeth it/who wyll intreate for his sinnes? Remembre ꝑ ende/ & let enmyte passe/ which seketh death and destruccyō/ & abyde thou in ꝑ cōmaundemēt. Remembre the commaundement / so shalt thou not be rygorous ouer thy neyghboure.

Ecclꝰ.viij.a. ¶ Thincke vpō the couenaunt of the Hyest / & forgeue thy neyghbours ignorāunce. Beware of strife/ & thou shalt make thy sinnes fewer. For an angrie mā kindleth bstriaūce/ and the vngodly disquyeteth frendes/ & putteth discorde amonge them that be at peace.

Prou.xxvi.c. The more wood there is/the more behement is the fyre: and the mightier that men be, the greater is the wrath: and ꝑ longer the stryfe endureth/the more it burneth.

In hastye brawlynge kyndleth a fyre/ & C an hastie stryfe sheddeth blonde. If thou blowe the sparke: it shal burne: If thou spyt vpon it: it shall go forth / & both these go out of thy mouth. The sclaunderer & dubble tonged is cursed/ for many one that be frendes setteth he at varyaunce. The tyrde tonge hath disquyeted many one/ and dryuen them from one lande to another. Stronge cyties hath it broken downe and ouerthrowne the houses of greate men. The tyrde tōge hath cast out many an honest woman / and robbed them of their labours. Who so herkeneth vnto soch/ shal neuer fynde rest/ & neuer dwell safely. The stroke of the rod maketh yedders/ but the stroke of the tonge smyteth ꝑ bones in sunder. There be many that haue perysshed w the swerde / but many mo thorow the tonge.

Ecclꝰ.xxiij.b.

D Well is him ꝑ is kepte frō an euell tonge/ & commeth not in the anger therof / whych draweth not the yocke of soch/ & is not boūde in the bandes of it. For the yocke therof is of yron/and the bande of it of stele. The death therof is a very euell death: hell were better for one/then soch a tonge. But the fyre of it maye not oppresse them that feare God/ and ꝑ flamme therof maye not burne thē. Soch as forsake the Lorde/ shall fall therin: and it shall burne them/ and no mā shall be able to quench it. It shall fall vpō them as a Lyon/ and deuoure thē as a leparde. Thou hedgest thy goodes with thornes: why doest thou not rather make dores & barres for thy mouth? Thou weyest thy golde and syluer: why doest thou not weye thy wordes also vpon the balaunce? Beware / that thou slyde not in thy tonge/and so fall before thyne enemyes / ꝑ laye wayte for the.

¶ How we ought to lende oure money/and do almes. Of a faythfull man answeryng for hys frynde. Of lyberalytye and hospytalytye.

¶ The.xxix. Chapter.

Deute.xv.a. Luc.vi.d.

Who so wyll shewe mercy / lett hym lende vnto his neyghboure: and ye ꝑ A is able, lett him kepe the commaūdement. Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghbour agayne in due season. Kepe thy worde and deale faithfully with him and thou shalt allwaye fynde the thynge that is necessary for the. There haue bene many / that when a thynge was lent them / reckened it to be founde / and made them trauayle and laboure/that had helped them. Whyle they receaue eny thynge / they kysse the handes of soch as gyue them /and for their neighbours good they humble their voyce. But when they shuld paye agayne they kepe it bacK/ & geue euell wordes/ & make many excuses by

reason

reason of the tyme: & though he be able/ yet geueth he scarse the halfe agayne/ and reckeneth the other to be founde. And yf he wythholde not his money/ what hath he an encrinye of him/ and that vndeserued.

Mat.vi.c. Luc.xii.d. 1.Timo.vi.d.

He payeth him with curssynge and rebuke & geueth him euell wordes for his good dede There be many one which are not glad for to lende/ not because of euell/ but they feare to lese the thinge that they lende.) Yet haue thou pacience with the symple / and withholde not mercy from him. Helpe the poore for the cōmaundementes sake / and lett hym not goo emptie frō the because of his necessyte. Lese thy money for thy brother and neyghbours sake/ & burye it not vnder a stone / where it rusteth and corruppeth. Gather thy treasure after the commaundement of the Hyest / and so shall it bringe the more profyt then golde. Laye vp the almes in the hand of the poore/ and it shall kepe ỳ from all euell. A

Daniel.iiij.d Lucxi. d. Actor.x.a. Tobi,iij.b.

mans almes is as a purse with him/ & shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse/ & paye euery mā his rewarde vpō his head. It shall fyght for the agaynst thine enemies / better then ỳ shylde of a staunte / or speare of ỳ mightye.

¶ A good honest mā is suertye for his neyghboure / but a wycked personne letteth hym come to shame. Forget not the frendshype of thy suertye for he hath geuē his soule for the. The vngodly despyseth the good dede of his suertye/ & the vnthanckfull & ignorant leaueth his suertye in daunger. Some man promyseth for hys neyghboure: and when he hath lost his honesty, he shal forsake him. Suertishyppe hath destroyed many a ryche man/ & remoued them as the wawes in ỳ see. Mightie people hath it dryuen awaye / and caused thē to wandre in straunge countrees. An vngodly mā transgressyng the cōmaundment of the Lorde / shall fall in to an euell suertishipe: & though he force him self to get out/ yet shall he fall into iudgmēt. Helpe thy neyghbour out after thy power/ & bewarre/ that thou thyselfe fall not in soch dett. The

Eccli.xxix.c.

cheke thynge that kepeth in ỳ lyfe/ is water and bred/ clothynge and lodginge/ to couer ỳ shame.

D Psal xxxvi.b. 1 Timo vi.b. & Hebr.xiij.a.

Better is it to haue a poore lyuynge in a mās awne house/ then delycate fare amōge the straunge Be it lytle or moch ỳ thou hast/ holde the cōtent withall / & thou shalt not be blamed as a bagabounde: for a mysserable lyfe is it/ to go from house to house: & where a mā is fremde/ he darre not opē his mouth. Though one be lodged/ and haue meate and drynche/ yet shall he be taken as vnworthy/ & heare many bytter rough wordes/ namely thus: Go thy waye thou straunger/ and pre-

pare a table for thy selfe/ and fede me also of that thou hast. Awaye thou straunge (so / ỳ he regardeth hys honoure no more) my brother cōmeth in to my house/ & so he telleth hī the necessyte of his house. These thynges are heuy to a man that hath vnderstandyng: namely/ the forbyddynge of the house/ and that the lender casteth him in the teth.

¶ Of the correccyon of chyldren. Of the commodyte of health. Meeth is better then a sorowfull lyfe. Of hydde wysdome. Of the ioye & sorowe of the herte.

¶ The xxx. Chapter.

Prouer.xiij.c and.xxij.b.

Who so loueth hys chylde / holdeth him stil vnder correccion that he maye haue ioye of him afterward & ỳ he grope not after hys neyghbours doores. He ỳ teacheth his sonne / shall haue ioye in him / & nede not to be ashamed of him amonge his aquauntaunce. Who so

Deute.vi.a.

enfourmeth & teacheth his sonne/ greueth ỳ enemye: & before hys frendes he maye haue ioye of him. Though the father dye/ yet is he as though he were not deed: for he hath left one behynde him that is lyke him. In his lyfe he sawe him, & had ioye in him, and was not sory in his death, neyther was he ashamed before the enemyes. For he left behynde hym an auenger agaynst his enemyes, & a good dore vnto the frendes. For the lyfe of chyldrē he shal bynde the woundes together, and his herte is greued at euery crye. An vntamed horse wilbe harde, and a wanton chylde wilbe wylfull. If thou bringe vp thy sonne delicatly, he shall make the afrayed: and yf thou playe with him, he shall bringe the to heuynes. Laugh not with him lest thou wepe with hym also/ and lest thy teth be sett on edge at the last.

Geue him no lyberte in his youth/ & excuse not his folye. Bow downe hys neck whyle he is yonge/ hyt him vpon the sydes whyle he is yet but a chylde lest he ware stubburne/ & geue no more force of the/ & so shalt thou haue heuynes of soule. Teach thy chylde/ & be diligēt therin/ lest it be to thy shame. Better is the poore beynge whole & strōge/ then a man to be ryche/ & not to haue his health. Health and welfare is aboue all golde/ and a whole body aboue all treasure. There is no ryches aboue a sounde body/ and no ioye aboue the ioye of the herte. Death is better then a wretched lyfe/ or cōtynuall sycknes. The good thynges that are put in a close mouth/ are lyke as when meate is layed vpō the graue.

Exclvij.c

What good doth the offerynge vnto an Idoll? For he can nether eate/ taste/ nor smell. Euen so is he that is chased of the Lorde/ & beareth the rewardes of iniquyte. He seith with hys eyes, & groneth lyke a gelded man/ that

that lyeth with a byrgin and seyghech. Geue not ouer thy mynde unto heuynes / and vexe not thy self in thyne awne counsell. The ioye & chearfulnes of the hert is the life of man / and a mans gladnes is the prolonging of his dayes. Loue thyne awne soule / and comforte thyne hertas for sorow and heuynes / dryue it farre from the / for heuynes hath slayne many a man / and bringeth no profit. Sele & anger shorten the dayes of ꝑ life: carefulnes and sorow bringe age before the tyme. Unto a mery hert euery thynge hath a good tast / that he eateth.

¶ We ought to geue dylygent hede to honestye. Of them that take payne to gather ryches. The prayse of a rych man without a faute. We ought to be bōe hemmesse and folowe sobernesse.

¶ The .xxxi. Chapter.

1 Timo.vi.b. Watchyng & carefulnes for ryches taketh awaye the slepe / & maketh the flesh to consume. When one lyeth and taketh care / he waketh euer vp / like as greate sickenes breaketh the slepe. The ryche hath greate labour in gathering his riches together / & then wt the pleasure of his riches he taketh his rest and is refreshed. But who so laboureth & prospereth not / he is poore / & though he leaue of / yet is he a begger. He ꝑ loueth ryches shall not be iustified: & who so folowyth corruption / shal haue ynough therof. Many one are come in greate myssortune by the reason of golde / & haue founde their destruction before them. It is a tre of fallynge vnto them that offre it vp / and all soch as be foolysh fall therin. Blessed is the rich / which is founde without blemysh / and hath not gone after golde / ner hoped in money & treasures. Where is there soch one? and we shall commende hym / and call hym blessed / for greate thynges doth he amonge his people. Who so is tryed / & foūde perfecte in soch thinges / shalbe commended and praysed. Who myght offende / and hath not offended? Who coulde do euell / and hath not done it? Therfore shall hys good be stablysshed / and the whole congregacion shal declare hys almesses. Yf thou sytt at a greate mans table / open not thy mouth wyde vpon it / and make not many wordes. Remembre / that an euell eye is a shrew.

Matth.vj.a. What thinge created is worse then a wycked eye: therfore wepeth it before euery mās face? Laye not thine hand vpon euery thing that thyne eye seyth / and stryue not wyth hym in the dyshe. Ponder by thy self what thy neghboure woolde fayne haue and be discrete in euery poynte. Eate ꝑ thinge that is sett before the manerly / as it becommeth a man: & eate not to moch / lest thou be abhorred. Leaue thou of first of all because of nurture / lest thou be hye whom no man maye satisfye / wherby maye turne to thy decaye: When thou sytteste amōge many men / reach not thyne hande out first of all. O how well content is a wise mā with a litle wyne? so ꝑ in slepe thou shalt not be sicke therof / ner fele eny payne. A swete wholsome slepe hal soch one haue / & fele no in warde greefe. He ryseth vp by tymes in the morynge / and is well at ease in him self. But an vnsaciable eatersleper ryseth vnquyetly / and hath ache and payne of the body. Yf thou feleste that thou hast eaten to moch / ryse / go thy waye / cast it of thy stomack / and take thy rest.

Myne sonne hearke me / and despyse me not: & at the last thou shalt fynde as I haue tolde the. In all thy workes be diligēt and quycke so shall there no sycknes happen vnto the. Who so is liberall in dealyng out his meate / many men shall bleesse hym and prayse hym with their lyppes: and the same is a sure tokē of hys loue and faythfulnes. But he that is vnfaythfull in meate / the whole cyrye shall complayne of hym: and that is a sure experience of his infidelyte & wyckednes. Be not thou a wine bybber / for wyne hath destroyed many a man. The fyre proueth the hard yrō / euen so doth wyne proue the hertes of the proude / when they be dronken. Rom.xij.b. prouer.xxxi.a.

Wyne forbely dronken / quyckeneth the life of man. Yf thou dryncketh it measurably / thou shalt be temperate. What lyfe is it / ꝑ maye contynue without wyne? Wyne was made from the begynnynge to make men glad (& not for dronkennes) Wyne measurably dronken is a reioysynge of the soule and body. But yf it be dronken vp excesse / it maketh bytternes and sorow vnto the mynde. Dronkennes kylleth the mynde of ꝑ foolysh with shame & ruyne / mynysheth the strength & maketh woūdes. Rebuke not thy neyghboure at the wyne / and despyse hym not in his myrth. Geue him no despytefull wordes and preasse not vpon hym wyth contrary sayenges.

¶ Of the bytternesse vpon & prayse of the preacher / and of the hearer. Of the frute / fayth / & confydence of God.

¶ The .xxxii. Chapter.

If thou be made a ruler / pryde not thy self therin / but be thou as one of the people. Take dilygent care for them / and loke well therto: and when thou hast done all thy dewtye / sytt the downe / that thou mayest be mery with the / and receaue a crowne of honoure. Talke wysely & honestly / for wysdome beconnicth the right wel. Hynder not musyck. Speake not, where there is no audyence: and poure not forth Deute.xvj.d.

not forth wysdome out of tyme / at an importunyte. Lyke as ꝑ Carbuncle stone shyneth that is set in golde / so doth a songe garnysh the wyne feast: and as the Smaragde that is set in golde / so is the swetnes of Musyck by the myxth of wyne.

B Thou yonge mā / speake that becommeth the / & that is profytable / and yet scarse whē thou art twyce asked. Comprehende moch with few wordes. In many thyngs be as one that is ignorannt / geue eare / and holde thy tōge withall. If thou be amōge men of hyer auctorite / desyre not to compare thy self vnto them: and when an elder speaketh / make not thou many wordes therin. Before the thonder goeth lyghtenynge / and before nurture and shamefastnesse goeth loue and fauoure. Stande vp by tymes / and be not the last: but get ꝑ home soone / & there take thy pastyme / & do what thou wylt: so that thou do no euell / and defyre no man. But for all thynges geue thanckes / vnto him that hath made the / & replenished the with his goodes.

C Who so feareth the Lorde / wyll receaue his doctrine: and they ꝑ that gete them to hym by tymes / shall fynde grace. He that seketh the lawe / shall be fylled withall: As for hym ꝑ is but fayned / he wyll be offended therat. They that feare the Lorde / shall fynde the iudgmēt / & their rygheousnes shalbe kyndled as a lyght. An vngodly man wyll not be reformed / but can helpe hym self wyth the example of other in hys purpose. A man of vnderstādyng desyreth no good counsell: but a wylde and proude body hath no feare. My sonne / do nothynge without aduysement / so shall it not repent the after the dede. Go not in ꝑ waye where thou mayest fall / nor where thou mayest stomble agaynst ꝑ stone. Geue not thy self into a laborous slypery waye / and be warre of thine awne children. In all thy workes put thy trust in God from thy whole hert / for that is the keppynge of the cōmaundemētes. Who so beleueth Gods worde taketh hede to the commaundementes: and he that putteth hys trust in the Lorde / shall wante nothynge.

¶ The delyuerance of hym that feareth God. The awl were of the wyse. The spyrytuall dyscrecyō of a foole. Man is in the hand of God / as the earth is in the hand of the potter. We ought not to dyspose oure selues / to become subiect to other.

¶ The .xxxiij. Chapter.

I There shall no euell happen vnto hym ꝑ feareth God: but whē he is in temptacyō / the Lord shall delyuer him. A wyse mā hateth not ꝑ lawe / but an ypocryte is as a shyp in a raynge water. A man of vnderstandynge geueth credence vnto the lawe of God / and the lawe is faythfull vnto hym. Be sure of the

matter / then talke therof: Be fyrst well instruct / then mayest thou geue answere. The hert of the foolish is lyke a cartwhele / & hys thoughtes rēne about lyke ꝑ axell tre. Lyke as a wylde horse ꝑ neyeth vnder euery one ꝑ syttyth vpon hym / so is it wyth a scornefull freinde. Why doth one daye excell another / seynge all the dayes of the yeare come of the Sunne? The wysdome of the Lorde hath so parted them a sunder / and so hath he ordened the tymes & solempne feastes. Some of thē hath he chosen & halowed before other dayes And all men are made of the grounde / & out of the earth of Adam.

In the multitude of scyence hath ꝑ Lorde sundered them / and made their wayes of dyuerse fashyons. Some of them hath he blessed / made moch of thē / halowed them / and claymed them to himselfe. But some of thē hath he cursed / brought thē lowe / & put thē out of their state. * Like as ꝑ clay is in the potters hande / and all the ordynge therof at his pleasure: so are men also in the hande of him ꝑ made thē / so that he maye geue them as it lyketh him best. Agaynst euell is good / and agaynst death is lyfe: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the Hyest / and there are euer *two agaynst two / & one sett agaynst another. I am a waked vp last of all, as one that gathereth after in harueste. In the gyftes of God and in hys blessynge I am increased / & haue fylled my wyne presse / like a grape gatherer. Beholde / how I haue not laboured only for my selfe / but for all soche as loue nurtoure and wysdome.

* Roma. ix. c.

* Some trans: two agaynst one. Eccli. xxxij. d.

Heare me / O ye greate men of ꝑ people / & herken wyth youre eares ye rulers of the cōgregacyō. Geue not thy sonne & wyfe / thy brother & frende power ouer the / while thou lyuest: & geue not away thy substaunce & good to another / lest it repent the / & thou be fayne to begge therfore thy self. As longe as thou lyuest & hast breth / let no man chaunge the: For better it is thy children to praye the / then that thou shuldest be fayne to loke in their handes. In all thy workes be excellēt / that thy honoure be neuer stayned. At the tyme when thou shalt ende thy dayes / and fynysh thy lyfe / distrybute thyne inheritaūce. The fodder / the whyppe / and the burden belongeth vnto the Asse: Meate / correccyon / & worcke vnto the seruaunt.

C

If thou set thy seruaunt to labeure, thou shalt fynde rest. But yf thou let hym go vdel, D he shall seke lybertye The yocke & ꝑ whyppe bowe downe the neck; but tame thou thy euell seruaūt wt bondes & correccyō. Sende hym to laboure / ꝑ he go not vdle: For vdlenesse bringeth moch euell. Set hī to worke /

for

for that belongeth vnto hym and becõmeth him well. If he be not obedient / bynde hys fete: but do not to moch vnto hym in any wyse / & without discrecion do nothing. If thou haue a (faythfull) seruaũt let him be vnto ẏ as thyne awne soule / for in blonde hast thou gotten him. If thou haue a seruaunte / holde him as thy selfe / for thou hast nede of him as of thy selfe. If thou intreatest him euell / & kepest him harde / & makest hym to be proude / and to renne awaye from the / thou canst not tell what waye thou shalt seke him.

Eccli.vij.c.

¶ Of dreames / dyuynacyons / and enchauntementes. We ought to cansure vayne hope / and lyenge. The prayse of them that feare God. Of ouers workes of men. God doth not alowe the workes of an vnfaythfull man.

¶ The.xxxiij. Chapter.

VAyne people begile them selues wyth vayne & diseaitfull hope / & foles trust in dreames. Who so regardeth dreames, is lyke him that wyll take holde of a shadowe / & folowe after the wynde: Euen so is it with the appearinge of dreames. Before the face is the lyckenes of a face. Who can be clensed of the vncleane? Or what treuth can be spoken of a lyar? Soth sayenge / witchcraft / sorcery & dreamynge is but vanyte: lyke as when a woma trauayleth with chylde / & hath many fantasyes in her herte. Where as soch visiõs come not of God / set not thyne herte vpon thẽ: For dreames haue disceaued many a man / & they fayled / that put their truste therin.

The lawe shalbe fulfylled without lyes / & wysdome is sufficiẽt to a faythfull mouth. A wyse mã ẏ is well instructe / vnderstãdeth moch: & he ẏ hath good experience / can talke of wysdome. He that hath no experiẽce / knoweth lytle: & he ẏ erreth causeth moch wickednes.

When I was yet in erroure / I lerned moch also: yee I was so lerned that I coulde not expresse it all / and came oft in parell of death therouer / tyll I was delyuered frõ it. Now I se / that they which feare God / haue ẏ right spyrete: for their hope stãdeth in hym / ẏ can helpe thẽ. Who so feareth the Lorde / standeth in awe of no man / & is not afrayed / for the Lorde is his hope and comforte.

Blessed is the soule of hym ẏ feareth the Lorde: In whõ putteth he hys trust? who is his strength? For the eyes of the Lorde haue respecte vnto thẽ / that loue hym. He is their mighty protection / & stroge grounde: A defence for the heate / a refuge for ẏ hote none daye / a succore for stombling / and an helpe for fallynge. He setteth vp the soule / & lyghteneth the eyes: He geueth health lyfe & blessynge. He that geueth an offering of vnrighteuous good / his offeryng is refused: and the scornefull dealynges of the vnryghteuous please not God. God hath no delyte in the offerynges of the vngodly, neither maye synne be reconcyled in the multitude of obiacyõs. Who so bryngeth an offerynge oute of the goodes of the poore / doth euen as one ẏ kylleth the sonne before the fathers eyes.

The bred of the nedefull is the lyfe of the poore: he that defraudeth him therof, is a mã of blonde. Who so robbeth hys neyghboure of his lyuyng / doth as greate synne as though he slew him to deathy. He that defraudeth the labourer of his hyre, is a blonde breder. Whẽ one buyldeth and another breaketh downe / what profyt haue they then but laboure? When one prayeth & another curseth whose voyce wyll the Lorde heare? He that washeth him selfe because of a dead body / and then toucheth the dead agayne / what doth hys washynge? So is it with a man that fasteth for his synnes / and doth them agayne: who wyll heare his prayer? Or what doth his fastynge helpe him?

Deute.xxiij.c. Eccli.xxj.c. Iame.xix.b. Prouer.xxvi.b. ij.Petr.ij.b.

¶ It is well done to praye / and to do sacrifyce. The prayer of the fatherlesse / and of the wyddo we: and of hym that humbleth hym selfe.

¶ The.xxxv. Chapter.

WHo so kepeth the lawe / bryngeth offeryng ynough. He that holdeth fast the commaundement / offreth the ryght healthofferynge. He that is thankfull and recompenseth / offreth fyne flour. * Who so is mercifull & geueth almes / that is the ryght thanckoffrynge. God hath pleasure / when one departeth from synne: & to forsake vnryghteousnes reconcyleth vs wyth hym.

Exod.xxiij.c. Hebr.xiij.c. Philip.iiij.c.

Thou shalt not appeare emptye before the Lorde / for all soch is done because of the commaundement. The offeryng of the ryghteous maketh the aulter fat / & a swete smell is it before the Hyest. The offerynge of the ryghteous is acceptable vnto God / and shall neuer be forgotten. Geue God hys honoure with a chearfull eye / & kepe not backe the fyrstlynges of thy handes. In all thy gyftes shewe a mery countenaunce / and halowe thy tythes vnto God wyth gladnes. Geue vnto God / accordynge as he hath enryched & prospered the: and loke what thyne hande is able / that geue with a chearfull eye: for the Lorde recompenseth / and geueth the seuen tymes as moche agayne.

Exod.xxiij.c. Deute.xvj.c.

Geue no vnrighteous giftes / for soch will he not receaue. Beware of wrongeous offrynges, for the Lorde is a ryghteous iudge: & regardeth no mãs personne: He accepteth not the personne of the poore, but he heareth the

Judith.xiii.b. Exod.xxii.b

the prayer of ỹ oppressed He despyseth not ỹ desyre of ỹ fatherlesse/ner the wyddow/ whē she poureth out her prayer before him. Doth not God se ỹ teares, ỹ renne downe ỹ cheekes of the widdow? Or heareth he not ỹ cōplaynte / ouer sorche as make her to wepe? Who so serueth God after his pleasure/ shalbe accepted/ & his prayer reacheth vnto the cloudes. The prayer of hym that humbleth hym self/ goeth thorow the cloudes/ tyll she come nye. She wyll not be comforted / ner go her waye/ tyll the hyest God haue respecte vnto her/ geue true sentēce/ & perfourme the iudgement. And the Lorde wyll not be slacke in commyng/ ner tary longe: tyll he haue smytten in sonder the backes of the vnmercyfull/ and auenged hym self of the Heathen: tyll he haue take awaye ỹ multytude of the cruell/ and broken the cepter of the vnryghteous: tyll he geue euery man after his workes/ & rewarde them as they haue deserued: tyll he haue delyuered his people/ mayntened their cause/ & reioysed them in hys mercy. O how kayre a thynge is mercy in the tyme of anguysh & trouble? It is like a cloude of rayne that commeth in the tyme of a drouth.

Crenoc.iii.d. Iacob.x.a.

¶ A prayer to God in the person of all faythfull men with the prayse of a good woman.

¶ The .xxxvi. Chapter.

HAue mercy vpō vs, O Lorde, thou God of all thynges. Haue respecte vnto vs shewe vs the lyght of thy mercyes/ & sende thy feare amōge the Heathen & straungers/ whych seke not after the: that they maye knowe / how that there is no God but thou / & that they maye shewe thy wōderous workes.) Lyft vp thyne hande ouer the outlandysh Heathen/ ỹ they maye lerne to knowe thy myght and power. Like as thou art halowed in vs before thē/ so brynge to passe/ that thou mayest be magnyfyed also in them before vs: that they maye knowe the/ lyke as we knowe the. For there is none other God, but only thou O Lorde. Renwe the tokēs/ & chaūge the wonderous workes. Shewe thyne hande & thy ryght arme gloryously. Rayse vp thy indygnacyō/ and poure out thy wrath. Take awaye the aduersary/ & smyte the enemye. Make the tyme shorte/ remembre thy couenaunt / that thy wonderous workes maye be prayfed. Let the wrath of the fyre consume thē / that lyue so carelesse: and let them perysh that do thy people hurte. Smyte in sonder the head of the Prynces, that be oure enemyes / and saye: there is none other but we.

Gather all the trybes of Iacob together agayne, that they maye knowe/ how ỹ there is none other God but only thou/ that they maye shew thy wonderous workes/ and be

The boke of

thy people & heritage/ lyke as from the begynnynge. O Lorde haue mercy vpon the people that hath thy name/ and vpon Israel/ whō thou hast lykened to a fyrst borne sonne. Exo.iiij.k. O be mercyfull vnto Jerusalem the cyte of thy Sanctuary / the cyte of thy rest. Fyll Syon with thy vnspeakable vertues / & thy i.Parala.vij. people with thy glory. Geue witnes vnto thy creature, whom thou madest frō the begynnynge/ & rayse vp the prophecyes that haue bene spoken in thy name. Rewarde thē that waite for the / that thy Prophetes maye be founde faythfull O Lorde heare the prayer of thy seruauntes / accordynge to the blessyng of Aaron ouer thy people: that all they which dwell vpon the earth / maye knowe ỹ thou Quinto.viij. art the Lorde the eternall God/ which is frō euerlastynge.

The belly deuoureth al meates/ yet is one meate better then another. Lyke as the tōge tasteth venyson/ so doth an hert of vnderstāding marke false wordes. A frowarde hert geueth heuynes / but a man of experiēce lifteth hym vp agayne. The woman recreaueth euery man / yet is one daughter better then another. A kayre wyfe reioyseth her husbād/ & a man loueth nothyng better. If she be louynge & vertuous wyth all / then is not her husbande lyke other men. He that hath gotten a vertuous woman / hath a goodly possessyon: she is vnto hym an helpe / and pyler wherupō he resteth. Where no hedge is/ ther the goodes are spoyled: & where no houswyfe is / there the frendes mourneth. Lyke as there is no credence geuen to a robber/ that goeth from one cyte to another: So is not the man beleued/ that hath no nest/ and must turne in/ where he may abyde in the nyght. ¶ t.Esdr.ij.b

¶ How a man shulde knowe frendes & counceilers and marke the company of a holy man.

¶ The xxxvii. Chapter.

EVery frende sayth: I will be frendly vnto hym also. But there is some frende / which is only a frēde in name. Remayneth there not heuines vnto death/ when a companyon & frende is turned to an enemye? O most wicked presumpcyon: from whence art thou sprongen vp, to couer ỹ earth with falsede & disceate? Ecclī.xlvi. There is some companyō whych in prosperyte reioyseth with his frende: but in ỹ tyme of trouble, he taketh parte agaynst hym. There is some cōpanyō that mourneth with his frende for the helpe sake: but whē trouble cōmeth, he taketh holde of the shylde. Forget not thy frende in thy mynde / & thynke vpon him in thy riches. Euery counceler bringeth forth hys counceil: Neuertheles there is some that counceleth but for hys awne profet. Beware of the counceler/ & be aduysed afore wherto

wherto thou wylt vse him/for he wyll conceill for him self. Lest he cast the lot vpō the/ and saye vnto the: Thy waye and purpose is good/and afterwarde he stande agaynst the/ and loke what shall be come of the.

B Aske no councell at him/ yͭ suspecketh the for an enemye/ & hyde thy councell frō soch as hate the. Aske no councell at a woman/ cōcernyng the thinges yͭ she longeth for: ner at a fearfull & fayntherted body/ in matters of warre: or at a marchaunt/ howdeare he wyll cheape thy wares towarde his: or at a byer/of sellynge: Or at an envyous man/of thanckesgeuyng: Or at the vnmercyfull/ of louyng kyndnes: Or at yͭ slouthfull of worckynge: Or at an hyrelynge whych hath no house/ of profyt or wealth. (An vnle body wolde not gladly heare speake of moch laboure.) Take no soch folckes to coūcell/ but be diligēt to seke coūcell at a vertuous man that feareth God/ soch one as thou knowest to be a kepar of the cōmaundemētes/ which hath a mynde after thyne awne mynde/ and is sorye for the when thou stumblest.

And holde thy councell fast in thyne hert: C for there is no mā more faythfull to kepe it: then thou thy self. For a mās mynde is sometyme more dysposed to tell oute/ then seuen watchymen that syt aboue in an hye place lokynge aboute thē. And aboue all this praye the Hyest/ yͭ he wyll lede thy waye in faythfulnes & trueth. Before all thy worckes aske coūcell fyrst: & or euer thou doest eny thinge/ be well aduysed. There be foure thynges that declare a chaunged herte/ wherout there springeth euell & good/ death & lyfe/ and a master full tonge that babieth moch. Some mā is apte & well instructe in many thinges/ & yet very vnprofitable vnto him selfe. Some man there is/ yͭ can geue wyse and prudent councell & yet is he hated & cōtemneth a begger: for yͭ grace is not geuē him of God/ to be accepted. An other is robbed of all wysdome/ yet is he wyse vnto him self, & yͭ frute of vnderstādyng is faythfull in his mouth.

A wyse man maketh his people wyse/ & yͭ frutes of his wysdome fayle not. A wyse mā shall be plenteously blessed of God: & all they yͭ se him, shall speake good of hym. The lyfe of man standeth in the nombre of the dayes/ but the dayes of Israel are innumerable. A wyse man shall opteyne faythfulnes & credence amonge his people/ & his name shalbe perpetuall. My sonne/ proue thy soule in thy lyfe: & yf thou se eny euell thyng/ geue it not vnto her. For all thynges are not profitable for all mē/ nether hath euery soule pleasure in euery thynge. Be not gredy in euery eatynge/ & be not to hasty pe vpō all meates. For excesse of meates bryngeth sycknes, and

glotony commeth at the last to an vnmeasurable heate. Thorow glotony haue many one perished: but he that dyeteth him self tēperatly/ prolongeth his lyfe.

¶ A Physicyen. In syckines ought we to praye/ & fynde a Physicyen which healeth by prayer. The beweppynge of the dede. Sadnes. Wysdome. Artifycers or craftesmen.

¶ The. xxxviii. Chapter.

HOnoure yͭ Physicien: honoure him because of necessite. God hath created him (for of the Hyest commeth medecyne) & he shall receaue giftes of the kynge. The wysdome of the Physicien bryngeth him to greate worshipe/ and in the syght of the greate men of hys worlde/ he shalbe honorably takē The Lord hath created medecine of yͭ earth, and he that is wyse/ will not abhorre it. Was not the bytter water made swete wyth a tre: that men myght learne to know the vertue therof. The Lord hath geuen men wysdome and vnderstandynge, that he myght be honoured in his wōderous worckes. With soch doth he heale mē/ & taketh awaye their paynes: Of soch doth the Apotecary make a confeccyō/ yet can no man perfourme all his worckes. For of the Lorde commeth prosperous wealth ouer all the earth. Exod. xv. d. iij. Reg. iij. c.

My sonne/ despyse not this in thy sickenes but praye vnto the Lorde/ & he shall make the whole. Leaue of from synne/ & order thy handes a ryght: clense thyne herte from all wickednes. Geue a swete sauoured offring/ & the fyne floure for a token of remēbraunce: make the offerynge fat/ as one that geueth the fyrst frutes/ and geue rowme to the Physicien. For the Lorde hath created hym: lett him not go frō the/ for thou hast nede of him. The houre maye come/ that the seke maye be helped thorow them/ when they praye vnto the Lorde/ that he maye recouer/ and gett healeth to lyue longer. He that synneth before hys maker/ shall fall in to the handes of the Physicien. B Ecclesi. xxxviii. a y. Para. fol. c

My sonne/ bryng forth thy teares ouer the dede: and begynne to mourne/ as yf thou haddest suffred greate harme thy self: & then couer his body after a conuenient maner/ & despyse not his buryall. Enforce thy selfe to wepe/ and prouoke thy self to mourne/ and make lamentacyon expedientlye/ & yͭ a daye or two, lest thou be euell spoken of: and then comforte thy selfe because of the heuynes. For of heuynes commeth death the heuynes of the hert breaketh strength. Heuynes and powerte greueth the herte in tentacyon & offence. Take no heuynes to herte/ dryue it awaye/ and remembre the last thynges. Forget it not/ for there is no turnynge agayne. ¶ Ecclesi. xxxviii. c. i. Thes. iij. b. Pro. xv. b. and xvij. d. Eccli. xxx. c

i. Cor. vi. c. and x. c

Eccli. xxxi. b

Thou shalt do hym no good / but hurte thy
selfe. Remembre his iudgment / thyne also
shalbe lyke wyse: vnto me yester daye / vnto
the to daye. Let the remembraūce of ꝑ dead
¶ Reg. xij. c. ceasse in his rest / & comforte thy self agayne
ouer hym / seynge his spyrete is departed frō
hym. The wysdome of the scribe is at conue-
Dnyent tyme of rest: & he ꝑ ceasseth from exer-
cyse & labours / shalbe wyse. He that holdeth
the plough / & hath pleasure in proddynge &
ꝺrpuynge the oxen / & goeth aboute wt such
workes, he can speake of oxē. He setteth his
herte to make forowes / & is diligent to geue
the kyne fodder. So is euery carpenter also
& worckmaster / that laboureth styll nyght
& daye: he carueth grauyth & cutteth ouer. &
his desyre is in fondre conuyng thynges / &
hys hert ymagyneth / how he maye conyngly
cast an ymage / his diligēce also & watchyng
perfourmeth the worcke. The potter in
lyke maner bydeth by his stythe / & doth hys
dilygence to labour the pyon. The vapoure
of the fyre bzenneth his flesh / & he must fight
with the heate of the fornace. The noyse of
the hammer sounded euer in his eares / and
hys eyes loke styll vpon the thynge ꝑ he ma-
keth. He hath set his mynde there vpon / that
he wyll make out hys worcke / and therfore
he watcheth / how he maye set it out / & bzing
it to an ende.

So doth the potter syt by his worcke / he
turneth ꝑ wheele aboute with his fete / he is
diligent & carefull in all doynges / & hys la-
boure & worcke is wythout nombre. He fa-
shioneth the claye wyth his arme / and wyth
his fete he tēpereth it. His herte ymagyneth
how he maye make it pleasaunt / and his dili
gence is to clense the ouen. All these hope in
their hādes / & euery one thynketh to be cō-
nyng in his worke. Without these maye not
the cyties be manteyned / inhabited ner occu
pied: yet come they not hye in the congrega-
cyon: they vnderstande not the couenaunt of
ꝑ lawe: they can not declare equyte & iudg-
ment: they can not fynde out ꝑ darck sentē-
ces. but thorow them shall ꝑ creature of the
worlde be manteyned: their prayer concer-
neth onely the worcke & laboure of cōnyng.

¶ A wyse man. The worckes of God. Vnto the good good thynges do profecteur vnto the euell euen good thynges are euell.

¶ The. xxxix. Chapter.

He that applyeth his mynde to vn
derstande the lawe of God / doth di-
lygently seke out the wysdome of
them of the olde tyme / & exercyseth
hym selfe in the Prophetes. He kepeth the
sayynges of famous men / and prycketh to ꝑ
vnderstandynge of darck sentences of wyse-
dōme. He seketh oute the mysterie of secrete
sayynges / & exercyseth hym selfe therin con-
tynually. He doth serue amonge greate
men / & appeareth before ꝑ prynce. He goeth
into a straūge cōtre / & trauayleth thorow
it: loke what good or euell is amonge men /
he proueth it & seketh it out. He purposeth in
hys herte / to resorte early vnto the Lorde ꝑ
made hym & to praye before the Hyest God. B
He openeth his mouth in prayer / & prayeth
for hys synnes. When the greate Lord will /
he shalbe fylled wyth the spyrete of vnderstā-
dyng / that he maye then poure out wyse sen-
tences / and geue thanckes vnto the Lorde in
hys prayer. He shall order his counsyle / & lede
hys knowleage a ryght / & geue hym vnder-
standynge of secrete thynges. He shall shewe
forth the science of his lernyng / & reioyce in
the couenaunt of the lawe of the Lord. The
whole congregacton shall cōmende his wys-
dome / & it shall neuer be put out. The remē-
braunce of hym shall neuer be forgotten / &
hys name shall contynue from one genera- Eccli. xliij. b.
cyon to another. His wysdome shall be spokē
of / & the whole congregacyon shall openly
declare his prayse. Whyle he lyueth, he hath
a greater name then a thousande beside: and
after his death / ꝑ same name remayneth vn-
to hym. Yet wyll I speake of mo men of vn-
derstandyng / for I am full as the Moone. C

Herkē vnto me (ye holy vertuous chyldrē)
bringe forth frute, as the rose that is plāted
by the brokes of the felde / & geue ye a swete
smell as Libanus. Flouryth as the rosegardē /
synge a songe of prayse. O geue thāckes vn-
to God ouer all hys worckes. Geue glory &
honoure vnto the Lorde / shewe hys prayse wt
youre lyppes. Yee euē with ꝑ songe of youre
lyppes / wyth harpes & playenge / and in ge-
uynge thanckes vnto hym / saye after thys Ecclī. l. d.
maner: All the worckes of the Lorde are ex-
ceadynge good / & all hys commaundemētes
are mete and conuenient in due season. D

I mā nede not to saye: what is ꝑ? what is
that? for at tyme conuement they shall all be Gene. bij. d.
sought. At his cōmaundement ꝑ water was
as a wall / & at the worde of his mouth ꝑ wa
ters stode styll. In hys commaundement is
euery thynge acceptable and reconcyled / &
his health can not be mynished. The worckes
of all flesh are before him, & there is nothing
hyd frō his eyes. He seyth frō euerlastyng to
euerlastyng / and there is nothing to wōder-
full or hye vnto hym. I man nede not to saye
then / what is this / or that? For he hath made
al thynges to do good vnto mā. Hys blessyng
shall renne ouer as the streame / and moy-
sture the earth lyke a floude of water. Lyke
as he maketh the water forth drouth / so shall
his wrath fall vpon the Heathen.

His

¶ His wayes are playne and ryght vnto the iust/but the vngodly stomble at them. For the good are good thinges created from the begynnynge/& euell thinges for the vngodly. All thinges necessary for the lyfe of man are created frō the begynnyng: water/fyre/yron and salt/meel/wheate and hony mylk & wyne/oyle & clothinge. All these thinges are created for the best to the faythfull: But to the vngodly shall all these thinges be turned to the hurte and harme. There be spyrytes that are created for vengeaunce/& in their rygorousnes haue they fastened their tormētes. In ỹ tyme of ỹ ende they shall poure out their strength, & pacyfye ỹ wrath of him that made them. Fyre, hayle hōger & death: all these thinges are created for vengeaūce.

¶ The teeth of wylde noysome beastes/the scorpions/serpentes, & the swerde are created also for vengeaunce/to the destruccyō of the vngodly. They shall be glad to do his cōmaundementes: and when nede is/they shal be ready vpon earth: and when their houre is come/they shall not ouerpasse the commaundement of the Lorde.

Therfore haue I takē a good corage vnto me from the begynnynge/and thought to put these thynges in wryting/and to leaue thē behynde me. All the workes of the Lorde are good/& he geueth euery one in due season/& whan nede is/so that a man nede not to saye: thys is worse then that. For in due season they are all pleasaunt and good: And therfore prayse the Lorde wyth whole hert & mouth/& geue thankes vnto his name.

¶ Many myse eyes light in a mānes eye. All thinges passe awaye/but a fyne & a vyle fayth remayneth. Of the blessynge of the ryghtuous/and prerogatyue of the feare of God.

¶ The .xl. Chapter.

A Great trauayle is created for all men & an heuy yock vpon all mens chyldrē frō the daye ỹ they go out of their mothers wombe/tyll they be buried in(ỹ earth)/ỹ mother of all thinge(: namely their thoughtes and ymagynacyōs/ feare of the hert/councell/meditacions/longinge and desyre/the daye of death: from the hyest that sytteth vpō ỹ glorious seate/vnto the lowest & most symple vpon the earth: from him that is gorgyously arayed & weereth a crowne vntyll hym that is but homely and symply clothed. There is nothynge/ but wrath/yele/fearfulnes/vnquyetnes/& feare of death/rygorous anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd/the slepe chaungeth hys vnderstandynge and knowledge. A lytle as nothynge is hys rest, in the slepe as well as in the daye of laboure.

He feareth and is disquyeted in the bisynes of his hert/as one that renneth out of a battayll: and in the tyme of health he awaketh/ and marueleth that the feare was nothynge. Soch thynges happen vnto all flesh/both man and best: but seuen folde to the vngodly. Moreouer death/bloudshedding/strife & swerde/oppressiō/honger/destruccyon and punyshement: these thynges are all created against the vngodly/& for their sakes came the floude also. All that is of the earth shall turne to earth agayne: & al waters ebbe againe in to the see. All wrybes and vnryghteousnes shalbe put awaye/but faythfulnes & trueth shal endure for euer. The substaūce & goods of the vngodly shalbe wyped vp and lyncke awaye as a water floude/& they shall make a sounde like a greate thonder in the rayne.

Eccli. xxxix.c
Genesis. vy.a.
Psalm. vy.b.

¶ Lyke as the ryghtuous reioyseth when he openeth his hāde/so shall the trāsgressours be fayntc, when their goodes vanysh & consume awaye. The chyldren of the vngodly shall not obtayne many braunches: and the vncleane rotes vpō the hye rockes shalbe rooted out before the gras by the water syde & vpon the ryuer banckes.

Eccli. xlvii.

Frendlynes & lyberalyte in the increase and blessynge of God/is lyke a paradyse and garden of pleasure: soch mercy also & kyndnes endureth for euer. To labour & to be content wyth what a man hath is a swete pleasaunt lyfe: & that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the cite/maketh a perpetuall name: but an honest woman is more worthy then they both. Wyne & mynstrelsy reioyse the hert/but ỹ loue of wysdome is aboue them both.

1 Timo. vi.b.
Philip. iy.b.

¶ Pypinge & harpyng make a swete noyse/ but a frendly tonge goeth beyonde thē both. Thyne eye desyreth fauoure and bewtie but a grene sede tyme rather then they both. A frende and cōpanyon come together at oportunyte/but aboue them both is a wyfe that agreeth with her housbande. One brother helpeth another in the tyme of trouble/but almes shall delyuer more then they both. Golde and syluer fasten the fete/but a good. counsell is more pleasaunt then they both Temporall substaunce and strength lyft vp the mynde: but the feare of the Lorde more then they both. The feare of the Lorde wanteth nothyng/and nedeth no helpe. The feare of the Lorde is as a pleasaunt garden of blessynge/and nothyng so bewtyfull as it is. Myconne/lede not a beggers lyfe/for better it were to dye thē to begg. Who so loketh to another mans table/taketh no thought for his awne lyuynge how to vpholde hys lyfe/ for he fedeth himself with other mens meat. But a wyse and well nurtoured man wyll

bewarre therof. Beggynge is swete in the mouth of the vnshamefast / but in hys bely there burneth a fyre.

¶ Of the remembraunce of deeth. Deeth is not to be feared. A curse vpon them that forsake the lawe of God. Good names fame. An exhortacyō to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

¶ The.xli. Chapter.

A Deeth / how bytter is the remembraūce of the / to a mā that leketh rest and cōforte in hys substaunce and ryches / vnto the man þ hath nothynge to vexe hym and that hath prosperite in all thynges, yee vnto hym that yet is able to receaue meate? O deeth how acceptable and good is thy iudgment vnto the nedefull and vnto him whose strength fayleth þ that is now in hys last age / and that in all thynges is full of care and fearfulnes: vnto him also that is in dispayre / & hath no hope ner pacyence? Be not thou afrayed of death: remembre them that haue bene before the: & that come after the: this is the iudgment of Gene.iij. þ Lord ouer all flesh. And why woldest thou be agaynst this pleasure of the Hyest? whether it be ten / an hundreth / or a thousande yeares: death asketh not how lōge one hath lyued.

B The chyldren of the vngodly are abhomynable chyldren / and so are they that kepe cōpany with the vngodly. Eccli.xli.c. The inheretaunce of vngodly chyldren shall come to naught / and their posterye shall haue perpetuall shame & confusion. The chyldē complayne of an vngodly father: and why? for hys sake they are reuyled and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of þ Hyest God: yf ye be borne / ye shall be borne to cursyng / yf ye dye / the curse shal be youre porcyon.

Eccli.xli.b. All that is of þ earth / shall turne to earth agayne: so go the vngodly also out of þ curse in to destruccyon. The sorow of men is in their body: but the name of the vngodly shall Eccli.xxj.a. be put out for it is nothyng worth. Laboure to get the a good name / for that shall contynue surer by the / then a thousande greate treasures of golde. A good lyfe hath a nōbre of dayes / but a good name endureth euer.

C Eccli.xx.d. My chyldren / kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene / what profyt is in thē both? A man that hydeth his foolishnes / is better then a mā þ hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good / in all thinges & alwaye to be ashamed. True faith must proue and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce & men of auctorite: Of synne, before the iudge & ruler: Of offence / before the cōgregacion & people: Of vnrighteousnes / before a companyon & frende: Of theft / before the neyghbours. As for þ trueth of God and his couenaunt / be not ashamed therof. Roma.i.b.

Be ashamed to lye wyth thyne elbowes vpon the bred: Be ashamed to loke vpō harlottes: Be ashamed to turne awaye thy face frō thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpō anothers mans wyfe / and to make many tryflynge wordes with her mayden / or to stande by her bedsyde. Be ashamed to vpbrayde thy frēde: when thou geuest eny thynge / cast hym not in the teth wyth all.

¶ Secretes maye not be opened. The lawe of God must be taught. A daughter. A womā. God knoweth all thynges / yee euen the secretes of the herte.

¶ The.xlij. Chapter.

Hearke not a thynge twyse / and disclose not the wordes / that thou hast herde in secrete. Be shame fast and well maniered in dede / so shall euery mā fauoure the. Of these thynges be not thou ashamed / & accepte no persone to offende. Namely / of these thynges be not ashamed: Of the lawe of God / of the couenaunt / of iudgment: to bringe the vngodly from his vngodlynes vnto righteousnes / & to make hym a good man: to deale faithfully wt thy neyghboure & cōpanyon: to distribute the heretage vnto the frendes: to be dilygent to kepe true measure and weight: to be content / whether thou gettest moch or lytle: to deale truly wyth cōpanyons in byinge and sellynge: to bringe vp chyldren wyth diligēce: to correcte an euell seruaūt: to kepe that thyne is kē an euell wyfe: to sett a lock where many handes are: what thou delyuerest and geuest out to be kepte / to tell it / and to weye it: to wryte vp all the out geuynge & receauynge: to enfourme the vnlerned & vnwyse: Of the aged / þ are iudged of the yonge Yf thou be dylygent in these thynges / truly thou shalt be lerned and wyse and accepted of all men.

B The daughter maketh þ father to watch secretly: and the carefulnes that he hath for her / taketh awaye his slepe: yee in þ youth / lest she shulde ouergrowe hym: And when she hath an housbande / lest she shulde be hated: lest she shulde be defyled or raupshed in her virginyte / or gotte with chylde in her fathers house: Or (when she commeth to the man) lest she behaue her self not right / or cōtynue vnfrutefull. If thy daughter be wanton, kepe her straytly / lest she cause thyne Eccli.xxvi.b. enemies to laugh þ to scorne / & þ whole citie to geue þ an euell reporte / & so thou be fayne to beare thy shame of euery man / and be con-

Eccl.xxb.d confounded before all the people. Beholde not euery bodyes bewtye / & haue not moch dwellynge amonge wemen. For lyke as the worme & moth commeth oute of clothynge / so doth wickednes come of wemen.

Gene.iij.d ¶ It is better to be with an euell man / then wt a frendly wyfe ẏ putteth one to shame & rebuke. I will remembre the worckes of the Lorde/and declare the thyng ẏ I haue sene. In the wordes of the Lorde are his worckes The Sunne ouerlooketh all thyngs with his shyne/& all his worckes are full of ẏ clearnes therof. Hath not the Lorde brought to passe/that his saynctes shuld tell out all his wonderous worckes/which the Almightye Lorde hath stablyshed? All thynges endure in his glory. He seketh out the grounde of ẏ depe & the hert/& he knoweth all their ymagynacyon & wysdome. For ẏ Lorde knoweth D all science/& he looketh into the token of the tyme. He declareth the thyngs that are past & for to come/& dysclooseth thynges ẏ are secrete. No thought maye escape hym / nether maye eny worde be hyd from hym. He hath garnyshed the hye excellent worckes of hys wysdome/& he is from euerlastyng to euerlastynge. Vnto him maye nothyng be added nether can he be mynished / he hath no nede also of eny councell. O how amiable are all his worcks/& as a sparke to loke vpō. They lyue all/and endure for euer: & when soeuer nede is they are all obedient vnto him. They are all dubble/one agaynst another: he hath made nothynge that hath fawte or blemysh.

Deut.xxxij.a. He hath stablyshed ẏ goodes of euerychone: and who maye be satisfyed with his glory/ when he seyth it?

¶ The summe of the creacyō of the worckes of God.

¶ The.xlviij. Chapter.

Psal.xviij.a. THe glory of the heyght / is ẏ fayre and clere firmament / the bewtye of the heuē in his glorious clearnes. The sunne whē it appeareth / declareth the daye in the goinge out of it / a maruelous worcke of the Hyest. At noone it burneth the earth / & who maye abyde for ẏ heate therof? Who so kepeth an ouen whē it is hote/thre tymes more doth the Sunne burne vpon the mountaynes / when it breatheth oute the fyre beames & shyneth: wyth ẏ brightnes of it/it blyndeth ẏ eyes. Greate is the Lorde that made it/& in his cōmaundement he causeth it to renne hastely.

Gene.i.b The Moone also is made, & at cōuenient season it sheweth the tymes / and is a token Exo.xij.a of the tyme. The token of the solempne feast is taken of the Moone/a lyght ẏ mynisheth and increaseth agayne. The Moneth is called after the Moone/it groweth wonderously in her chaungynge.

B The armye of heauē also is in ẏ Heyght/ in the firmament of heauē it geueth a clere and glorious shyne. This is the clearnes of the starres/the bewtifull apparell of heauē/ the apparell that the Lorde lyghteneth in ẏ Heyght. In his holy worcke they cōtynue in their ordre/and not one of thē fayleth in hys watch. Loke vpon the rayne bowe/& prayse him ẏ made it: very bewtyfull is it in hys shyne. He compaseth the heauē aboute with his clearnes & glory/the handes of the Hyest haue bended it. Thorow his cōmaundement he maketh the snowe to fall, & the thonder of his iudgment to smyte hastily. Thorowe hys commaundement the treasures are opened/ and the cloudes fle as the foules. In hys power hath he strengthened the cloudes / and broken the hayle stones.

The mountaynes melt at ẏ sight of him/ the wynde bloweth accordynge to hys wyll. The sounde of his thonder beareth ẏ earth / and so doth the storme of the north: the whyrle wynde also lyghteth downe as a fethered foule / casteth oute and spreadeth the snow abrode: & as the grashoppers ẏ destroye all/ so falleth it downe. The eye marueleth at ẏ bewtye of the whytenesse therof/ and ẏ herte is afrayed at the rayne of it. He poureth out the frost vpon earth/lyke salt/ and whē it is frosen/it is as sharpeas ẏ pricke of a thistle.

When the coulde Northwynde bloweth/ C harde Chrystall cōmeth of ẏ water. He lyghteth downe vpon all the gatherynges together of water / and putteth on the waters as a brest plate. He deuoureth the mountaynes/ and burneth the wyldernesses: & loke what is grene/he putteth it out lyke fyre. The medycine of all these is/ when a cloude cōmeth hastely: and when a dew commeth vpon the heate/it shalbe refreshed agayne.

In his worde he stilleth the wynde. In his counceil he setteth the depe / and (the Lorde) Jesus planted it. They that sayle ouer the see/tell of his parels and harmes: and when we heare it with our eares/ we maruell therat. For there be straunge wonderous worckes / dyuerse maner of nyce beasts & whalefysshes. Thorow hym are all thynges sett in good ordre and perfourmed / & in hys worde all thynges endure.

I speake moch/but I can not sufficiently D attayne vnto it for by him selfe onely is the perfeccyon of all wordes. We shulde prayse ẏ Lord after al oure power/for he is greate in all his worckes. The Lord is to be feared Psalm.xcvi.a. yee very greate is he / and maruelous is hys power. Prayse the Lord/ and magnifye him as moch as ye maye / yet doth he farre farre exceade all prayse. O magnifie him with all youre power, and labour earnestly, yet are Psalms.cxl.a.

ye in no wyse able sufficiently to prayse him. ¶Who hath sene him / that he myght tell vs: ¶Who can magnifye him so greatly as he is: ffor there are hyd yet greater thynges then these be: as for vs / we haue sene but few of his worckes. ffor the Lorde hath made all thinges, and geue wysdome to such as feare God.

¶ The prayse of certen holy men / Henoch Noe / Abraham / Isaac / and Jacob.

¶ The .xliij. Chapter.

LEt vs cõmende the noble famous men / and the generacyon of oure forefelders & fathers. Many moze glorious actes hath ỹ Lorde done / and shewed hys greate power euer sens the beginning. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and vnderstandynge, they folowed the councell shewed in the prophecies. They led the folcke thorow the councell and wysdome of the Scrybes of the people. ¶Wyse sentences are founde in their instruccyon. They sought the swetenes and melody of Musick / and brought forth the pleasaunt songes in scripture. They were ryche also / & coulde comforte & pacifye those that dwelt with them. All these were very noble and honorable men in their generacions / and were wel reported of in their tymes. These haue left a name behinde them, so that their prayse shall alwaye be spokẽ of. Afterward there were some / whose remembraunce is gone. They came to naught & perished / as though they had neuer bene: and be came as though they had neuer bene borne / yee & their chyldren also with them.

Eccl. xliv. c
Exo. xviij. c
Gene. lxj. d

BNeuertheles these are louyng men / whose ryghtuousnesse shall neuer be forgottẽ but cõtynue by their posterite. Their chyldrẽ are an holy good heretage: Their sede endured fast in the couenaunt. For their sakes shall their chyldrẽ & sede cõtynue for euer / & their prayse shall neuer be put downe. Their bodyes are buried in peace / but their name lyueth for euermore. The people can speake of their wysdome / and the cõgregacyon can talke of their prayse. Enoch walked ryght & acceptably before the Lorde: therfore was he translated for an example of amendemẽt to the generacyons. Noe was a stedfast and ryghtuous man: & in ỹ tyme of wrath he became a reconcylyng. Therfore was he left a remnaũt vnto the earth / whẽ ỹ floude came. An euerlastyng couenaunt was made with him / that all flesh shulde perysshe nomore with the water. Abraham was a greate father of many people / in glory was there none lyke

Gene. .b. d.
Ecclꝰ. xliv. c
Gene. v. c.

The boke of

vnto him He kepte the lawe of the Hyest / & came into a couenaunt with him. He sett the couenaunt in his flesh / & when he was tempted / he was foũde faythfull. Therfore swore God vnto him with an othe / ỹ he wolde bresse / all people in his sede that he wold multiplie & increase him as the dust of the earth / and to exalte his sede as the starres: yee and that his sede shulde haue the possessyon & inheretaunce of the lande from see to see / and from the ryuer vnto the borders of the lande.

¶With Isaac dyd he stablish ỹ same couenaunt / for Abrahã his fathers sake. Yee that gracyous blessynge and health of all men / & couenaunt dyd he stablysh with Isaac / and made it to rest vpon the head of Jacob. He knew hym, in that he prospered hym so well and rychely, and gaue him an heretage / and sundered hys porcyon by it selfe / and parted it amõge the twelue tribes. Ferefull men brought he out of him / which foũde fauoure before all flesh.

Gene. xxvij. c
Gene. xxv. c xxix. xxx

¶ The prayse of Moses / Aaron / and Phinehes.

¶ The xlv. Chapter.

AMoses beloued of God & mẽ / whose remembraunce is in blyssynge: hym that the Lorde made lyke in ỹ glory of the sayntes / and magnifyed hym so that the enemyes stode in awe of him, thorow his wordes he dyd greate wonders. He made hym greate in the syghte of kynges, gaue hym commaundement before hys people / & shewed hym his glorious power. He stablyshed hym with faythfulnes & meknes, and chose him out of all men. ffor he herde his voyce, and led him in the darcke cloude / and there he gaue him the cõmaundmentes / yee the lawe of lyfe & wysdome that he myght teach Jacob the couenaunt / & Israel his lawes.

Exo. xij. c
Act. vij. c
Num. xij. a

BHe chose Aaron his brother also oute of ỹ tribe of Leui exalted hym, & made him lyke lyke. In euerlastyng couenaunt made he with him, and gaue him the prestehode in ỹ people He made hym glorious in bewtyfull araye / and clothed hym with the garment of honoure. He put perfecte ioye vpon hym / and gyrded hym with strength. He decked hym with syde clothes / and a tunycle / with an ouerbody cote also & a gyrdle. Round about made he hym belles of golde / & that many: ỹ when he went in / the sounde myght be herde / that they myght make a noyse in the Sanctuary / and geue the people warnynge. The holy garment was wrought & brodered with golde / yalow sylke & purple. And in ỹ brestelappe there was a goodly worcke / wherin was fastened lyght and perfectenesse.

Exo. xxviij. c

¶Upon ỹ same also there was a worcke fastened

stened/ & set with costly precious stones/all bounde with golde: and thys he brought in his mynistracyō. The stones were fastened for a remembraunce / after the twelue trybes of Israell. Upon his mytre there was a plate of pure golde / a grauen ymage of holines/a famous & nobie worcke/garnished/ & pleasaunt to loke vpon. Before hym were there sene no soch fayre ornamentes/ & these it behoued him alwaye to vse: There myght none other put them on/ but onely hys chyldren and his chylders chyldren perpetually. Daylie perfourmed he his burntofferynges two tymes. Moses fylled his handes / and anoynted him with holy oyle.

Leuiti.a

D This was now confirmed him wyth an euerlastyng couenaunt / & to his sede/ as the dayes of heauen, namely: that his chyldren shulde alwaye mynistre before hym / & perfourme the office of the prestehode / & wyth the people good in his name. Before all men lyuyng chose he him/that he shulde offre before the Lorde / & make odours for a swete sauoure & remembraunce/ that he shulde reconcyle the people of the Lorde wyth hym

Deute.xvij.c. & xxi.a. Exodi.xx.a. agayne. He gaue hym auctorite also in hys comaundementes & in the couenaunt / that he shulde teach Jacob the statutes and testimonies/ & to enfourme Israel in his lawe.

C Therfore there stode vp certayne agaynst him, and had enuye at him in the wyldernes: namely/they that were of Dathan/and Abirams syde / and the furyous cōgregacyon of Chore. This the Lorde sawe / & it displeased him/and in his wrothfull indignacion were they consumed. A greate wonder dyd he vpō them, and consumed them with the fyre. Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage/ and parted the fyrst frutes vnto him. Unto hym specially he appoynted the bred for sustenaunce(for the prestes ate of the offrings of the Lorde)this gaue he vnto him and hys sede. Els had he no heretage ner porcyō in ỳ lande & with the people. For the Lorde hym selfe is his porcyon and enheritaunce.

Cume.xvi.a. Cume.xvij.b. Exode.xxv.c. Leui.xxiij.b.

F The thirde noble & excellent man is Phinehes ỳ sonne of Eleazer/which pleased the God of Israel, because he had ỳ zele & feare of the Lorde. For when the people were turned back he put him selfe forth right soone/ & ỳ with a good wyll / to pacifye the wrath of the Lorde towarde Israel. Therfore was there a couenaūt of peace made with him/ ỳ he shulde be the principall amonge the righteous and the people/ that he and his posterite shulde haue the office of the prestehode for euer (Lyke as there was made a couenaunt with Dauid of the tribe of Juda/that frō amonge hys sonnes onely there shulde be a kynge: And that Aaron also and hys sede shulde be the heretage/ to geue vs wysdome in oure herte / to iudge hys people in ryghteousnes: that his goodes shuld not come in to forgetfulnes/ & that their honoure myght endure for euer.

Numeri.xvi.c.

¶ The prayse of Josue/Caleb/and Samuel.

¶ The.xlvi.Chapter.

MAny & strōge in battayll was Jesus the sonne of Naue / whych in steade of Moses the prophet was geuē to be captayne of the people which according vnto his name was a great sauioure vnto the electe of God/to punish ỳ enemyes that rose vp agaynst Israel / that Israel might optayne their inheritaunce. O how greate/noble & excellent was he/when he lyft vp his hand/and drew out hys swerde agaynst the cyties? Who stode so manly before him? For the Lorde him selfe brought in the enemyes. Stode not the Sunne still at his cōmaundemēt/ & one daye was as longe as two? He called vpon the Hyest and most myghtie/whē the enemyes preassed vpō him on euery syde: and the Lorde herde him wyth the hayle stones. They smote the Heythenish people mightely / & in fallynge downe they slew all the aduersaries/so that the Heathen knewe his hoost/and all his defence/that the Lorde him selfe fought agaynst them/for he lowed vpon the myghtie men of them.

Josue.xj.c. Num.xxvij.b Deu.xxxiij.b Josue.i.a

B In the tyme of Moses also he and Caleb the sonne of Jephune/ dyd a good worcke/ which stode agaynst the enemyes / wytheldе the people from synne / & stylled the wicked murmuring. And of xxx hundreth thousande people of fote / they two were preserued/ when they were brought in to the heretage/ namely/a lande that floweth with mylcke & hony. The Lorde gaue strēgth also vnto Caleb: which remayned with him vnto his age: so that he wente vp in to the hye places of ỳ lande/and his sede cōquered the same for an heretage: that all the childrē of Israel might se/how good a thynge it is to be obediēt vnto the Lorde. And the iudges or rulers(euery one after hys name) whose hert wente not a whorynge/ner departed from the Lorde/and ỳ forsake not the Lorde vnfaythfully, whose remēbraunce hath a good reporte: yee their bones florish oute of their place/ & their name shall neuer be chaunged.

Josue.xiiij.

Samuel the prophet beloued of ỳ Lord/ C ordeyned a kyng/ and anoynted the princes ouer the people. In the lawe of the Lord ruled he/and iudged the congregacion/ and the Lorde had respecte vnto Jacob. The prophet was founde diligent in his faythfulnes: yee in his faythfulnes was the faythfulnes of ỳ vision knowne. He called vpon the Lorde ỳ

myghtye/when ꝯ enemyes prealed vpō him on euery syde/what tyme as he offred ꝯ luckyng lambes. And ꝯ Lord thōdred frō heauē/ & mayde his voyce to be herde with a greate noyse. He discomfyted the prynces of Tyre/
1.Reg.xii.a all the rulers of the Philistines. Before hys last ende he made protestacyon in the syght of the Lorde/and his anoynted, that he toke nether substaunce ner good of eny man/no not so moch as a shue: and no man myght accuse hym. After this he tolde / that hys ende was at hande/ and shewed the kyng also his ende and death: & frō the earth lyft he vp hys voyce in ꝯ prophecye/ ꝯ the vngodly people shulde perysshe.

¶ The prayse of Nathan/Dauid/and Salomon.

¶ The.xlvij.Chapter.

1.Reg.xii.a AFterwarde in ꝯ tyme of kyng Dauid, there rose vp a prophet called Nathan: For lyke as the fat is taken awaye from the offeryng/ so was Dauid chosen out of the chyldrē of Israel. He toke his pastyme wyth the lyons & with kyddes/and with beares lyke as wyth
1.Reg.xvii.f. lambes. Slewe he not a gyaunte when he was yet but yonge/ and toke awaye the rebuke from his people? what tyme as he toke the stone in his hande / and smote downe proude Goliath with the synge? For he called vpon the hyest Lorde / which gaue hym strength in his ryght hande/ so that he ouerthrew the myghtie gyaunte in the battayll/ that he myght set vp the horne of his people
B 1.Reg.xviii.b agayne. Thus brought he him to worshype above all princes / and made hym to haue a good reporte in the prayse of the Lorde/that he shuld weere a crowne of glory. For he de-
4.Reg.v.a. stroyed the enemyes on euery syde, rooted out ꝯ Philistines hys aduersaryes/ & brake their horne in sunder, like as it is broken yet this daye. In all his workes he prayed ꝯ Hyest and Holyest, and ascrybed the honoure vnto
4 paralyp.i.a. hym. With his whole hert dyd he prayse and loue him that made him. He set syngers also before the aulter/and in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully / and that the solempne feastes thorow the whole yeare shulde be honorably holden/with prayeyng the name of the Lorde/and wyth hys syngynge by tymes in the mornyng in the Sanctuary.

C The Lorde toke awaye his synnes/ and
1.Regum.xii.c exalted his horne for euer. He gaue hym the couenaunt of the kyngdome / and the trone of worshipe in Israel. After hym there rose
1.Reg.iii.c. vp the wyse sonne called Salomon/ and for hys sake he drove the enemyes awaye farre of. This Salomō raigned with peace in his tyme (for God gaue him rest from hys ene-

mies on euery syde / ꝯ he myght buylde hym an house in his name/ and prepare the Sanctuary for euer) like as he was well instructe in hys youth & fylled with wysdome and vnderstanding/as it were wt a watter floude. He couered and fylled the whole lande wyth symilitudes & wyse prudent sentences.

Hys name wente abrode in the Iles/ because of his peace he was beloued. All lādes D
marueled at his songes/prouerbes / symilytudes/and at his peace/ & at the name of the Lorde God / whych is called the God of Israel. He gathered golde as tynne and he had 1.Reg.x.c.
as moch syluer as leade. He was moued in vnordynate loue towarde wemen/ and was ouercome in affeccyon. He stayned his honoure and worshippe/yee his posterytе dek-
1.Reg.xi.a. ised he also / in bryngynge the wrath of the Lorde vpon hys chyldren / and sorowe after
1.Reg.xii.c. hys foye: so ꝯ his kyngdome was deuyded/ and Ephraim became an vnfaythfull / & an
1.Reg.xiii.c. vnconstāt kingdome. Neuertheles God forsoke not hys mercy / nether was he vtterly
4 Reg.viii.c. destroyed because of his worckes/ ꝯ he shulde leaue hym no posterytе.

As for the sede ꝯ came vpō him / which he E
loued/ he brought it not vtterly to naught/ but gaue yet a remnaunt vnto Jacob/and a rote vnto Dauid out of hym. Thus rested Salomon with hys fathers/and out of hys sede he left behynde hym a very foolyshnes of the people/& soch one as had no vnderstādynge: namely, Roboā which turned awaye
10.Reg.xii.b. the people thorow hys councell / & Jeroboā
1.Reg.xi.d. the sonne of Nabat/whych caused Israell to synne/and shewed Ephraim the waye of vngodlynes: In so moch that their synnes and mysdedes had the vpperhande so fore / that at the last they were dryuen out of the lande for the same: Yee he sought out and brought vp all wyckednes/tyll the vengeaunce came vpon them.

¶ The prayse of Eliah Heliseus/Hezekiah/& Esay.

¶ The.xlviij.Chapter.

THen rose vp Eliah the prophet as a fyre/and hys worde brent lyke a
3.Reg.xviii.a. torche. He brought an hōger vpō them and in his zele he made them fewe in nombre. For they myght not awaye with the commaundementes of the Lorde. Thorowe ꝯ worde of the Lorde he shutt the heauen/and thre tymes brought he the fyre downe. Thus he came Eliah honorable in
3.Reg.xviii.c his wonderous dedes. Who maye make his
1.Reg.i.c. boost to be lyke hym: One that was dead raysed he vp from death/and in the worde of the Hyest he brought hym oute of the graue
3.Reg.xix.c. agayne. He cast downe kynges and destroyed them / and the honorable from their seate. Vpon the mounte Syna he herde the

pu-

punyshment / and vpon Hozeb the iudgment of the vengeaunce. He prophecied recompensing vnto kynges / & ozdeyned prophetes after hym. He was taken vp in the
tã.Reg.xix.c. ix.Reg.ij.c. stozme of fyre in a charet of hozses of ꝑ Lozd. He was ozdyned in the reyzouynges in time to pacyfye the wzath / to turne the hertes of the fathers vnto the chyldzen / and to sett vp the trybes of Jacob agayne. Blessed were they that saw the / and were garnyshed in loue: foz we lyue in dyke.

Elias was couered in ꝑ stozme / but Helyseus was fylled with his mouth. Whyle he lyued he was afrayed of no pzynce / and no man myght ouer come hym. There coude no wozde discreaue him / & after his death hys bo dy pzophecied. He dyd wonders in hys lyfe / & in death were his wozkes marueious. For all thys the people amended not / nether departed they from their synnes: tyll they were caryed awaye pzesoners out of the lande / & were scatred abzode in all countrees / so that of them there remayned but a very litle people / and a pzynce vnto the house of Dauyd. Howbeit some of them dyd ryght / and some heaped vp vngodlynes.

Hezekiah made hys citie stronge / cõueyed water in to it / dygged thozow the stony rock
¶ ix.Reg.xxxix.a with yzon / & made vp a well by ꝑ water syde In hys tyme came Sennaheryb vp / and sent Rabsaketh / lyft vp hys hande agaynst Syon / & defyed them w greate pzyde. Then tremblet their hertes and hãdes. so that they sozowed lyke a woman trauaylynge wyth chylde. So they called vpon the Lozd / which is mercyfull, and lift vp their handes befoze him. Immediatly ꝑ Lozde herde them out of heauen / and delyuered them by the hande of Esay He smote the hoost of the Assyryans, & his angell destroyed them. For Hezekiah had done the thynge that pleased the Lozde / and remayned stedfastly in the waye of Dauyd his father. Which Esaye was greate & fayth full in his visiõs. In his tyme ꝑ Sunne wẽte backwarde / & he lengthened ꝑ kynges lyfe. wyth a ryghte spzete pzophecyed he / what shulde come to passe at the last: & to soch as were sozowful in Syon he gaue consolaciõ / wherwith they myght cõfozte them selues foz euermoze. He shewed thinges ꝑ were foz to come & secrete, ozeuer they came to passe.

¶ Of Josiah Hezekiah / dauid / Jeremy / Ezechiel / Zorobabel / Jesus / Nehemiah Enoch and Joseph.

¶ The.xlix. Chapter.

xlvii.Reg.xxii.a and.xxiii. ij.par.xxxiiij.a The remẽbzaũce of Josiah is like as whan ꝑ Apotecary maketh many pzecious swete smellinge thinges together. Hys remembzaunce shalbe swete as hony in all mouthes / and as the playenge of Musyck by ꝑ wyne. He was appoynted to turne the people agayne / and to take awaye all abhomynacyons of ꝑ vngodly. He dyzected hys hert vnto the Lozde / and in the tyme of the vngodly he sett vp the wozshyppe of God agayne. All kynges (excepte Dauid / Hezekiah and Josiah) cõmitted wyckednes: foz euen the kynges of Juda also forsoke the lawe of God. For they gaue their hozne vnto other / their honour & wozshype also to an straunge people.

Therfoze was the electe cytie of ꝑ Sanc-
tuary bzent with fyre and the stretes therof lay.Reg.xxv.a laye desolate & waste: foz they intreated gzemy euel / which neuertheles was a pzophet ozdeyned from his mothers wombe / that he myght rote out, bzeake of, & destroye: & that Jere.i.a he myght buylde vp, & plante agayne. Ezechiell sawe the glozy of the Lozde in a vyzõ whych was shewed hym vpon the charett of the Cherubyns. For he thought vpon ꝑ enemyes in the rayne / to do good vnto soch as had ozdzed their wayes a ryght. And the bonz of the twelue pzophetes flozysh from out of their place: foz they gaue comfozte & consolacyon vnto Jacob / & delyuered them faythfully. How shal we pzayse Zozobabel, which Agg.ij.a. i.Esd.iij.a & iv.Esd.v.a. was as a ryng in the ryght hande?

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house Agg.i.a. & sett vp the Sanctuary of ꝑ Lozd agayne, iv.Esd.vij.a. which was pzepared foz an euerlastynge wozshype. And Nehemyah is all waye to be i.Esd.viij.a. cõmended which sett vp foz vs ꝑ walles that ij.Esd.vij.a. were bzoken downe / made the poztes & barres agayne / and buylded oure houses of the new. But vpon earth is there no man created lyke Enoch / foz he was taken vp from ꝑ Gene.v.c. Eccli.xliij.b. Hebr.xi.a. earth. And Joseph / whych was lozde of hys bzethzen / & the vp holder of hys people: hys bones were couered & kepte. Seth & Sem were in greate honoure amonge ꝑ people: & so was Adam aboue all the beastes / whã he was created.

¶ Of Simon the sonne of Onias.

¶ The.l. Chapter.

Symon the sonne of Onyah the hye pzest / whych in hys lyfe sett vp the house agayne / & in hys dayes made fast ꝑ temple. The heygth of the tẽple also was founded of hym ꝑ double buyldyng / & ꝑ hye walles of ꝑ tẽple. In his dayes the welles of water flowed out, and were exceading ful as the lee. He toke care foz hys people / & delyuered them frõ destruccyõ. He kepte hys cytie & made it stronge / ꝑ it shulde not be beleged. He dweit in honoure and wozshype amonge hys people / and enlarged the entraunce of the house / and the courte. He geueth lyght as the mouynge starre in the myddest of the cloudes /

and as the moone whā it is full. He shyneth as the sunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes/ & flourisheth as the floures & roses in the spryng of the yeare/ and as lylyes by the ryuers of water: Lyke as the braunches vpon the mount Libanus in the tyme of Sōmer: as a fyre & incense that is kyndled: Like as an whole ornament of pure golde/ set wyth all maner of precyous stones: & as an olyue tree ꝑ is frutefull/ & as a Cypres tree which groweth vp an hye.

B When he put on the garment of honoure/ & was clothed with all bewtye: when he wēt to the holy aulter/ to garnysh the couerynge of the Sanctuary: when he toke the porcyons out of ꝑ Prestes hand/ he hym self stode by the harth of the aulter/ and hys brethren rounde aboute in ordre. As the braunches of Cedre tree vpon the mount Libanus/ so stode they rounde aboute hym. And as the braunches of the olyue tree/ so stode all the sonnes of Aaron in their glory. And that he myght sufficiently perfourme his seruyce vpon the aultre/ and garnysh the offryng of the hyest God/ he stretched out hys hande and toke of the drynck offryng/ & poured in of the wyne: so he poured vpon the botome of the aulter a good smell vnto the hyest Prynce.

Then begāne the sonnes of Aarō to synge/ and to blowe with trompettes/ & to make a greate noyse/ for a remembraunce & prayse vnto ꝑ Lord. Then were the people afrayed/ & fell downe to the earth vpon their faces/ to worshyppe the Lorde their God/ and to geue thankes to the almyghtye God. They sunge goodly also with their voyces/ so there was a pleasaunt noyse in the greate house of the Lord. And ꝑ people in their prayer besought the Lorde the hyest/ that he wolde be mercyfull/ tyll the honoure of the Lorde were perfourmed. Thus ended they their mynistracyō ¶ and seruyce. Then went he downe and stretched out his hādes ouer the whole multytude of the people of Israel/ that they shulde geue prayse and thankes out of their lyppes vnto the Lorde/ & to reioyse in his name. He begāne yet once also to praye/ that he might openly shew the thankesgeuynge before the Hyest/ namely thus: O geue prayse & thākes (yee all) vnto the Lord oure God/ which hath euer done noble and greate thynges: whych hath increased oure dayes from our mothers wombe/ & dealt wyth vs accordynge to hys mercy: that he wyll geue vs the ioyfulnes of hert/ & peace for oure tyme in Israel. Which faythfully kepeth his mercy for vs euermore, & all waye deliuereth vs in due season.

D There be two maner of people that I abhorre fro my hert: as for the thyrde/ whom I

hate/ it is no people: They that syt vpon the mountayne of Samaria, the Philystynes/ & the foolysh people that dwell in Sichims.

I Jesus ꝑ sonne of Syrach Eleazarus of Jerusalem/ haue tokened vp these informacyons and documentes of wysdome and vnderstandynge in this boke/ & poured out the wysdome of my hert. Blessed is he that exercyseth hym self therin: & who so taketh soche to hert shalbe wyse. Yf he do these thinges he shall be stronge in all. For the lyght of the Lorde ledeth hym.

¶ The prayer of Jesus the sonne of Syrach.

¶ The .li. Chapter.

I Thanke the O Lorde & Kynge/ & prayse the O God my sauyoure. I wyll yelde prayse vnto thy name: for thou art my defender & helper/ & hast preserued my body from destruccyon/ from the snare of traytorous tonges/ & from the lyppes that are occupyed in lyes. Thou hast bene my helper/ from soch as stode vp agaynst me/ and hast delyuered me after the multitude of thy mercy/ & for thy holy names sake. Thou hast delyuered me from the roaryng of them/ that prepared thē selues to deuoure me/ out of the hādes of soch as sought after my lyfe: from the multitude of thē that troubled me/ and went aboute to set fyre vpō me on euery syde/ so that I am not brēt in the myddest of the fyre: From the depe of hell/ frō an vncleane tonge/ from lyenge wordes/ frō the wycked kyng/ and from an vnrighteous tonge. My soule shall prayse the Lorde vnto death/ for my lyfe drawe nye vnto hell.

They compased me round aboute on euery syde/ and there was no man to helpe me. I loked about me/ yf there were any man that wolde socoure me: but there was none. Then thought I vpon thy mercy O Lorde/ & vpon thy actes that thou hast done euer of olde: namely, that thou deliuerest soch as put their trust in the/ & ryddest them out of ꝑ handes of the heathē. Thus lyft I vp my prayer frō the earth/ and prayed for deliueraunce from death I called vpō the Lorde my father/ that he wolde not leaue me without helpe/ in the daye of my trouble & in ꝑ tyme of the proude. I prayed thy name contynually yelding honoure & thankes vnto it: & so my prayer was herde. Thou sauedest me from destruccyon/ & delyueredest me frō the vnrighteous tyme. Therfore wyll I acknowledge & prayse the/ & magnyfye the name of the Lorde.

C When I was yet but yōge, or euer I wēt a straye/ I desyred wysdome openly in my prayer. I came therfore before the temple/ & sought her vnto the last. Then florysshed she vnto me as a grape that is soone rype. My hert reioysed in her/ then went my fote the ryght

eight waye / yee frō youth vp sought I after her: I bowed downe myne eare and receaued her. I foūde me moch wysdome / and prospered greatly in her. Therfore will I ascribe ꝑ glory vnto him / that geueth me wysdome: for I am adupsed to do therafter. I wyll be gelous to cleue vnto the thinge that is good / so shall I not be confounded. My soule hath wrestled with her / and I haue bene dyligent to be occupied in her. I lyft vp myne handes an hye, then was my soule lyghtened thorow wisdome / ꝑ I knowleged my foolishnes. I ordred my soule after her / the ꝑ I were one hert frō the beginning / ꝑ I foūde her in clennesse. And therfore shall I not be forsaken.

D Myhert longed after her / ꝑ I gat a good treasure. Thorow her the Lorde hath geuen me a new tonge / wherwyth I wyll prayse him. O come vnto me ye vnlerned / & dwell in the house of wisdome: withdrawe not your selues from her / but talke & comen of these thinges, for youre soules are very thirstie. I opened my mouth / and spake: O come and bye wysdome without money / bowe downe youre neck vnder her yock / and youre soule shall receaue wysdome. She is harde at hād and is content to be founde. Beholde wyth youre eyes, how that I haue had but litle laboure / and yet haue founde moch rest. O receaue wysdome, and ye shal haue plenteousnes of syluer and golde in possession. Lett youre mynde reioyse in his mercy / and be not ashamed of his prayse. Worke his worke by tymes / and he shal geue you your rewarde in due tyme.

¶ The ende of the boke of Jesus the sonne of Syrach / which is called in Latyne Ecclesiasticus.

¶ The boke of the Prophete Baruch.

¶ Baruch wrote a boke / wherin he rehersed the captyuyte of Babylon which he readde before Jechonias and all ꝑ people. The Jewes fynd the boke with money / vnto Jerusalem / to their other brethren: to thyntent that they shulde praye for them.

¶ The fyrst Chapter.

I And Baruch dyd rede the wordes of this boke / that Jechonias ꝑ sonne of Joacim kynge of Juda myght heare: and in the presence of all the people, that were come to heare the boke: yee and before all the noble kynges sonnes / before the lordes of the councell and elders: and before the whole people / from the lowest vnto the heyst: before all them that dwelt at Babylon / by the water of Sody. Which whan they herde it / wepte / fasted / & prayed before the Lorde.

They made a collection also of money / B accordyng to euery mans power / and sente it to Jerusalem vnto Joacyn the sonne of Helchias the sonne of Salon preest / with ꝑ other preestes: and to all the people whych were wt him at Jerusalē / what tyme as they had gotte the ornamentes of the temple of the Lorde (that were taken awaye out of the temple) that they might bringe them agayne into ꝑ lande of Juda / the .x. daye of the moneth Siban namely siluer vessels (which Sedechias ꝑ sonne Josias kynge of Juda had made) After that Nabuchodonosor kynge of Babilon had take Jechonias with all hys princes / lordes / and all the people / and led them captyue from Jerusalem vnto Babylon.

And they sayde: Behold / we haue sent you C money / to bye you burnt offerynges and in- Deut.xxij.c
cense wythall: make you vnlerned bred / Jere.xxix.b
& offre for synne vpon the aulter of the Lorde 1.Tim.ij.a
oure God. And praye for the prosperyte of Nabuchodonosor kynge of Babylon and of Balthasar his sonne: that their dayes maye be vpon earth / as the dayes of heauen: that God also maye geue vs strength / and lighte oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kynge of Babilō / and vnder the protection of Balthasar hys sonne: that we maye longe do them seruice / and fynde fauoure in their syght. Praye for vs also vnto the Lorde oure God / for we haue synned agaynst the Lorde oure God, and vnto thys daye is not hys wrath turned yet awaye from vs. And se that ye rede thys boke (which we haue sent vnto you to be rehearced in the temple of the Lorde) vpon the hye dayes / & at tyme conuenient.

Thus shall ye saye: The Lorde our God is D ryghteous, but we are worthy of confusion Baruc.ij.b
& shame: like as it is come to passe this daye, Dan.ix.a
vnto al Juda / and to euery one that dwelleth at Jerusalē: to our kynges princes / preestes / prophetes and to oure fathers. We haue synned before the Lord oure God / we haue not put oure trust in him / ner geuen him credence we haue not obeyed him / we haue not herkened vnto the voyce of the Lorde oure God / to walke in the commaundementes ꝑ he gaue vs. Sens the daye ꝑ he brought oure forefathers out of the lande of Egipte vnto thys present daye / we haue bene euer a mysbeleuynge and an vnfaithfull people vnto the Lorde oure God: destroyeng oure selues vtterly / and thynckyng backe, that we shulde not heare hys voyce.

Wherfore there are come vpon vs great E plages & diuerse curses lyke as the Lord dy-

uised by

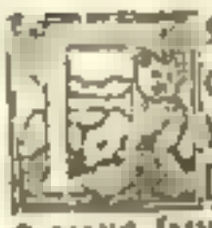
uyded by Moses his seruaũt: which brought oure fore fathers out of the lande of Egipte/ to geue vs a lande/that floweth with milcke and hony/like as it is to se this daye. Neuertheles, we haue not herkened vnto the voyce of the Lorde oure God/ acordynge to all the wordes of the prophetes/ whom he sent vnto vs & to oure rulers: but euery man folowed his awne mynde and wycked ymaginacyon: to offre vnto straunge goddes and to do euil in the sight of the Lorde oure God.

Leui.xvi. Deute.xxviij.

¶ The Jewes cõfesse that they suffre Justly for their synnes. The true confessyon of the Christen. The Jewes desyre to haue the wrath of God turned from them. The Lorde wyll that we obeye vnto princes although they be cruel. He promesseth that he will call agayne the people from captyuitie/ and geue them a newe & euerlasting testament.

¶ The.ij.Chapter.

Daniel.ix.b.



For the which cause the Lorde oure God hath performed his dewyce/ wherof he certifyed vs/ and oure heades that ruled in Jerusalẽ: yee & oure kynges/oure princes/ wal Israell & Juda. And soch plages hath ỹ lord brought vpõ vs as neuer came to passe vnder ỹ heauẽ like as it is fulfilled in Jerusalẽ/ acordinge as it is written in the lawe of Moses: that a man shulde eate ỹ flesh of his awne sonne/ & ỹ flesh of his awne daughter. Moreouer/ he hath delyuered them into the handes of all ỹ kynges/that are rounde aboute vs (to be confounded & desolate) & scatred them abrode in all landes & nacyons. Thus are we brought be neth and not aboue/ for we haue synned against the Lorde our God/ & not bene obedient vnto his voice. Therfore ỹ Lord our God is righteous & we wt our fathers (as reason is) are brought to open shame/ as it is to se thys daye. And as for these plages that are come vpon vs allready/ the Lorde had deuysed them for vs: yet wolde we not praye vnto the Lorde oure God/ that we myght euery man turne from his vngodly wayes. So the Lord hath caused soch plagꝫ to come vpõ vs for he is righteous in all his workes/ which he hath cõmaunded vs: wherch we also haue not done/ner harkened vnto his voyce for to walke in the cõmaundementes of the Lord/ that he had geuen vnto vs.

Deut.xxviij.c. 2.Reg.xxi.f Esa.xxij.b.

And now O Lorde God of Israell/ thou that hast brought thy people out of ỹ lande of Egypte wyth a myghtye hande/ wyth tokens & wondres/ with thy greate power and out stretched arme: and hast gotten thyself a name/ as it is come to passe thys daye. O Lorde oure God/ we haue synned/ we haue done wyckedly/ we haue behaued oure selues vngodly in all thy ryghteousnesses. Turne thy wrath from vs (we beseche ỹ) for we are but a few left amonge the Heythen/ where thou hast scatred vs. Heare our prayers (O Lorde) and oure peticiõs/ bringe vs out of captyuyte/ for thyne awne sake: get vs fauoure in ỹ syght of them/ which haue led vs awaye: that all landes maye knowe/ ỹ thou art the Lorde oure God/ & that Israell & hys generacyon calleth vpon thy name.

Exo.xxxij.b.xxxiij.

O Lorde, lowe downe from thy holy house vpõ vs: enclyne thyne eare, and heare vs. For the deed/ ỹ be gone downe to their graues/ & whose soules are out of their bodies, ascribe vnto the Lorde neither prayse ner righteousmakynge: but the soule that is vexed for the multytude of her synnes/ which goeth on heuely and weakely/ whose eyes begynne to fayle: yee soch a soule ascribeth prayse & righteousnesse vnto the Lorde. O Lorde/ we poure out oure prayers before the/ and requyre mercy in thy sight/ O Lord our God. Do not for eny godlynesse of oure forefathers/ but because thou hast sent out thy wrath & indygnacyon vpon vs: acordynge as thou dydest threaten vs/ by thy seruauntes ỹ prophetes/ sayenge.

Deut.xxviij.c. Esa.lxvij.c.

Thus sayeth the Lorde: Bowe downe Jere.xxvij.a. youre shulders and neckes/ & serue ỹ kynge of Babylon/ so shall ye remayne styll in the lande, that I gaue vnto youre fathers. Yf ye wyll not do thys/ ner heare the voyce of the Lorde youre God/ to serue the kynge of Babilon: I shal destroye you in the cities of Juda, wythin Jerusalem and wyth out. I wyll also take from you the voyce of myrth and ỹ voyce of loye/ the voyce of the bryde grome & the voyce of the bryde/ and there shal no man dwel more in the lande. But they wolde not herken vnto thy voyce/ to do the kinge of Babylon seruyce: & therfore hast thou performed the wordes/ that thou spakest by thy seruauntes ỹ prophetes: namely/ ỹ the bones of oure kynges and the bones of oure fathers shulde be translated out of their place.

And lo now are they layde out in ỹ heate of the Sonne, and in the colde of the nyght/ & dead in greate mysery: wt hũger/ wt swearde with pestilence & are clene cast forth. As for ỹ temple wherin thy name was called vpon thou hast layde it waste/ as it is to se thys daye: & that for the wyckednes of the house of Israell and the house of Juda. O Lorde our God/ thou hast intreated vs after all thy goodnes and acordynge to all that greate louynge mercy of thyne lyke as thou spakest by thy seruaunte Moses/ in the daye whan thou bydest commaunde hym/ to wryte thy lawe before the children of Israell, sayinge: Yf ye wyll not herken vnto my voyce/ then shall this greate multitude be turned in to a very small people/ for I wyll scatre them abrode. Not withstandyng I am sure/ ỹ this

Deutero. xxx.d

folcke

folke will not heare me: for it is an hardnecked people. But in ỹ lande of their captyuite/ they shall remembre them selues/ & lerne to knowe/ that I am the Lorde their God: whan I geue thē an herte to vnderstande/ & eares to heare. Then shal they prayse me in ỹ lande of their captyuite/ & thincke vpon my name. Then shall they turne them from their harde backes/ and from their vngodlynes: Then shal they remembre the thynges/ that happened vnto their forefathers/ whych sinned agaynst me. So will I bringe them agayne in to the lande/ which I promysed wt an ooth vnto their fathers: Abraham/ Isaac and Jacob: and they shall be lordes of it/ yee I will increase them/ and not minysh them. And I will make another couenaunt wyth them: such one as shall endure for euer: namely, that I will be their God/ & they shalbe my people: and I wyl nomore driue my people the children of Israell/ out of the lande ỹ I haue geuen them.

Hebr. bvij. c. Zach. xiii. b. Apoc. xxi. b.

¶ The people contynueth in their prayer begonne for their idolatrie. He prayseth wysdome vnto ỹ people shewing ỹ so great aduersityes came vnto thē for ỹ dispysyng therof. Onely God was ỹ fynder of wysdome. Of the incarnacyon of Christ.

¶ The.iij. Chapter.

O God now O Lorde all mightie/ thou God of Israell: our soule that is in trouble/ and our spyrete ỹ is vexed/ crieth vnto ỹ: heare vs (O Lorde) & haue pite vpō vs for thou art a mercyful God be gracious vntovs/ for we haue synned before ỹ. Thou endurest for euer, shulde we thē vtterly perishe? O Lorde almighte/ thou God of Israel: Heare now ỹ prayer of ỹ deed Israelites & of their children/ which haue synned before ỹ/ & not herkened vnto ỹ voyce of the Lorde their God, for ỹ which cause these plages hange now vpon vs. O Lorde/ remēbre not the wickednes of oure forefathers/ but thinke vpon thy power & name now at thys tyme: for thou art ỹ Lorde our God/ and the (O Lorde) wyll we prayse. For thou hast put thy feare in our hartes, to ỹ intēt ỹ we shulde call vpō thy name/ & prayse the in our captyuite: & ỹ we might turne frō the wickednesse of oure forefathers/ that synned before the.

Ephe. v. a. Daniel. ix. c. Jere. xi. c. xix. c. ix. b. c.

Num. xiij. a. Psal. lxxix. a.

Beholde, we are yet this daye in oure captiuite/ where as thou hast scatred vs/ to be an abhominaciō/ curse/ and synne: lyke as it hath happened vnto oure fathers also, because of all their wickednesse & departyng frō the

Psal. lxxix. a

O Israell/ heare the cōmaundementes of life: ponder them wel with thine eares ỹ thou mayest lerne wisdome. But how happeneth it Israel/ ỹ thou art in thyne enemyes lande? thou art waxen olde in a straunge countre/ & defyled with the dede. Why art thou become lyke them that go downe to their graues? Even because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe in thyne awne lande.

Jere. ii. b. Prouer. iij. c. viij. a.

O lerne then where discrecyon is/ where vertu is/ where vnderstandinge is: that thou mayest knowe also frō whence cōmeth lōge life, a necessary lyuynge, the light of ỹ eyes & quyetnes. Who euer foūde out her place? or who came euer in to her treasures.

Psal. xix. b. x. cxix. c

¶ Where are ỹ princes of the Heathē become & such as ruled the beastes vpon the earth? They that had their pastyme wt the foules of the ayre, they that hoorded vp syluer & golde (wherin men trust so much) & made no ende of their gatheringe? What is worth of them that coyned syluer, and were so carefull/ and coulde not bring their workes to passe? They be roted out/ and gone downe to hell/ & other men are come vp in their steade? Yonge men haue sene light/ and dwelt vpon earth: but ỹ waye of reformacion haue they not knowne ner vnderstande ỹ pathes therof: nether haue their children receaued it/ yee right farre is it from them. It hath not bene herde of in the lande of Canaan/ nether hath it bene sene at Theman.

D

The Agarenes sought after wysdome/ but ỹ which is earthly, like as the marchauntes of the lande do. They of Theman are connynge also/ & they laboure for wysdome and vnderstanding: but ỹ waye of true wysdome they knowe not/ nether do they thynke vpon the pathes therof. O Israel/ how greate is the house of God? and how large is ỹ place of hys confession? Greate is he & hath none ende: hye & vnmeasurable. What is become of those famouse giaūtes/ that were so great of bodies/ and so worthy mē of warre? Those had not the Lorde chosen/ nether haue they founde the waye of reformacyon/ therfore were they destroyed: and for so moch as they had no wysdome/ they perished because of their foolishnesse.

Deutero. xij. c. Jere. xxxii. c. Psal. cxlv. a.

¶ Who hath gone vp in to heauen/ to take wysdome there/ & brought her downe from ỹ cloudes? Who hath gone ouer the see to finde her/ and hath chosen her aboue golde/ and so brought her hyther? No man knoweth the wayes of wysdome/ nether is there eny ỹ can serche out her pathes. But he that woteth al thynges knoweth her/ & he hath founde her out with his fore knowledge. This same is he which prepared the earth at the begynnyng/ and fylled it with all maner of foules & beastes. When he sendeth out the light, it goeth: & whē he calleth it agayne it obeyeth him wt feare. The starres kepe their watch/ & geue their lyght, yee and that gladly. When he calleth

E

Genesis. i. Josu. i. c. Esa. xxxviij. b Eccli. xlvi. a.

calleth them/they saye: here we be. And so w̄ chearfulnes they shewe lyght vnto hym that made them. This is oure God / & there shall none other be compared vnto hym: It is he/ that hath founde out all wysdome / and hath geuē her vnto Jacob his seruaūt/ & to Israel his beloued. Afterwarde dyd he shewe hymselfe vpon earth/ & dwelt amonge men.

Psal.cxlviij.a. Deutero.xxx.a. Joh.i.a. 1.Joan.i.a.

¶ The reward of them that kepe the lawe: and the punyshement of them that despyse it. A comfortynge of the people beyng in captyuite. A cōplaynte of Jerusalem/ and vnder the figure therof/ of the churche. A consolacyon & comfortynge of the same.

¶ The.iiij. Chapter.

THis is the boke of the commaundementes of God/ & the lawe that endureth for euer. All they & kepe it/ shall come to lyfe: but soch as forsake it/ shall come to death. Turne the O Jacob/ & take holde of it: walke by this waye thorow his brightnesse and shyne. Geue not thyne honoure to another/ and thy worshipe to a straunge people. O Israel/ how happye are we / seyng that God hath shewed vs soch thynges as are pleasaunt vnto hym? Be of good cheare / thou people of God, O thou awncient Israel. Now are ye solde amonge the Heathen howbeit not for youre vtterdestruccion: but because ye prouoked God the Lorde to wrath & displeasure/ therfore were ye delyuered vnto youre enemyes: for ye dyspleased the euerlastyng God that made you/ offeringe vnto deuels & not to God. Ye haue forgotten him that brought you vp/ & youre nurse haue ye grieued O Jerusalem.

Psal.xciij.b.

When she sawe that & wrath of God was comynge vpon you: she sayde: Herken O ye that dwell aboute Syon / for God hath brought me in to greate heynesse: and why? I se the captyuyte of my people/ of my sonnes and daughters/ whych the euerlastinge God wyll bringe vpon them. With ioye dyd I nourish them but now must I leaue thē with wepynge and sorow.

Let no man reioyce ouer me wyddowe and forsaken: which for the synnes of my childrē am desolate of euery man. For why/ they departed from the lawe of God: they wolde not knowe hys ryghtuousnes/ ner walke in the waye of hys commaundementes: & as for the pathes of the treuth & godlinesse/ they had no lust to go in them.

Deut.xxviij.c. Jere.v.c.

O ye dwellers aboute Syon: come/ and let vs call to remembraunce the captyuyte/ & the euerlastynge God hath brought vpon my sonnes & my daughters. He hath brought a people / vpon them from farre/ an vnrighteous people & of a straūge language: whych nether regarde the olde/ ner pytye the ponge. They haue caried awaye the deare beloued of my wyddowes / leauynge me alone/ both desolate and childelesse. But alas / what can I helpe you? Now he that hath brought these plages vpon you / delyuer you also frō the handes of youre enemyes.

Deutero.xxj.c Jerr.a. Psal.cxxx.a.

Go youre waye (O my children) go youre waye: for I am desolate and forsaken I haue put of the clothynge of peace & put vpon me the sack cloth of prayer / and for my tyme I wil cal vpō the most hiest. Be of good cheare O my children: crye vnto the Lorde / and he shal delyuer you from the power of the princes / youre enemyes.

For verely / I haue euer a good hope of your prosperous health: yee a very gladnesse is come vpon me from the holy one/ because of the mercy that ye shall haue of oure euerlastynge Sauyoure.

With mournynge and wepynge dyd I let you go from me/ but with ioye and perpetuall gladnesse / shall & Lorde bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe youre captyuite frō God. Euē so shall they also se shortly youre health in God/ which shall come on you w̄ greate honoure and euerlastynge worshippe.

O my children / suffre paciently & wrath that shall come vpon you. For the enemye hath persecuted the/ but shortly thou shalt se hys destruccyon / and shalt treade vpon hys necke. My derlynges haue gone rough harde wayes for they are led awaye as a flocke & is scatred abrode with the enemyes. But be of good comforte (O my children) and crye vnto the Lorde: For he that led you awaye/ hath you yet in remembraunce: and lyke as ye haue bene mynded to swarue from youre God/ so shal ye now endeuoure youre selues x. tymes more/ to turne agayne/ and to seke hym. For he that hath brought these plages vpon you/ shall bringe you euerlastyng ioye agayne with youre health. Take a good hert vnto the, O Jerusalem: for he which gaue & name/ exhorteth the so to do.

Esay.lxb. Jere.l.ab.c.

The wycked doers that now put the to trouble/ shall perish: and soch as haue reioysed at thy fall/ shalbe punyshed. The cytyes whom thy children serue / and that haue cared awaye thy sonnes/ shalbe correcte. For lyke as they be now glad of thy decaye/ so shal they mourne in their awne destruccyon. The ioye of their multytude shalbe taken awaye & their cheare shalbe turned to sorowe. For a fyre shall fall vpon them from the euerlastyng God/ longe to endure: and it shalbe inhabited of deuels for a greate season.

¶ Jerusalem is moued vnto gladnes for the retourne of her people/ & vnder the figure therof/ the church.

¶ The.v. Chapter.

O Je-

A Jerusalem / loke aboute the towarde the east, & beholde the ioye that commeth vnto the from God: For lo thy sonnes (whō thou hast forsaken / & that were scatred abrode) come gathered togeither frō the east and west / retoryenge in the worde of the holy one vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorow and decke the with the worshipe and honoure, that commeth vnto the from God with euerlastyng glory. God shall put the cloake of ryghtuousnes vpō the and sett a crowne of euerlastynge worshipe vpon thyne head: for vpon the will God declare his brightnes / that is vnder ỹ heauē: Yee an euerlastinge name shalbe geuen the of God with peace of ryghtuousnesse / and the honoure of Gods feare.

B Aryse O Jerusalem / stande vpō hye: loke aboute the towarde the east / and beholde thy children gathered from the east / vnto the west: which reioyce in the holy worde / hauynge God in remembraunce. They departed from the on fote and were led awaye of their enemyes: but now shall the Lorde brynge them carted wyth honoure / as children of the kingdome. For God is purposed to brynge downe all stoute mountaynes / yee and all hie rockes / to fyll the valleys / & so to make them eauen with the grounde: ỹ Israell maye be dilygent to lyue vnto ỹ honoure of God. The woddes & all pleasaunt trees shal ouershadowe Israel / at the commaundement of God. For hyther shall God brynge Israell with ioyfull myrth / and in ỹ light of his magesty: with the mercy & ryghtuousnesse / that commeth of hymselfe.

¶ A copye of the epistle that Jeremye sent vnto the Jewes / whych were led awaye prisoners by the kynge of Babylon: wherin he certifyeth them of the thyng that was commaunded vnto hym of God.

¶ The .vj. Chapter.

Because of the synnes that ye haue done agaynst God / ye shall be led awaye captyue vnto Babylō cuē of Nabuchodonosor the kynge of Babilon. So whan ye be come in to Babilon, ye shal remayne there many yeares, and for a lōge season: namely .vij. generacyōs: after ỹ will I bringe you awaye peaceably frō thēce. Now shal ye se in Babylō goddes of golde, of siluer of wod and of stone: borne vpō mens shoulders / to cast out a fearfulnes before the Heathen. But loke that ye do not as the other: be not ye afrayed / and lett not the feare of them auercome you.

Jere.xxix.ab.

Therfore whā ye se the multitude of people worshiping them behinde & before, saye ye in youre hertes: O Lord / it is thou / that oughtest only to be worshipped. For me Angel also shall be with you / and I my selfe will care for your soules. As for the rymbre of those goddes / the carpēter hath polyshed them: yee gylted be they / & layed ouer wyth syluer / yet are they but vayne thinges / & can not speake. Lyke as a wench ỹ louerh peramours is trymly decked / euen so are these made & hanged with golde. Crownes of gold verely haue their goddes vpon their heades: so the prestes thē selues take the golde and syluer from thē / & put it to their awne vses: yee they geue of the same vnto harlottes / & trymme their whores withall: agayne / they take it frō the whores / & decke their goddes therwith. Yet can not these goddes delyuer them selues from rust and mothes. When they haue couered them wyth clothynge of purple / they wype their faces for the dust of the temple / wherof their is moch amōge thē. One hath a sceptre in his hande / as though he were iudge of the countre: yet can he not slaye such as offende hym. Another hath a swearde or an axe in his hande / for all that / is he nether able to defende hym selfe from battayll / ner from murtherers. Jere.x.b

¶ By this ye maye vnderstande / that they be no goddes: therfore se that ye nether worshipe them / ner feare thē. For lyke as a vessel that a mā vseth / is nothynge worth whē it is broken / euen so is it with their goddes. When they be set vp in the tēple / their eyes be full of dust / thorow ỹ fete of those ỹ come in. And lyke as the dores are shut in rounde aboute vpon him / that hath offended ỹ kyng: Or as it were a deed body kepte besyde the graue: Euen so the prestes kepe the dores wyth barres and lockes / lest their Goddes be spoyled with robbers. They set vp cādels before them (yee verely & that many) wher of they can not se one / but euen as blockes / so stande they in the temple. It is sayd / that the serpentes & wormes / whych come of the earth / gnawe out their hertes, eatynge them & their clothes also / and yet they fele it not. Their faces are blacke / thorow the smoke ỹ is in the temple. The oules / swalowes / and byrdes sle vpon them / yee & the cattes runne ouer their heades.

D By this ye maye be sure / that they are not goddes / therfore feare them not. The golde that they haue / is to make them beutiful: for all that / excepte some body dyght of their rust / they wyll geue no shine: and when they were cast ī to a fourme, they felt it not. They are bought for money / and haue no breth of lyfe with in them. They must be borne vpon mens shoulders / as those that haue no fete: wherby they declare vnto men / that they be nothynge worth. Confounded be they then / that worshippe them. For yf they fall to the grounde /

grounde / they can not ryse vp agayne of thē
selues. Yee though one helpe them vp and
set them right / yet are they not able to stande
alone: but must haue proppes sett vnder thē
lyke deed men. As for the thynge that is of-
fred vnto them / their prestes sell it / & abuse
it: yee the prestes wyues take therof / but
vnto the seke and poore they geue nothinge
of it / the wemen with chylde & the mēstruous
laye handes of their offrynges. By thys ye
maye be sure / that they are no goddes / ther-
fore be not ye afrayde of them. From whēce
commeth it then / that they be called goddes?
The wemen syt before the goddes of syluer /
golde and wodde / and the prestes syt in their
temples hauynge open clothes, whose hea-
des and beerdes are shauen & haue nothyng
vpon their heades: roaringe and cryeng vpō
their goddes / as men do at the feast / when
one is dead.

The prestes also take awaye ỹ garmētes
of the ymages / & decke their wyues & chyl-
dren withall. Whether it be good or euell ỹ
eny man do vnto them / they are not able to
recompence it: they can nether set vp a kyng
ner put him downe. In like maner they maye
nether gene ryches / ner rewarde euell.
Though a man make a vowe vnto them and
kepe it not / they wil not requyre it. They cā
not restore a blynde mā to his syght / ner hel-
pe eny man at his nede. They can shewe no
mercy to ỹ widdowe / ner do good to the fa-
therles. Their goddes of wodd / stone / golde
& syluer / are but euen as other stones / that
be hewen of ỹ mountayne. They ỹ worshipe
thē, shal be cōfounded. How shulde they then
be taken for goddes? yee how darre men call
them goddes? And though the caldees wor-
shyped them not, hearyng that they were but
domme & coulde not speake. Yet they them
selues offre vnto Bel / and wolde fayne haue
him to speake: as who saye / they coulde fele /
that maye not moue. But whan these men
come to vnderstandynge / they shall forsake
thē / for their goddes haue no helpyng. A great
sorte of wemen gyrde with coardes / syt in the
stretes / & burne oliue beries. Now yf one of
them be conueyed awaye / & lye with eny soch
as come by: she casteth her neghbureffe in ỹ
teth, because she was not so worthely repu-
ted / ner her coorde broken. What so euer is
done for them it is but in vayne & lost: How
maye it then be thought or sayde / that they
are goddes? Carpenters & goldsmythes ma-
ke them / nether be they eny other thinge / but
euen what the worke men wyll make of thē.
Yee the goldsmithes them selues that make
them / are of no longe contynuaunce: How
shulde then the thinges that are made of thē /
be goddes? Playne therfore are the thynges
(yee very blynde is it) that they leaue behinde
thē for their posterite. For as soone as there
cōmeth eny warre or plage vpon thē / then ỹ
prestes ymagyn, where they maye hyde them
selues with them. How can men thynke then
that they be goddes / whych nether maye de-
fende them selues from warre / ner deliuer
them fro myshoritune? For seyng they be but
of wod / of stone / of syluer & of golde: all peo-
ple & kynges shall know her after / ỹ they
be but vayne thinges: yee it shalbe openly de-
clared / that they be no goddes: but euen the
very workes of mens handes / & ỹ God hath
nothinge to do wyth them. They can sett no
kynge in the lande ner geue rayne vnto men.
They cā geue no sentēce of a matter / nether
defende the lande from wronge: For they are
not able to do so moch as a crowe / that flyeth
betwirte heuen and earth.

Whan there happeneth a fyre in to ỹ hou- G
se of those goddes of wodde / of syluer and of
golde, the prestes wyll escape & saue thē sel-
ues / but the goddes burne as ỹ baukes therin
They can not withstande eny kynge or ba-
tell: how maye it then be thought or graūted /
that they be goddes? Moreouer / these godds
of wodde / of stone / of golde and syluer maye
nether defende them selues from theues ner
robbers: yee ỹ very wicked are stronger then
they. These stripe them out of their appa-
rell that they be clothed withall / these take
their golde & syluer from them and so get thē
awaye: yet can they not helpe them selues.
Therfore it is moch better for a man / to be a
kynge & to shewe hys power: or els a pro-
fitable vessell in a house / wherin he ỹ oweth
it might haue pleasure: yee or to be a dore in
a house, to kepe soch thinges safe as be therin
then to be soch a vayne god. The Sunne, the
Mone and all the starres whan they geue
their shyne and light, are obedient, and do mē
good: Whan the lightenynge glistreth, all is
cleare: The wynde bloweth in euery countre
and whan God commaundeth the cloudes to
go rounde about the whole worlde / they do
as they are bidden: whan ỹ fyre is sent downe
from aboue and commaunded, it burneth vp
hilles and woddes: But as for those goddes /
they are not like one of these thinges, nether
in beuty ner strength. Wherfore men shulde
not thynke / ner saye ỹ they be goddes / seing
they can nether geue sentence in iudgment / H
ner do men good. For so moch now as ye are
sure that they be no goddes / then feare them
not: For they cā nether speake euell ner good
of kynges They can shewe no tokēs in hea-
uen for ỹ Heithen / nether shyne as ỹ Sūne
ner geue light as ỹ mone: yee the vnreaso-
nable beastes are better then they / for they can
get them vnder the foote, & do thē selues good.

So can

Eccle.9.a

F

So can ye be certified by no maner of meanes/that they be goddes: therfore feare them not. For lyke as a fraybogarde in a garden of Cucumbers kepeth nothynge/ euē so are their goddes of wod/of syluer & golde: & lyke as a whytethorne in an orcharde/that euery byrde syttyth vpon: yet lyke as a dede body that is cast in the darcke. Euen so is it wyth thole goddes of wodde/syluer and golde. By the purple and scarlet which they haue vpon them/and soone fadeth awaye/ye maye vnderstande/that they be no goddes: yee they them selues shall be consumed at the last/ which shall be a greate confusyon of ỹ lāde. Blessed is the godly man, that hath no ymages & worshyppeth none/ for he shalbe farre from reproffe.

¶ The ende of the prophete Baruch/ which is not in the Canon of the Hebrue.

¶ The songe of the thre chyldren which were put in to the hote brennynge ouen. The cōmen translacyon readeth this songe in the.iij. Chap. of Daniel.

AND they walked in the myddest of the flamme/ prayesynge God and magnifyenge the Lorde. Asariah stode vp/ & prayde on thys maner. Euē in the myddest of the fyre openeth he his mouth/& sayde: Blessed be thou (O Lorde God of oure fathers) right worthy to be prayesed & honoured is that name of thine for euermore: for thou art righteous in all ỹ thynges ỹ thou hast done to vs: Yee sayings all are all thy worckes/thy wayes are right/ & thy iudgmentes true. In all the thynges ỹ thou hast brought vpon vs/ & vpon the holy cytie of oure fathers (euen Ierusalem) thou hast executed true iudgment: yee accordyng to right and equyte hast thou brought these thynges vpon vs/because of oure synnes.

For why? we haue offended/ & done wyckedly/departynge from the: In all thynges Daniel.ix.c. haue we trespaced/ and not obeyed thy commaundmentes/ nor kepte them/ neither done as thou hast byddē vs/ ỹ we might prospere. Baruch.ij.b. Wherfore all ỹ thou hast brought vpon vs/ & euery thynge ỹ thou hast done to vs/thou hast done thē in true iudgment: As in delyuerynge vs in to the handes of oure enemyes/ amōge vngodly & wicked abhominacyons/ & to an vnrighteous kyng/yee the most frowarde vpō earth. And now we maye not opē oure mouthes/we are be come a shame and reproffe vnto thy seruauntes, & to thē ỹ worshippe the. Yet for thy names sake (we beseche the) geue vs not vp for euer/breake not thy couenaunt/& take not awaye thy mercy frō vs/for thy beloued Abrahās sake/for thy seruaunt Isaacs sake/and for thy holy Israels sake: to whom thou hast spoken & promesed that thou woldest multiplye their sede as the starres of heauē/ & as the sande ỹ lyeth vpō the see shore. For we (O Lorde) are be come lesse then eny people/ & be kepte vnder this daye in all ỹ world/because of oure synnes: So that now we haue neither prynce/duke/ prophet/burntofferynge, sacrifyce/oblacō/ incense/ner Sanctuary before the. Jere.ij.b. Gene.xv.c. xxij.c.xxvi.d. Deute.x.d.

Neuertheles/in a contryte herte and an humble spryte let vs be receaued ỹ we maye optayne thy mercy. Lyke as in the burntofferyng of rammes & bullockes/ and lyke as in thousandes of fat lambes: so lett oure offeryng be in thy syght this daye/ that it maye Dett.ij.a. please the, for there is no cōfusion vnto thē, Roma.x.c. & put there trust in the. And now we folowe Esay.xxviij.d. the wyth all oure herte/ we feare the/ & seke Roma.ix.g. thy face. Put vs not to shame/but deale wt vs after thy louynge kyndnesse/& accordyng to the multytude of thy mercyes. Delyuer vs by thy myracles (O Lorde) & get thy name an honoure: that all they whych do thy seruauntes euell/maye be confounded. Let thē be ashamed thorow thy almightie power/ & let their strength be broken: that they maye knowe/how ỹ thou only art the Lorde God/ & honoure worthy thorow out all ỹ worlde.

And the kynges seruauntes ỹ put thē in/ ceassed not to make the ouen hote wt wylde fyre/bype strawe/pitch & fagottes: so that ỹ flamme wente oute of the ouen vpon a.xlix. cubytes: yee it toke awaye/ & brent vp those Caldees/ỹ it gat holde vpō beside the ouen. But the Angell of the Lorde cam downe in to the ouen to Asariah and his felowes/and smote the flamme of the fyre out of ỹ ouen/ and made the myddest of the ouen/ as it had bene a colde wynde blowyng: so that the fyre nether touched them/greued thē/ner dyd thē hurte. Then these thre (as out of one mouth) prayesed, honoured, and blessed God in ỹ fornace/saynge.

Blessed be thou/ O Lorde God of oure fathers: for thou art prayse & honoure worthy/ yee ỹ to be magnified for euermore. Blessed be the holy name of thy glory/ for it is worthy to be prayesed/& magnifyed in all worlds. Blessed be thou in the holy temple of thy glory/ for aboue all thyngs thou art to be prayesed/ yee & more then worthy to be magnifyed for euer. Blessed be thou in the trone of thy kyngdome/ for aboue all thou art worthy to be well spoken of/ & to be more then Dan.iij.d. Psal.xxxij.c.

magnifyed for euer. Blessed be thou/that lokest thorow the depe/& syttest vpon the Cherubins: for thou art worthy to be prayed/& aboue all to be magnifyed for euer. Blessed be thou in the firmament of heauē/ for thou art prayse and honoure worthy for euer.

O all ye workes of ỹ Lord: speake good of the Lord/ prayse hym/ and set hym vp for euer.

O ye angels of the Lorde/speake good of ỹ Lorde, prayse him, & set him vp for euer. ℣ Psal.cxlviii.a. cxlviii.a

O ye heauens, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye waters that be aboue the firmament speake good of the Lorde: prayse him/ and set him vp for euer.

O all ye powers of ỹ Lorde/speake good of ỹ Lord/prayse him/& set him vp for euer.

℣ Psal.cxlviii.a. O ye Sunne & Moone/ speake good of ỹ Lorde: prayse him/& set him vp for euer.

℣ Psal.cxxxvi.a. O ye starres of heauē/speake good of the Lorde: prayse him/ and sett him vp for euer.

O ye showers & dew/ speake good of the Lorde: prayse him/ and set him vp for euer.

O all ye wyndes of God/ speake good of the Lorde: prayse him/& set him vp for euer.

O ye fyre & heate/speake good of ỹ Lord: prayse him/ and set him vp for euer.

O ye winter & sommer/speake good of ỹ Lorde: prayse him/& set him vp for euer.

O ye dewes & frostes/speake good of the Lorde: prayse him/ and sett him vp for euer.

O ye frost and colde/ speake good of the Lorde. prayse him/ and sett him vp for euer.

O ye yse and snowe/ speake good of the Lorde: prayse him/ and sett him vp for euer.

O ye nyghtes and dayes: speake good of the Lorde: prayse him/& set him vp for euer.

O ye light and darcknesse/speake good of the Lorde: prayse him/ & set him vp for euer.

O ye lyghtenynges and cloudes/ speake good of the Lorde: prayse him/ and sett hym vp for euer.

O lett the earth speake good of ỹ Lorde: yee let it prayse him, and set him vp for euer.

O ye mountaynes and hylles/speake good of the Lorde: prayse him/ and sett hym vp for euer.

O all ye grene thynges vpon the earth/ speake good of the Lorde: prayse him/& sett him vp for euer.

O ye welles/ speake good of the Lorde: prayse him/and set him vp for euer.

O ye seas and floudes/speake good of the Lorde: prayse him/and set him vp for euer.

O ye whalles and all that lyue in the waters, speake good of the Lorde: prayse hym/ and set him vp for euer.

O all ye fowles of ỹ ayre/speake good of the Lorde: prayse him/ & set him vp for euer.

O all ye beastes & catell/ speake good of the Lorde: prayse him/& set him vp for euer.

O ye chyldren of men/speake good of the Lorde: prayse him/ and sett him vp for euer.

O lett Israell speake good of the Lorde: prayse him/ and set him vp for euer.

O ye prestes of the Lorde/ speake good of ỹ Lord/ prayse him & set him vp for euer.

O ye seruauntes of the Lorde/ speake good of the Lorde: prayse him/ and sett hym vp for euer. ℣ Psal.cxli.a. cxxxv.a. and cxxxiiij.a Apoca.xix.a.

O ye spyrites and soules of ỹ righteous/ speake good of the Lorde: prayse hym/& sett him vp for euer.

O ye holy and humble men of hert/ speake ye good of the Lorde: prayse ye hym/ and set him vp for euer.

O Ananias/ Azarias and Misael/speake ye good of the Lord: prayse ye him/& set him vp for euer. Which hath delyuered vs frō the hell/kepte vs from the hande of death/ rydd vs frō the myddest of the burnyng flamme/ & saued vs euē in the myddest of the fyre. O geue thanckes therfore vnto the Lorde: for he is kynde harted/& his mercy endureth for euer. O all deuoute men/speake good of the Lorde/euen the God of all goddes: O prayse hym/and geue hym thanckes/ for his mercy endureth worlde without ende. Jeremy.xx.c. Esay.xlix.a ℣ Psal.cvi.a.cvii.a

The story of Susanna which is the.xiij. Chapter of Daniel after the Latyn.

THere dwelt a mā in Babylon/ called Joachim/ that toke a wyfe, whose name was Susanna/ ỹ daughter of Helchiah, a very fayre woman/ & such one as feared God. Her father & her mother also were godly people/ & taught their daughter accordynge to the lawe of Moses. Now Joachim her housbande) was a greate rych mā/ & had a fayre orcharde ioynyng vnto his house. And to him resorted the Jewes comenly/ because he was a man of reputacyon amongē thē. The same yeare were there made two iudges/ such as the Lorde speaketh of: All the wyckednesse of Babylon, cōmeth from the elders (that is) from the iudges, which seme to rule the people. These came oft to Joachims house/ and all such as had eny thynge to do in the lawe/, came thyther vnto them.

Now when the people came agayne at after noone/ Susanna went in to her housbādes orcharde to walke. The elders seyng this, that she wēt in dayly/ & walked: they burned

burned for lust to her / yee they were almost out of their wittes / & cast downe their eyes / that they shuld not se heauē / ner remembre / ꝑ God is a ryghtuous iudge. For they were both wouded wt the loue of her / nether durst one shewe another his greke. And for shame / they durst not tell her their inordynate lust / & they wolde fayne haue had to do wyth her. Yet they layed wayte for her earnestly from daye to daye / that they myght (at the leest) haue a syght of her. And the one sayde to the other: Up / lett vs goo home / for it is dyner tyme. So they went their waye from her.

When they returned agayne / they came together / enquiryng out ꝑ matter betwixte them selues: yee the one tolde ꝑ other of hys wicked lust. Then appoynted they a tyme / when they might take Sulanna alone.

¶ It happened also ꝑ they spyed oute a conueniēt tyme / when she went forth to walke (as her maner was) & no body with her / but two maydēs / & thought to wash her selfe in the garden / for it was an hote season: And there was not one person there / excepte the two elders / ꝑ had hyd thē selues / to beholde her. So she sayde to her maydens: go fet me oyle and sope, & shut the orcharde doze / that I maye wash me. And they dyd as she bad them, and shut the orcharde doze / & went out them selues at a backe doze / to fet the thyng ꝑ she had cōmaunded: but Sulanna knewe not / ꝑ the elders laye there hyd within. Now when the maydens were gone forth / ꝑ two elders gat them vp: & ranne vpō her / saying: now the orcharde dozes are shut / that no mā can se vs: we haue a lust vnto the / therfore consent vnto vs / and lye wyth vs.

If thou wylt not / we shall bryng a testimoniall agaynst the: that there was a yonge felowe with the / and that thou hast sent awaye thy maydēs frō the for the same cause. Sulanna syghed / and sayde: Alas. I am in trouble on euery syde. Though I folow your mynde / it wyll be my death: and yf I consent not vnto you / I can not escape youre hādes. Well / it is better for me / to fall into youre hande without ꝑ dede doynge / then to synne in the syght of the Lorde: and with that / she cryed out with a loude voyce: the elders also cryed out agaynst her.

Then ranne there one to ꝑ orcharde doze / and smote it open. Now whē the seruaūtes of the house herde the crye in the orcharde / they russhed in at the backe doze / to se what the matter was. So when the elders tolde them the seruauntes were greatly ashamed / for why / there was neuer such a reporte made of Sulanna. On the morow after came the people to Joachim her housbande / & the two elders came also / full of mischeuous ymaginaciōs agaynst Sulanna / to bryng her vnto death, & spake thus before the people: Sende for Sulanna the daughter of Helchias / Joachims wyfe. And immediatly they sent for her. So she came wt her father & mother / her chyldrē & all her kynrede. Now Sulanna was a tender person / and maruelous fayre of face. Therfore the wycked mē cōmaunded to take of the clothes frō her face (for she was couered) ꝑ at ꝑ leest / they might so be satisfyed in her beutie. Then her frēds / yee & all they ꝑ knewe her / begāne to wepe.

These two elders stode vp in the myddest of the people / & layed their handes vpon the heade of Sulanna: which wepte / and loked vp towarde heauen / for her herte had a sure trust in the Lorde. And the elders sayde: As we were walchynge in the orcharde alone / this woman came in wyth her two maydēs: whom she sent awaye from her / and sparred the orcharde dozes. With that / a ponge felow (which there was hyd) came vnto her / & laye with her. As for vs / we stode in a corner of ꝑ orcharde. And whē we sawe this wickednes / we rāne to her: & perceaued / ꝑ they had medled together. But we couldе not holde hym / for he was stronger then we: thus he opened ꝑ doze / & gat him awaye. Now whē we had takē this womā / we asked her / what ponge felowe thys was: but she wolde not tell vs. This is the matter / & we be witnesses of the same. The comen forte beleued them / as those ꝑ were the elders & iudges of the people / & so they condemned her to death. Sulanna cryed out wt a loude voyce / & sayde: O euerlastyng God, thou sercher of secretes / thou ꝑ knowest all thynges afore they come to passe: thou wotest / ꝑ they haue borne false wytnes agaynst me: & beholde / I must dye / where as I neuer dyd eny soch thynges / as these men haue maliciously inuēted agaynst me. And the Lorde herde her voyce. For whē she was led forth to death / the Lorde raysed vp the spyrete of a yonge chylde / whose name was Daniel / which cryed wt a loude voyce: I am cleane frō this bloude. Then all ꝑ people turned them towarde him & sayde: What meane these wordes / ꝑ thou hast spokē? Daniel stode in the myddest of thē / & sayd: Are ye soch fooles / O ye chyldren of Israel / that ye can not discerne? Ye haue here condemned a daughter of Israel vnto death / and knowe not the trueth wherfore: Go syt on iudgment agayne / for they haue spoken false wytnesse agaynst her.

Wherfore the people turned agayne in all the haste. And the elders (that is / the prynci-pall heades) sayde vnto him: come syt downe here amonge vs / and shewe vs this matter / seyng God hath geuē the as greate honoure

Leuit. xviij.c.

Deu. xiij.c.

Exo. xx.

Deu. xvij.c.

Act. xv.d.

§. Reg. xj. d

as an elder. And Daniel sayde vnto thē: Put these two asyde one from another/ and then shall I heare thē. When they were put asunder one from another/ he called one of them/ and sayde vnto hym: O thou olde cankerde carle/ that hast vsed thy wyckednesse so lōg: thyne vngracyous dedes which thou hast done afore/ are now come to lyght. For thou hast geuen falce iudgemētes / thou hast oppressed the innocent / & letten the gylty go

Ero. xxiij. a. Deuter. xxv. c

fre, where as yet the Lord sayeth: The innocent & righteous se thou slaye not. Wel thā/ yf thou hast sene her/ tell me vnder what tre sawest thou them talkyng together? He answered: Vnder a Wolbery tree. And Daniel sayde: very well/ now thou lyest euen vpon thyne head. Lo the messaūger of the Lorde hath receaued the sentence of hym/ to cut the in two. Then put he him asyde/ & called for the other/ & sayde vnto hym: O thou sede of Canaan/ but not of Juda: fayrenesse hath dysceaued the/ & lust hath subuerted thyne herte. Thus dealte ye afore with the daughters of Israel/ and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde youre wyckednesse. Now tell me than vnder what tree dydest thou take thē/ speakynge together? He answered: Vnder a Pomgranate tree. Then sayde Daniel vnto hym: Very wel/ now thou leyst also euē vpō thyne head. The messaunger of the Lorde standeth wayting with the swerde to cut the in two/ and to slaye you both.

With that/ all the whole multitude gaue a greate shoute/ and praysed God/ whych alwaye delyuereth thē that put their trust in

Psal. xxij. a.

him. And they came vpō the two elders, whō Daniel had convycte w̄ their awne mouth: that they had geuen falce witnesse) & dealte with them euē likewyse as they wolde haue done with their neyghboures: yee they dyd

Deute. xix. b. Exod. xxj. a.

accordynge to the lawe of Moses, & put thē to death. Thus the innocent bloude was saued the same daye.

Then Helchiah & hys wyfe praysed God/ for their daughter Susanna/ with Joachim her husbande and all the kynrede: that there was no dishonestie founde in her. From that daye forth was Daniel had in greate reputacyon in the syght of the people.

¶ The ende of the story of Susanna.

The story of Bell/

and of the Dragon/ whych is the .xiiij. Chapter of Daniel after the Latyn.

THere was at Babylon an ymage / called Bel: and there were spent vpon hym euery daye .xij. cakes .xl. shepe/ and syxe greate pottes of wyne. Hym dyd the kynge worshyp hym self & wente daylye to hon our hym: but Daniel worshypped his awne God. And the kyng sayd vnto him: Why dost not thou worshyppe Bel? He answered & sayde: Because I maye not worshyppe thynges yt be made with handes, but the lyuynge God whych made heauen & earth/ and hath power vpon all flesh. The kyng sayde vnto him: thinckest thou not yt Bell is a lyuynge God? Or seest thou not how much he eateth and drynketh euery daye? Daniel smyled/ & sayde: O kyng disceaue not thy self: this is but made of claye within & of metall without / nether eateth he euer any thynge.

Deuteró. iiij. c. v. a. Ero. xx. a. Deute. vi. d. Esay. xlv. a.

Then the kynge was wroth/ & called for his prestes / & sayde vnto them: Yf ye tell me not who is this, yt eateth vp these expenses/ ye shall dye: but yf ye can certyfye me / that Bel eateth them then Daniel shall dye / for he hath spokē blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let it so be/ accordynge as thou hast sayde. The Prestes of Bel were .lxx. besyde their wyues & chyldrē. And the kynge wente with Daniel into the temple of Bel. So Bels prestes sayde: Lo/ we wyll go out / & set thou the meate there (O kynge) & poure in the wyne: then shutt yt dore fast / and seale it with thyne awne signet. and to morow when thou comest in/ yf thou fyndest not, that Bel hath eaten vp all/ we wyll suffre death: or els Daniel/ yt hath lyed vpon vs. The prestes thought thē selfes sure ynough / for vnder the altare they had made a preuy intraunce/ & there wente they in euer and ate vp what there was.

Leuit. xxiij. c.

So when they were gone forth/ the kyng set meates before Bel. Now Daniel had cōmaunded hys seruauntes to bryng asshes and these he syfted thorow out all the tēple/ that the kynge myght se. Then wente they out/ and sparred the doore, sealyng it with yt kynges signet, and so departed. In the night came the prestes with their wyues and chyldren (as they were wonte to do) and ate and droncke vp all. In the mornyng be tymes at the breake of the daye/ the kynge arose / and Daniel w̄ him. And the kyng sayd: Daniel/

are the scales whole yet? He answered: Yee O kyng/they be whole. Now as soone as he had opened the doze/the kyng loked vnto the aultare/& cryed with a loude voyce: Greate art thou O Bel/and with the is no disceate. Then laughed Daniel/and held the kyng that he shulde not go in/and sayde: Beholde the pauemēt/marcke well/ whose fotesteppes are these? The kyng sayde: I se the fotesteppes of men/wemen and chyldren.

Therfore the kynge was angrye/ & toke the prestes/with their wyues and chyldren/ and they shewed him the preuy dores/where they came in/& ate vp soch thynges as were vpō ỹ aultare. For the which cause the kyng slewe thē/ and delyuered Bel in to Daniels power/which destroyed him & his temple.

Jeremy. li.g. Esay. xlvi.a. Jeremy. l.a.

In the same place there was a great dragō/which they of Babylon worshypped. And ỹ kyng sayde vnto Daniel: sayest thou/ that this is but a God of metall also? lo/ he lyueth he eateth & drinketh: so ỹ thou canst not saye, that he is no lyuynge God. therfore worshipe him. Daniel sayde vnto the kyng: I wyll worshipe the Lorde my God/ he is ỹ true lyuynge God: as for thys/ he is not the God of lyfe. But geue me leaue(O kyng) & I shall destroye this dragō without swearde or staf. The kynge sayde. I geue the leaue. Then Daniel toke pitch/ fatte and hearrye woll/ & dyd seth them together/ and made lompes therof: this he put in the Dragons mouth/ & so the dragon barst in sonder: and Daniel sayde: lo/ there is he whom ye worshipped. When they of Babylon herde that/ they toke greate indignacion/ & gathered thē together agaynst the kynge/ sayinge: The Kynge is become a Jewe also/ he hath destroyed Bel/ he hath slayne the dragon/ and put the prestes to death. So they came to ỹ kyng/ & sayde: let vs haue Daniel/ or els we wyll destroye the and thyne house.

Daniel. vi.c.

Now when the kyng sawe that they rushed in so sore vpon him/ & that necessite constrayned him, he delyuered Daniel vnto thē: which cast him in to the lyons denne/ where he was syxe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodyes and two shepe: which then were not geuē them/ ỹ they myght deuoure Daniel.

There was in Jewry a Prophete called Habacuch/ which had made potage/ a brokē bred in a depe platter/ and was goynge in to the felde/ for to bryng it to ỹ mowers. But the Angell of the Lord sayde vnto Habacuch: go kary the meate that thou hast in to Babylon/ vnto Daniel/ whych is in the lyons denne. And Habacuch sayde: Lorde/ I neuer sawe Babylon: & as for the denne/ I knowe it not. Then the Angell of ỹ Lorde toke him by the toppe/ and bare him by ỹ heare of ỹ head/ & (thorow a mightie wynde) set him in Babylō vpō the denne. And Habacuch cried/ sayinge: O Daniel thou seruaunt of God/ haue, take ỹ breakefast that God hath sent the. And Daniel sayde: O God/ hast thou thought vpon me? well/ thou neuer fayle st them that loue the. So Daniel arose/ and ate: and the Angell of the Lorde sett Habacuch in his awne place agayne immediatly. Ecch. xlij.d. Rē. xxxvij.a.

Vpon the seuenth daye/ the kynge wente to bewepe Daniel: and when he came to the denne/ he loked in: and beholde/ Daniel sat in the myddest of the Lyons. Then cried the kyng with a loude voyce, saying: Greate art thou/ O Lorde God of Daniel: & he drewe hym out of the denne. As for those that were the cause of his destruccyon, he dyd cast thē in to the denne/ and they were deuoured in a moment before his face. Jere xxxvij. b. Hester. vij.b. Dani. vi.c

After this/ wrote the kynge vnto all people/ kyndredes and tunges, that dwelt in all countrees, sayinge: peace be multyplyed vnto you. My cōmaundement is/ in all the dominyon of my realme: that men feare and stāde in awe of Daniels God, for he is the lyuing God, whych endureth euer: hys kyngdome abydeth vncorrupte/ and his power is euerlastynge. It is he that can delyuer and saue: he doth wōders and marueilous worckes in heauen & in earth/ for he hath saued Daniel from the power of the Lyons. Daniel. vi.d. Luc. i.c. Esa. xxxvij. Dan. iij.a. Daniel. ix.f.

The ende of the Storye of Bel.

The prayer of Manasseh king of Juda when he was holden captyue in Babylon.

LOrde Almyghtie, God of oure fathers Abraham/ Isaac & Jacob/ & of ỹ ryghtwesse seade of thē: which hast made heauē and earth/ wyth all ỹ ornament therof, which hast ordened the see by the worde of thy cōmaundemēt: which hast shutte vp the depe/ and hast sealed it for thy fearfull & laudable name/ which all men feare/ and tremble before the face of thy vertu/ and for the anger of thy threatnynge the which is importable to synners. But the mercy of thy promes is greate and vnsearchable: for thou arte the Lorde God most hyghe/ aboue all the earth/ longesuffrynge/ and excedynge mercyfull/ & repentaūt for ỹ malyce of men. Thou Lord

after thy goodnes hast promysed repentaunce of the remyssyon of synnes: and thou that arte the God of the ryghtwes hast not put repentaunce to the ryghtwes / Abraham Isaac / and Jacob / vnto them that haue not synned agaynst the: But because I haue synned aboue the nombre of the sandes of ye see, and that myne iniquities are multiplied I am humbled with many bãdes of yron / & ther is in me no breathyng. I haue prouoked thyne Anger, and haue done euel before the / in cõmyttyng abhominacyõs & multyplying offences. And now I bowe ye kneesof my her requiring goodnes of ye O Lord I haue synned Lord I haue synned / & know myne iniquitie. I desyre the by prayer, O Lord forgeue me: forgeue me & destroye me not with myne iniquityes / nether do thou alwayse remembre myne euelles to punysh them / but saue me (which am vnworthy) after thy great mercy: and I wil prayse the euerlastingly / all the dayes of my lyfe for all the vertue of heuen prayseth the / & vnto the belõgeth glorie / worlde with oute ende. Amen.

The fyrst boke of the Machabees.

¶ After the deeth of Alexander the kynge of Macedonia Antiochus taketh the kyngdome. Many of the chyldren of Israel make couenaunt with the Gentyles. Antiochus subdueth Egypte & Jerusalem vnto hys dompnyon. Jerusalem beinge burnt maketh lawes of her awne and forbydeth to kepe Godes lawes. Antiochus setteth vp an Idole ouer the auter of God.

¶ The fyrst Chapter.

After that Alexãder the sonne of Philyppe / kynge of Macedonia wente forth of ye lande of Cethim / & slewe Darius kynge of the perssyans & Medes: It happened / that he toke greate warres in hãde / wanne very many stronge cities / & slew many kinges of the earth: going thorow to ye endes of the worlde & gettyng many spoyles of the people: In so moch / ye the worlde stode in greate awe of him / & therfore was he proude in his herte. Now whã he had gathered a mightye strõge hoost / & subdued ye landes & people vnto theyr princes / so ye they became trybutaryes vnto him: he fel sick. And when he perceaued that he must nedes dye / he called for hys noble estate (which had bene brought vp with him of childre) & parted hys kyngdome amonge them, whyle he was yet alyue. So Alexãder raygned xii. yeare / & then dyed. Dan. xi. a. & viii. b.

After hys death fell the kyngdome vnto his princes / & they optayned it euery one in his rowme / & caused thẽ selues to be crowned as kinges: and so dyd theyr children after them many yeares / & moch wyckednesse increaced in the worlde. Out of these came ye vngracious rote, noble Antiochus the sonne of Antiochus ye king (which had bene a pledg at Rome) & he raigned in the C. xxxvii. yeare of the raigne of the Grekes. & Mach. viii. a.

In those dayes wente there out of Israell wycked men / whych moued moch people vnto their councell, sayenge: Lett vs go & make a couenaunt with the Heathen / ye are rounde aboute vs: for sence we departed from them / we haue had moch sorow. So thys deuyce pleased them well / and certayne of ye people toke vpon thẽ for to go vnto ye kynge / which gaue them lycence to do after the ordinaunce of the Heathen. Then set they vp an opẽ scole (at Jerusalem) of the lawes of the Heathen / & were nomore circuncysed: but forsoke the holy Testamente / & ioyned them selues to ye Heathen, & were cleane solde to do myschefe.

So when Antiochus beganne to be mightie in his kyngdome / he wente aboute to optayne ye lande of Egypte also / that he myght haue the dominyon of two realmes. Vpon this entred he in to Egypte vnto a stronge hoost with charrettes / elephantes, horsmen and a greate nombre of shippes / and beganne to warre agaynst Ptolomy the kynge of Egypte. But Ptolomy was afrayed of hym / and fled: and many of hys people were wounded to death. Thus Antiochus wãne many strõge cities / and toke awaye greate good out of the lande of Egypte.

And after that Antyochus had smytten Egypt, he turned agayne in the C. xliii. yeare & wente towarde Israel / & came vp to Jerusalem with a mightie people: & entred proudly in to the Sanctuary / and toke awaye ye golden altare / the candylstycke and all the ornamentes therof / the table of ye shewbred the pouring vessel / chargers, & golden spons the vale / the crownes and golden apparell of the temple / and brake downe all. He toke also the syluer & golde / the precious Jewels and the secrete treasures that he founde. And when he had taken awaye all together / caused a greate murthur of men / and so fulfilled his malicious pryde / he departed in to his awne lande. ¶

Thus there arose greate heuynesse and misery in al the lande of Israel. The princes & the elders of the people mourned / & yonge men and the maydens were defyled / and the fayre

the kayre beutye of wemen was chaunged: the bydegrome and the bryde toke them to mournynge: the lande and ehose that dweit therin / was moued: for all the house of Jacob was brought to confusion.

D After two yeares the kyng sent hys chefe 1.Mach.v.c. treasurer vnto ỳ cyties of Juda / which came to Jerusalem with a great multitude of people, speakinge peaceable wordes vnto them but all was dissemble: for whã they had geuẽ hym credence, he fell sodenly vpon the cytye / & smote it sore / and destroyed moch people of 1.Mach.vij.k. Israell. And when he had spoyled the cytye / he set fyre on it / castynge downe houses and 1.Mach.ix.k. walles on euery syde. The wemen and theyr children toke they captiue / & led away their catel. Then buylded they the castel of Dauid with a great and thicke wall / & with mightie towres / and made it a stronge holde for thẽ. Besyde all this they sett wycked people and vngodly men to kepe it / stoared it with weapens and vytales: gathered the goodes of Jerusalem / and layed them vp there: thus became it a cheuysh castell.

And thys was done to laye waite for the people that went in to the Sanctuary / and for the cruell destruccyon of Israell. Thus they shed innocent bloude on euery syde of ỳ Sanctuary / and defyled it: In so moch that the citesyns were fayne to departe / and the citye became an habitacyon of straungers / beynge desolate of her awne sede / for her awne natyues were fayne to leaue her. Her Sanctuary was clene wasted, her holy dayes were turned in to mournynge / her Sabbathes were had in derision / and her honoure brought to naught. Loke how great her glory was afore / so greate was her confusyon / and her ioye turned in to sorow. Tobi.ii.a Amos.viij.b.

Antiochus also the kinge sent out a com- 1.Mach.vi.a mission vnto all hys kyngdome / that all the people shulde be one. Then they left euery man hys lawe / and all the Heathen agreed to the cõmaundement of kynge Antiochus: Yee many of the Israelites consented there vnto / offeringe vnto Idols / and defylinge ỳ Sabbath. So the kynge Antyochus sent his messaungers wyth hys commyssyon vnto Jerusalem & to all the cytyes of Juda: that they shulde folowe the lawes of the Heathẽ / and forbad ether burntofferynge meatofferinge or peaceofferinge to be made in ỳ temple of God / & that there shulde no Sabbath ner hye feast daye be kepte: but commaũded / that the Sanctuary and the holy people of Israell shulde be defyled.

He commaunded also that there shulde be sett vp other altares, temples & Idols: to offre vp swynes flesh & other vnclene beastes: that men shulde leaue their chyldren vncircuncysed / to defyle their soules with all maner of vnclennesse & abhominacions: & they myght so forget the lawe / & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordinge to the commaundement of kyng Antiochus / shulde suffre death In lyke maner commaunded he thorow out all his realme / and sett rulers ouer the people / for to compell them to do these thinges / commaundinge the cyties of Juda to do sacrifice vnto Idols.

Then wente the people vnto the heathen by heapes / forsoke the lawe of the Lorde / & cõmitted moch euel in the lande: yee and chaced out the secrete Israelites / which had hyd them selues in corners and preuy places. F The xv. daye of the moneth Casleu / in the Cxlv. yeare / sett kynge Antiochus an abhominable Idol of desolacion vpon the altare of God / and they buylded altares thorow out all the cytyes of Juda on euery syde / before the dores of the houses / and in the stretes: where they brent incense, and dyd sacrifyce. And as for the bokes of the lawe of God / they brent them in the fyre / and rent them in peces. What so euer he was that had a boke of the testament of the Lord koũ by hym / yee whosoeuer endeuored hymself to kepe the lawe of the Lorde / the kynges commaundement was / that they shulde put hym to death. And thorow hys auctorite they executed these thinges euery moneth / vpon the people of Israell that were founde in the cytyes. Jere.xxxvi.c.

G The fyue and twentye daye of the moneth what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the Lorde) accordynge to the commaundement of kynge Antyochus / they put certayne wemen to death / which had caused their chyldren to be circũcised: Not only that / but they hanged vp the chyldren by the neckes thorow out all their houses / and slewe ỳ circumcisers of them. 1.Mach.vi.b.

Yet were there many of the people of Israell / which determed in them selues / that they wolde not eate vncleane thynges: but chose rather to suffre death / then to be defiled wt vncleane meates. So because they wolde not breake the blessed lawe of God / they were cruelly slayne. And this great tyranny increased very sore vpon the people of Israell.

¶ The mournyng of Mathathiah and his sonnes for the destruccyon of the holy cytye. They refuse to do sacrifice vnto Idoles. The zele of Mathathiah for the lawe of God. They are slayne & will not feight agayne because of the Sabboth daye. Mathathiah dyenge commaundeth his sonnes to stycke by the worde of God after the example of the fathers.

¶ The ij. Chapter.

IN those dayes there dyd stande vp one Mathathyah ꝑ sonne of Symeon the prest, out of the kynred of Joarib from Jerusalem / & dwelt vpon the mount of Modin / & had v. sonnes: Jhō called Goddis: Symon / called Thasi: Judas / other wise called Machabeus: Eleazer / other wyse called Abaron: and Jonathas / whose surname was Apphus. These sawe the euell / that was done amonge the people of Juda & Jerusalē. And Mathathyah sayde: Woe is me / alas ꝑ euer I was borne / to se this misery of my people / & the pyteous destrucciō of ꝑ holy cite: & thus to lyt so stil / it being delyuered in to ꝑ hādes of ꝑ enemis. ✠Mach.i.b. Her Sanctuary is come in to the power of straungers her temple is / as it were a man ꝑ hath lost his good name. Her precious ornamentes are caryed awaye captyue / her olde men are slayne in the strettes / & her yōge mē are fallen thorow ꝑ swearde of the enemyes.

What people is it, that hath not some possession in her kingdome? Or who hath not gotten some of her spoyles? All her glory is taken awaye. She was a Quene / & now she is become an handmayde. Beholde oure Sanctuary / oure bewtye & honoure is wasted awaye / & defyled by the Gentiles. What helpeth it vs thē to lyue? And Mathathyah rente his clothes, he & his sonnes / & put sack cloth vpon them / & mourned very sore.

B Then came the men thither which were sent of kyng Antiochus / to compell such as were fled in to the cytie of Modyn / for to do sacrifice & to burne incense vnto Idols / & to forsake the lawe of God. So / many of the people of Israell consented & enclyned vnto thē / but Mathathyah & his sonnes remayned stedfast. Then spake the commissioners of kyng Antiochus / and sayde vnto Mathathyah: Thou art a nobleman / of hye reputacyon and greate in this citye / hauynge fayre children and brethren. Come thou therfore first / and fulfill the kynges cōmaundement / lyke as all the Heathen haue done / yee & the men of Juda / and such as remayne at Jerusalem: so shalt thou and thy children be in the kynges fauoure / and enryched wyth golde / syluer & greate rewardes.

Mathathias answered / and spake with a loude voyce: Though all nacyons obeye the kyng Antiochus / and fal awaye euery man frō kepyng the lawe of their fathers: though they cōsente to his commaundementes / yet wyl I & my sonnes and my brethren / not fall frō the lawe of oure fathers. God forbyd we shulde: that were not good for vs / that we shulde forsake the lawe and ordynaunces of God / and to agre vnto the commaundement of kynge Antiothus. Therfore we wyl do no such sacrifice / neither breake the statutes of our lawe / to go another waye. And when he had spoken these wordes / there came one of the Jewes / whych openly in the syght of all / dyd sacrifyce vnto the Idols vpon the aulter in the cytie of Modyn / according to the kynges commaundement.

When Mathathyah sawe thys / it greued hym at the herte / so that hys raynes shoke withall / and hys wrath kindled for very zele of the lawe. Wyth that he gaue a skyppe forth / and kylled the Jew besyde the aulter: Yee and slewe the kinges commissioner / that cōpelled hym to do sacrifyce / & destroyed the aulter at the same tyme: such a zele had he vn to ꝑ lawe of God / lyke as Phyneches dyd vnto Zambri ꝑ sonne of Salomi. And Mathathyah cried with a loude voyce thorow the citie / sayenge: Whoso is feruent in the lawe / & wil kepe ꝑ couenaūt, let him folowe me. So he and hys sonnes fled in to the mountaynes & left all that euer they had in the citye. Many other godly men also departed in to ꝑ wilderneße wyth their chyldre / their wyues and their catel / & remayned there: for the tyrānye increased so sore vpon them. Lume.xxv.b. v. Mach.v.c.

Now when the kynges seruauntes / and the hoost / which was at Jerusalē in the cytie of Dauid herde / ꝑ certayne mē had broken the kynges commaundement and were gone their waye to the wylderneße in to secrete places / and that there were many departed after them: they folowed vpon them to fyght agaynst them in the Sabbath daye & sayde: Wyll ye yet rebell? Get you hence & do the commaundement of kyng Antiochus and ye shal lyue. They answered: We wil not go forth / neither wyll we do the kynges commaundement to defyle the Sabbath daye. Josu.c. Then begāne they to fyght agaynst thē neuertheleße they gaue them none other answere / neither cast they one stone at them nor made fast their preuy places / but sayde. We will dye al in oure innocency. heuē & earth shall testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst thē vpon the Sabboth / & slewe both men & catell / their wyues & their children / to the nombre of a thousande people.

When Mathathias and hys frēdes herde this, they mourned for them right sore, and sayde one to another: If so be that we all do as our brethrē haue done / & fight not for our lyues & for oure lawes agaynst ꝑ Heathen: then shall they the soner rote vs out of the earth. So they concluded amonge them selues at the same time / sayenge: Whatsoeuer he be that commeth to make battayll wyth vs vpon the Sabbath daye / we wyll fyght agaynst him, & not dye al, as our brethren ꝑ were

were murthured so hanously. Upon tyys came the Synagoge of the Jewes vnto thē: stronge men of Israel/ all such as were feruent in the lawe. And all they that were fled for persecucyon, came to helpe them and to stande by them: In so moch that they gathered an hoost of men, and slewe the wycked doers in their gelousy, and the vngodly men in their wrath Some of the wicked fled vnto the Heathen and escaped.

Thus Mathathias & his frendes wente aboute/and destroyed the aulters, and circumcysed the chyldren/that had not yet receaued circumcisiō: as many as they founde within the costes of Israel: & folowed mightely vpon the chyldren of pryde, & this acte prospered in their handes: In so moch/ that they kepte the lawe agaynst the power of ỳ Gentiles and the kinges, and gaue not ouer them dompynon vnto wycked doers.

After tyys when the tyme drewe on fast/ that Mathathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucyon increased, now is the tyme of destruccyon & wrathfull displeasure: wherfore(O my sonnes)be ye feruent in the lawe/ and ieoparde your lyues for the Testamēt of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honoure and an euerlastinge name.

Remembre Abraham, was not he founde faythfull in tentacyon, and it was reckened vnto him for righteousnes? Joseph in tyme of hys trouble kepte the commaundement/ and was made a Lorde of Egypt. Phinehes oure father was so feruent for the honoure of God, that he optayned the couenaunt of an euerlastynge prestehode. Josue for fulfyllinge the worde of God/was made the captayne of Israel. Caleb bare recorde before the congregaciō, and receaued an heretage. Dauid also in hys mercyfull kyndnesse/ optayned the trone of an euerlastynge kyngdome. Elias beinge gelous and feruent in ỳ lawe, was taken vp in to heauē. Hananias/ Asarias and Misael remayned stedfast in fayth/and were deliuered out of the fyre. In lyke maner Daniel beynge vngylty, was saued from the mouth of the Lyons.

And thus ye maye consyder thorow out all ages sence the worlde beganne that who soeuer put their trust in God, were not ouer come. Feare not ye then the wordes of an vngodly man/ for hys glory is but donge and wormes: to daye is he set vp/ and to morow is he gone: for he is turned into earth/ and hys memoryall is come to naught. Wherfore (O my sonnes take good hertes vnto you, & quyte youre selues lyke men in the lawe: for yf ye do the thynges that are commaunded you in the lawe of the Lorde youre God/ ye shall optayne greate honoure therin.

And beholde/I know that youre brother Symon is a man of wysdome: se ỳ ye geue care vnto hym alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hath euer bene myghtye and stronge frō hys youth vp: let him be youre captayne, & ordre the battayll of ỳ people: thus shall ye bringe vnto you all those that fauoure the lawe, & se that ye auenge the wronge of youre people/ and recompence the Heathen agayne, & applye youre selues whole to the commaūdement of the lawe. So he gaue them hys blessynge, and was layed by hys fathers: & died in the C.& xlvi. yeare at Modin where hys sonnes buried him in hys fathers sepulcre/ & all Israell made greate lamentacyon for hym.

¶ Judas is made ruler ouer the Jewes. He kylleth Appolonius & Seron the prince of Syria. The confidence of Judas towarde God. Judas determyneth to fyght agaynst Lysias whom Antiochus had made captayne ouer his hoost. The prayer of ỳ aduersaryes.

¶ The.iij. Chapter.

When stode vp Judas Machabeus in his fathers steade, & all his brethrē helped him: and so dyd all they that helde wt hys father, & fought with cherefulnesse for Israel. So Judas gat his people great honoure: he put on a brest plate as a gyaunte & arayed hym selfe with his harnesse and defended the hoste with hys swearde. In his actes he was lyke a Lyon/ and as a lyōs whelpe roaringe at his praye. He was an enemye to the wycked, & hunted them out: and brent vp those that vexed hys people: So that hys enemyes fled for feare of hym/ and all the workers of vngodlynes were put to trouble: for luche and prosperyte was in his hande. This greued kyng, but Jacob was greatly reioyced thorow hys actes/ and he gatt hymself a greate name for euer. Josephus cap. viij. li. xij. Antiq.

He wente thorow the cytyes of Juda/ destroyenge the vngodly out of them turnyng awaye the wrath from Israell/ and releauynge such as were oppressed: and the fame of him wente vnto the vttemost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghtye greate hoost of the Heathē & out of Samaria to fyght agaynst Israell. Which when Judas perceaued, he wente forth to mete hym/ fought wyth hym: slewe him, and a great multitude with him/ the remnaūte fled & he toke their substaūce Judas also toke Appollonius awne swearde and fought with it all his lyfe longe.

Now whē Seron (another prynce of Syria) herde saye, that Judas had gathered vnto hym the congregacyon and church of the faythfull

kaythfull he sayde: I wyll get me a name & a prayse thorow out the realme: for I wyll go fight with Judas & them that are wyth hym/as many as haue despysed the kynges commaundement. So he made hym ready/ and there wente with him a greate myghtye hoost of the vngodly/ to stande by hym/ and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron/ Judas wente forth agaynst thē with a small company. And wᵗ hys people sawe soch a great hoost before them/ they sayde vnto Judas: How are we able (beinge so fewe) to fyght agaynst so greate a multitude and so stronge? seinge we be so weery/ and haue fasted all thys daye?

1.Reg.xvij.a. But Judas sayde: It is a small matter for many to be ouercome wᵗ fewe: yee there is no differēce to the God of heauen/ to delyuer by a greate multytude or by a small 6.Para.xxv.b company: for the victory of the battell standeth not in the multytude of the hoost/ but ¶ the strength cōmeth from heauē. Beholde/ they come agaynst vs wyth a presumptuous and proude multytude/ to destroye vs/ oure wyues and oure chyldren/ and to robbe vs. But we wyll fight for oure lyues/ & for oure lawes/ and the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes/ he leapte sodenly vpon thē. Thus was Seron smytten/ and his hoost put to flight/ and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eyght hundreth men of them/ and the residue fled in to the lande of the Philystynes. Then all the Heathē on euery syde were afrayed for Judas and hys brethren: so that the rumoure of hym came vnto the kynges eares/ for all the Gentyles coulde tell of the warres of Judas.

D So when kynge Antiochus hearde these tydynges/ he was angry in his minde: wherfore he sente forth and gathered an hoost of hys whole realme very stronge armyes: and opened hys treasury/ and gaue hys hoost a yeares wagyes in hande/ commaundynge them to be ready at all tymes.

Neuertheles when he sawe/ that there was not moneye ynough in hys treasuries/ and that thorow the discorde and persecucyon/ whych he made in ꝑ lande (to put downe the lawes that had bene of olde tymes) hys customes & tributes of the lande were mynyshed: he feared that he was not able for to beare the costes and charges any longer/ nor to haue soch gyftes/ to geue so liberally as he dyd afore/ more then the kynges that were before hym.

Wherfore he was heuy in his minde/ and 1.Mach.vi.a. thought to go into Perides/ for to take tributes of the lande/ & so to gather moch moneye. So he left Lysias (a noble man of the kynges blonde) to ouerse the kynges busynesses/ from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus/ tyll he came agayne.

Moreouer, he gaue him half of his hoost and Elephātes/ commytted vnto hym euery thynge of hys mynde/ concernynge those whych dwelt in Juda and Jerusalem: that he shulde sende out an armye agaynst thē/ to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memoriall from that place/ to set straūgers for to inhabyt all their quarters/ and to parte their lande amonge them. Thus the kynge toke the other parte of the hoost/ Iosep.capi.e. and departed from Antioch (a cyte of hys re- iu.xij.antiq. aume) ouer the water of Euphrates/ in the hundreth and.xlvij.yeare/ and went thorow the hye countrees.

And Lysias chose vnto hym Ptolomy the 1.Mach.iij.b sonne of Dorimenus/ Nicanor and Gorgias myghty men/ and the kynges frendes. These he sent with.xl.thousande fote men and.vij. thousande horsmen/ for to go into the lande of Juda/ and to destroye it/ as the kynge cōmaunded. So they wēte forth with all their power/ & came to Emmaus into the playne felde. When the marchauntes hearde ꝑ rumoure of them/ they & their seruauntes toke very moch syluer & golde/ for to bye the children of Israel to be their bonde men. There came vnto them also yet moo men of warre on euery syde/ out of Syria and from the Palestynes.

Now when Judas and hys brethrē sawe that trouble increased & that the hoost drew ¶ nye vnto their borders: consyderyng the kinges wordes which he commaunded vnto the people: namely ꝑ they shulde vtterly waste and destroye thē: They sayde one to another: Let vs redresse the decaye of oure people/ let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were soone ready gathered to fyght/ to praye & to make supplycacyon vnto God for mercy & grace.

As for Jerusalem, it laye voyde/ and was 1.Mach.i.b. as it had bene a wyldernesse. There wente no man in nor out at it/ and the Sanctuary was troden downe. The aleauntes kepte the castell/ there was the habytacyon of the Heathen. The myrth of Jacob was taken awaye/ the pype and the harpe was gone frō amonge them.

The Israelytes gathered them together/ and came to Maspha before Jerusalē: for in Maspha was the place where they prayed afore

afore tyme. So they fasted that daye/ & put sackclothes vpō them/cast asshes vpō their heades/rente their clothes/ & layde forth the bokes of the lawe (wherout the Heathen sought the lyckenesse of their ymages) and brought the Prestes ornamētes, the firstlinges and the tythes. They set there also the abstepners(which had fulfylled their dayes) before God / and cryed wyth a loude voyce towarde heauen/sayinge: What shall we do wyth these? and whyther shall we cary them awaye? For the Sanctuary is trodē downe and defyled/ thy prestes are come to heynesse and dyshonoure: and beholde/ the Heathen are come together for to destroye vs. Thou knowest what thynges they ymagyn agaynst vs. How may we stande before thē/ excepte thou(O God)be oure helpe?

Lume.vi.a

They blewe out the trompette also wyth a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes/ ouer hundredes/ouer fyftye / and ouer ten. But as for soch as buylded them houses/ maryed wyues planted them vynyardes/and those that were fearfull: he commaunded thē euery man to go home/ accordynge to the lawe. So the hoost remoued/and pytched vpō the southsyde of Emmaus.

Deutero.xx.a.

And Judas sayde: Arme youre selues/be stronge (O my chyldren) make you ready agaynst to morow in the mornynge/that ye maye fyght wyth these people / whych are agreed together to destroye vs & oure sanctuary. Better is it for vs to dye in battayll/ than to se oure people and oure sanctuary in soch a mysserable case. Neuertheles/as the wyll is in heauen/ so be it.

Mat.vi.b. Luc.xi.a

¶ Judas goeth agaynst Gorgias which lieth in wayte. He putteth Gorgias and his hoost to flyght. Atlas muadeth Jewrye/but Judas dryueth him oute. Judas purifyeth the temple and dedycateth the auitaer.

¶ The.iiij. Chapter.

THen toke Gorgias fyue thousand men of fote/ & a thousande of the best horsmen: & remoued by night/ to come nye where the Jewes hoost laye/ & so to slaye them sodenly. Now ỳ men that kepte the castell/were the conueyers of them. Then arose Judas to smyte the chefe & principall of the kynges Hoost at Emmaus/ for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: & when he founde no man there/he sought them in the mountaynes/ & thought they had bene fled awaye because of him. But whē it was daye/Judas shewed hym selfe in the felde wyth thre thousande men only / whych hath nether harnesse nor swoordes to their myndes.

But on the other syde / they sawe that the Heathen were myghtie and well harnessed/ and their horsmē aboute them / and all these well experte in fettes of warre. Then sayde Judas to ỳ men that were with hym: Feare not ye the multitude of them/ be not afrayed of their violente runnynge: remembre how oure fathers were delyuered in the reed see/ when Pharao threatned them with a greate Hoost. Exo.xiij.c

Euen so lett vs also crye now towarde heauen: and the Lorde shall haue mercy vpō vs/and remembre the couenaunt of oure fathers, yee and destroye this Hoost before oure face this daye: And all ỳ Heathē shal know/ that it is God hym selfe/ which delyuereth & and saueth Israel.

B Then the Heathen lyft vp their eyes: and when they sawe that they were comynge agaynst them/they went out of their tentes in to the battayll: and they that were wyth Judas, blewe vp the trompettes. So they buckled together/and the Heathen were discomfyted and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Gazaremoth/and in to the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne wyth his Hoste, & sayde vnto the people: Be not gredy of the spoyles/we haue yet a battayll to fyght: for Gorgias and his hoost are here by vs in the mountaynes/ but stande ye fast agaynst oure enemyes / & ouercome thē: then maye ye safely take the spoyles.

C As Judas was speaking these wordes/ there apeared one parte of them vpon the mount. But whan Gorgyas sawe that they of his partye were fled / and the tentes brent vp (for by the smoke they might vnderstande what was done) they perceaynge this/were verye afrayed: and when they sawe also that Judas and hys hoost were in the felde ready to stricke batayll/they fled euerychone in to the lande of the Heathen.

So Judas turned agayne to spoyle the tentes/where they gatt moch golde and syluer/precious stones/purple & great riches. Thus they went home and songe a Psalme of thankesgeuinge and praysed God in heauen: for he is gracyous / and hys mercy endureth for euer: And so Israell had a greate victory in that daye. Psal.cvij. Psal.c.xviij.a

Now all the Heathen that escaped / came and tolde Lysyas euery thynge as it happened. Wherfore Lysyas was sore afrayed and greued in his mynde/because Israel had not gotten soch mysfortune as he wolde they

shulde

shulde / nether as the kynge commaunded. The nexte yeare folowing / gathered Lysias thre score thousande chosen men of fote / & fyue thousande horsmē / to fight agaynst thē

So they came in to Iewry / and pytched their tētes at Bethoron / where Iudas came agaynst them with ten thousande men. And when he sawe so greate mightye an hoost / he made hys prayer and sayde: Blessed be thou (O sauioure of Israell) whych dyddest destroye the violent power of the gyaunte / in the hande of thy seruaunt Dauyd / and gauest the hoost of the Heathen in to the hande of Ionathas (the sonne of Saul) and of hys weapen bearer.

1. Reg. xij. g.

xiij. Reg. xiij. b

Put thys hoost now in to the hande of thy people of Israell / and let them be confounded in their multitude and horsmen. Make them afrayed / & dyscomforth the boldnes of their strēgth / that they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers / then shall all they that knowe thy name / prayse the with thankesgeuynge.

So they stroke the batell / and there were slayne of Lysias hoost / fyue thousande men. Then Lysyas seynge the dyscomfetynge of hys men / and the manlynesse of the Iewes / how they were ready / ether to lyue or to dye like men: He wente vnto Antyoche and chose out men of warre: that whā they were gathered together / they myght come agayne in to Iewry. Then sayde Iudas and hys brethren: beholde / our enemyes are discomfited: Lett vs now go vp / to clense and to repayre the Sanctuary.

Vpon thys / all the hoost gathered them together / and wente vp vnto mount Syon.

1. Mach. x. a.

Now whan they sawe the Sanctuary laied waste / & auiter defyled / the dores brēt vp / & shrubbes growinge in the courtes / like as in a wod or vpon mountaynes / yee & & the prestes Celles were broken downe: They rente their clothes / made great lamentacion / cast asshes vpon their heades / fell downe flat to the grounde / made a greate noyse wyth the trompettes / & cried towarde heauen.

Then Iudas apoynted certayne men to fyght agaynst those which were in the castel till they had clensed the Sanctuary. So he chose prestes & were vndefyled / such as had pleasure in the lawe of God: and they clensed the Sanctuary / and bare out the defyled stones in to an vncleane place. And for so moch as the auiter of burntofferynges was vnhalowed / he toke aduysement / what he might do vnto: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the Heathē had defyled it / & therfore they brake it downe. As for & stones they layed thē vp vpō the mountayne by & house in a conuenient place: til there came a prophet to shewe / what shulde be done with them.

So they toke whole stones accordinge to & lawe / & buylded a new auiter soch one as was before / & made vp & Sanctuary within & without / & halowed & courtes. They made new ornamentes / & brought the candilstick the auiter of incense / & the table in to the tēple. The incense layed they vpon the auiter / & lyghted the lampes whych were vpon the candilsticke / that they myght burne in & tēple. They set the shewbred vpon the table / & hanged vp the vaile / and set vp the temple / as it was a fore. And vpon the xxv. daye of the ix. moneth / which is called the moneth of Casleu / in the C. xlviij. yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordinge to the lawe) vpon the new burnt offrynge auiter. that they had made: after the tyme and season that the Heathen had defyled it. The same daye was it set vp agayne / with songes pypes / harpes & cymbales.

Exod. xx b. Deute. xxvij. a Iosue. viij. g.

9. Mach. j. a

And all the people fell vpon their faces / & worshipped & thanckyng & God of heauē which had geuen them the victory. So they kepte the dedicacion of the auiter viij. dayes offrynge burnt sacrifices & thankoffrynges with gladnesse. They decked the temple also w crownes & shildes of gold / & halowed & portes & celles / & hāged dores vpō thē. Thus there was very great gladnes amonge & people / because & blasphemy of & Heathē was put awaye. So Iudas & his brethrē w the whole congregacyon of Israel / ordened / that the tyme of the dedycacyō of the auiter shulde be kepte in hys season from yeare to yeare / by the space of viij. dayes / from the xxv. daye of the moneth Casleu: yee and that wyth myrth and gladnesse.

4. parali. vij. b.

And at the same tyme buylded they vp the mount Syon wyth hye walles and stronge towres rounde aboute: lest & Gentiles shuld come and treade it downe / as they dyd afore. Therfore Iudas sett men of warre in it / to kepe it: and made it stronge / for to defende Bethsura: that the people myght haue a refuge agaynst the Edomytes.

1. Mach. vi. d.

¶ Iudas vanquyshed the heathen that go aboute to destroye Israel / and is holpen of his brethren Symon and Ionathas he ouerthroweth the cytye of Ephron / because they denyed hym passage thorow it.

¶ The. v. Chapter.

It happened also that whan the Heathen rounde about herd / how & the auiter & & Sanctuary were sett vp in they^r olde estate: it displeased thē very sore / wherfore they thought to destroye the generacyon of Iacob that was amonge them: In so moch that they

Ioseph. cap. xij. lib. xij.

begynne

Euch.xrb.c. 8.xrrb.a.

begãne to slaye and to persecute certayne of the people. Then Judas fought agaynst the chyldrẽ of Esau in Idumea / & agaynst those which were at Arabathane (for they dwelt rounde aboute the Israelites) where he slew and spoyled a greate multytude of them. He thought also vpon the malyce and vnfaythfulnes of ỹ chyldrẽ of Bean / how they were a snare & stoppe vnto the people / & how they layed wayte for them in the hye waye: wherfore he shut them vp in to towers / and came vnto them / condemned them / and brent vp their towres / with all that were in them.

G.Mach.5.c.

After warde wente he agaynst the chyldren of Ammon / wherof he founde a myghtye power & a greate multytude of people / with Timothy their captayne. So he stroke many battayls with them / whych were dystroyed before hym. And when he had slayne them / he wanne Gazer the cytye / with the townes belonginge therto / and so turned agayne in to Iewry. The Heathen also in Galaad gathered thẽ together / agaynst the Israelites that were in their quarters to slaye them: but they fled to ỹ castell of Dathema, and sent letters vnto Judas and his brethrẽ / sayinge: The Heathen are gathered agaynst
B vs on euery syde / to destroye vs / & now they make them for to come / and laye sege to the castell / wherunto we are fled / and Timothy is the captayne of their host: come therfore / and delyuer vs out of their handes: for there is a greate multytude of vs slayne all ready. Ye and oure brethren that were at Tubin / are slayne & destroyed (welnye a thousande men) and their wyues / their chyldren and their goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readynge / beholde / there came other messaugers from Galile / with rente clothes: which tolde euen the same tydynges / and sayde / that they of Ptolomais / of Tyrus and of Sidon were gathered agaynst them / and that all Galilee was fylled wyth enemyes to destroye Israel. When Judas and the people herde this / they came together (a greate congregacyon) to deuyse, what they might do for their brethren / that were in trouble & beseged of their enemyes. And Judas sayde vnto Simõ his brother: chose the out certayne men / and go deliuer thy brethren in Galilee: As for me and my brother Jonathas / we wyll go in to Galaadithim. So he left Josephus ỹ sonne of Zachary / and Azarias to be Captaynes of the people and to kepe the remnaunt of ỹ Host in Iewry / and commaunded them / sayinge: Take the ouersyght of thys people / and se ỹ ye make no warre agaynst the Heathen / vntyll the tyme that we come agayne. And vnto Simon he gaue thre thousande men for to go in to Galilee / but Judas hym selfe had eyght thousande in Galaadithim.

C Then wente Symon in to Galilee / and stroke diuerse battayls with the Heathẽ: whõ he discomfyted / and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heathen allmost.iij. thousande men. So he toke ỹ spoyles of them / and caried awaye the Israelites / that were in Galilee and Arbatis / wyth their wyues / their chyldren and all that they had / and brought them in to Iewry with greate gladnesse. Judas Machabeus also and his brother Jonathas / wente ouer Jordane and trauayled.iij. dayes iourney in the wyldernesse: Where the Nebuthees met them / and receaued them louyngly / and tolde thẽ euery thynge that had happened vnto their brethren in Galaadithim / and how that many of them were beseged in Barasa / Bosor / Alimis / Casphor / Mageth and Carnaim (all these are stronge walled and myghtie greate cyties) and that they were kepte in other cytyes of Galaad also: & to morow they are apoynted to brynge their Host vnto these cyties / to take them & to wynne them in one daye.

So Judas and his host turned in all the haste in the wyldernesse towarde Bosor / and wanne the cytie / slewe all the males with ỹ swearde / toke all their goodes / and sett fyre vpon the cytie. And in the nyght they toke their iourneye from thence / and came to the castell. And by tymes in the morynge when they loked vp / beholde / there was an innumerable people bearynge ladders and other instrumẽtes of warre / to take the castell and to ouercome them.

When Judas sawe that the battayll beganne / and that the noyse therof wente vp & range in to the heauen / and that there was so greate a crye in the cytie: He sayd vnto his host: fyght this daye for youre brethren. And so came behynde their enemyes in thre companyes / and blewe vp the trompettes / and cryed in their prayer to God.

But as soone as Timothis host perceaued ỹ Machabeus was there / they fled from him / and the other slewe them downe ryght sore: so that there were killed of them ỹ same daye / almost eyght thousande men. Then departed Judas vnto Malpha / layed sege vnto it and wanne it / slewe all the males in it / spoyled it / and set fyre vpon it. From thence wente he and toke Casbon / Mageth / Bosor and the other cytyes in Galaad.

After thys gathered Timothy another D Hoste / which pitched their tentes before Raphon beyonde the water. Judas sent to spye ỹ hoste / & they brought him worde agayne / sayinge /

agayne/sayenge:All the heathen ꝑ be roũde aboute vs / are gathered vnto him / and the hoost is very greate: Yee they haue hyred the Arabiãs to helpe them/& haue pitched their tentes beyonde the water / and are ready to come & fyght agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of hys hoost: when Judas & hys hoost come nye ꝑ ryuer: yf he go ouer fyrst, we shal not be able to withstande him: for why, he wil be to stroge for vs. But yf he darre not come ouer so that he pitch his tente beyonde the water: then will we go ouer/ for we shalbe stronge ynough agaynst him. Now as soone as Judas came to ꝑ ryuer, he appoynted certayne scrybes of the people/ & commaunded them/ sayenge: se ꝑ ye leaue none behynde vpõ this syde of the ryuer/ but let euery man come to the battayl. So he wente fyrst ouer vnto thẽ & his people after him.

And all the heathen were discomfited before him / and lett their weapens fal, & ranne in to the tẽple that was at Carnaim. Which cytye Judas wanne / and brent the temple wyth all that were in it: So was Carnaim subdued/ and myght not withstãde Judas. Then Judas gathered all the Israelites that were in Galaadythym / from the least vnto the most / wyth their wyues and their chyldren (a very greate hoost) for to come in to the lande of Israell.

¶ So they came vnto Ephron / which was a myghtie/ greate and stroge cyte/ and laye in their waye. For they coulde not go by it/ nether of the ryght hande ner of the left/ but must goo thorow it. Neuertheles they that were in ꝑ cytie/ wolde not let thẽ go thorow/ but walled vp the portes with stones. And Judas sent vnto thẽ wt peaceable wordes/ sayenge: Let vs passe thorow youre land/ ꝑ we maye goo in to oure awne countre: there shall no body do you harme/ we wyll but only go thorow. But they wolde not lett thẽ in.

Wherfore Judas commaunded a proclamacyon to be made thorow oute the Hoste/ that euery man shulde kepe his order: and so they dyd their best lyke valeaunt men.

And Judas beleged the cytie all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and destroyed the cytye/ and spoyled it / and wente thorow all the cytie ouer thẽ ꝑ were slayne. Then went they ouer Jordane in to ꝑ playne felde before Bethsan. And Judas helped those forwarde that cam behynde/ and gaue the people good exortacyon all the waye thorow/ tyll they were come in to the lande of Juda. Thus they wente vp vnto ꝑ mount Sion, where they offred wt myrth & thanckesgyuynge: because there were none of thẽ slayne/ but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the lande of Galaad / and Symon their brother in Galilee before Ptolomays: Then Josephus the sonne of Zachary and Azaryah the captaynes / hearynge of the actes that were done and of the battels that were stroken / sayde: Lett vs get vs a name also/ and go fight agaynst the heathen that are rounde aboute vs.

So they gaue their hoost a commaunde- ment / and wente towarde Jamnyah. Then came Gorgyah & his men out of the cytie/ to fyght agaynst them: Josephus also and Azaryah were chased vnto the borders of Jewry & there were slayne ꝑ daye of ꝑ people of Israel iij. M. men: so ꝑ there was a great misery amonge ꝑ people/ & al because they were not obedient vnto Judas and hys brethren / but thought they shulde quyte them selues manfully. Neuertheles they came not of the sede of these men, by wh̃ Israell was helped. But the mẽ ꝑ were with Judas, were greatly commended in the sight of all Israell and all heathen / where so euer their name was herde vpon / & the people came vnto thẽ byddynge them welcome.

After thys wente Judas forth wyth hys brethren, and fought agaynst the chyldrẽ of Esau / in the lande ꝑ lyeth towarde the south where he wanne the cytie of Hebron and the townes that lye beside it: & as for the walles and towres rounde aboute it / he brent them vp. Then remoued he to go in to the lande of the Philistines / and wente thorow Samaria. At ꝑ same tyme were there many preests slayne in the battayll / whych wylfully and without aduysement wente out for to fyght to get them honoure. And when Judas cam to Azot in the Philistines lande / he brake downe their aultares / brent the ymages of their Idols / spoyled ꝑ cytyes & came agayne in to the lande of Juda.

¶ Antiochus wyllynge to take the cytie of Elimas for a prayse is dryuen awaye of the Cytezins. he falleth in to sychenes and dyeth. His sonne Antiochus is made kynge. The syege of the tower of Sion. Eupator cõmeth in to Jewry with a great armye. The boldenesse of Eleazar.

¶ The.vj. Chapter.

NOw when kynge Antyochus trauayled thorow the hye countrees / I he herde ꝑ Elymas in Persia was a noble & plenteous cytie in syluer & gold. & that there was in it a very riche tẽple: where as were clothes, cote armoures & shyldes of golde, which Alexander the sonne of Philippe kyng of Macedonia had left behynde hym. Wherfore he wẽte about to take the

Josephus cap. xij. lib. xij. antiq.

the cytye & to spoyle it/ but he was not able: for the cytezyns were warned of it/ & fought wt̄ him. And so he fled & departed wt̄ great heuynesse/ & came agayne into Babylon. Moreouer there came one which brought hym tydynges in Perisde, that his hoostes which were in the lande of Juda / were dryuen awaye/ and how that Lisias went forth fyrst wt̄ a greate power/ & was dryuen awaye of the Iewes: how that they had wonne the victory/ & gotten greate goodes out of the hoostes & perysshed: how they had brokē downe the abhomynacion/ which he set vp vpon the altare at Ierusalem, and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

1.Macha.vi.c. and.vii.

1.Mach.i.c.

So it chaunced that when the kyng had herde these wordes, he was afrayed and greued very sore. Wherfore he layed him downe vpon his bed/ and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there contynued he longe/ for hys grefe was euer more and more/ so ꝑ he sawe he must nedes dye. Therfore he sent for his frendes/ & sayde vnto thē: the slepe is gone fro myne eyes for the very sorow and vexacyon of herte ꝑ I haue. For when I cōsyder in my mynde ꝑ greate aduersite ꝑ I am come vnto/ & the floudes of heuynesse which I am come in/ where as afore tyme I was so mery, and so greatly set by (by reason of my power) I agayne, consyderinge the euell ꝑ I haue done at Ierusalem, frō whence I toke all the ryches of golde & syluer ꝑ were in it/ and sent to fetch awaye the inhabytours of Iewry without any reason why: I knowe, ꝑ these troubles are come vpō me for the same cause. And beholde, I must dye with greate sorow in a strāge lande. Then called he for one Philippe a frende of his/ whom he made ruler of al his realme/ & gaue him ꝑ crowne/ his roabe & his ryng: that he shulde take his sonne Antiochus vnto hym / & bryng hym vp/ tyll he myght raygne hymselfe. So the kynge Antiochus dyed there / in the. cxlix. yeare. When Lysias knewe that the kynge was dead/ he ordened Antiochus hys sonne (whom he had brought vp) to raygne in hys fathers steade) & called hym Eupator. Now they that were in the castell (at Ierusalem) kepte in the Iewes round about the Sanctuary/ & sought euer styll to do them harme/ for the strengthenynge of the Heathen.

1.Mach.vi.c.

Iosep.cap.primo libro.vii. 1.Mach.vii.c.

Wherfore Iudas thought to destroye thē/ and called all the people together/ that they myght laye sege vnto them. So they came together in the. cl. yeare / & besieged them / layinge forth their ordynaunce and instrumentes of warre. Then certayne of thē that were besieged went forth (vnto whom some vngodly men of Israel ioyned them selues also) and went vnto the kyng sayinge: How longe wyll it be/ or thou punysh and auēge oure brethren? We haue euer bene mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therfore oure people fell from vs/ & whersoeuer they founde any of vs/ they slewe thē: and they haue not only medled wyth vs, but wyth all oure countrees: and beholde/ thys daye are they besiegynge the castell at Ierusalem, and haue made vp the strōge holde in Bethsura: And yf thou doest not preuente them ryght soone / they wyll do more then these / and thou shalt not be able to ouercome them.

1.Mach.viii.c.

When the kynge herde this / he was very angrye, and called all hys frendes / the captaynes of hys fote men and of all hys horse men together. He hyred men of warre also out of other realmes and oute of the Iles of the see, which came vnto hym. And the nombre of hys hoost was an hundreth thousande fote men, and twentye thousande horsmen/ & xxxii Elephātes well exercised to battayll. These came thorow Idumea vnto Bethsura, and besieged it a longe season / and made dyuerse instrumentes of warre agaynst it. But the Iewes came out and brent them / and fought lyke men. Then departed Iudas from the castell at Ierusalem / and remoued the hoost toward Bethzacaran ouer agaynst the kynges armye.

1.Mach.vi.c.

1.Mach.iii.c.

So the kynge arose before the daye/ and brought the power of his hoost in to ꝑ waye to Bethzacaran, where the hoost is made redy to the battayll / blowynge the trompettes. And to prouoke the Elephantes for to fight/ they shewed them the sappe of reed grapes and molberies. And deuyded the Elephantes amonge the hoste: so ꝑ by euery Elephante there stode a. M. men well harnessed/ & helmettes of stele vpon their heades: Fee vnto euery one of the Elephantes also/ were ordened. v. C. horsmen of the best / which wayted of the Elephante / goynge where so euer he wente, and departed not from him. Euery Elephant was couered with a strōge tower of wod/ where vpon were. xxxij. baleaunte men with weapens to fyght/ & within it was a man of Inde to rule the beest.

1.Mach.vi.c.

As for the remnaunt of the horsmen / he sett them vpon both the sydes in two partes with trompettes/ to prouoke the hoste / and to stere vp such as were slowe in the armye. And when the sunne shone vpō their shyldes of golde and stele, the mountaynes glystered agayne at them / and were as bryght as the creslettes of fyre. The kyngs hoost also was deuyded, one parte vpō ꝑ hye mountaynes/

the other lowe beneth: so they went on / takynge good hede / and kepynge their ordre. And all they that dwelt in the lande / were affrayed at the noyse of their hoost / when the multytude went forth / & when the weapēs smote together / for ỹ hoost was both great & mighty. Judas also & his hoost entred in to the battayll / & slew .vj. C. men of the kynges armye. Now whē Eleasar the sonne of Sayra dyde se one of the Elephantes decked wt the kynges badge / and was a more goodly beest then the other: he thought the kynge shuld be vpon hym / & ieoparde him self to deliuer his people / and to get him a perpetuall name.

Wherfore he ranne with a corage vnto ỹ Elephante in the myddest of the hoost / smytynge them downe of both the sydes / & slewe many aboute him. So wente he to the Elephantes fete / & gat hym vnder hym / & slewe him: then fell the Elephant downe vpō him / & there he dyed. Judas also & his men seing ỹ power of the kyng & the myghtye vyolēce of his hoost / departed frō them. And the kinges armye wente vp agaynst thē towarde Jerusalem / & pitched ther tētes in Jewry before mount Sion. Moreouer / the kynge toke truce with them that were in Bethsura.

But whē they came out of ỹ cyte (because they had no vytales within / & the lande laye vntylled) the kyng toke Bethsura / & set men to kepe it / & turned hys hoost to the place of the Sanctuary / & layed siege to it a greate whyle. Where he made al maner ordynaūce: handbowes / fyre dartes / rackettes to cast stones / scorpiōs to shute arowes / & slinges. The Jewes also made ordynaunce agaynst theirs / and fought a longe season.

But in the cyte there were no vytayles / for it was the seuenth yeare of the warres / & those Heathē that remayned in Jewry had eaten vp all their store. And in the Sanctuary were few men lefte: for ỹ hunger came so vpon thē / that they were scattered abroade euery man to his owne place.

So when Lysias hearde that Philippe (whom Antiochus the kynge whyle he was yet lyuynge / had ordened to bryng vp Antiochus his sonne / that he myght be kynge) was come agayne out of Persia & Medes with the kinges hoost / & thought to optayne the kyngdome: he gat him to the kyng in all the haste / & to the captaynes of ỹ hoost / and sayde: we decrease dayly / & oure vytales are but small: Agayne / the place ỹ we laye sege vnto / is very strong / & it were oure parte to se for the realme. Let vs agre with these men and take truce with them / and with all their people / and graunte them to lyue after their lawe / as they dyd afore. For they be greued & do all these thinges agaynst vs, because we haue despysed their lawe. So the kyng and the princes were content / & sent vnto thē to make peace / & they receaued it. Now when the kyng & the princes had made an othe vnto them / they came out of the castell / and ỹ kynge wente vp to mount Sion. But whē he sawe that the place was well fenced / he brake the othe that he had made / & cōmaunded to destroye ỹ wall rounde aboute. Then departed he in all the haste / & returned vnto Antioche / where he fouūde Philippe hauyng dominyon of ỹ cyte. So he fought agaynst him / & toke ỹ cyte agayne in to his handes.

¶ Demetrius cappeth after he had kylled Antiochus & Lysias. He troubleth the chyldren of Israel thorow the counceil of certen wycked personnes. The prayer of the Saynctes agaynst Nicanor. Judas kylleth Nicanor / after he had made his prayer.

¶ The vii. Chapter.

In the .Cli. yeare came Demetrius the sonne of Seleucus from the cyte of Rome wyth a small cōpany of men / vnto a cyte of the see coast / & there he bare rule. And it chaunced / that whyle he came to Antioch the citie of his Progenytours, hys hoost toke Antiochus & Lysias / to bryng thē vnto him. But whē it was tolde him / he sayde: lett me not se their faces. So the hoost put them to death: Now when Demetrius was set vpon the trone of his kyngdome / there came vnto him wycked and vngodly men of Israel: whose captayne was Alcimus / that wolde haue bene made hye preest: These men accused the people of Israel vnto the kynge, sayynge: Judas & his brethren haue slayne thy frendes / and dryuē vs out of oure awne lande. Wherfore sende now some man (to whom thou geuest credēce) that he maye go and se all the destruccyō / which he hath done vnto vs & to the kynges lande / and lett him be punished with all his frendes and fauourers.

Then the kynge chose Bachides a frende of his / which was a mā of greate power in the realme (beyonde the greate water) and faythfull vnto the kynge: and sent hym to se the destruccyon that Judas had done. And as for that wicked Alcimus / he made him hye preest, and commaunded hym to be auenged of the chyldren of Israell. So they stode vp / and came with a greate hoost in to the lande of Juda, sendynge messaungers to Judas & his brethrē / & spekynge vnto thē wt peaceable wordes: but vnder disceate. Therfore Judas & his people beleued not their sayynge, for they sawe ỹ they were come wt a greate hoost.

After this came the scribes together vnto Alcimus & Bachides trustynge the best vnto thē. And fyrst ỹ Assideans requyred peace of them, sayynge: Alcimus the preest is come of the sede of Aarō, how can he disceaue vs?

Mach. bij. g. vi. b.
Mach. vij. a. vij. b.

So they gaue the louynge wordes/ & swore vnto them/ & sayde: we will do you no harme/ nether your frendes: & they beleued the. But the very same daye toke they ix. men of them & slewe them according to ꝑ wordes that are writte: They haue cast the flesh of thy sanc- tes/ & shed their bloude rounde about Jeru- salem/ & there was noman that wolde bury them. So there came a greate feare & drede amonge the people/ sayenge: there is nether treuth nor ryghteousnesse in them/ for they haue broken the appoyntement & othe that they made. And Bachides remoued his hoost from Jerusalem/ and pytched hys tente at Bethzecha: where he sent forth/ & toke ma- ny of them that had forsaken hym: He slewe many of the people also/ and cast them in to a greate pytt. Then committed he the lande vnto Alcimus/ and left men of warre wyth hym to helpe him/ & Bachides hymself went vnto the kynge. And thus Alcimus defen- ded his hye prestlode/ and all such as vexed Israell/ resorted vnto hym: In so moch that they optayned the lande of Juda/ & dyd moch euell vnto the Israelites.

Psal.lxxix.a

Now when Judas sawe all the myschefe that Alcimus and his company had done (yee more then the Heathen them selues) vnto the Israelites: He went forth rounde about al the borders of Jewry/ and punyshed tho- se vnfaythfull rēnagates/ so that they came no more out in to the countre. So when Al- cimus sawe/ that Judas and his people had gotten the vpperhande/ and that he was not able to abyde them: he wente agayne to the kynge/ and sayde all the worst of them that he coulde. Then the kyng sent Nicanor/ one of his cheke princes (whych bare euell will vnto Israel) and commaunded hym/ that he shulde vtterly destroye the people.

D

1.Mach.xb.a.

So Nicanor came to Jerusalem wyth a greate hoost/ and sent vnto Judas and hys brethren wyth frendly wordes (but vnder di- sceate) sayenge: there shall be no warre be- twixte me and you: I will come wyth a few men/ to se how ye do/ with frendshipe. Vpon thys he came vnto Judas/ and they saluted one another peaceably: but the enemyes were appoynted to take Judas by violence. Ne- uertheles it was tolde Judas/ that he came vnto hi but vnder disceate: wherfore he gat hym awaye from him/ & wolde se his face no- more. When Nicanor perceaued that hys councel was be wrayed/ he went out to fight agaynst Judas/ besyde Capharsalama: where there were slayne of Nicanors hoost/ v. M. men: the relydue fled vnto the castell of Dauid.

After thys came Nicanor vp vnto mount Sion: and the prestes wyth the elders of the people wente forth to salute him peaceably & to shewe him the burnt sacrifices that were offered for the king. But he laughed them to scorne/ mocked them/ defiled their offerin- ges/ & spake disdanedly/ yee and swore in his wroth sayenge: If Judas and hys hoost be not deliuered now in to my handes, as soone as euer I come agayne (& fayre well) I shal burne vp this house. With that/ went he out in a great anger. Then the prestes came in, and stode before the aulter of the temple, wepinge & sayenge: For so moch as thou (O Lorde) hast chosen this house, that thy name might be called vpon therin/ & that it shulde be an house of prayer and petycyon vnto thy people: Be avenged of this man & his hoost/ & let them be slayne with ꝑ sweard: remem- bre the blasphemyes of them/ & suffre them not to continue eny longer.

When Nicanor was gone from Jerusa- lem he pitched his tente at Bethoron/ & there an hoost met him out of Syria. And Ju- das came to Adarsa with iij. M mē/ & made his prayer vnto God sayenge: O Lorde/ be cause the messaungers of kyng Senacherib blasphemed the/ the angell went forth/ and slewe an C.lxxxv. thousande of them: Euen so destroye thou this hoost before vs to daye ꝑ other people maye knowe/ how that he hath blasphemed thy Sanctuary: & punysh hym/ according to his malicyousnesse.

v.Mach.xb.b.

And so the hoostes stroke the felde/ the thirtenth daye of the moneth Adar: & Nica- nors hoost was discomfited/ and he hymself was fyrst slayne in the battayll. When Ni- canors men of warre sawe that he was slay- led/ they cast awaye their weapens and fled: but the Jewes folowed vpon them an whole dayes iourney/ from Adazer vnto Gazara/ blowynge with the trompettes/ & makynge tokens after thē. So the Jewes came forth of all the townes there aboute/ & blewe out their hornes vpon them/ and turned agaynst them: Thus were they al slayne/ and not one of them lefte.

Then they toke their substaūce for a pray and smote of Nicanors heade and hys ryght hande (whych he helde vp so proudly) and brought it with them/ and hanged it vp afore Jerusalem. Wherfore the people were ex- ceadingly reioyced/ and passed ouer that daie in great gladnesse. And Judas ordened/ that the same daye (namely the .xiij. daye of the moneth Adar) shulde be kepte in myrth eue- ry yeare. Thus the lande of Juda was in rest a litle whyle.

1.Mach.xb.c. ij.Mach.viij.d and.xb. iij.esd.xix.g

Judas considering the power & goodly pollicye of the romaynes maketh peace with the. The rescrypt of the romaynes sent vnto the Jewes.

The.viij. Chapter.

Iti Judas

Iudas heathe also the fame of the Romaynes/ ꝑ they were myghty & valeaũt men / & agreable to all thinges that are requyred of thē / & make peace with all men; which come vnto them/and how they were doughty men of strength. Beſydes that it was tolde hym of their battayls & noble actes whych they dyd in Galacia/how they had conquered them / & brought thē vnder trybute: & what greate thinges they had done in Spayne/how that with their wyſdome & ſober behauoure they had wonne the Mynes of ſyluer and golde ꝑ are there/and optayned all the lande / wyth other places farre from them:how they had diſcomfited & ſlayne downe the kynges that came vpon them / from the vttermoſt parte of the earth/and how other people gaue thē trybute euery yeare: How they had ſlayne & ouercome Philippe & Perſes kynge of Cethim / and other mo(in battayll) whych had brought their ordynaũce agaynſt them: how they diſcomfited greate Antiochus kynge of Aſia (that wolde nedes fyght with them) haupnge an hundreth and.xx. Elephantes/ with horſmen / charettes/and a very greate hooſt:how they toke hym ſelf alyue/ and ordened hym(with ſuch as ſhulde raigne after hym) to paye them a greate trybute/yee and to fynde them good huerttyes and pledge:beſyders all thys, how they had taken from hym India, Media and Lydia(his beſt landes) & geuen them to kynge Eumenus. Agayne/ how they perceauyng that the Gzekes were cõmynge to vexe them:ſent agaynſt them a captayne of an hooſt/ which gaue them battayll / ſlewe many of them / led awaye their wyues and chyldren captyue/ſpoyled them / toke poſſeſſion of their lande/deſtroyed their ſtronge holdes/ and ſubdued them to be their bonde men/vnto this daye: Moreouer/how that as for other kyngdomes & Iles / whych ſomtyme with ſtode them/they deſtroyed thē/ & brought them vnder their dominion: But helped euer their awne frendes & thoſe that were confederate with them/and conquered kyngdomes both farre & nye: & that who ſo euer herde of their renowne/ was afrayed of them:for whō they wolde helpe to their kingdomes, thoſe raigned: & whō it lyked not thē to raigne, they put him downe: Andhow they were come to greate preeminence: haupnge no kinge amonge them/ nether eny man clothed in purple/to be magnified there thorow but had ordened them ſelues a perlament / where in there ſat iii. C. and lx. Senatours daylie vpō ꝑ counceil, to diſpatch euery ꝑ buſyneſſe of the people/ & to kepe good ordre: And how that euery yeare they chooſe a Mayre/to haue the gouernaunce of all their lande: to

t. Mach. 14.

whō euery mā was obedient / & ꝑ there was nether euell wil ner diſcenciō amonge them. ¶

Then Iudas chooſe Eupolemus the ſonne of Ihon the ſonne of Iacob/ & Iaſon the ſonne of Eleazar/ & ſent them vnto Rome for to make frendſhype & a bonde of loue w them: ꝑ they might take from them ꝑ bondage of ꝑ Gzekes/ for ꝑ Iewes ſawe that the Gzekes wolde ſubdue the kingdome of Iſraell. So they went vnto Rome(a very great iourney) & came in to the Perlament / & ſayde: Iudas Machabeus with his brethren & the people of the Iewes hath ſent vs vnto you, to make a bonde of frendſhipe & peace with you/ & ye to note vs as your louers & frendes. And the matter pleaſed the Romaynes ryght well / wherfore it was writtē vp: of ꝑ which ꝑ Romaynes made a wrytyng in tables of Latyn & ſent it to Ieruſalem: ꝑ they might haue by them a memorial of the ſame peace & bōde of frendſhippe/after this maner: God ſaue the Romaines & the people of ꝑ Iewes both by ſee & by lande/ & kepe ꝑ ſwearde & enemy frō them for euermore. If there come fyrſt eny warre vpō the Romaines or eny of their frēdes thorow out al their dominiō ꝑ people of the Iewes ſhal helpe thē(as the tyme requireth) & that w al their hertes. Alſo they ſhall nether geue nor ſende vnto their enemies victales/weapōs money ner ſhippes:but fulfil this charge at ꝑ Romaines pleaſure/ & take nothing frō them therfore. Agayne yf ꝑ people of the Iewes happē firſt to haue warre/ the Romaines ſhal ſtande by them w a good wil/according as the tyme wil ſuffre. Nether ſhal they geue vnto ꝑ Iewes enemies/victales/weapens/money ner ſhippes. Thus are the Romaines content to do / & ſhall fulfyll their charge wit hout eny diſceate.

D.

Acordinge to theſe articles / the Romaynes made the bonde wyth the Iewes. Now after theſe articles(ſayde they) yf eny of the parties wil put to thē/ or take eny thyng frō them: they ſhall do it wyth the conſente of both: & whatſoeuer they adde vnto them or take from them / it ſhall ſtande faſt. And as touchynge the euell that Demetrius hath done vnto the Iewes/ we haue written vnto him/ſayeng: Wherfore layeſt thou thy heuy yocke vpon the Iewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs/we ſhall defende them/ and fyght with the by ſee and by lande.

¶ After the death of Nicanor Demetrius ſendeth his armie agaynſt Iudas. Iudas is ſlayne. Jonathas is put in the ſteade of hys brother. The ſtrife betwene Jonathas & Bachides. Alcimus is taken with the paſſye & dyeth. Bachides retourneth agayne vnto ꝑ kyng. he commeth vpon Jonathas by the counceil of certen wycked perſonnes/ & is ouercome. The truce of Jonathas with Bachides.

¶ Thꝰ

¶ The.ix. Chapter.

I Mach.vij.c. Josephus.cap. xij.lib.xij.

IN the meane season when Demetrius herde ye Nycanor & hys hoost was slayne in the felde/he proceded further to sende Bachydes & Alcymus agayne in to Jewry / & those that were in the right winge of his hoost/with thē. So they wente forth by the waye that ledeth vnto Galgala / and pytched their tentes before Melaloth which is in Arbellis / & wanne ye citie/& slewe moch people. In ye first moneth of the cli. yeare, they brought their hoost to Jerusalem/& rose vp & came to Berea/with xx.M. fote men/& v.M. horsmen.

Now Judas had pitched his tente at Lalsa / with thre thousande chosen men. And when they sawe the multytude of the other army that it was so greate/they were sore afraied/& many conueyed them selues out of the hoost / In so moch that there abode no mo of them but viij. C. men. When Judas sawe that is hoost fayled him, and that he must nedes fight: it brake his hert/that he had no tyme togather them together: wherfore the mā was in extreme trouble. Neuertheles he sayde vnto them / that remayned with hym: Up/let vs go agaynst oure enemyes/ peraduenture we shal be able to fight wyth them. But they wolde haue stopped hym/ sayenge: we shal not be able, therfore let vs now saue oure lyues/ and turne agayne to our brethrē and then wyll we fight agaynst them/ for we are here but fewe. And Judas sayde: God forbyd/ that we shulde fle from them. Wherfore yf oure tyme be come / lett vs dye manfully for oure brethren/and let vs not stayne our honoure. Then the hoost remoued out of the tentes/ & stode agaynst them. The horsmē were deuyded in two partes: the slynge casters & the archers wente before the hoost/ & all the mightye men were formest in the felde. Bachides himself was in the right wyng of the battell/and the hoost dyde wnye in two partes/and blewe the trompettes. They of Judas syde blewe the trompettes also/ & the earth shoke at the noyse of the hoostes / and they stroke a felde from the morow til nyght. And when Judas sawe that Bachides hoost was strongest of the right syde, he toke with hym all the hardy men / and brake the right wynge of their ordre / and folowed vpō them vnto the mount Azot.

Now when they whych were of the lefte wynge/ sawe that the right side was discomfited / they persecuted Judas and them that were with hym. Then was there a sore battayll / for many were slayne and wounded of both the partyes / Judas also hymself was kylled/ and the remnaūt fled. So Jonathas and Symon toke Judas their brother/ and buried him in his fathers sepulcre in the cytie of Modin. And all the people of Israell made great lamentacion for him, and mourned longe/ sayenge: Alas / that thys worthy shulde be slayne, which delyuered the people of Israel. As for other thinges pertrynge to the battayls of Judas/ the noble actes ye he did & of his worthynesse: they are not written, for they were very many.

¶ And after the death of Judas, wycked mē came vp in all the coastes of Israel and there arose all such as worke vngodlynesse. In those dayes was there a greate dearth in the lande/and all the countre gaue ouer thē selues & theirs vnto Bachydes. So Bachydes chose wicked men / and made them lordes in the lande. These sought out and made search for Judas frendes / and brought them vnto Bachides: which auenged him self vpō them with greate despite. And there came so great trouble in Israell, as was not sens the tyme that no prophet was sene there. Joseph. cap.ij. lib.xij. Antiq.

Then came all Judas frendes together/ & sayde vnto Jonathas: For so moch as thy brother Judas is dead / there is none lyke him to go forth agaynst our enemis/ agaynst Bachides / and such as are aduersaries vnto oure people. Wherfore thys daye we chose the for him, to be oure prynce and captayne to ordre oure battell. And Jonathas toke the gouernaunce vpon hym at the same tyme/ and ruled in stede of hys brother Judas.

When Bachydes gatt knowlege therof / he sought for to slay hym: But Jonathas and Symon his brother, perceauynge that/ fled in to ye wildernesse of Thecua wyth all their company/ and pytched their tentes by ye water pole of Asphar.

Which when Bachydes vnderstode / he came ouer Jordane wyth all hys hoost vpon the Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye his frendes the Nabuthites/ & they wolde lende them their ordynaunce/ for they had moch. So the chyldren of Jambry came out of Madaba / and toke Jhon and all that he had, and wente their waye wythal. Then D came worde vnto Jonathas and Symon hys brother / that the chyldren of Jambry made a greate maryage / and brought the bride from Madaba with greate pompe: for she was daughter to one of the noblest prynces of Canaan. Wherfore they remembred the blonde of Jhon their brother / and wente vp/ and hid them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde/ there was moch a do/ and greate repayre: for the bryde grome came forth, & hys frendes & hys brethren met them with tym-

panys/instrumentes of muſick/ and many weapens. Then Jonathas and they that were with hym/ roſe out of their lourkyng places agaynſt them/ and ſlewe many of them. As for the remnaunt/ they fled in the to mountaynes/ and they toke all their ſubſtaunce. Thus the mariage was turned to mornyng/ and the noyſe of their melody in to lamentacyon. And ſo when they had auenged the bloude of their brother/ they turned agayne vnto Jordane.

Bachides hearynge thys/ came vnto the very border of Jordane with a greate power vpon the Sabbath daye. And Jonathas ſayde to his company: lett vs get vp/ & fyght agaynſt oure enemyes: for it ſtandeth not wyth vs to daye/ as in tymes paſt: Beholde/ our enemies are in oure waye/ the water of Jordane vpon the one ſyde of vs/ wyth bankes/ fennes & woddes of the other ſyde/ ſo that there is no place for vs to departe vnto. Wherfore crie now vnto heauen/ that ye maye be delyuered from the power of youre enemyes. So they ſtroke the batell. And Jonathas ſtretched out his hande to ſmyte Bachides/ but he fled backwarde. Then Jonathas & they that were wyth hym leapte in to Jordane/ & ſwymmed ouer Jordane vnto hym/ & there were ſlayne of Bachides ſyde that daye/ a thouſande men.

1. Para. 5. c. 2. Mach. 11. b

Therfore Bachides with his hooſt turned agayn to Jeruſalem/ & buylte vp the caſtels & ſtrōge holdes that were in Jewry/ Jericho Emaus/ Bethoron/ Bethel/ Thamnata/ Phara & Topo/ wyth hye walles/ wyth portes & lockes: & ſett men to kepe them/ that they myght vſe their malice vpon Iſraell. He walled vp Bethſurah/ Gazarah & the caſtell at Jeruſalem alſo/ & prouyded them w men & vitales: He toke alſo the cheefeſt mens ſonnes in the countre for pledges/ & put them in the caſtell at Jeruſalem to be kepte.

Aftere warde in the C. lij. yeare in the ſeconde moneth/ Alcimus cōmaunded/ that the walles of the vtmoſt Sanctuary ſhulde be deſtroyed/ & the buyldinges of the prophetes alſo. And when he beganne to deſtroye them the thinges he wente about/ were hyndered for he was ſmytten w a palſey/ & hys mouth ſhut/ ſo that he coulde nomore ſpeake ner cōmaunde eny of his houſe concerning his buſyneſſe. Thus dyed Alcimus in great myſery at the ſame tyme. And whē Bachides ſawe & Alcymus was deed/ he turned agayne to ꝑ kinge/ & ſo the lande was in reſt ij. yeares. Then all the vngodly men beſde a councell/ ſayenge: Beholde Jonathas & his company are at eaſe/ & dwell without care. Wherfore lett vs bringe Bachides hither/ & he ſhal take them al in one nyght.

So they wente and gaue Bachides thys coūcel/ which arose to come w a great hooſt/ & ſent letters priuely to his adherētes which were in Jewry/ to take Jonathas & thoſe ꝑ were wyth hym: but they myght not/ for the other had gotten knowlege of their deuyce. And Jonathas toke L. men of the countre/ (which were the ryngleaders of them) & ſlew them. Then Jonathas & Symon with their cōpany departed vnto the cytye Bethbeſſen which lyeth in the wylderneſſe/ and repayred the decaye therof/ & made it ſtronge. When Bachydes knewe thys/ he gathered all hys hooſt/ & ſent worde to them that were of Jewry. Thē came he & layed ſege to Bethbeſſen & fought agaynſt it a longe ſeaſon/ & made inſtrumentes of warre. Now Jonathas lefte his brother Symō in the cytie/ and wente forth himſelf in to the countre/ & came wyth a certayne nombre/ and ſlewe Odares & his brethren and the childrē of Phaſeron in their tentes: ſo that he beganne to be ſtronge/ and to increaſe in power.

As for Symon & his company/ they wēt out of the cytye/ and brent vp the inſtrumentes of warre/ and fought agaynſt Bachides/ and diſcomfyted hym. And Bachydes was ſore vexed/ becauſe hys counceil and trauayle was in vayne. Wherfore he was wroth at ꝑ wicked men (that gaue hym councel to come in to their lande) and ſlew many of them. Then purpoſed he wyth hys company to go awaye in to his awne countre: wherof when Jonathas had knowlege/ he ſent embaſſytours vnto hym/ for to make peace with him & that he ſhulde deliuer hym his priſoners agayne. To the whych Bachydes conſented gladly & dyd accordinge to his deſyre: pre and made an othe/ that he ſhulde neuer do hym harme all the dayes of hys life. So he reſtored vnto hym all the priſoners that he had taken out of the lande of Juda/ and then turned and wente hys waye in to hys awne lande/ nether proceded he eny further to come vnto the borders of Juda. & thus Iſraell had moze warre. And Jonathas dwelt at Machmas/ and beganne there to gouerne & people/ and deſtroyed the vngodly men out of Iſraell.

¶ Demetrius deſyreth to haue peace with Jonathas. Alexander moueth warre agaynſt Demetrius. Demetrius is ſlayne. The frendſhype of Ptolomeus & Alexander.

¶ The. x. Chapter.

IN the C. lx. yeare came Alexander ꝑ ſonne of noble Antyochꝰ & toke Ptolomais. whoſe citizens receaued him & there he raigned. Whē Demetrius herde therof/ he gathered an exceadynge greate hooſt/ and went forth agaynſt

Joſephus. cap. 9. lib. xiij. fig.

agaynst him to fight. Wherfore Demetrius
sent letters vnto Jonathas to lounge wor-
des & prayed hym greatly. For he sayde: we
wyll fyrst make peace wyth hym, before he
bynde hym self with Alexander agaynst vs:
els he shal remembre the euell that we haue
done agaynst hym, his brother & his people.
And so he gaue Jonathas leue togather an
hoost, to make weapens / and to be confede-
rate with him / & commaunded the pledges þ
were in the castel, to be delyuered vnto him.

Then came Jonathas to Jerusalem / and
red the letters in the audyence of all the peo-
ple / and of them that were in the castell. And
therfore were they sore afrayed / because
they herde that the kynge had geuē him ly-
cence to gather an hoost. Thus were þ pled-
ges delyuered vnto Jonathas / which resto-
23 red thē to their elders. Jonathas also dwelt
at Jerusalem / & beganne to buylde vp and
to repayre the cite: cōmaundyng the worck
men / to wall it / and the mount Sion round
aboute wyth fre stone / to be a stronge holde /
and so they dyd. As for the Heathē that were
in the castels which Bachides had made vp /
they fled: so that euery man left the place &
wente into his awne coūtre. Only at Beth-
sura remayned certayne of þ Jewes / which
had forsakē the lawe & commaundementes
of God / for Bethsura was their refuge.

Now when kynge Alexander herde of the
promyses that Demetrius had made vnto
Jonathas, and when it was tolde hym of the
battels & noble actes / whych he and his bre-
thren had done / and of the greate trauayles
that they had taken: he sayde: where shall we
fynde soch a man? well / we wyll make hym
oure frende / & be cōfederate with him. Upō
this he wrote a lettre vnto hym / wyth these
wordes: kynge Alexander saluteth his bro-
ther Jonathas. We haue herde of the / that
thou art a valeaunt man / and mete to be
oure frēde: wherfore this daye we ordene the
to be the hye Prest of thy people / and to be
called the kynges frende. (Upon thys / he
sente hym a purple clothinge & a crowne of
golde) that thou mayest consider what is for
oure profyte / & kepe frendshype towarde vs.

So in the .bij. moneth of the .C. lx. yeare
Upō the solempne feast daye of the taberna-
cles / Jonathas put the holy rayment vpon
hym. Then gathered he an hoost, & made ma-
ny weapēs. Which when Demetrius herde /
he was maruelous sory / & sayde: Alas, what
haue we done / that Alexander hath preuen-
ted vs in gettynge the frendshyppe of the Je-
wes / for his awne defence? Yet wyll I write
lounyngly vnto them also / yee & promyse thē
dygnytyes & rewardes that they maye be of
my syde. Wherupon he wrote vnto thē these
wordes: kyng Demetrius sendeth gretinge
vnto the people of the Jewes. Where as ye
haue kepte your covenaūt toward vs / & con-
tynued in our frendshyppe / not enclynyng to
oure enemyes we were glad / when we herde
therof. Wherfore remayne styll & be fayth-
full to vs: & we shall well recōpense you for
the thinges / þ ye haue done on oure partye:
we shall release you of many charges / and
geue you rewardes. And now I dyscharge
you & all þ Jewes from tributes / I forgeue
you the customes of salt / & release you of þ
crowne tayes / of the thirde parte of sede / and
half of þ frute of trees / which is myne awne
dewty. These I leaue for you / from this daye
forth: so that they shall not be taken of the
lande of Juda ner of the thre cities which are
added therunto out of Samaria & Galilee /
from this daye forth for euermore. Jerusalē 12
also with all thinges belonging therto shall
be holy & fre / yee the tythes & tributes shall
pertayne vnto it. As for the power of the ca-
stell which is at Jerusalē / I rempte & geue
it vnto the hye prest / þ he maye set in it soche
men / as he shall chose to kepe it. I frely deli-
uer all the Jewes that are presoners thorow
out all my realme: so that euery one of them
shalbe fre from paying any trybute yee euē
of their catell.

All þ solēpne feastes / Sabbathes / new-
mones / the dayes appoynted, the thre dayes
before and after the feast shalbe fre for all þ
Jewes in my realme: so that in them no man
shal haue power to do eny thing / or to moue
any busynesse agaynst any of thē in any ma-
ner of cause. There shall .xxx. M. also of the
Jewes be wrytten vp in the kinges host, and
haue their wages payed / as all other men
of warre of the kynges shulde haue: and of
them shalbe ordened certayne / to kepe the
kynges strong holdes: yee and some of them
shalbe set ouer the kynges busynesse / þ they
maye faythfully deale wyth the same. The
Jewes also shal haue princes of their awne /
and walcke in their awne lawes / as þ king
hath commaunded in the lande of Juda.

And the thre cytyes that are fallen vnto
Jewry from the countre of Samaria and
Galilee: shalbe taken as Jewry / and be vn-
der one: nether be subiecte to any straunge
lorde / but to the hye prest. As for Ptolomais
and the lande perteynynge therto / I geue it
vnto the Sanctuary at Jerusalem / for the
necessary expēces of the holy thinges. More
ouer / I wyll geue euery yeare .xv. thousand €
Sycles of syluer out of the kynges chester
(whych pertayneth vnto me) to the worcke
of the temple: yee and lo be what remayneth
(which they that had oure matters inhande
in tymes past, haue not payed) þ same shall

they geue vnto them also. And besydes all thys / the .v. M. sycles whych they toke yearly of the rentes of the Sanctuary / shall belonge vnto the prestes that do seruice.

Item / whosoeuer they be that sle vnto ȳ temple at Jerusalem or within the libertes therof / where as they are fallen in to ȳ kynges daunger for eny maner of busynes / they shall be pardoned / and all the goodes that they haue in my realme / shalbe fre. For the buyldynge also & repayrynge of the worke of the Sanctuary / expenses shalbe geuen out of the kynges Checker: Yee and for the makynge of the walles rounde aboute Jerusalem / for the breakynge downe of the olde / and for the settynge vp of the stronge holdes in Jewry / shal ȳ costes & charges be getten out of the kynges Checker.

1.Mac.by.b. But when Jonathas and the people herde these wordes they gaue no credence vnto them / neither receaued them: for they remēbred the greate wyckednesse that he had done vnto Israel / and how sore he had vexed thē. Wherfore they agreed vnto Alexander / for he was a prince that had dealte frendly wyth them / and so they stode by him allwaye. Thē gathered kynge Alexander a greate hoost / & brought hys armye agaynst Demetrius.

Josephus.cap. b.lib.xiij. So the two kynges stroke battayll together / but Demetrius hoost fled / and Alexander folowed after and fell vpō them. A mighty sore felde was it, continuyng til the Sōne wente downe / and Demetrius was slayne the same daye.

¶ And Alexander sente embassitours vnto Ptolomy the kynge of Egypte wt these wordes / sayenge: For so moch as I am come agayne to my realme / and am set in the trone of my progenitours / and haue gotten ȳ dominyō / ouer comed Demetrius / conquered the lande / and stryken a felde wyth hym / so that we haue discomfyted both hym and hys hoost / and syt in the trone of hys kyngdome: Let vs now make frendshipe together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe / and both geue the rewardes / and her greate dignyte. Ptolomy the kynge gaue answere / sayenge: Happy be the daye wherin thou art come agayne to the lande of thy progenytours / and sett in the trone of their kingdome. As now wyll I fulfyll thy worytynge: but mete me at Ptolomais / ȳ we maye se one another / and that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomy wēte out of Egipte wyth his daughter Cleopatra / & came vnto Ptolomais in ȳ C.lvij. yeare: where kynge Alexander met him / and he gaue Alexander hys daughter Cleopatra / & maryed them at Ptolomays wyth greate worshype / lyke as the maner of kynges is to be. Then wrote kynge Alexander vnto Jonathas / that he shulde come and mete him. So he wente honorably vnto Ptolomays / and there he met the two kynges / and gaue them greate presentes of golde and syluer / and foūde fauoure in their syght. And there came together agaynst Jo- ȳ nathas certayne wicked men & vngracyous personnes of Israell / makynge complayntes of hym / but the kinge regarded them not As for Jonathas the kinge commaunded to take of hys garmentes / and to clothe hym in purple: and so they dyd. Then the kynge appoynted hym to sytt by hym / and sayde vnto hys princes: Go wyth hym in to the middest of the cytye / and make a proclamacion / that no man complayne agaynst him of eny matter / and that no man trouble him for eny maner of cause.

So it happened that when hys accusers sawe the worshype whych was proclamed of him / & that he was clothed in purple: they fled euerychone. And the kynge made moch of hym / wrote hym amonge hys chefe frendes / made hym a duke / and partaker of his dompmpon. Thus Jonathas wente agayne to Jerusalem wyth peace and gladnesse. In the C.lxv. yeare came Demetrius the sonne of Demetrius from Creta in to hys fathers lande: wherof when Alexander herde tell / he was wyght sory and returned vnto Antyoche. And Demetrius chose Appollonyus (which had the gouernaunce of Celosyria) to be hys captayne.

Josephus.cap. b.lib.xiij.antiq

1.Mac.ij.d.

So he gathered a greate hoost and came vnto Jamnia, and sende worde vnto Jonathas the hye prest, sayeng: Darest thou withstande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouedst thy strēgth agaynst vs in the mountaynes. Now therfore yf thou trustest in ȳ thyne awne strength / come downe to vs in to the playne felde / and there lett vs proue oure strength together: thou shalt fynde / ȳ I haue balcaunt men of warre with me: and shalt knowe whom I am / and the other that stande by me.

Which saye / that poure sotte is not able to stande before oure face for thy fathers haue bene twyse chased in to their awne lande. And now, how wylt thou be able to abyde so greate an hoost of horsmen and fotemen in the felde / where as is nether rocke / stone ner place to fle vnto?

When Jonathas herde the wordes of Appollonius / he was moued in hys mynde: wherfore he chose .x. thousande men and wēte out of Jerusalem / and Symon hys brother met hym for to helpe hym: And they pytched their tentes at Joppa, but ȳ cytye kepte him forth

hym forth/ for Joppa was an holde of Appollonius. Then Jonathas layed syege to it/ and they that were in the cytie/ for very feare let hym in: and so Jonathas wanne Joppa. Appollonius hearynge of thys / toke thre thousand horsemen / with a greate Host of fote/ & wēt as though he woldgo to Azotus/ and came immediatly in to the playne felde: because he had so many horsmen/ & put hys trust in them. So Jonathas folowed vpon him to Azotus/ and there they stroke ỳ battayll. Now had Appollonius lefte a thousand horsmen behinde thē pryuely in ỳ tētes. And when Jonathas knew that soch wayte was layed behynde them/ they went rounde aboute the enemyes host/ and shot dartes at the people from the morynyng to ỳ euenyng. As for Jonathas people / they kepte their ordre as he had commaunded them / and the enemyes horses were euer labourynge.

¶ Then brought Symon forth his hoste / & set them agaynst the fote men. For the horsmen were wery allready. So he discomfyted them/ and they fled. And they that were scatred in the felde/ gat them to Azotus, and came in to the temple of Dagon their Idol/ that they myght there saue their lyues. But Jonathas sett fyre vpon Azotus and all the cities rounde aboute it/ & toke their goodes/ and brent vp the temple of Dagon wyth all them that were fled in to it. 1.Mach.xi.d.

Thus were slayne and brent well nye. fyfe thousande men. So Jonathas remoued the hoste from thence / and brought them to Ascalon: where the men of the cytie came forth/ and met hym with greate worshyppe. After this wente Jonathas and hys hoste agayne to Jerusalem / wyth greate substaunce of good. And when kyng Alexander herde these thynges / he thought to do Jonathas more worshype / and sent him a colar of golde/ as the vse is to be geuen vnto soch as are of the kynges nerre bloude. He gaue hym also the cytie of Accaron (with the landes belonging therto) in possession.

¶ The dyssencion betwirte Ptolomeus & Alexander his sonne in lawe. The deeth of Alexander. Demetrius raygneth after the deeth of Ptolomeus. Ayon is beseged of Jonathas. Demetrius seing that no mā resisted him/ sende his armye agayne. Tryphō moueth Antiochus agaynst Demetrius. Demetrius is deliuered by the succour of Jonathas. After his deliuerance he breaketh his couenaunt that he had made.

¶ The .xj. Chapter.

AND the kynge of Egypte gathered an hoste (lyke the sande that lyeth vpon the see shore) and many shyppes: & wēt a boute thorow disceate to optayne the kyngdome of Alexander/ and to ioyne it vnto his awne realme. ¶ Upon this he toke his iourneye in to Syria/ and was Iosep. Capit. xy. lib. xiij.

letten in to the cytyes / & men came forth to mete him: for kyng Alexander had cōmaunded them so to do/ because he was his father in lawe. Now when Ptolomy entred in to eny cytie/ he lefte men of warre to kepe it/ & this he dyd thorowe out all the cyties. And when he came to Azotus / they shewed hym the temple of Dagon and Azotus that was brent vp/ with the other thinges which were destroyed/ the dead bodyes cast abrode / & the graues that they had made by ỳ waye syde/ for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thynges / to the intent they myght gett hym euell will. But the kyng sayde not a worde therto. And Jonathas met the kynge wyth great honoure at Joppa/ where they saluted one another/ & toke their rest. So when Jonathas had gone with the kyng/ vnto ỳ water that was called Eleutherus / he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cyties vnto Seleucia vpon the see coast / ymagynynge wicked councels agaynst Alexander/ & sent embassadours vnto Demetrius/ saying: Come/ let vs make a bonde betwyxte vs / so shall I geue the my daughter that Alexander hath/ and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter / for he goeth aboute to slay me. And thus he sclaundred Alexander/ because he wolde haue had his realme.

¶ Thus he toke his daughter from him/ gaue her vnto Demetrius/ and forsoke Alexāder/ so that his malyce was openly knowen. And Ptolomy cam to Antioche/ where he set two crownes vpō his awne head: ỳ crowne of Egypte and of Asia. In the meane season was kynge Alexander in Cilicia/ for they ỳ dwelt in those places / had rebelled agayn st hym. But when Alexander herde of thys, he came to warre agaynst him. So kyng Ptolomy brought forth his host & met him wyth a myghtye power / and chased hym awaye. Then fled Alexander in to Araby/ there to be defended, & kyng Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders head/ & sent it vnto Ptolomy. But the thyrde daye after / dyed kynge Ptolomy hym selfe: and they whom he had sett in the stronge holdes/ were slayne of those ỳ were within the cytyes. And Demetrius raygned in the hundreth and seuen and fyrtye yeare. ¶

At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem / and so they made many instrumentes of warre agaynst it. Then went there certayne vngodly persones (whych hated their owne people) vnto kyng Demetrius / and tolde hym/

that Jonathas beleged the castel. So whē he herde it, he was angrie/ & Immediatly came vnto Ptolomais/ & wrote vnto Jonathas/ & he shulde not laye lege to & castel/ but come & speake with hym in all the haste. Neuertheles when Jonathas herde this he cōmaūded to belege it. He chose also certayne of the elders & prestes of Israell/ & put him self in the parell/ & toke with him golde/ siluer/ clothing & diuerse presentes: & wente to Ptolomais vnto the kinge/ & foūde him gracious.

And though certayne vngodly mē of hys awne people made cōplayntes vponhim/ yet the kynge intreated him / lyke as hys predecessours had done before: & promoted hym in the sight of all his frendes/ confirmed him in the hye prestlhode with all the worshipe & he had afore/ & made him his chefe frende. Jonathas also desyred the kynge that he wolde make Jewry fre/ with the thre head cyties of Samaria & the landes pertaynynge therto: vpon this dyd Jonathas promise him thre C. talentes. Where vnto the kynge consented/ & gaue Jonathas writinge of the same / conteynynge these wordes. Kynge Demetrius sendeth gretinge vnto his brother Jonathas & to the people of the Jewes. We sende you here a copy of the letter which we dyd write vnto oure elder Lasthenus/ concerning you that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto Lasthenus his elder. For the faythfulnes & oure frendes the people of the Jewes kepe vnto vs / & for the louynge kyndnesse which they beare toward vs: we are determed to do them good. Wherfore we ordene all the coastes of Jeurye wyth. iii. cytyes/ Lyda and Ramatha (which are added vnto Jewry frō Samaria) & all the landes pertaninge there vnto/ to be frely separated for soch as do sacrifice in Jerusalem: both concernynge the paymētes which the kyng toke yearly afore tyme/ & the frutes also of the earth & trees. As for other tithes & tributes that belonged vnto vs/ we discharge them therof from this tyme forth. In lyke maner we graunte vnto them al the customes of salt & crowne taxes which were brought vnto vs. And this fredome shall they haue firme & stedfast/ from this tyme forth for euermore. Therfore se & ye make a copy of these our letters/ & deliuer it vnto Jonathas: & it maye be kepte vpon & holy mount in a conuenient place.

¶ After thys/ when Demetrius the kynge sawe that his lande was in rest/ & that no resistaunce was made hym: he sent awaye all his hoost euery man to hys awne place/ except an armye of straungers / whom he brought from the Iles of the Heathen/ wher- 1. Mach. xi. e. fore al his fathers hoost had euel wil at him.

Now was there one Tryphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought vp Antyochus the sonne of Alexander) & laye sore vpon him/ to deliuer him this yōg Antiochus: that he might raygne in his fathers steade. He tolde hym also what greate euell Demetrius had done/ and how his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kinge Demetrius/ to dryue them out which were in the castel at Jerusalem & in the other refuges for they dyd Israell greate harme. So Demetrius sent worde vnto Jonathas/ sayenge: I wil not only do these thinges for the and thy people/ but at tyme conuenīēt I will do both the & thy people greate worshype. But now thou shalt do me a pleasure/ yf thou wilt send me men to helpe me: for all myne armye is gone from me. So Jonathas sent hym .iij. C. stronge men vnto Antyoche/ and they came vnto the kinge/ wherfore the kynge was very glad at their cōmynge. But they that were of the citie (euen an. CXX. thousande men) gathered them together/ & wolde haue slayne the kynge/ which fled in to hys courte: and the citesyns kepte the stretes of the citie/ and beganne to fyght.

Then the kynge called for the Jewes helpe/ which came vnto hym al together/ & wēte abrode thorow the cytye/ & slewe the same daye an C. M. men: set fyre vpō the citie/ gat many spoyles in that daye / & deliuered the kinge. So when the citesyns sawe that the Jewes had gotten their wil of the cytye/ and they them selues disapoynted of their purpose they made their supplicacion vnto the kinge sayenge/ Graunte vs peace/ and lett the Jewes cease from troublinge vs and the cytie/ & vpon thys they cast awaye their weapens. Thus they made peace / and the Jewes gatt greate worshipe in the syght of the kynge / & in the sight of all that were in hys realme / & were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greate goodes.

So the kinge Demetrius sat in the trone of his kingdome/ and had peace in his lande. Neuertheles he dyssembled in all that euer he spake / & with drewe him self from Jonathas/ nether rewarded him accordyng to the benefytes which he had done for hym/ but troubled him very sore. After this came Tryphon agayne with yonge Antiochus/ which raygned & was crowned kynge. Then there gathered vnto him al the men of warre/ whō Demetrius had put awaye: these fought agaynst Demetrius, which fled & turned hys

6

backe

backe. So Tryphon toke the Elephantes / & wanne Antioche. And yong Antiochus wrote vnto Jonathas, sayenge: I confyrme the in thy prestode / & make the ruler of .iiij. countrees / ỳ thou mayest be a frende of ỳ kinges.

Upon this he sent him golden vessels to be serued in / & gaue him leue to drinke in golde to be clothed in purple / and to were a collar of golde / He made hys brother Symon also captayne / from the coostes of Tyrus vnto ỳ borders of Egypte. Then Jonathas toke hys iourney / & wente thorow the cityes beyonde the water (of Jordane) & all the men of warre of Syrya gathered them vnto hym for to helpe hym. So he came vnto Ascalon / and they of the cytye receaued hym honorably: & from thence wente he vnto Gaza / but they wolde not lett him in: wherfore he layed syege vnto it burnynge vp and spoylynge the places that were aboute the cytie.

And the cytezins of Gaza submytted them selues vnto Jonathas, wyych made peace wt thē / but toke of their sonnes to pleage / sent them to Jerusalem / and wente thorow the countre vnto Damascus. Now when Jonathas herde that Demetrius pyrnces were come in to Cades (which is in Galilee) with a great hoost / purposing to put Demetrius out from medlynge in the realme: he came agaynst them / and lefte Symon his brother in the lande: wyych came to Bethsura / and layed syege to it a longe season, and discomfited thē. So they desyred to haue peace with him / wyych he graunted them, & afterwarde put thē out frō thence / toke ỳ cite / & set men to kepe it. And Jonathas wt his hoost came to ỳ water of Genesar / & bytymes in ỳ mornyng gat thē to the playne felde of Azor.

And beholde / the hoostes of the Heathen met thē in the felde / & layed watch for thē in the mountaynes: so ỳ when Jonathas came agaynst thē / the other (which were layed to watch) rose out of their places / & fought / & they that were of Jonathas syde / fled euery man: & there was not one of thē left / excepte Mathathias the sonne of Absalomus / and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rente his clothes / layed earth vpō his head / made hys prayer / & turned agayne to thē in ỳ felde: where they fought together, and he put them to flyght. Now when his awne men ỳ were fled / saw this: they turned agayne vnto hym / & helped him to folowe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye .iij. M. men / & Jonathas turned agayne to Jerusalem.

Jonathas sendeth Embassitoures to Rome & to the people of Sparta to renue their couenaunt of frendshyp. Jonathas putteth to flyght the Armies of Demetrius. Tryphon taketh Jonathas by deceate.

The .xii. Chapter.

Jonathas seinge that ỳ tyme was mete for him / chose certayne men & sent them vnto Rome for to stablysh & to renue the frendshippe with them. He sent lettres also vnto Sparta / & to other places in lyke maner. So they wente vnto Rome, & entred into the counsell / & sayde: Jonathas the hye prest & the people of the Jewes sent vs vnto you / for to renue the olde frendshyp & bonde of loue. Upō this the Romaynes gaue them fre passyportes / ỳ men shulde lede them home into the lande of Juda peaceably. And this is the copy of the letters ỳ Jonathas wrote vnto ỳ Spartiās:

Jonathas the hye prest with ỳ elders, prestes / & the other people of the Jewes / sende gretinge vnto the Spartyās their brethren. There were lettres sente longe agoo vnto Onias the hye prest, frō Arius, which than raigned amōge you: ỳ ye are oure brethren / as the wrytinge made therupon / specifieth. And Onias entreated the embassitoure that was sent, honorably, & receaued the letters: wherein there was mencyō made of ỳ bonde of loue & frendshyp. But as for vs / we nede no such wrytinges: for why we haue ỳ holy bookes of scripture in oure handes to our cōforte. Neuertheles we had rather sende vnto you / for the renuyng of the brotherhode and frendshyppe: lest we shulde be straunge vnto you, for it is longe / sens the tyme ỳ ye sente wordes vnto vs. Wherfore in ỳ sacrifices ỳ we offre & other ceremonies vpō the hye solempne dayes and other we alwayt remembre you without ceassyng, like as reason is / & as it becōmeth vs to thynche vpō our brethren) yee and are ryght glad of youre prosperous honoure.

And though we haue had greate troubles and warres / so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of our louers and frendes in these warres. For we haue had helpe from heauen / so that we are delyuered, & oure enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshyp and loue wyth them. We commaunded them also to come vnto you to salute you / and to delyuer you oure lettres, concernyng the renouacyon of oure brotherhode. And now ye shall do right well, to geue vs an answere there vnto.

And this is the copy of the wrytynge / & wyych Arius the kynge of Sparta sent vnto Onias: Arius kyng of ỳ Sparcians sendeth gretynge vnto Onias the hye prest. It is founde in wrytynge / that the Sparciāns

and Jewes are brethre / and come out of the generacyō of Abrahā. And now for so moch as this is come to oure knowledg / ye shal do well / to write vnto vs of youre prosperitye. As for vs, we haue wrytte oure mynde vnto you: Oure catell and goodes are yours / and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herde / that Demetrius princes were come forth to fyght agaynst hym / with a greater hoost then afore / he mēt from Jerusalem / & met them in the lande of Hemath / for he gaue thē not space to come into his awne coūtre. And he sent spyes vnto their tentes / whych came agayne & tolde hym that they were appoynted to come vpō him in the nyght season. Wherfore when the sunne was gone downe / Jonathas cōmaunded his men to watch all the nyght / & to be ready wt weapens for to fyght: & set watches rounde about the hoost. But when the aduersaries herde that Jonathas was ready with his men to the battayll / they feared / & were afrayed in their hertes / and kyndled fyres in their tentes / brake vp / and gat thē away. Neuertheles Jonathas and his company knew it not tyll the mornyng / for they sawe the fyres burnynge.

Then Jonathas folowed vpon them / but he myght not ouertake them / for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabiās (which were called Zabadei) slew them / & toke their goodes. He proceded further also / and came vnto Damascus / & went thorow all that coūtre. But Simō his brother toke his iourney and came to Ascalon & to the nexte stronge holdes: departynge vnto Joppa / and wanne it. For he herde that they wold lande of Demetrius partye: wherfore he sent men of warre in the cyte / to kepe it. After this came Jonathas home agayne / & called the elders of the people together: and deuyled with thē for to buylde vp the stronge holdes in Jewry / and the walles of Jerusalem / to set vp an hye wall betwixt the castell and the cite / for to separate it from the cite / that it myght be alone / and that men shulde nether bye nor sell in it.

Vpon this they came together for to buylde vp the cite: & for moch as the wall vpon ẏ brooke of ẏ west syd (called Caphethetah) was fallen downe, they repayred it. And Symon set vp Iodiadah in Sephelah / & made it stōg setting portes & lockes vpon it. Now when Tryphon purposed to raygne in Asya / to be crowned / & to slaye the kynge Antiochus: he was afrayed ẏ Jonathas wolde not suffre him / but fight against him. Wherfore he wēte about to take Jonathas / & to kill him.

So he departed / & came vnto Bethsan. Then wente Jonathas forth agaynst him to the battayll with fourtye thousande chosen men / & came vnto Bethsan also. But when Tryphon sawe that Jonathas came wyth so greate an Hoste to destroye hym / he was afrayed: and therfore he receaued him honorably cōmended him vnto all his frendes / & gaue hym rewardes: / and commaunded hys men of warre to be as obedient vnto him as to hym selfe.

And sayde vnto Jonathas: why hast thou caused thys people to take soch trauayle / seyng there is no warre betwyxte vs? Therfore lende them home agayne / & chose certayne men to wayte vpō the / & come thou vnto me to Ptolomais: for I wyll geue it ẏ / with ẏ other stroge holdes / men of warre & their officers: As for me / I must departe / thys is only the cause of my cōmyng. Jonathas beleued him / and dyd as he sayde / puttynge awaye his host / which wente in to the land of Juda. He kepte but .iii. M. by him / wherof he sent .ij. M. in to Galilee / and one .M. wente with him selfe.

Now as soone as Jonathas entred in to Ptolomais / the cytesyns sparred the gates of the cytie / and toke him / and slewe all thē with the swerde, & came in with him. Then sent Tryphon an Host of fote men and horsemen in to Galilee and in to the great playne felde / to destroye all Jonathas cōpany. But when they knew that Jonathas was takē / & all they slayne that wayted vpon him: they toke councell together / & came forth ready to ẏ battayll. So when they which folowed vpon thē / sawe that it was a matter of lyfe / they turned backe agayne. As for the other / they wente in to the lande of Juda peaceably / and bewayled Jonathas / & them that were with hym ryght sore. And Israel made great lamentacyon. Then all the heathen ẏ were rounde aboute them / sought to destroye thē For they sayde: now haue they no captayne / nor eny man to helpe them. Therfore lett vs ouercome them, and rote out their name frō amonge men.

¶ After Jonathas was taken Symon is chosen captayne / of whom Tryphon takyng his childrē & money for the redempcyon of Jonathas / kylleth hym and his chyldren. The graue of Jonathas. Tryphon kylleth Antiochus / & possesseth the realme. Demetrius taketh truce with Simon. Simon winneth Gaza. He possesseth the tower of Sion. He maketh his sonne John Captayne.

¶ The xiij. Chapter.

Now whē Symō herde that Tryphon gathered a greate Hoste / to come in to the lande of Juda / and to destroye it: & sawe ẏ the people was in greate fearfulnesse & care: He came vp to

by to Jerusalem/and gathered ꝑ people to-
gether/and gaue them exortacyon/ sayinge:
Ye knowe what greate battayis I and my
brethren & my fathers house haue strikē for
the lawe & the Sanctuary/ & what maner
1.Macha.13.b of troubles we haue sene: thorowe occasyon
pij.b wherof/ all my brethrē are slayne for Israels
sake/and I am left alone. And now lett not
me spare myne awne ipse in eny maner of
trouble/for I am no better then my brethrē:
but wyll auenge my people & the Sanctua-
ry/oure chyldren and oure wyues:for all the
Heathen are gathered together / to destroye
vs of very malyce.

At these wordes the hertes of the people
were kyndled together / so that they cryed w
a loude voyce/ sayinge: Thou shalt be oure
captayne in steade of Judas and Jonathas
thy brethrē, ordre thou oure battell/& what-
soeuer thou commaundest vs we shall do it.
So he gathered all ꝑ men of warre making
haste to kynish all the walles of Jerusalem/
which he made strōge rounde aboute. Then
B sent he Jonathas the sonne of Absalomus
with a fresh hoste vnto Joppa/ which dryue
thē out ꝑ were in the castell/ and remayned
there hym selfe. Tryphon also remoued from
Ptolomais with a greate armye/to come in
to the lande of Juda / and Jonathas w hym
in warde. And Symon pytched his tentes at
Iodus before the playne felde.

But when Tryphon knewe that Symon
stode vp in steade of hys brother Jonathas/
& that he wolde warre agaynst hym: he sent
messangers vnto him/saying: Where as we
haue kepte Jonathas thy brother / it is for
money that he is awynge in the kynges ac-
compte/concernynge the busynesse ꝑ he had
in hande. Wherfore sende now an. C. talētes
of syluer and hys two sonnes for suertye/
that when he is letten forth he shall not for-
sake vs: and we shall sende him agayne. Ne-
uertheles Symon knewe / that he dyssem-
bled in his wordes: yet commaunded he the
money & chyldren to be delyuered vnto hym:
lest he shuld be the greater enemye agaynst
the people of Israel/& saye: because he sent
him not the money and the chyldren/therfore
is Jonathas dead.

C So Symon sent him the chyldrē and an
hundreth talētes/but he dissembled/& wolde
not let Jonathas go. Afterwarde came Try-
phon in to the lande/to destroye it/and went
rounde aboute by the waye / that ledeth vn-
to Ador. But where soeuer they wente/thy-
ther wente Symon and his hoste also Now
they that were in the castell / sent messan-
gers vnto Tryphon ꝑ he shulde make haste
to come by the wyldernesse/ and to sende thē
vytailes: And Tryphon made ready all hys
horsmen to come that same nyght. Neuer the
lesse it was a very greate snowe / so that he
came not in Galaadithim And when he dre-
we nye Baschama / he slewe Jonathas and
his sonnes there/and then turned for to goo
home in to his awne lande.

Then sent Symon for to fet his brothers
dead coarse/ and buried it in Modin his fa-
thers cytie. So all Israel bewayled hym w
greate lamentacyon / and mourned for hym
very longe. And Symon made vpon the se-
pulcre of his father and hys brethrē a buyl-
dynge hye to loke vnto of fre stone behynde
& before: and set vp strāge pylers/one agaynst
another (for his father / hys mother & foure
brethren) & set greate pilers rounde aboute/
with armes vpon them for a perpetuall me-
mory/and carued shippes beside the armes:
that they might be sene of men sayinge in
the see. This sepulcre which he made at Mo-
din/standeth yet vnto this daye.

Nowas Tryphon went forth to waithe w
ꝑ yonge kyng Antiochus, he slew him tray- Iosephus capt.
terously, and raigned in his steade/crowned F.xbi.fry.
him self kyng of Asia/and dyd moch euell in
the lande. Symon also buylte vp the castels
in Jewry/makynge them stronge wyth hye
towres/greate walles/portes and lockes/&
layed vp vytailes in the stronge holdes. And
Symon chose certayne men / and sent them
to kynge Demetrius: to desyre him / that he
wolde discharge the land from all bondage/
for Tryphon had spoyled it very sore. Where
vpon Demetrius the kynge answered hym/
and wrote vnto him after this maner.

Demetrius the kynge sendeth greetynge
vnto Symon the hye preest his frende/ wyth
the elders & people of the Jewes. The golde
crowne and precious stone that ye sent vnto
vs, haue we receaued: and are ready to make
a stedfast peace with you/yee & to wryte vn
to oure officers/for to release you / concer-
nynge the thynges wherin we made you fre:
& the appoyntment that we make with you/
shalbe fyrme and stable. The stronge holdes
which ye haue buylded/ shal be youre awne.
As for eny ouer syght or fawte committed
vnto this daye/we forgeue it/ & the crowne
tare ꝑ ye ought vs also. And where as was
eny other tribute in Jerusalē/it shal now be
no tribute: and loke who are mete amonge
you to be in oure courte/let them be wrytte
vp/that there maye be peace betwyxte vs.

Thus the yock of the Heathen was taken C
from Israell / in the hundreth and seuentye
yeare. And the people of the Jewes beganne
to wryte in their lettres & actes on this ma-
ner. In ꝑ fyrst yeare of Symon ꝑ hye preest/ 1.Mach.r i.
and prynce of the Jewes.

In those dayes went Symō vnto Gaza/
and

and beseged it rounde aboute/ where he lefft vp ordinaunce of warre. And wanne a towre whych he toke. So they that gatt in to the towre leapte in the cytye / whych was in a greate feare: In so moch that the people of the cytie rente their clothes, and clymmed vp vpon the walles with their wyues & chyldre beseechynge Symon to be at one wyth thē: sayenge.

Do te warde vs not after oure wickednes/ but be gracious vnto vs/ and we shall do ¶ ye ferupce. Then Symon for very pyte/ wolde fight nomore agaynst them/ but put thē out of the cytie/ and caused the houses (wherin ye Images were) to be clensed: and so entred the cytye wyth Psalmes of prayse / geuynge thākes vnto the Lorde. So whē he had cast all abhominacyons out of the cytie / he sett soch men in it as kepte the law of God / and made the cytie stronge / and buylded a dwellynge place for hym selfe.

Now when they in the castell at Jerusalem were kepte so streatly/ that they coulde not come forth ner in to ye countre/ a myght neither bye ner sell: they were very hungrye/ and many of them stamyshed to death: In so moch that they besought Symō to be at one with them / whych he graunted them. So he put them out from thence / and clensed the castell from fylthnesse. And vpon the. xxiij. daye of the seconde moneth in the. C. lxxj. yeare they entred in to it wyth thankesgeuyng and braunches of palme trees, with harpes / crowdes / cymbals / and lutes / syngynge psalmes / and songes of prayse vnto God for that the great enemy of Israel was ouercome.

And Symon ordened that the same daye shuld be kepte euery yeare in gladnesse/ and made stroge the hyll of the temple that was beside the castell / where he dwelt hym selfe with his cōpany. Symon also perceauynge that Jhon his sonne was a myghtie man of armes, made him captayne of all the hostes/ and caused him to dwell at Gaza.

¶ Demetrius is ouercome of Arsaces. Symon being captayne there is greate quyetnes in Israel. The couenaunt of frendshyp with the Romanes & with the people of Sparta is renued.

¶ The.xiiij. Chapter.

In the. C. lxxij. yeare gathered kyng Demetrius his host/ and departed vnto Media/ to gett him helpe for to fyght agaynst Tryphon. Now when Arsaces the kyng of Perlia & Media herde, ye Demetrius was entred within his borders: he sent one of his princes to take hym alyue / & to bringe hym vnto hym. So he wente and slewe Demetrius hoste/ toke hym selfe/ brought hym to Arsaces/ which kepte hym inwarde. And all the lande of Juda was in rest/ so longe as Symon lued for he sought the wealth of hys people/ therfore were they glad to haue him for their ruler/ & to do him worshype allwaye.

Symon wāne the citie of Joppa also for an hauen towne / & made it an intraunce in to the Jles of ye see. He enlarged the borders of his people/ & conquered them more lande: He gathered vp many of their people that were prysoners: he had the dompnion of Gaza/ Bethsura and the castell/ whych he clensed from fylthynes / and there was no man that resisted hym: So that euery man tylled hys grounde in peace/ the lande of Juda and the trees gaue their frute and encrease. The B elders satt all in iudgement/ & toke their dewyce for the wealth of the lande: the yonge men put on worshype and harnesse vpon thē. He prouyded bytailes for the cytyes / and made goodly stronge holdes of them: so that the fame of hys worshype was spoken of vnto the ende of the worlde. For he made peace thorow out the lande / and Israell was full of myrth and ioye. Leui. xxvi. c. 18. Mic. iiij. b

Euery mā sat vnder his vyne & fyge trees and there was no man to fraye thē awaye. There was none in ye lande to fyght agaynst them, for then ye kynges were ouercome. He helped those that were in aduersyte amonge his people, he was diligēt to set ye lawe kepte: as for soch as were vngodly and wycked he toke thē awaye. He set vp the Sanctuary/ & encreased the holy vessels of the temple.

When the Romaynes and Spartians had gotten worde, that Jonathas was dede/ they were tyght sory. But when they herde that Symō his brother was made hye prest in his stede, and how he had wonne ye lande agayne with the cytyes in it: they wrote vnto hym in tables of latyn / to renue the frendshype/ & bonde of loue/ which they had made afore with Judas & Jonathas his brethren. Which wrytynges were red before the congregacyon at Jerusalem. I. Ma. viij. c. and. xij. a.

And thys is the copy of the lettres / that C the Spartians sent: The Senatous and citesyns of Sparta sende greting vnto Symō ye great prest wt the elders/ prestes/ & ye other people of the Jewes their brethren: When youre embassytours ye were sent vnto oure people/ certifyed vs of youre worshippe/ honoure & prosperous wealth: we were glad of their cōmyng/ & haue wrytte the earande which they spake before ye counceil of ye people: namely/ that Numenius ye sonne of Antiochus/ And Antipater ye sonne of Jason the Jewes embassitours are come vnto vs/ for to renue ye olde frendshipe with vs. Vpon this ye people consented, that ye men shulde be honorably

noꝛably intreated/ and that the copy of their
catande ſhulde be wꝛyttē in the ſpecyall bo-
kes of the people/ foꝛ a perpetuall memoꝛy
vnto the Sparcians: yee and that we ſhulde
ſende a copy of the ſame vnto Symō ꝧ great
Pꝛeſte.

D After this dyd Symon ſende Numenius
vnto Rome/ with a golden ſhylde of a thou-
ſaund pounde weight to cōfirme the frend-
ſhippe with them: which when the Romay-
nes vnderſtode / they ſayde: what thanckes
ſhall we recompence agayne vnto Symon
& his chyldzē? Foꝛ he hath ſtabliſhed his bꝛe-
thꝛen/ & ouercome the enemyes of Iſraell.
Wherfoꝛe they grauuted him to be fꝛe. And
all this wꝛote the Iewes in tables of latyn/
and naled it vnto the pyers vpō the mounte
Sion. The copy of the wꝛytynge is this:

The .xviij. daye of the moneth Elul in ꝧ
Clxxij. yeare in the thirde yeare of Symon
the hye pꝛeſt/ in the greate congregacyon of
the pꝛeſtes/ rulers of the people/ and elders
of ꝧ coūtre at Iſarame / were theſe wozdes
openly declared:

C Foꝛ ſo moch as there was moch warre in
oure land/ therfoꝛe Symon ꝧ ſonne of Ma
tathiah (come of the chyldzen of Iareb) and
his bꝛethꝛen/ put them ſelues in parell/ and
reſyſted the enemyes of their people: ꝧ their
Sanchuary and lawe might be mantey̆ned/
and dyd their people greate woꝛſhipe. Jona-
nathas in lyke maner/ after that he had go-
uerned his people and bene their hye pꝛeſte:
dyed/ and lyeth buried beſyde his elders.

After ꝧ wolde their enemyes haue trodde
their holy thinges vnder fote/ deſtroyed their
lande/ and vtterly waſted their Sanctua-
ry. Then Symon withſtode them/ & fought
foꝛ his people/ ſpent moch of his awne mo-
ney/ weapened the baleaunt men of his peo-
ple/ gaue thē wages/ made ſtronge ꝧ cyties
of Juda/ with Bethſurah that lyeth vpon ꝧ
boꝛders of Jewry (where the oꝛdynaunce of
their enemyes laye ſometyme) and ſet Iewes
there foꝛ to kepe it.

F He made faſt Joppa alſo, which lyeth vpō
the ſee / and Gaza that boꝛdꝛeth vpon Azo-
tus (where the enemyes dwelt afoꝛe) & there
he ſett Iewes to kepe it: & whatſoeuer was
mete foꝛ the ſubduynge of the aduerſaryes/
that layed he therin. Now when the people
ſawe the noble actes of Symon / and what
woꝛſhype he purpoſed to do foꝛ thē/ his god-
ly behauoure / and faythfulneſſe whych he
kepte vnto them / and how he ſought by all
wayes the wealth of his people/ becauſe he
dyd all thys / therfoꝛe they choſe hym to be
their pꝛynce and hye pꝛeſt. And in his tyme
they pꝛoſpered well by him / ſo that the Hea-
then were takē out of their land: & they alſo
which were in the cytie of Dauid at Jeruſa
lem in the caſtel (where they wēt out & defy-
led all thynges that were aboute the San-
ctuary / and dyd greate harme vnto cleny-
nes) and Symon put mē of the Iewes in it/
foꝛ the defence of the lande and the cytie / &
ſet vp the walles of Jeruſalem.

And kynge Demetrius confirmed him in G
his hye pꝛeſthode/ made him his frende / and
dyd him greate woꝛſhipe. Foꝛ he herde that
the Romayns called the Iewes their frendſ/
louers and bꝛethꝛen: how honoꝛably they re
ceaued Simons embaſſytours: how the Ie-
wes and pꝛeſtes conſented that he ſhulde be
their pꝛynce and hye pꝛeſt perpetually (tyll
God rayſed vp the true pꝛophet) and that he
ſhuld be their captayne/ to care foꝛ ꝧ San-
ctuary/ and to ſett officers vpon the woꝛckes
therof, ouer the land/ ouer the weapōs/ ouer
the houſes of defence/ to make pꝛouiſion foꝛ
the holy thynges/ and to be obeyed of euery
man / & all the wꝛytynges of the lande to be
made in his name: that he ſhulde be clothed
in purple and golde/ & that it ſhulde be lau-
full foꝛ none of ꝧ people noꝛ pꝛeſtes to bꝛea-
ke eny of theſe thynges / to wythſtande hys
wozdes/ ner to call eny congregacyon in the
lande without him: ꝧ he ſhulde be clothed in
purple/ & weare a colar of gold: And yf there
were eny which diſobeyed oꝛ bꝛake this oꝛdi
naunce/ that he ſhulde be puniſhed.

So all the people cōſented to alowe Si-
mon/ and to do accoꝛdynge to theſe wozdes.
Symon alſo him ſelfe toke it vpon hym / &
was contente to be ꝧ hye pꝛeſt, the captayne
and pꝛynce of the Iewes and pꝛeſtes/ and to
gouerne them all. And they commaunded to
make this wꝛytynge in tables of latyn/ and
faſten it vnto the compaſſe of the Sanctua-
ry in an open place: and to laye vp a copy of
the ſame in the treaſury/ that Symon & hys
poſterite might haue it.

¶ Antiochus maketh a couenaunt of frendſhip with Symon/ and Triphon is perſequuted. The Romay-nes wꝛyte lettres vnto kynges and nacyons in the de fence of the Iewes. Antiochus refuſynge the helpe that Symon ſent him/ breaketh his couenaunt.

¶ The .xv. Chapter.

IN the .clxxij. yeare/ kyng Antiochus ꝧ ſonne
of Demetrius ſente lettres from A
the Iles of the ſee/ vnto Symon
the hye pꝛeſt and pꝛynce of ꝧ Ie-
wes/ and to all the people/ conteynyng theſe
wozdes: Antiochus the kynge ſendeth gre-
tynge vnto Symon the hye pꝛeſte and to the
people of ꝧ Iewes. Foꝛ ſo moch as certayne
wycked men haue gotten the kyngdome of
oure pꝛogenytours / I am purpoſed to cha-
lenge the realme agayne/ and to reſtoꝛe it to
the olde eſtate.

Wher-

Wherfore I haue gathered a greate hoste & made shyppes of warre: that I maye goo thorowe the countre/ and be auenged of thē which haue destroyed oure lande / and wasted many cities in my realme. And therfore now I make the free also from all the trybutes/wherof all kinges my progenitours haue discharged the/ and from other customes (wher from they haue released the) whatsoeuer they be: Yee I geue the leaue to smyte money of thyne awne within thy lande. As for Jerusalem/ I will that it be holy and free: and all the weapens and houses of defence which thou hast buylded & kepest in thyne handes/ shall be thyne. Where as eny thyng is or shall be awynge vnto the kynge. I forgeue it the/ frō this tyme forth for euermore And when we haue optayned our kyngdom/ we shall do the / thy people and the temple greate worshyppe: so that youre honoure shall be knowen thorow out the whole worlde.

In the. clxxiij. yeare wente Antiochus in to his fathers lande/ & al the mē of warre came together vnto him / so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him/ but he fled vnto Doza/ whych lyeth by the see syde: for he sawe that there was myschefe commynge vnto hym/ & that his host had forsaken him. Then cam Antiochus vnto Doza with an hundreth and twentye thousande men of armes vpō foote/ & eyght thousande horsmen. So he cōpased the cytie rounde aboute/ & the shyppes came by the see. Thus they vexed the cytie by land and by water / in so moch that they suffred no man to go in nor out.

In the meane season came Numenius (& they that had bene with him) from the cytye of Rome / hauynge lettres written vnto the kynges & prouyncies/ wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretyng vnto Ptolomy the kyng. The embassitours of the Jewes oure frendes beynge sent from Symon the hye preest and from & people of the Jewes / came vnto vs/ for to renue the olde frendshippe/ and bonde of loue/ & brought a shylde of golde weyeng a thousand pounde / which we were cōtente to receaue of them. Wherfore we thought it good to wryte vnto the kynges and prouincies/ to do them no harme/ nor to take parte agaynst them/ their cyties ner countrees nether to mayntene their enemies agaynst thē. If there be eny wycked personnes therfore fled from their countre vnto you/ delyuer thē vnto Symon the hye preest/ that he maye punysh them accordynge to their awne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kyng/ to Attalus/ Iraba/ Arsaces & to all regions: as Samsanes, to thē of Sparta/ Delo/ Mindo/ Sydon/ Caria/ Samos Pamphylia/ Lycia/ Halicarnassum/ & to the Rhodes / to Phaselis/ Coo/ Side/ Arado/ Gortina/ Gnydum / to Cypres & to Cyren. And of euery lettre they sent a copy to Symon the hye preest & to the people of the Jewes. So Antiochus ye kyng brought his host vnto Doza ye secōde tyme/ to take it: where he made diuerse ordinaunce of warre/ & kepte Tryphon in / ye he shuld not come forth. Then sent Symon Antiochus two thousande chosen mē to helpe hym with gold/ syluer and other plenteous geer: Neuertheles he wolde not receaue them/ but brake all ye couenaūt which he made vō Symō afore & withdrewe him self frō him.

Ye sent Athenobius also a frende of hys vnto Symon/ for to reason with him sayīg: Ye withholde fro me Joppa & Gaza (with the castell that is at Jerusalē) which are cyties of my realme / whose borders ye haue destroyed/ & done greate euell in the land / hauyng the dominacion in many other places of my kyngdome. Wherfore deliuer now ye cc cyties which ye haue takē with the tributes of the places ye ye haue rule vpō without ye borders of Jewry: Or els geue me fyue hundreth talentes of syluer/ yee & for the harme ye haue done in the cyties & for the tributes of the same/ other fyue hundreth talētes. If no / we shall come & fyght agaynst you.

So Athenobius the kynges frende came to Jerusalem/ & when he sawe ye greate worshipe & honoure of Symon in golde/ syluer and so great plenty of ornamentes: he marueled/ and tolde Symon as the kyng commaunded him. Then answered Symon and sayd vnto him: As for vs, we haue nether taken other mens land/ ner withholdē thē / but only oure fathers heretage/ which oure enemyes had vnrightuously in possesyon a certayne tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou cōplaynest concernyng Joppa and Gaza, they dyd greate harme to oure people and in oure lande / yet wyll we geue an. C. talentes for them.

Neuertheles Athenobius answered hym not one worde/ but turned agayne wrothfully vnto ye kyng/ & tolde him all these wordes/ and the greate dignyte of Symon wyth all that he had sene / and the kynge was very angrie. In the meane tyme fled Tryphon by shyppe vnto Orthosaida. Then the kynge made Cendebeus captaine of the see coost/ & gaue him an host of fote men & horsmen/ cōmaundinge him to remoue the host towarde Jewry/ & to buylde vp the cytye of Cedron/ to make vp the portes/ & to warre agaynst ye people of the Jewes. As for the kynge hym selfe/

selfe/he folowed vpon Tryphon. So Cendebeus came vnto Jamnia/& beganne to vexe the people/to treade downe Jewry/to take the people prysoners/to slaye thē & to buyld vp Cedron: where he sett horsmen and other men of warre/that they myght come forth & go thorow the stretes of Jewry/ lyke as the kynge had commaunded him.

¶ Cendebeus the captayne of Antiochus hoste is put to flyght of the sonnes of Symon. Ptolomeus ſ sonne of Abobus killeth Symons his wyfe & sonnes at a bāket: John killeth them that lye in wayte for his life.

¶ The .xvj. Chapter.

THen came Jhon vp from Gaza/& tolde Symō his father, what Cendebeus had done amōge their people. Upon this called Symon two of his eldest sonnes/Judas & Jhon/& sayde vnto them: I and my brethren & my fathers house/ haue euer from oure youth vp vnto this daye/ foughten agaynst the enemyes of Israel/& God gaue vs good fortune to delyuer Israel oft tymes. And now for so moch as I am olde/be ye in steade of me & my brother/to go forth and fyght for oure people/& ꝑ helpe of God be with you. So he chose .xx. M. fyghtynge men of the countre/ with horsmen also/ which went forth agaynst Cendebeus and rested at Modin.

In the morninge they arose/and went into the playne felde: and beholde/ a myghtye greate host came agaynst them/ both of fote men and horsmen. Now was there a water broke betwyxte them/and Jhon remoued ꝑ host towarde them. And when he sawe that the people was afrayed to goo ouer the waterbroke/he wente ouer fyrst him selfe: and the men seynge this/folowed him.

Then Jhon set his horsmen & fote men in ordre/the one by the other/for their enemies horsmen were very many. But when they blewe vp ꝑ prestes trompettes/Cendebeus fled wyth hys Hoste/ wherof many were slayne/ and the remnaunt gat them to their stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed styll vpon the enemyes/ tyll he came to Cedron which he buylded. The enemyes fled also vnto the towres that were in the feldes of Azotus/and those dyd Jhon burne vp. Thus there were slayne .ij. M. men of them/and Jhon turned agayne paceably into Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne: which because he had aboundaunce of syluer and golde (for he had maryed ꝑ daughter of Symon ꝑ hye prest) waxed proude in his mynde/ and thought to conquere the lande/ ymagenyng falsched agaynst Symon & his sonnes/ to destroye them. Now as Symon was goyng aboute thorow the cyties/ that were in the countre of Jewry/and caryng for thē: he came downe to Jericho/ with Mathathias and Judas his sonnes/in the .clxxvij. yeare in the .xj. moneth called Sabat. Then Ptolomy the sonne of Abobus receaued thē (but with dyssceate) in to a stronge house of hys called Doch/ which he had buylded/ where he made them a banket.

So when Symon and hys sonnes were merye and had dronken well/Ptolomy stode vp with his men (whom he had byd there) and toke their weapens/entred in to the banket house/& slewe Symō with his two sonnes/ and certayne of his seruauntes. So ꝯ great vnkaythfulnesse dyd Ptolomy in Israel and recōpensed euell for good. Then wrote thys Ptolomy the same vnto kynge Antiochus/ requyringe him that he shulde sende hym an host to helpe him: & so shulde he delyuer him the lande with the cyties and tributes of ꝑ same. He sent other men also vnto Gaza/for to take Jhon: and wrote vnto the captaynes to come to him/and he shuld geue them syluer/golde and rewardes. And to Jerusalem he sent other/to take it and the Sanctuary.

Then rāne there one before/& tolde Jhon in Gaza/ that is father & his brethren were slayne/ and how that Ptolomy had sent to slaye him also. Whē Jhon herde this, he was sore abasshed/and layed hādes of them that were come to destroye him/and slewe them: for he knewe/that they went aboute to kyll hym.

As for other thynges concernynge Jhon: of his warres/of his noble actes (wherin he behaued hym selfe manfully) of the buyldyng of walles whych he made/ and other of hys dedes: They are wrytten in the cronycles of hys prestehode/ from the tyme forth that he was made hye prest after his father.

¶ The ende of the fyrste boke of the Machabees.

The seconde boke of the Machabers.

¶ An Epistle of the Jewes that dwelt at Jerusalem sent vnto them which dwelt in Egypte wherin they exhorte them to geue thankes for the death of Antiochus Of the fyre þ was hydde in the ppt. The prayer of Nehemiah.

¶ The fyrst Chapter.

THe brethren of the Jewes which be at Jerusalem & in the lande of Jewry / wish vnto those brethren of þ Jewes that are thorow out Egypte: good fortune, health & peace.

God the Lorde be gracious vnto you / and thyncke vpō his couenaunt þ he made with Abraham / Isaac & Jacob his faythfull seruauntes: and geue you all soch an hert / that ye maye loue and serue him / yee & perfourme hys will wyth an whole herte and of a willyng mynde: Be open youre hertes in his lawe and in hys commaundementes / sende you peace: heare youre prayers / be at one wt you, and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius raigned / in the CLxix. yeare / we Jewes wrote vnto you in þ trouble and violence that came vnto vs. In those yeares after that Jason departed oute of the holy lande and kyngdome / they brent vp the portes / & shed innocent bloude. Then made we oure prayer vnto the Lorde / and were heard: we offred / & lyghted the cādels / settyng forth cakes and bred. And now come ye vnto the feaste of tabernacles in the moneth Casleu.

In the CLxxviij. yeare the people þ was was at Jerusalem & in Jewry / the councell and Judas him self / sent this wholsome salutacyon vnto Aristoboulus kynge Ptolomys master, which came of the generacion of the anoynted prestes: and to the Jewes þ were in Egypte: In so moch as God hath delyuered vs from greate perils, we thancke hym hylie. In that we resisted so mightie a kyng. And why: he brought men out of Persis by heapes to fyght agaynst vs & the holy cytie. For as he was in Persis (namely / the Captayne with the great host) he perysshed in the tēple of Naneas / beynge disceaued thorow the deuyce of Naneas prestes. For as he was purposed to haue dwelt there / Antiochus and hys frendes came thyther / to receaue moch money for a dowry. So when Naneas prestes had layed forth the money / he entred wt a small cōpany in to the cōpasse of the temple and so they shut the temple.

Now when Antiochus entred by opening the preuye entrāce of the tēple / the prestes stoned the captayne to death / hewed them in peces that were wyth hym / smote of their heades / and threwe them out in all thynges. God be praysed / whych hath delyuered the wicked in to oure handes.

Where as we now are purposed to kepe þ purifycacion of the tēple vpon the .xxv. daye of the moneth Casleu / we thought necessary to certifye you therof: that ye also myght kepe the tabernacles feast daye / & the daye of the fyre / whych was geuen vs when Nehemiah offred / after that he had set vp þ temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis / þ prestes (whych then fought þ honoure of God) toke the fyre preuely from the aulter / and hyd it in a valley / where as was a depe dyrty pyt: & therin they kepte it, because the place was vnknowen to euery man. Now after many yeares when it pleased God / þ Nehemiah shulde be sent frō the kynge of Persia: he sent the chylders chyldren of those prestes (which had hyd þ fyre) to seke it. And as they tolde vs / they founde no fyre / but thicke water. Then cōmaunded he thē to drawe it vp / & to bringe it him and þ offrynges wythall. Now whē the sacrifices were layed on & ordred / the prest Nehemiah commaunded to sprincle them & the wod wt the water. Whē this was done / & the tyme come þ the Sunne shone / which afore was hydē in þ cloude: there was a greate fyre kyndled. In so moch that euery man maruelled. Now all þ prestes prayed, whyle the sacrifyce was a makyng. Jonathas prayed first / and the other gaue answere.

Leuit.vi.a. xvi.a.

And Nehemias prayer was after this maner: O Lorde God maker of all thynges / thou fearfull & stronge / thou ryghtuous & mercyfull / thou that art onely a gracyous kynge / onely lyberall: onely iust / Almightie & euerlastynge / thou that delyuerest Israel frō all trouble / thou that hast chosen the fathers and halowed them: receaue the offeryng for the whole people of Israel / preserue thyne awne portyon / & halowe it. Gather those together / that are scatred abrode from vs: delyuer them that are vnder þ Heathens bondage / loke vpon them whych are despysed & abhorred / that the Heathē maye knowe and se / how that thou art oure God: Punysshe thē that oppresse & proudly put vs to dishonoure. Set thy people agayne in thy holy place, like as Moses hath spokē.

Deut.xxx.a

And the prestes songe Psalmes of thankesgeuynge, so longe as þ sacrifice endured. Now when the sacrifyce was brent / Nehemiah commaunded the greate stones to be sprynckled wt the reliqute of þ water which whē it was done, there was kyndled a flāme of them

of them also: but it was consumed thorowe the lyght/that shyned from the aulter. So when this matter was knowen/it was tolde the kynge of Persia/that in the place where the prestes/which were led awaye/ had hyd fyre/there apeared water in steade of fyre/& that Nehemias & his company had purified the sacrifyces withall. Then the kynge consyderynge & ponderynge the matter dyligētly/made him a temple to prove the thynge that was done. And when he founde it so in dede/he gaue the prestes many gyftes & dyuerse rewardes: yee he toke them wyth hys awne hand/and gaue them. And Nehemias called the same place Nephthar/which is as moch to saye as a clensynge: but many men call it Nephi.

¶ How Jeremy hydde the tabernacle/the Arche/and the aultare in the pyll. Of the. ij. bookes of Jason contayned in one.

¶ The. ij. Chapter.

5. Mach. i. c. It is founde also in the wrytinges of Jeremy the prophet/that he cōmaunded them which were caried awaye to take fyre/as it is sayde afore. He commaunded them also, that they shulde not forget the lawe and commaundementes of the Lorde / and that they shulde not erre in their myndes/ when they se Jmages of syluer and golde with their ornamentes. These and soch other thynges commaūded he them/& exhorted them/that they shulde not lett the lawe of God go out of their hertes.

Jer. xxix. b

Baruc. vi. a

It is wrytten also, how the prophet(at the commaundement of God)charged them / to take the tabernacle & the arcke with them: & he wente forth vnto the mountayne / where Deut. xxxiij. a Moses clymmed vp, & sawe the herytage of God. And whē Jeremy came there, he founde an open caue/wherin he layed ỹ tabernacle/ ỹ arcke & the aulter of incense/ & so stopped the hole. There came certayne men together also folowyng him/to marck the place/ but B they coulde not fynde it. Which when Jeremy perceaued/he reproued them sayinge: As for that place /it shalbe vnknowne, vntyll ỹ tyme ỹ God gather his people together agayne/ & receaue thē vnto mercy. Then shal God shew them these thynges/ & the maiesty of ỹ Lorde shall appeare, & the cloude also/ like as it was shewed vnto Moses: & lyke as when Salomon desyred ỹ the place myght be sanctifyed/ & it was shewed him.

Exod. xl. & iij. Reg. viij. b.

For he beynge a wyse man/handled honorably and wysely offeringe vnto God in the halowinge of the temple/when it was finished. And lyke as when Moses prayed vnto the Lorde, the fyre came downe from heauē/ and consumed the burnt offeryng: Euen so

Leui. ix. d

prayed Salomon also / and the fyre came ỹ. Para. vij. d downe from heauen/and consumed ỹ burntofferinge. And Moses sayde: Because the synofferinge was not eaten / therfore it is consumed. In lyke maner Salomon kepte the dedycacion(or halowinge)eight dayes.

¶ * Some reade: Nehemias.

In the Annotacyōs & wrytynges of * Jeremy were these thinges put also: & how he made a lybrary/& how he gathered out of all countrees the bokes of the prophetes / of Dauid/the epistles of the kynges/and of the presentes. Euen so Judas also/loke what he lerned by experyēce of warre/ & soch thynges as hath happened vnto vs/ he gathered them all together / and so we haue them by vs. If ye now desyre to haue the same / sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purylicacyon / we haue wrytten vnto you. Therfore ye shall do well / yf ye kepe the same dayes. We hope also/that the God(which delyuered his people / and gaue them all the herytage/ kyngdome, prestehode & Sanctuary that he Deut. xxx. a promised them in the lawe)shal shortly haue mercy vpon vs/and gather vs together from vnder the heauen in to his holy place: for he hath saued vs from greate perels / and hath clensed the place.

D As concernynge Judas Machabeus and his brethren/the purifycacyon of the greate temple/the dedicacion of the aulter/ yee & of the warres that cūcerne noble Antiochus & Eupator his sonne of the kynges ỹ cam 1. Mach. vi. a. downe from heauen vpon those / which mānfully defended the Jewes. For though they were but fewe / yet defended they the whole lande/droue awaye the enemyes host / recouered agayne the temple / that was spoken of thorowe out all the worlde / delyuered the citie/ doynge their best that the lawe of the Lorde which was put downe/might with all trāquilyte be restored agayne vnto ỹ Lord/ ỹ was so mercifull vnto them. As touchyng Jason also of Cyren/ we haue vnder take cō pendiously to bringe in to one boke/ ỹ thyngs that were comprehended of him in fyue. For we cōsyderynge the multitude of the bokes/ and how harde it shulde be for them ỹ wolde medle with stories and actes(& that because of so diuerse matters)haue vnder taken so to comprehende the storyes: that soch as are disposed to reade/myght haue pleasure and pastyme therin: & that they which are dilygent in soch thinges, myght the better thinke vpō thē: yee and that whosoeuer read thē/ might haue profit therby.

E Neuertheles we oure selues that haue medled with this matter for the shortenynge of it, haue taken no smal labour, but great diligence/ watchynges and trauayle. Lyke

as they that make a feast / wolde fayne do other men pleasure: Eue̅ so we also (for many mens lakes) are very well cont̄et to take the labour, where as we maye shortly comprehende, the thynges that other men haue truly wrytten.

For he ꝑ buyldeth an house anew / must prouyde for many thinges, to ꝑ whole buyldynge: but he that paynteth it afterwarde / seketh but only what is comly / mete & conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? He that beginneth to wryte a story for the fyrst, must with his vnderstandynge gather the matter together, set hys wordes in ordre and diligently serche out of euery parte: But he ꝑ afterwarde wyll shorten it, vseth few wordes / and toucheth not the matter at the largest. Let thys be sufficient for a Prologe, now will we begynne to shewe the matter: for it is but a folysh thynge to make a longe Prologe / and to be shorte in the story it selfe.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon wetteth what treasure is in the temple. Heliodorus is sent to take the awaye. He is stryken of God & healed at the prayer of Onias.

¶ The .iij. Chapter.

¶ What tyme as the holy cyte was inhabyted in all peace & wealth / & whē the lawes were yet very well kepte. (For so was it ordened by Onias the hye prest & other godly men, that were enemyes to wickednesse) It came therto, that euen the kinges & princes thē selues dyd the place greate worshippe / & garnished the temple with greate gyftes: In so moch ꝑ Seleucus kyng of Asia of his annuētes bare all the costes belongyng to the seruyce of the offringes. Then Symon of the tribe of Benjamin, a ruler of the temple / labboured to worcke some mischefe in the cite: but the hye prest resisted him.

g. Mach. .i. c.

h. Mach. iij. a

Neuertheles when he myght not ouercome Onias, he gat him to Appolonius the sonne of Therla (which then was chefe lorde in Celosyria and Phenices) & tolde hym, that the treasury in Jerusalem was full of innumerable money / and how that the comons goodes wich belonged not vnto the offeringes, were exceadinge greate also: yee & how it were possyble / that all these myght come vnder the kynges power.

g. Mach. 15. b.

Now when Appolonius had shewed the kynge of the money / as it was tolde hym: the kinge called for Heliodorus his stewarde / & sent him with a cōmaundement / to bringe him ꝑ same money. Immediatly Heliodorus toke hys iourney / but vnder a coloure / as though he wolde go thorow Celosyria & Phenices to viset the cities, but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem / & was louyngly receaued of the hye prest into ꝑ cyte: he tolde what was determed concernynge the money / and shewed the cause of his cōmyng: he asked also / yf it were so in dede. Then ꝑ hye prest tolde him / that there was soch money layed vp for the vpholdynge of weddowes and fatherlesse chyldren / & how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: & that of all the money (which that wycked Symon had bewrayed) there were .iij. hundreth talentes of syluer / and .ij. hundreth of golde: yee & that it were vnpossible for those mens meanynge to be dysceaued / ꝑ had layed vp their money in the place and tēple (which is had in worshype thorow the whole world) for the mayntenaunce and honoure of the same. Whervnto Heliodorus answered / that the kynge had cōmaunded him in any wyse / to bringe hym in the money.

¶ So at the daye appoynted / Heliodorus entred in to the temple to ordre thys matter. But there was no small feare thorowout ꝑ whole cytye. The Prestes fell downe before the auiter in their vestymentes / and called vnto heauen vpon hym / whych had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserued / for soch as committe them vnto keppynge. Then who so had loked the hye prest in the face / it wolde haue greued his herte: for his countenaūce and the chaunginge of his coloure / declared the inwarde sorowe of hys mynde. The man was all in heuynesse / and hys body in feare: wherby they that loked vpō him / myght perceaue the grefe of hys herte. The other people also came out of their houses by heapes vnto the comō prayer / because the place was lyke to come in to confusyon. The wemen came together thorow ꝑ stretes, with hearre clothes aboute their brestes.

Exod xxij. b.

¶ The virgyns also that were kepte in / rāne tō Onias / some to ꝑ walles / other some looked out of the wyndowes: yee they all heide vp their handes towarde heauē / and prayed. A myserable thynge was it to loke vpon the comen people / & the hye prest beinge in soch trouble. But they besought almyghty God / that the goodes which were committed vnto them / myght be kepte whole / for those that had deliuered them vnto their keppynge. Neuertheles the thynge that Heliodorus was determed to do / that performmed he in the same place, he hym selfe personally beinge about the treasury wyth his men of warre. But the spyrite of almyghty God shewed him selfe openly, so ꝑ all they which presumed to

obeye

obeye Heliodorus/fell thorow the power of God into a greate fearfulnesse & drede. For
6.Mach.x.c. and.xib there apeared vnto thē an horse/ with a terrible man sitting vpon him/decke in goodly araye/ and the horse smote at Heliodorus with his fore fete. Now he that sat vpon the horse/had harnesse of golde vpon him.

Moreouer there appeared .ij. laye & ventyfull yōg men in goodly araye/ which stode by him/scourged hym of both the sydes. and gaue hym many stripes without ceassynge.
6.Mach.v.c. With that fell Heliodorus sodenly vnto the grounde. So they toke him vp (beinge compased aboute with greate darcknesse) & bare hym out vpon a beare. ¶ Thus he that came with so many runners and men of warre into the sayde treasury was borne out/ where as no man myght helpe hym: & so the power of God was manyfest and knowne. He laye still domme also by the power of God/destitute of all hope and lyfe. And they prayed & Lord/that he had shewed his power vpō his place and tēple/which a lytle afore was full of feare & trouble: and that thorow the reuelacyon of the almyghtye Lorde it was fylled with hope and gladnesse.

Then certayne of Heliodor' frēdes prayed Onias/ that in all haste he wolde call vpon God/to graūte him his lyfe/ which was geuynge vp the goost. So the hye prest consydered the matter/and lest the kinge shuld suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now when the hye Prest had optey ned his petycion/ the same yonge men in & same clothynge appeared/ & stode before Heliodorus. saynge: Thancke Onias the hye prest/
Actu.xvij.c. for for his sake hath & Lorde graunted & thy lyfe: therfore seing & God hath scourged the/ geue him prayse & thanckes/ & shewe euery man his myght & power. And when they had spoken these wordes they appeared nomore.

So Heliodorus offered vnto God/ made greate vowes vnto him/ which had graūted him his lyfe/thācked Onias/ toke his hoost/ & wente agayne to the kynge. Then testified he vnto euery man of the greate workes of God/ & he had sene with his eyes. And when the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalem/ he sayde: yf thou hast any enemy or aduersary vnto thy realme/sende him thyther/ and thou shalt haue hym punysched/ yf he escape with his lyfe: for in that place (no doute) there is a specyall power & worcking of God. For he & dwelleth in heauē/ bysyeth & defendeth that place: and al that come to do it harme/ he punyscheth & plageth thē. ¶ This is now the matter concernyng Heliodorus/ & the kepyng of the treasury at Jerusalem.

¶ Symon reporteth euell of Onias. Jason desyrynge & he office of the hye Prest corrupteth the kynge with rewardes. ¶ he wycked intent of Jason.

¶ The .iiij. Chapter.

THis Symon now (of whō we spake afore) bringe a bewrayer of & mo- ney & of his awne naturall contre/ repoyted the worst of Onias: as though he had moued Heliodorus vnto this/ & as though he had bene a bytter hyder of euel. Thus was he not ashamed to call hym an enemye of the realme/ that was so faythfull an ouerseer & defender of & cite & of his people: yee & soferuent in the lawe of God. But whē the malice of Symō increased so farre/ that thorow his frendes there were certayne manslaughters cōmitted: Onias considered the parell & might come thorow this stryfe/ & how that Appolonius (namely & chefe lorde in Celosyria and Phenices) was all set vpon tyranny/ and Symons malyce increased & same: He gat hym to the kinge/ not as an accuser of the cytesins/ but as one that by hym self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace/ nether Symon to leaue of frō his folysshnesse/ except & kynge dyd loke therto. But after the decth of Seleucus/ when Antiochus (which is called the noble) toke & kingdome: Jason the brother of Onias laboured to be hye prest: for he came vnto the kynge/ and promised hym thre hundreth .lx. talentes of syluer/ & of the other rentes .lxxx. talentes. Besides this he promysed hym yet an. C. & .L. yf he myght haue the scole of the chyldren/ & that he myght call them of Jerusalem Antiochians. Which when the kynge had graunted/ & he had gotte the superiorite/ he begāne immediatly to drawe his kynsmen to the custome of the Heathen/ put downe & thynges that the Jewes had set vp of loue/ by John the father of Eupolemius/ whych was sent embassytoure vnto Rome/ for to make the bonde of frendshype and loue. He put downe all the Jewes & Lyberties of the Jewes/ and set vp the wycked statutes. He durst make a fyghtynge scole vnder the castell/ and set fayre yōge men to lerne the maners of whores and brodels.

This was now the begynnyng of & Heathenysh & straunge conuersacyō/ brought in thorow the vngracyous & vnherde wyckednesse of Jason/ which shulde not be called a Prest/ but an vngodly personne. Insomoch that the prestes were now nomore occuppyde about the seruyce of the aulter/ but despysed the temple/ regarded not the offrynges: yee gaue their dylygence to lerne to fyght/ to wrastle/ to leape/ to daunce/ & to put at the stone: not settynge by the honour of the fa-

thers/but lyked the glory of the Grekes best of all: for the which they stroue perilously/ & were gredy to folowe their statutes/yee their lust was in all thinges to be lyke thē/which afore were their enemyes & destroyers. Now be it to do wyckedly agaynst ỹ law of God/ shall not escape vnpunyshed: but of thys we shall speake here after.

D

* These were kepte euery fyfte yeare.

¶ What tyme as the* Olympiades sportes were played at Tyrus (the kynge him selfe beinge present) this vngracyous Jason sent wicked men/bearyng from them of Jerusalem (whych now were called Antiochyans) iij.C. drachmas of syluer for an offerynge to Hercules. These had they that caryed them/ desyred vnder soch a fashion/as though they shulde not haue bene offred/but bestowed to other vses. Neuertheles he that sent them/ sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present/they were geuen as to the makynge of shyppes. And Appolonius the sonne of Nestens was sent into Egypte/because of the noble men of Kynge Ptolomy Philometor. Now when Antiochus perceaued ỹ he was put out from medlynge in the realme/he sought his awne profyt/departed from thence/came to Joppa/& then to Jerusalem: where he was honorably receaued of Jason & the cite/& was brought in w torche lyght and with greate prayse: and so he turned his boost vnto Phenices.

C

g. Mach. iij. b

After iij. yeare Jason sent Menelaus/the forsayde Symons brother, to beare ỹ money vnto ỹ kyng/& to bringe him answere of other necessary matters. But he (when he was prayed of the kinge for magnyfying of his power) turned ỹ prestlode vnto him selfe/ layinge vp. iij. C. talentes of syluer for Jason. So whē he had gotten cōmaundemētes frō the kynge/he came hauinge nothinge ỹ becōmeth a prest/but bearinge ỹ stomach of a cruell tyraunt/& ỹ wrath of a wylde brute beest. Then Jason (which had dysceaued his awne brother) seinge that he him selfe was begyled also/was fayne to flē into the lande of the Ammonites/& Menelaus gat the dominyon. But as for the money ỹ he had promysed vnto ỹ kynge/he dyd nothinge therin/ when Sostratus the ruler of the castell requyred it of him. For Sostratus was ỹ man that gathered the customes: wherfore they were both called before the kinge. Thus was Menelaus put out of the prestlode/& Lysimachus his brother came in his stede. Sostratus also was made lorde of the Cyprias.

F

It happened in the meane season/ ỹ the Thar tians & Mallocias made insurrectiō/ because they were geuen for a present vnto kynge Antiochus concubyne. Then came ỹ kinge in all the haste/to stylle them agayne/& to pacyfye the matter/ leauing Andronicus there to be his debyte/as one mete therfore. Now Menelaus supposing ỹ he had gotten a right conuenient tyme/stole certayne vessels of golde out of the temple/& gaue them to Andronicus for a present: & some he solde at Tyrus and in the cytyes therby.

¶ Which when Onias knewe of a suertye/ he reproued him: but he kepte him in a Sanctuary beside Daphnis/ that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus/& prayed hym that he wolde slaye Onias. So whē he came to Onias/he counceled him craftely to come out of the Sanctuary/geuynge him his hande with an othe (how be it he suspecte him) and then he slew Onias/without any regarde of righteousnesse. For the which cause not only ỹ Jewes/ but other nacyons also toke indygnacyon/& were displeased for the vnrighteous death of so godly a man.

G

And when the kynge was come agayne from Cilicia the Jewes and certayne of the Grekes wente vnto him/ complaynynge for the vnrighteous death of Onias. Yee Antiochus hī selfe was sory in his mynde for Onias, so that it pitied him/& he wepte/remembrynge his sobernesse & manerly behauoure. Wherfore he was so kyndled in his mynde, ỹ he cōmaunded Andronicus to be stryped out of his purple clothinge/& so to be led thorow out all the cite: yee & the vngracyous man to be slayne in the same place/ where he cōmytted hys wyckednes vpon Onias. Thus the Lorde rewarded him his punyshment/as he had deserued. Now when Lysimachus had done many wicked dedes in the tēple thorow the coūcell of Menelaus/& the voyce came abrode: the multytude gathered them together agaynst Lisimachus/ for he had caryed out now mock golde.

So when the people arose/and were full of displeasure/ Lysimachus armed. iij. M. vnthryftes to defende him: a certayne tyraūte beinge their captayne/ which was growen both in age & woodnesse. But whē the people vnderstode the purpose of Lysimachus/ some gat stones some good strōge clubbes/ & some cast asshes vpon Lysimachus. Thus there were many of thē wounded/some being slayne/& all the other chaced awaye. But as for the wycked churchrobber hym selfe/ they kylled hym beside ỹ treasury. Of these matters therfore there was kepte a courte a- ỹ gaynst Menelaus. Now when the kynge came to Tyrus/they made a complaynte vnto him of Menelaus/concernyng this busynesse/and the embassytours were three. But Menelaꝰ wēt & promysed Ptolomy to geue hī

him moch money / yf he wolde perswade ye kyng. So Ptolomy wēt to the kyng into a courte / (where as he was sett to coole him) & broght him out of that mynde. In so moch that he dischatged Menelaus from the accusacyons / that not withstandynge was cause of al myscheke: and those poore men / whych yf they had tolde theyr cause / yee before the Scythiās / they shulde haue bene iudged innocēt / them he condemned to death.

Thus were they soone punyshed / whych followed vpon the matter for ye cytye / for the people / and for the holy vessell. Wherfore they of Tyrus toke indygnacyon / and buryed them honorably. And so throwe the couetousnesse of them that were in power / Menelaus remayned styll in authorite / increasynge in malyce to the hurte of the cytesyns.

¶ Of the synges and tokens sene in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agaynst the Jewes. The spoylynge of the temple.

¶ The.v. Chapter.

IN the same tyme Antyochus made hym ready to go agayne in to Egypte. Then were there sene at Jerusalem / xl. days longe / horsmen runnynge to and fro in the ayre / whych had rayment of golde, and speares. There were sene also whole hoostes of men weapened / & horses runnynge in an ordre / how they came together, how they helde forth theyr shildes / how the harnessed men drew out their swerdes, and shott their dartes.

The shyne of the golden weapens was sene / and of all maner of armure. Wherfore euery man prayed / that those tokens myght turne to good. Now when there was gone forth a false rumour / as though Antyochus had bene deed: Jason toke a. M. men / and came sodenly vpon the cytye. The cytesyns ranne vnto the walles / at the last was the cytye taken / & Menelaus fled in to the castell.

B As for Jason / he spared not his awne cytesyns in the slaughter / nether considered he what greate euell it were / to destroye ye prosperite of hys awne kynsmen: but dyd as one that had gotten the victory of hys enemyes / and not of hys frendes. For all thys gatt he 1.Mach.iiii.c. not the superiorite / but at the last receaued confusyon for hys malyce / and fled agayne lyke a vagabunde in to the lande of the Ammonytes.

Fynally / for a rewarde of his wickednesse / he was accused before Aretha the kynge of the Arabians: In so moch that he was fayne to flee from cytye to cytie / beynge despysed of euery man as a forsaker of the lawes / and an abhominable personne. And at the last (as an open enemy of his awne natural cōtre and of the cytesyns) he was dryuen in to Egypte.

Thus he that afore put many out of their awne natyue land / perished from home hymselfe. He wēt to Lacedemō / thynckinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburyed / was throwen out hym selfe / no man mournynge for hym / ner puttynge him in his graue: so that he nether enioyed ye burial of a straunger nether was he partaker of his fathers sepulcre.

Now when this was done the kynge suspecte / that the Jewes wolde haue fallē from hym: wherfore he came in a greate displeasure out of Egypte / and toke the cytie by violence. He commaunded hys mē of warre also / that they shulde kyll & not spare / but slaye downe soch as withstode them / or clymmed vp vpon the houses. 1.Mach.i.c.

Thus was there a greate slaughter of yonge men / olde men / wemen / chyldren and virgines. In.iii. dayes were there slayne lxxx. M. fourty thousande put in prison / and no lesse solde. Yet was he not content with this / but durst go in to the most holy temple (Menelaus that traytoure to the lawes and to his awne naturall countre / beyng his gyde) and with his wicked handes toke the holy vessel / which other kynges & cytyes had geuen thyther for the garnysshinge & honour of the place: them toke he in hys handes vnworthely, & defyled them.

So madd was Antiochus / that he consydered not / how that God was a lytle wroth for the synnes of them that dwelt in the cytie / for the which soch confusyō came vpon that place. And why? yf it had not happened them to haue bene lapped in many synnes / thys Antiochus (as soone as he had come) had sodenly bene punyshed / and shott out for hys Judic.v.d presumpcyon / lyke as Helyodorus was / whō Seleucus the kyng sente to robbe the 2.Mach.iii.a. treasury. Neuertheles God hath not chosen the people for the places sake / but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble / but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of Almyghty God / so when the greate God is reconcyled / it shall be set vp in hye worshippe agayne.

So when Antiochus had taken a M. and biii. C. talentes out of the temple / he gat him to Antioche in all the haste / thinckīg in his pryde / that he myght make men sayle vpon ye dryye land / and to go vpon the see / soch an hye mynde had he. He lefte debytes there to vexe the people: At Jerusalem left he Philyppe a

Phyzician/in maners moze cruell chē hym self
ꝑ let hym there: Ie Garysim he left Andzony-
cus and Menelaus / whych were moze gre-
uous to ꝑ citezins then other. Now as he was
thus set in malice agaynst ꝑ Jewes / he sent
Appollonius an hated prynce / with M. cō
maūding hym to slaye all those ꝑ were of per-
fect age, & to sell ꝑ wemē maydes & childzē.
Whē he cam now to Jerusalē, he fained pea-
ce / & kepte hi still vntil ꝑ Sabboth daye. And
then he cōmaūded his mē to take thē to their
weapēs, for ꝑ Jewes kepte holy daye) & so he
slew al thē ꝑ were gone forth to ꝑ opē playe /
rūning here & there thorow ꝑ citie wt his mē
weapened & murthured a great nōbre. But
Judas Machabe⁹ whych was the tenth fled
into ꝑ wildernesse, ledd his life there wt his cō-
pany amōge ꝑ wilde beastes & vpon ꝑ moun-
taynes, dwellynge there, and eatinge grasse /
lest they should be partakers of ꝑ fylthynesse.

¶ The Jewes are compelled to leaue the law of God. The temple is defyled. The readers are monyshed that they shal not abhorre the aduersyte wherwyth ꝑ Lord afflicteth the. The grewous payne of Eleazarus.

¶ The. vj. Chapter.

AN longe after this, sent ꝑ king a
messaūger of Antioche forto cōpell
ꝑ Jewes to alter ꝑ ordinaūces of
ꝑ fathers & ꝑ law of God, to defile
ꝑ tēple ꝑ was at Jerusalē, & to call it ꝑ tēple of
Jupiter Olimpius: & ꝑ they shulde be in Ga-
zarim as those which dwell at ꝑ place of Ju-
piter ꝑ herberous. Thys wycked sediciō of ꝑ
vngodly was heuy vpō al ꝑ people: for ꝑ tēple
was ful of voluptuousnes, bibynge & bol-
ling of ꝑ Heathē, of ribaud⁹ & harlotz, toge-
ther. The wemē wēt into ꝑ holy place, & bare
in that was not laufull. The auter also was
full of vnlauful thingꝭ which ꝑ law forbyd-
deth to laye vpō it. The Sabbothes were not
kepte, ꝑ other solēpne feastes of ꝑ lād were
not regarded. To be playne there durst nomā
be a knowne ꝑ he was a Jewe. In ꝑ dayes of
ꝑ kingꝭ byrth they were cōpelled parforce to
offre: & whē ꝑ feast of Bach⁹ was kepte, they
were cōstrayned to weere garlādes of yuye /
& so to go about for honoure of Bachus.

BMoreouer thorow ꝑ cōceyll of Ptolomy /
there went out a cōmaundmēt in ꝑ nerte ci-
tyes of ꝑ Heathē / ꝑ they should intreate ꝑ Je-
wes in like maner: namely to cōpell thē for
to do sacrifyce after ꝑ lawes of ꝑ Gētiles: &
who so wolde not, to put them to death. A py-
teous thynge was it to se. There were .ij. we-
men accused to haue circūcided their sonnꝭ
whō when they had led roūde aboute ꝑ cytie
(the babes bāgyng at their brestes they cast
thē downe headlyngꝭ ouer ꝑ walles. Some
ꝑ were crepte in to denne & had kepte ꝑ Sab-
both, were accused vnto Philippe & brent in
ꝑ fyre: because ꝑ for ꝑ feare of God they kepte
ꝑ cōmaundmēt so stilly / & wolde not defende
thē selues. Now I beseche all those which rea-
de this boke / ꝑ they refuse it not for these fallꝭ
of aduersite: & iudge ꝑ thinges (ꝑ are happe-
ned) for no destruccyō but for a chastenyng
of oure people. And why? Whē God suffreth
not sinners lōge to folow their awne mynde /
but shortly punisheth thē it is a tokē of his
greate louyng kyndnes. For this grace haue
we of God moze then other people / ꝑ he suf-
freth not vs longe to synne vnpunished lyke
other nacyons, that when ꝑ daye of iudment
cōmeth, he maye punish thē in the fulnes of
their synnes. If we synne, he correcketh vs /
but he neuer withdrawe th his mercy frō vs:
& though he punish wt aduersyte / yet doth he
neuer forsake his people. But lett this ꝑ we
haue spokē now wt few wordꝭ / be for a war-
ning & exhortaciō of ꝑ Heathē. Now will we
come to ꝑ declaryng of ꝑ matter. Eleazar one
of the principall Scribes / an aged mā & of a
welfauored coūtenaūce / was cōstrayned to
gape wt opē mouth & to eate swynysh flesh. But
he desyryng rather to dye gloriously then to
lyue wt shame, offred him self willingly to ꝑ
martyrdome. Now whē he saw ꝑ he must nedꝭ
go to it he toke it pacyently: for he was at a
poynte wt hī self, ꝑ he wold cōsente to no vn-
laufull thing for eny pleasure of life. They ꝑ
stode by being moued wt pite but not aright)
for ꝑ olde frēdshype of ꝑ mā toke him asyde
D priuely & prayed him ꝑ he wold let such flesh
be brought him as were laufull to eate / & thē
to make a coūtenaūce as though he had ea-
tē of ꝑ flesh of ꝑ sacrifice like as ꝑ king com-
maunded, for so he might be delyuered from
death: & so for ꝑ olde frendshipe of ꝑ mā they
shewed him this kyndnes. But he begāne to
cōsidre his discret & honorable age / his noble
& worshipful stoke / & how ꝑ frō his youth vp
he had bene of an honest & good cōuersacyō:
yee & how cōstantly he had kepte ꝑ ordinan-
ces & lawes cōmaūded by God wherfore he
gaue thē this answere / & sayde: Yet had I ra-
ther first be laied in my graue. For it becom- t. Thess. 5
meth not myne age (sayde he) in eny wyse to
dissemble, wherby many yōg personnes might
thincke / ꝑ Eleazar being lxxx. yeare olde & .x
were now gone to a straūge life: also thorow
myne ypocrisy (for a lytle tyme of a trāsitory
life) they might be disceaued: by this meanes
also should I defile myne age / & make it abho
mynable. For though I were now delyuered
fro ꝑ tormētz of men, yet should I not escape ꝑ
hād of almighty God / nether alyue nor deed.
Wherfore I will dye māfully, & do as it becō E
meth mine age: Wherby I may peraduēture
leaue an exāple of stedfastnes for such as be
yōge / yf I wt a ready mynde & māfully dye an
honest death, for ꝑ most worthy & holy lawe.

When

When he had layde these wordes / immediatly he was drawen to the tormente. Now they that led hym & were mylde a litle afore / beganne to take displeasure because of the wordes that he layde: for they thought he had spoken them of an hye mynde. But when he was in his martirdome / he mourned and layde: Thou (O Lord) which hast ꝑ holy knowlege / knowest openly: that where as I might be delyuered from death / I suffre these sore paynes of my body: but in my mynde I am wel content to suffre them / because I feare the. Thus thys man dyed / leauynge the memorial of his death for an example / not only vnto yonge men / but vnto all the people / to be stedfast and manly.

¶ The punishmēt of ꝑ .vij. brethren & of their mother.

¶ The .vij. Chapter.

Gen.xlix. IT happened also ꝑ there were vij. brethrē (with their mother) takē & cōpelled by the kinge agaynst ꝑ law / to eate swynes flesh: namely with scourges & lethren whippes. And one of them which was the chefe / layde: What seekest thou / & what requyrest thou of vs? As for vs / we are ready rather to suffre death / then to offende the lawes of God and the fathers. Then was the kinge angrye / and bad heate cauldrons and brasen pottes. Which when they were made hote / immedyatly he commaūded the tonge of him that spake first to be cut out / to pull the skynne ouer his heade / to pare of the edges of his handes & fete: yee and that in the syght of hys mother and the other of hys brethren. Now when he was cleane marred / he commaunded a fyre to be made / and so (whyle there was eny breath in him) to be fryed in the caudron / In the which when he had bene longe payned / the other brethren wyth theyr mother exorted hym to dye manfully / sayenge: The Lorde God shall regarde the treuth / and comforte vs / lyke as Deut.xxxij.c. Moses testifieth and declareth in his songe / sayenge: and he will haue compassyon on his seruauntes.

So when the fyrst was deed after this maner / they brought the seconde to haue him in derysyon / pulled the skynne with the heare ouer his heade / & asked him / yf he wolde eate swynes flesh / or he were payned in the other membres also thorow out hys body. But he answered boldly / and layde: I wyll not do it. And so was he tormented lyke as the first / & when he was euen at the geuyng vp ꝑ goost he layde: Thou most vngracyous personne puttest vs now to death / but the kyng of the worlde shall rayse vs vp (whych dye for hys lawes) in ꝑ resurreccion of euerlastinge life.

After hym / was the thyrde had in derysion: and when he was requyred, he putt out hys tonge / and that ryght soone / holdynge forth his handes manfully / and spake wyth a stedfast faith: These haue I of heauen, but now for the lawe of God I despyse them / for my trust is / that I shall receaue them of him agayne. In so moch that the kynge and they which were with hym / marueled at the yonge mans boldnesse, that he nothynge regarded the paynes. ¶

Now when he was deed also / they vexed the fourth with tormētes in lyke maner. So when he was now at his death he layde: It is better that we beynge put to death of mē / haue oure hope and trust in God / for he shal rayse vs vp agayne. As for the / thou shalt haue no resurreccion to lyfe. Joh.v.d

And when they had spoken to the fyfth / they tormented him. Then loked he vnto the kinge / & layde: thou hast power amonge mē / for thou art a mortall man also thyselfe / to do what thou wilt / but thinke not that God hath forsaken oure generacyon. Abyde the / tary styll a whyle / and thou shalt se the great power of God, how he wyll punysh the & thy sede. After hym they brought ꝑ fyrte / whych beinge at the poynte of death / sayde: Be not deceaued (O kinge) for this we suffre for our owne sakes / because we haue offended oure God / & therfore marueloustynges are shewed vpon vs. But thynke not thou / whych takest in hande to stryue agaynst God / that thou shalt escape vnpunysshed.

This excellent mother (worthy to be well ¶ reported of / and had in remembrance) sawe her seuen sonnes dye in one daye / and suffred it pacyently / because of the hope that she had in God: yee she exorted euery one of them in especyall / and that boldly and stedfastly wt parfyte wysdome / makynge vp her wyfysh thought with a manly stomacke / and sayde vnto them: I can not tell how ye came in my wombe / for I nether gaue you breth ner soule / no ner lyfe. It is not I ꝑ ioyned ꝑ mēbres of your bodies together / but the maker of ꝑ worlde / which fashioned ꝑ byrth of man / & begāne al thinges. Euen he also of his awne mercy shal geue you breath and life agayne like as ye now regarde not oure awne selues for his lawes sake.

Now thought Antyochus that she had despised him / therfore he lest her go wyth her reproues / and beganne to exorte the yongest sonne (which yet was left) not only wt wordes but swore vnto him wt an ooth / ꝑ he shulde make hym a rich & welthy man (yf he wolde forsake ꝑ lawes of his fathers) yee and ꝑ he shulde geue him what so euer were necessary for him. But when ꝑ yōge mā wolde not be moued, for all these thinges / he called his ¶ mother, and cōceled her to fauch her sonnes

lyke. And whē he had exhorted her wyth many wordes/ she promesed him that she shulde speake vnto her sonne. So she turned her vnto hym(laughynge the cruell tyraunte to scorne)and spake with a bolde voyce: O my sonne/haue pitie vpon me/ that bayre ỹ ix. monethes in my wōbe/that gaue the sucke/ norished the & brought the vp vnto this age.

I beseche the(my sonne)loke vpon heauē and earth and all that is therin / and consydre/that God made them and mans generacyon of nought: so shalt thou not feare thys hangman / but suffre death stedfastly / lyke as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyle she was yet speakynge these wordes/the ponge mā sayde: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges commaundement/but the lawe that God gaue vs by Moses. As for the that ymagynest all myschefe agaynst the Jewes/ Leui.xi.a. Deut.xxv.a. thou shalt not escape the hande of God/ for we suffre these thinges because of our sinne.

And though God be angrye wyth vs a lytle whyle(for our chastenynge and reformacyon)yet shall he be at one agayne wyth hys seruauntes. But thou.(O shamefull and most abhominable personne.)Pryde not thy selfe thorow vayne hope / in beynge so malycious vpon the seruauntes of God: for thou hast not yet escaped the iudgment of the God which is allmyghty/ and seyth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlastynge lyfe: but thorow the iudgment of God / thou shalt be punyshed ryghteously for thy pryde.

As for me(lyke as my brethren haue done) I offre my soule and my body for the lawes of our fathers / callynge vpon God/ that he wyll soone be mercyful vnto our people: yee and wyth payne and punyshement to make the graunte/that he only is God. In me now and in my brethren the wrath of allmyghty God is at an ende/ which ryghteously is fallen vpon all our people. 5. Macha. 5.c.

Then the kynge beynge kyndled in anger was more cruell vpon hym then vpon al the other/and toke indygnacion/that he was so lyghtly regarded. So thys ponge mandyed vndefyled/& put hys truste fyll in the Lorde. Last of all after the sonnes/was the mother put to death also. Lett thys now be ynough spoken/concernynge the offrynges / and extreme cruelnesse.

Judas gathereth together hys hoost. Nicanor is sent agaynst Judas. Judas exhorteth his soudyars to constaūcnes Nicanor is ouercome. The Jewes geue thākes after they haue put their enemyes to flyght/dyuidyng the spoyles vnto the fatherles and vnto the wydowes. Nicanor kyeth vnto Antiochus.

¶ The .viij. Chapter.

When Judas Machabeus and they that were with hym/ wente pryuely in to the townes / called theyr kynsfolkes and frendes together / toke vnto them all soch as contynued yet in the fayth and lawe of the Jewes / & brought forth vi.M.men.

So they called vpon the Lorde / that he wolde haue an eye vnto hys people / whych was trodden downe of euerymān: to be gracyous vnto the temple / that was defyled of the vngodly: to haue compassion vpon the destruccyon of the cytye / whych was shortly lyke to be layed waste / to heare the voyce of the bloude that cryed vnto hym: to remembre the most vnryghteous deathes of yonge innocent thyldren/the blasphemyes also done vnto hys name/and to punysh them. 1.Macha.5.a

Now when Machabeus had gathered thys multytude together / he was to myghtye for the Heathen (for the wrath of the Lorde was turned in to mercy) he fell vpon the townes and cytyes vnwarres / brent them toke the most commodyous places / and slewe many of the enemyes. But specyally he made soch chases by nyght / in so moch that hys manlynesse was spoken of euery where.

So when Philippe sawe that the man increased by lytle and lytle/ and that the matter prospered wyth hym for the most parte: he wrote vnto Ptolomy(whych was a captayne in Celosyria & Phenyces)to helpe him in the kynges busynes. Then sent he Mecanor Patrocly(a specyall frende of hys) in all the haste / and gaue hym of the comen sorte of the Heathen no lesse then xx. M. harnessed men / to rote out the whole generacyon of the Jewes / hauynge to helpe hym one Gorgias a man of warre/ which in matters concernynge battayls had great experience. Nycanor ordened also ỹ trybute (whych the Romaynes shulde haue had)to be geuen vnto the kynge/out of the captyuite of the Jewes / namely ij. M. talentes. And immediatly he sent to the cyties of the see coost/requyrynge them for to bye Jewes to be their seruauntes & bonde men/promysynge to sell thē lxxx. and ten for one talente: but he consydered not the wrath of allmyghty God/ & was to come vpon hym.

When Judas knewe of thys / he tolde the Jewes that were wyth hym of Nicanors commynge. Now were there some of them fearfull/not trustynge vnto the ryghtuousnes of God and fled their waye.

But the other that remayned / came together and besought the Lorde / to delyuer them from that wycked Nicanor/ whych had solde

had solde them or euer he came nye them: & though he wolde not do it for their sakes/ yet for the couenaunt that he made wyth they? fathers/ & because they called vpon hys holy & gloryous name. And so Machabeus called his men together/ namely aboute vi. M. exorting them not to agree vnto their enemies nether to be afraied for ỹ multitude of their aduersaries cõminge agaynst them vnrighteously: but to fight manly/ considerynge the iniurie that they had done to the holy place without cause/ how they had despyted and oppressed the cytie/ yee & destroyed the lawes of the fathers. For they (sayde he) trust in their weapens and boldnesse/ but oure confidence is in the allmyghty Lorde/ whych in the twynckelynge of an eye maye both destroye them that come agaynst vs/ and all the worlde.

Ye exorted them also to cal to remẽbraunce the helpe/ that God shewed vnto their fathers: as when there perished an C. & lxxxv. M. of Sẽnacheribs people: And of ỹ battail ỹ they had in Babilõ against ỹ Gallacyans: how ỹ all the Macedonyãs ỹ came to helpe thẽ/ stode in feare: & how they being but only vi. M. slewe an C. & xx. M. thorow the helpe that was geuen them from heauen/ wherby they also had receaued many benefites.

Thorow these wordes the men, toke good hertes vnto them/ ready to dye for the lawe & the coũtre. So he sett vpon euery company a captaine/ one of his awne brethrẽ: Simõ/ Joseph & Jonathas: geuynge ech one xv. C. men. He cauled Eldras also to reade the holy boke vnto them/ and to geue them a token of the helpe of God.

Then he himself beinge captayne in ỹ fore front of the battayll/ buckled wyth Nicanor And God was their helpe/ in so moch that they slewe aboue ix. M. men & compelled ỹ more parte of Nicanors hoost to flie, they were so wounded & feable. Thus they toke the money from those that came to bye them/ & followed vpon them on euery syde. But whẽ the tyme came vpon them/ they returned/ for it was the Sabbath/ and therfore they folowed nomore vpon them. So they toke their weapens & spoyles & kepte the Sabbath/ geuynge thankes vnto the Lord, whych had delyuered them that daye/ and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke, to the fatherlesse and to wyddowes/ and the residue had they them selues wyth theirs. When this was done/ and they all had made a generall prayer: they besought the mercyfull Lorde to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides/ which fought agaynst them/ they slewe xx. M. wanne hye and stronge holdes/ and deuided moo spoyles: euer geuynge an equal porcion vnto ỹ sicke/ to ỹ fatherless to wyddowes & to aged persons. And when ỹ they had dylygently gathered their weapens together/ they layed them all in conueniente places/ & the remnaunt of ỹ spoyles brought they to Jerusalem. They slewe Phylarches that wicked personne/ which was wyth Tymotheus/ and had vexed many Jewes. And when they helde the thãkesgeuinge at Jerusalẽ for the victory/ they brent those that had sett fyre on the portes of the temple: namely Callisthenes/ which was fled in to an houser and so they gatt a worthy rewarde for they? wyckednesse. As for that most vngracyous Nicanor/ wich had brought a thousande marchauntes/ to bye the Jewes/ he was thorow the helpe of the Lorde brought downe euen of them whom he regarded not: in so moch ỹ he put of hys gloryous rayment/ fled by see/ and came alone to Antyoche/ wyth greate shame and dishonour/ which he gatt thorow the destruccyon of hys hoost. Thus he ỹ promysed the Romaynes to paye them their tribute/ when he toke Jerusalem: begãne now to saye planely/ that God was the defender of the Jewes/ & therfore not possible to woũd them/ because they folowed the lawes which God had made.

Jere. xvij. b
Psal. xx. b.

D
Mach. xvj. c.
Esa. xxxvij. c.
Mach vij. c.

Mach. xij. b.

Antiochus willing to spoyle Persepolis is deyned to flyght. As he persecuteth the Jewes/ he is stryckē of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

The. ix. Chapter.

At the same tyme came Antiochus agayne vnto dyshonoure out of Perlis. For when he came to Persepolis/ and vnder toke to robbe the tẽple and to subdue the citie' the people ranne together and defended thẽselues/ in so moch that he and his were fayne to flie with shame. And so after that flyght/ it happened/ that Antiochus came agayne wyth dyshonoure. But when he came to Egbathana/ he gatt knowlege what was happened vnto Nycanor & Tymotheus. Now as he was auaunsynge hymself in hys wrath/ he thought he was able to auenge the iniury that was done to them/ vpon the Jewes: and therfore commaunded to make ready hys charet/ haystynge on hys iourney wythout ceassynge/ the iudgement of God prouokinge him/ because he had spoken so proudly/ that he wolde come to Jerusalem/ and make it a graue of the Jewes. But the Lorde God of Israell/ that seyth all thynges/ smote hym wyth an inuysyble plage/ wherych no man coulde heale.

I Mach. i.

For as soone as he had spoken these wor-
B des/there came vpon hym an horrible payne of hys bowles / and a sore greke of the tharmes. And that was but right:for he had martyred other mens bowels with cruelte and straunge tormentes / how be it he wolde in no wyse ceasse from his malyce. Yee he was yet the prouder and more malycious against the Jewes: But whyle he was commaundynge to make haste in the matter/it happened that he fell downe violently from the charet/so that it brosed hys body / and dyd hym greate payne.

And so he that thought he myght commaunde the floudes of the see(so proude was he beyonde the condicyon of mã)and to weye the hye mountaynes in a payre of scoales / was now brought downe to the grounde / & caried vpon an horslytter /knowleggynge the manyfolde power of God vpon hym: so that the wicked body of hys was ful of wormes/ whych in hys payne fell quyck out of hys Actꝛg.a. flesh: In so moch that hys hoost was greued with the smell and stynche of hym. Thus he that a lytle a fore thought he myght reach to the starres of heauen / hym myght no man now abyde nere beare / for the vehemence of C stynche.

Therfore he beynge brought from hys greate pryde/beganne for to come to ỹ knowlege of hym selfe: for the punyshment of God warned hym /and hys payne increased euer more and more. And when he hym selfe might not abyde hys awne stynche / he sayde these wordes:It is reason to be obedient vnto God and that a man despyse not to be lyke vnto hym. Thys wycked personne prayed also vnto the Lorde/of whom he shulde haue optayned no mercy. And as for the cytie that he came vnto so hastely/to bynge it downe to the grounde/and to make it a graue for dead mẽ: now he desyreth to delyuer it free.

And as touchynge the Jewes/whom he had iudged not worthy to be buryed / but wolde haue cast thẽ out for to be deuoured of ỹ foulꝭ & wilde beastes/sayenge/that he wolde haue destroyed both olde and yonge: Now he promyseth / to make them lyke the cytesyns of Athens. And where as he had spoyled the holy temple afore / now he maketh promyse to garnish it with greate giftes/to increase the holy ornamentes/ and of hys awne rentes to beare the costes / and charges belongynge to the offeringes: yee and that he wolde also become a Jewe hym selfe / to go thorow euery place of the worlde, and to preach the power D of God.

But when hys paynes wolde not ceasse/ (for the ryghteous iudgmẽt of God was come vpon hym)out of a very despayre he wrote vnto the Jewes a lettre of intercession/cõteynynge these wordes:The kynge and prince Antiochus wysheth vnto the vertuous citesyns of the Jewes / moch health and good prosperite.

Iff ye and youre children fare well / and yf all thinges go after youre mynde: we geue greate thankes. In my sickenesse also do I remembre you louyngly: for as I came out of Persya/ and was taken with sore dysease: I thought it necessary to care for ỹ comen wealth. Nether despaire I in my self/ but haue a good hope to escape this sickenes.

But conspderynge that my father led an hoost sometyme in the hyer places/ and shewed who shulde raygne after hym / that(yf there happened any cõtrouersy, or eny harde thyng were declared)they in the lande myght knowe their chefe lorde/ that there shulde be C no insurrection: Agayne/ when I ponder by my self / how that all the myghtye men and neghbours rounde aboute/are layenge wayte/and loke but for oportunyte to do harme: I haue ordened that my sonne Antyochus shall raygne after me/whom I oft commended to many of you / when I was in the hyer kyngdomes/ and haue wrytten vnto hym as it followeth herafter. Therfore I praye you & requyre you / to remembre the benefytes that I haue done vnto you generally and in especyall. For I hope that he shal be of sober & louynge behauoure/& yf he folowe my deuyce/he shall be indyfferent vnto you. Wanke.biij.c

Thus that murthurer and blasphemare of God was sore smytten: & lyke as he had intreated other men / so he dyed a myserable death in a straunge countre vpon a mountayne. And his body dyd Philyppe(that went with hym) cary awaye: whych fearynge the sonne of Antyochus / wente in to Egypte to Ptolomy Philometor.

¶Judas Machabeus taketh the cytie & the temple. He beginneth to throwe the actes of Eupator. The Jewes fyght agaynst the Idumeans: Timotheus inuadeth Jewrye/with whom Judas ioyneth battell. xl. men aparre in the ayre to the helpe of the Jewes. Timothy is slayne.

¶The.x.Chapter.

Machabeus now and hys company I
(thorow the helpe of the Lorde) i. Mach.iij.c.
wanne the temple and the cytye agayne/destroyed the aulters and chapels & the Heathen had buylded thorow the strete:clensed the temple, made another aulter of bycke stone/& after.ij. yeares they offered sacrifyces/set forth the incense / the lyghtes & shewe bred. When that was done/ they fell downe flat vpon the grounde / and besought the Lorde/ that they myght come nomore in to soch trouble:but yf they synned eny mo-

eny more agaynst him / he him self to chastē them wyth mercy / and not to come in the hādes of those aleauntes and blasphemous men.

Now vpon the same daye that ỳ straungers polluted the temple, it happened that on the very same daye it was clensed agayne: namely / the.xxv. daye of the moneth called Casleu. They kepte.viij. dayes in gladnesse / lyke as in ỳ feast of the tabernacles: remembryng that not longe afore / they helde the feast of the tabernacles vpon the mountaynes and in dennes lyke beastes. And to the same token they bare grene bowes / braunches and palmes before him that had geuen them good fortune to clense his place. They agreed also together / and made a statute / ỳ euery yeare those dayes shulde be solemply kepte of all the people of the Jewes. 1. Mach.iij.k.

Now Antiochus then (that was called the noble) dyed / it is sufficiently tolde. Now will we speake of Nicanor the sonne of that wicked Antiochus / how it happened wyth him: and so with few wordes to comprehende the aduersyte that chaunsed in ỳ warres. When he had takē in the kyngdome / he made one Lysias (which had bene captayne of the host in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomy that was called Macron / beynge a ruler for the Jewes (and specially / to syt in iudgment for such wronge as was done vnto them) vnder toke to deale peaceably wyth them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had lefte Cyprus that Philometor had committed vnto hym: and because he departed from noble Antiochus / that he was come vnto) he poysoned him selfe / and dyed.

Now when Gorgias was gouernoure of the same places, he toke straungers and vnder toke of tymes to warre wyth the Jewes. 1. Mac.b.a. Moreouer the Idumeans that helde ỳ stroge holdes / receaued those that were dryuen from Jerusalem / and toke in hande to warre also. But they that were with Machabeus besought and prayed vnto the Lorde / that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans / and wanne many places by strength: Soch as came agaynst them they slew / and kylled no lesse (of all together) then twentye thousande. Neuertheles some / no lesse then nyne thousande / were fled in to two stronge towres / hauynge all maner of ordynaunce to withstande them.

Then Machabeus leauing Symon / Josephus / Zacheus and those that were wyth them (which were very many) wente to besege them / and to fyght where most nede was. Now they that were wyth Symon beynge led wyth couetousnesse / were intreated for money / thorow certayne of those that laye in ỳ towres: toke.lxx.M. Dzachmas / & let some of them escape. But when it was tolde Machabeus what had happened / he called the captaynes of the people together / accusynge those persones / ỳ they had solde the brethren for money / and lett their enemyes go. So he slewe those traytours / and immediatly wente in hande wyth the.ij. towers. And whē they had ordred them selues manly with their weapens and handes, they slewe in the two castels moo then twentye thousande.

Now Timotheus when the Jewes had ouercome afore / gathered a multytude of straunge people / brought an host also of horsmen of the Asians / to wynne Jewry by strength. But when he drewe nye / Machabeus ỳ they that were with hym fell to their prayer / sprenckled alles vpō their heades / beyng gyrded with hearrie cloth about their loynes / fell downe before the aulter / and besought the Lorde that he wolde be mercyfull to them / but an enemye vnto their enemyes / and to take parte agaynst their aduersaries / accordynge as it is promysed in ỳ lawe. So after the prayer / they wente on further from the cyte: and when they came nye the enemyes / they prepared them selues agaynst them. 1. Mac.b.c. v. Mac.vij.d. E 1. Mac.b.d. Jose.xij.d

And by tymes in the mornynge at ỳ breake of the daye / both the hoostes buckled together. The one parte had the Lorde for their refuge / which is the geuer of prosperyte / strength and victory. The other had a manly stomack / which is a captayne of warre.

The battayll now beynge greate / there apeared vnto the enemyes from heauen. v. men vpō horsbacks wyth bridels of golde / leadinge the Jewes / and two of them hauyng Machabeus betwixte them / that kepte him safe on euery syde wyth their weapens / but shot dartes and lightenynges vpon the enemyes: wherfore thorow they were confounded with blyndnesse & so sore afrayed / that they fell downe. There were slayne of fote men twentie thousande and fyue hundreth / and syxe hundreth horsmen. As for Timotheus him selfe / he fled vnto Gazar a very stronge holde / wherin Cereas was captayne. But Machabeus and his company layed syege to it chearfully.iiij.dayes. 2. Mac.x.b. 1. Mac.iv.d. and.xi.b. F

Now they that were wythin trustynge to the strength of the place / cursed and banned exceadyngly / and made greate crakynge wyth wycked wordes. Neuertheles

vpon the sixth daye in ꝑ morninge .xx. yong men of Machabeus company, beynge sett on fyre in their myndes because of the blasphemy: came manfully vnto the wall / and with bolde stomackes they and their other companyons clymmed vp vpon the towres / vndertakynge to set fyre vpon the portes / & to burne those blasphemous persons quicke. Two dayes were they destroying the castell / whych when they founde Timotheus (that was crepte in to a corner) they kylled him / & slewe Cereas his brother in lyke maner with Appollophanes. When this was done they sunge Psalmes / wyth prayses & thanckesgeuynges vnto the Lorde / which had done so greate thynges for Israel, and geuen them the victory.

Lysias góeth about to ouercome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kyng Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

The .xj. Chapter.

A NOt longe after thys / Lysias the kynges stewarde and a kynsman of his) which had ꝑ gouernaunce of his matters (take sore displeasure for the thynges that had happened: and when he had gathered. lxxx. M. men of fote with all the hoste of the horsmen / he came agaynst the Jewes / thynckynge to wynne ꝑ cytie to make it an habytacion for the Grekes and the temple wolde he haue to be an house of lucre / lyke as the other goddes houses of the heathē are, & to sell the prestes office euery yeare: Not consyderyng ꝑ power of God, but was wylde in hys mynde / trustynge in the multitude of fote men in thousandes of horsmē, & in his .lxxx. Elephantes.

Ihon. ꝯ. b

Gen. xxxvi. b

B So he came in to Jewry & then to Bethsura (a castell of defence lyinge in a narow place .v. furlonges from Jerusalem) & wāne it. Now when Machabeus and his cōpany knewe that the stronge holdes were taken / they fell to their prayers with weppynge and teares before the Lorde: and all the people in lyke maner besought him / that he wolde sende a good angell to delyuer Israel. Machabeus hym selfe was the fyrst that made him ready to ꝑ battayll / erortyng the other that were with him / to ieoperde them selues and to helpe their brethren. And when they were goyenge forth of Jerusalem together

1. Mach. ꝯ. d.

with a redy and wyllyng mynde / there apeared before thē vpō horsbacke a mā in whyte clothynge with harnesse of golde / shakynge his speare. Then they praysed the Lorde all together, which had shewed them mercy / & were comforted in their myndes: in so moch that they were ready / not only to fyght with men, but with the most cruell beestes / yee & to runne thorow walles of yron.

Thus they wente on willyngly hauynge an helper from heauen / and the Lorde mercyfull vnto them. They fell myghtely vpon their enemyes lyke lyōs / brought downe .xj. M. fote men .vij. C. horsmen / put all ꝑ other to flyght / many of them beynge wounded / and some gat awaye naked. Yee Lysias him selfe was fayne to fle shamefully / and so to escape. Neuertheles the mā was not wyth out vnderstandynge, but consydered by hym selfe that his power was mynished and ponderd how the Jewes beynge defended by the helpe of Almighty God / were not able to be ouercome: wherfore he sent thē worde / and promysed / ꝑ he wolde cōsente to all thynges which were reasonable, and to make ꝑ kyng their frende. To the which prayer of Lysias Machabeus agreed lekynge in all thynges the comen wealth: and whatsoeuer Machabeus wrote vnto Lysias concernynge the Jewes / the kyng graūted it. For there were lettres wrytten vnto the Jewes from Lysias cōteynynge these wordes.

Lysias sendeth gretynge to the people of the Jewes. Jhon and Absalon whych were ꝺ sent from you / deliuered me wrytynges / & requyred me to fulfyll the thynges concernynge their earande. Therfore loke what might be graunted, I certifyed ꝑ kyng therof: & whatsoeuer was conuenient, I agreed therto. If ye now wyll be faythfull in ꝑ matters / I shal endeuer my selfe hereafter also to do you good. As concernynge other thynges by euery artycle therof: I haue cōmytted thē to youre messaungers, and to those whom I sent vnto you / to comen with you of ꝑ same / fare ye well. In the hundreth & .xlviij. yeare / ꝑ .xxiiij. daye of ꝑ moneth Dioscorinthius.

Now the kynges lettre conteyned these wordes. Kynge Antiochus sendeth gretinge vnto his brother Lisias. For so moch as oure father is now deed / oure wyll is / that they which are in oure realme / lyue without eny insurrecc̄yon, and euery man to be dyligent in his awne matters. We vnderstande also / that the Jewes wolde not consent to oure father / for to be brought vnto the custome of the Gentyles / but stykly to kepe their awne statutes: for the which cause they requyre of vs also / to lett them remayne styll by their awne lawes.

Wherfore oure minde is / that this people shalbe in rest: we haue concluded and determed also / to restore thē their temple agayne: that they maye lyue accordynge to the vse & custome of their fore fathers. Thou shalt do vs a pleasure therfore / yf thou sende vnto them and agre with them: that whē they are certi-

certified of oure minde/they maye be of good chere/and loke to their awne wealth.

And this was the lettre/ that the kynge wrote vnto the Jewes: Kyng Antiochus sendeth gretynge vnto the councell and ỹ other people of ỹ Jewes. If ye fare well/ we haue oure desyre: as for vs/ we are in good health. Menelaus came and tolde vs/ how ỹ youre desyre was to come downe to youre people/ which are with vs.

Wherfore those that will come/ we geue them fre lyberte/ vnto the. xxx. daye of the moneth of Aprill/ that they maye vse ỹ meates of the Jewes and their awne lawes/ lyke as afore: and none of them by eny maner of wayes to haue harme/ for thynges done in ignorance. Menelaus whom we haue sent vnto you/ shall cõme with you at large/ fare ye well. In the. CLviij. yeare/ the. xv. daye of the moneth of April.

The Romaynes also sent a lettre/ conteynynge these wordes: Quintus Mennius & Titus Manlius embassitours of the Romaynes/ sende gretynge vnto the people of the Jewes. Loke what Lysias the kynges kynsman hath graunted you/ we graunte you the same also. But as concernynge the thynges which he referred vnto the kynge/ sende hyther some with spede: and ponder the matter dyligently amonge your selues/ that we maye cast ỹ best to youre profite/ for we must departe now vnto Antioche. And therfore wryte shortly agayne/ ỹ we maye know youre mynde. Fare well. In ỹ hundreth xlviij. yeare/ the. xv. daye of the moneth of April.

¶ Timotheus troubleth the Jewes. The wycked deade of the Jeppytes agaynst the Jewes. Judas is auenged of them. He setteth fyre on the gate of Jamnia. The pursute of the Jewes agaynst Tymothye. Timothye is take & let go vnhurt. Judas pursueth Gorgias. Judas offeryng sacrifice for the dede, sheweth the hope of the resurrection.

¶ The. xij. Chapter.

When these couenauntes were made Lysias wente vnto the kyng/ & the Jewes tylled their grounde. But Timotheus/ Appollonius ỹ sonne of Gemei/ Jerome and Demophon ỹ proude/ Nicanor the captayne of Cypers/ & they that laye in those places: wolde not lett them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede. They prayed the Jewes that dwelt amonge them/ to go with their wyues and chyldren in to ỹ shyppes which they had prepared/ and dyd wyth them, as though they had ought thẽ no euell wyll. For so moch then as there was gone forth a generall proclamacion thorow ỹ cytie because of peace, they cõsented therto/ & suspecte nothynge: but when they were gone forth in to the depe/ they drowned no lesse then. iij. C. of them.

When Judas knew of this crueltie shewed vnto his people/ he commaunded those that were with him to make thẽ ready/ exhortyng them to call vpon God the ryghtuous iudge: went forth agaynst those murthurers of his brethren/ set fyre in the hauẽ by nyght/ brẽt vp the shyppes/ and those that escaped from the fyre/ he slewe with the swearde. And whẽ ỹ he had done thys/ he departed as though he wolde come agayne/ and rote out all them of Joppa. But when he had gotten worde that the Jamnites were mynded to do in lyke maner vnto the Jewes which dwelt amõge thẽ/ he came vpon the Jamnites by nyght/ & sett fyre in the hauen with the shyppes: so that the lyght of the fyre was sene at Jerusalem/ vpon a. ij. C. and. xl. furlonges.

Now when they were gone from thence. xv. furlonges/ in their iourney towarde Timotheus. v. thousande men of fote and. v. hundreth horsmen of the Arabians fought with hym. So whẽ the battell was earnest/ and prospered with Judas thorow the helpe of God: the residue of the Arabyans beinge ouercome/ besought Judas to be at one wt them/ & promysed to geue hym certayne pastures/ and to do hym good in other thynges. Judas thynckynge that they shulde in dede be profytable concernynge many thynges/ promysed them peace: wherupon they shoke handes/ and so they departed to their tentes. Judas wente also vnto a cytye/ whych was very faste kepte with brydges/ fenced round aboute wyth walles/ and dyuerse kyndes of people dwellynge therin/ called Caspin.

They that were within it/ put soch trust in the strẽgth of the walles/ & in their stoare of vytales: that they were the slacker in their doynges/ cursynge and reuylynge Judas wt blasphemyes/ and speakynge soch wordes as it becommeth not. But Machabeus callynge vpon the greate Prynce of the worlde (whych wythout any battayllrammes or ordynaunce of warre/ dyd cast downe the walles of Jericho/ in the tyme of Josue) fell manfully vpon the walles/ toke the cyte/ & (thorow the helpe of the Lorde) made an exceadynge greate slaughter: In so moch that a lake of two fourlonges brode whych laye therby/ semed to flowe wyth the bloude of the slayne. Josue. vi.

Then departed they from thence. vij. C. & L. furlonges and came to Caraca vnto the Jewes that are called Tubianei. But as for Timothe/ they could not get him there: for (not one matter dyspatched) he was departed from thence/ and had lefte certayne men

men in a very stronge holde. But Dositheus & Sosipater/ which were Captaynes wyth Machabeus/ slewe those ꝑ Timotheus had lefte in the house of defence/ euē. v. M. men. And Machabeus ꝓpared him with the. vj M. men ꝑ were aboute him/ set them in ordre by companyes/ and wente forth agaynst Timotheus/ which had with him an. C. and xx. M. men of fote. ii. M. and. vi C. horsmen.

Judith. vij. c. 1. Reg xiij. c. & Paral. xx. d

When Timotheus had knowledge of Judas comynge/ he sent the women/ chyldren and the other baggage vnto a castell called Carnion. (For it could not be wōne/ & was harde to come vnto / the wayes of the same places were so narow) and whē Judas company came fyrst in syght/ the enemyes were smytten with feare / throw the presence of God/ which seyth all thynges: In so moch ꝑ they sleynge one here / another there / were rather discomfited of their awne people and wounded wꝑ strokes of their awne sweardes. Judas also was very earnest in folowynge vpon them punishynge those vngodly / and slewe xxx. M. men of them. Timotheus also him selfe fell in to the handes of Dositheus and Sosipater/ whom he besought wᵗ many prayers/ to let him go with his lyfe: because he had many of the Jewes fathers & brethrē in prison which (yᵗ they put hym to death) myght be disapoynted. So whē he had promysed fayth fully to delyuer thē agayne accordyng to the condicyon made/ they let him go without harme/ for the health of the brethren. And when Judas had slayne. xxb. M. he wente from Carnion.

Now after ꝑ he had chased awaye & slayne his enemyes/ he remoued the hoste towarde Ephron a stronge cytie/ wherin dwelt many dyuerse people of the heathen/ & the stronge yonge men kepte the walles/ defendyng thē myghtely. In this cytie was moch ordinaūce/ and prouysion of dartes. But when Judas and hys company had called vpon Almighty God (which wᵗ hys power breaketh the strength of the enemyes) they wanne the cytie/ and slewe. xxb. M. of them / that were within. From thence wente they to the cytye of the Scythians / whych lyeth. vi. C. furlonges from Jerusalem. But whē ꝑ Jewes which were in the cytie testifyed/ that ꝑ citesyns dealte louyngly with them/ yee and intreated them kyndly in the tyme of their aduersite/ Judas and his company gaue them thankes/ desyrynge them to be frendly still vnto them: and so they came to Jerusalem the hye feast of the weekes beynge at hande. And after the feast they went forth agaynst Gorgias the gouernoure of Idumea / wyth iij. M. men of fote & iiij. C. horsmen. Which when they met together/ it chaunsed a fewe of the Jewes to be slayne. And Dositheus ꝑ one of the Bachenors a mighty horsmā toke holde of Gorgias/ and wolde haue taken him quycke. But an horsmā of Thracia fell vpō him/ and smote of his arme/ so that Gorgias escaped & fled in to Maresa. When they now ꝑ were of Gorgias syde / had foughtē longe & were weary: Judas called vpon the Lorde that he wolde be their helper / & captayne of the felde: and with that / he beganne wyth a manly voyce to take vp a songe of prayse/ & a crye: In so moch that he made the enemies afrayed / and Gorgias men of warre toke their flyght. So Judas gathered his hoste/ & came in to the cytie of Odolla. And when the seuenth daye came vpō them / they cleansed them selues (as ꝑ custome was) & kepte the Sabboth in the same place. And vpon ꝑ daye folowynge/ Judas & his company cam to take vp the bodies of thē that were slayne/ and to bury thē in the fathers graues. Now vnder the cotes of certayne Jewes whych were slayne/ they founde Jewels that they had taken out of the temple & from the Idols of the Jaunters: which thynge is forbydden the Jewes by the lawe. Then euery mā saw that this was the cause, wherfore they were slayne. Deute. vij. c. Josu. vij. a.

And so euery man gaue thankes vnto ꝑ ꝙ Lorde for his ryghtuous iudgment / whych had opened the thynge that was hyd. They fell downe also vnto their prayers / and besought God/ ꝑ the fawte which was made/ might be put out of remembraūce. Besydes that/ Judas exorted the people earnestly/ to kepe thē selues from soch synne: for so moch as they sawe before their eyes/ ꝑ these men were slayne for the same offence. So he gathered of euery one a certayne/ in so moch ꝑ he brought together two thousande drachmas of syluer which he sent vnto Jerusalē/ that there myght a sacrifyce be offred for the mysdede In the which place he dyd well and ryght: for he had some consyderacyon & ponderyng of the lyfe that is after this tyme. For yf he had not thought that they / which were slayne/ dyd yet lyue it had bene superfluous and vayne to make eny bowe or sacrifyce *for thē/ that were dede. But for so moch as he sawe/ that they which dye in the fauoure & beleue of God/ are in good rest and loye/ he thought it to be good & honorable for a recōcylynge/ to do ꝑ same for those whych were slayne/ ꝑ the offence myght be forgeuen.

* Judge vpon this place where the opinion hath bene to praye for the dede/ as to be baptised for the dede/ 1. Corint xv. d. which thynge was onely done to cōfirme the hope of the resurrection of the dede. not to delyuer the frō any payne. S. Paul dyd not alowe the ceremonye of Christenyng for the dede/ nomoare do the any place of the canonycall Scripture alowe the ceremonye of offerynge for the dede. Furthermore: This hole boke of the Machabees/ and specially thys seconde/ is not of sufficient authorite to make an artycle of our fayth: as it is before sufficiētly proued by the authorite of S. Jerome in the prologe of these bokes called Apocripha.

¶ The

¶ The cõminge of Eupator in to Jewry. The death of Menelaus. Machabeus goyng to feyght agaynst Eupator/moueth his soudiars vnto prayer. He inuerly ouerthrowe fyue thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth freendship with the Jewes.

¶ The.xiij Chapter.

In the. C.lxix. yeare gatt Judas knowlege/that Antiochus Eupator was commynge wyth a greate power in to Jewry / & Lysyas the stewarde and ruler of his matters with him: hauynge an. C. and. x. M. men of fote. v. M. horsmen. xvij. Elephantes / and. iij. C. charettes. Menelaus also ioyned him self wyth them (but wyth greate dyscreate) and spake fayre to the kynge / not for eny good of the countre / but because he thought to haue bene made some greate man of auctorite. But the kinge of kinges moued Antiochus mynde agaynst thys vngodly personne / and Lysias vnfourmyd the kynge, that thys Menelaus was the cause of all myschefe: so that the kynge commaunded to take him/and(as the maner of them is) to put hym vnto death in the same place.

1. Mach. vi. d

There was also in the same place a tower of. L. cubytes hye/heapped with asshes: but aboue it was so made /that men myght loke downe on euery syde. Where in to the kynge commaunded that shamefull person to be cast amonge the asshes / as one that was cause of all vngraciousnesse. And reason it was, that & vnthryft shulde dye soch a death/ and not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre & asshes were holy) therfore was it right/ & he him self also shulde be destroyed with asshes.

2. Mach. xv. e

But the kynge was woode in his mynde and came to shewe hym self more cruell vnto the Jewes/then hys father was. Which when Judas perceaued / he commaunded the people to call vpon the Lorde nyght and daye: that he wolde now helpe them also /lyke as he had done allwaye: For they were afrayed to be put from their lawe/from their naturall countre and from the holy temple: and not to suffre the people (whych a lytle whyle afore beganne to recouer) to be subdued agayne of & blasphemous nacions.

So when they had done thys together / and besought the Lord for mercy/ with weepynge and fastynge thre dayes longe / flatt vpon the grounde: Judas exhorted them /to make them selues ready. But he and the elders together deuysed / to go forth first wyth their people / afore the kynge brought hys hoost in to Jewry / and afore he beleged the cytye/ & so to committe the matter vnto God.

Wherfore he ascryued the power of all kynges vnto God the maker of the worlde/ exhortynge hys people to feyght manfully/ (yee euen vnto death) for the lawes/ the temple/ the cytye / their awne natyue countre/ and to defende the cytesyns: and set his hoost before Modyn. He gaue them also that were wyth hym / a token of the victory of God/ chosynge out the manlyest yonge men/ wente by nyght in to the kynges pauylyon/ slewe of the hoost. xiij. M. men / & the greatest Elephantes / wyth those that satt vpon them.

1. Mach. vi. f

Thus when they had brought a greate feare and rumour amõge the tentes of their enemyes/and all thynges went prosperously wyth them / they departed in the breake of the daye / God beynge their helper and defender. Now when the kynge perceaued the manlynesse of the Jewes / he wente about to the take the stronge places by craft /and remoued hys hoost vnto Bethsura / whych was a well kepte house of defence of the Jewes: but they were chaced awaye / hurte and discomfyted.

2. Mach. xi. d

And Judas sent vnto them that were in it / soch thynges as were necessary. In the Jewes hoost also there was one Rhodocus/ whych tolde the enemyes their secretes: but they sought him out and when they had gotten hym, they put hym in prison. After thys dyd the kynge comen wyth them that were in Bethsura / take truce wyth them / departed, and stroke a battayl wyth Judas, which ouercame him.

But when he vnderstode / that Philippe (whõ he had left to be ouerseer of hys businesses at Antioche) begãne to rebel agaynst hym, he was astonnyed in hys mynde: so that he yelded hym self to the Jewes / and made thẽ an othe / to do whatsoeuer they thought right.

Now when he was reconcyled wyth them/ he offred / made moch of the temple / gaue greate gyftes vnto it / enbraced Machabeus / makynge hym captayne and gouernour frõ Ptolomays vnto the Gerrenes.

Neuertheles when he came to Ptolomays / the people of the cytye were not content wyth that bonde of frendshype: for they were afrayed / that he wolde breake the couenaunt. Then wente Lysyas vp in to the seate and enfourmed the people/ shewed thẽ the cause why/and pacifyed them. So he came agayne to Antyoche. Thys is now the matter concernynge the kynges iourney / & his returne.

¶ By the mocyon of the Lorde/ Demetrius sendeth Nicanor to kyll the Jewes. Nicanor maketh a compact wt the Jewes/ which he yet breaketh through the mocyon of the kynge. Nicanor cõmaundeth Razis to be taken. The boldnes of Razis.

¶ The.xiiij. Chapter.

After

After thre yeares was Judas informed/how that Demetrius the sonne of Seleucus was come vp with a greate power and shyppes/ thorow the hauen of Tripolis/to take certayne commodyous places and countrees/ agaynst Antiochus ȝ his captayne Lysias. Now Alcimus(which had bene hye Preest/ & wylfully defyled hym self, in the tyme of the myxtynge)seing/ ꝙ by no meanes he coulde be helped/ ner haue any more intraunce to the aultare:he came to kynge Demetrius in the hundreth and one & fyftye yeare/ presentynge vnto him a crowne of golde/a palme & an olyue tree: which(as men thought)belonged to the temple/ & that daye he held his tonge. But whē he had gottē oportunyte for his madnesse/Demetrius called hym to counsell/ and asked hym/what thinges or councels the Jewes leaned vnto? He answered: The Jewes that be called Assidei(whose captayne is Judas Machabeus)maynteyne warres/ make insurrecc̄yons/ and wyll not let the realme be in peace.

For I beynge depryued of my fathers honoure(I meane the hye presthode) am come hyther:partly because I was faythfull vnto the kynge/and partly because I sought the profyt of ꝙ cytesins. And why? all oure people thorow the wickednesse of them, are not a lytle troubled. Wherfore I beseche the(O kynge)conspore all these thynges diligently/ and then make some prouysyon for the lande and the people/accordynge to ꝙ kyndnesse that thou hast offred vnto them. For as longe as Judas hath the vpperhāde, it is not possible that men can lyue in peace.

When he had spoken these wordes/ other frendes also haynge euell wyll at Judas/ sett the kynge Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of the Elephantes) a captayne/ into Jewry:cōmaundynge him/ to take Judas him selfe alyue, but to slaye them that were with him and to make Alcimus hye preste of the temple.

Then the Heathen whych fled oute of Jewry from Judas/ came to Nicanor by flockes/thynckynge the harme and decaye of ꝙ Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge/ and the gatheryng together of the Heathen:they sprēckled thē selues with earth/ & besought god/ which made them hys people/ & euer defended his awne porcion with euydent tokens, that he wolde preserue them styll. So as the commaundemēt of the captayne/ they remoued from thence/ and came to a towne called Dessalan. And Symon Judas brother fell in hande with Nicanor/but thorow the sodayne commyng of the enemyes/he was afrayed.

Neuertheles Nicanor hearinge the manlynes of them that were with Judas/ & the bolde stomackes that they had to fyght for their naturall countre/ durst not proue the matter wyth bloudsheddynge. Wherfore he sent Posidonius/ Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduysement there vpō/ and the captayne shewed it vnto the multytude:they were agreed in one minde/to haue peace. And they appoynted a daye to syt vpō these matters quyetly amonge them selues/ the stoles also were brought and set forth. Neuertheless Judas commaunded certayne men of armes to wayte in conuenient places/ lest there shulde sodenly aryse any euell thorow the enemyes. And so they commoned reasonably together.

Nicanor/ whyle he abode at Jerusalem/ ordred him selfe not vnreasonbly/ but sent awaye the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to bringe forth chyldren. So he maryed/lyued in rest/ and they led a comen lyfe. But Alcimus perceauynge the loue ꝙ was betwyxte them/ and how they were agreed together/came to Demetrius/ & tolde him that Nicanor had taken straunge matters in hande/and ordened Judas(an enemy of the realme)to be the kynges successoure. Then the kynge was sore displeased/ & thorow ꝙ wycked accusacyōs whych Alcimus made of Nicanor/he was so prouoked/ that he wrote vnto Nicanor saying: that he was very angrie for ꝙ frendshippe and agremēt/ which he had made wyth Machabeus. Neuertheles he commaunded him in all ꝙ haste/ that he shulde take Machabeus preisoner/ and sende him to Antioche.

Which lettres when Nicanor had sene/ he was at his wyttes ende/and sore greued/ that he shulde breake the thynges wherin they had agreed:specially, sayenge Machabeus was the man/that neuer dyd hym harme. But because he myght not wyth stande the kynge, he sought oportunite to fulfil his commaundement. Notwythstanding when Machabeus sawe that Nicanor beganne to be churlysh vnto hym/ and that he intreated him more rughly then he was wonte, he perceaued ꝙ soch vnkyndnes came not of good/ and therfore he gathered a few of his men/ & withdrewe him self from Nicanor. Which when he knewe that Machabeus had manfully preuented him/he came in to the great and most holy temple:and commaunded the prestes(which were doynge their vsuall of-

frynges

kringes)to delyuer hym the man. And when they sware that they coulde not tell where the man was whom he sought / he stretched out his hande / & made an othe / sayinge: If ye wyll not delyuer me Judas captyue / I 1.Mach.vij.c shall remoue this tẽple of God into ỹ playne felde / I shall breake downe the aulter / and consecrate this temple vnto Bachus. After these wordes he departed.

F Then the prestes lyft vp their handes towarde heauen / and besought hym that was euer the defender of their people / sayinge: Thou O Lorde of all / which hast nede of nothynge / woldest that the temple of thy habytacyon shulde be amonge vs. Therfore now 1.Mach.iiij.c. O moost holy Lorde / kepe thys house euer vndefyled / whych lately was clensed. Now ỹ.Mach.x.a. was there accused vnto Nicanor / one Razis an Alderman of Jerusalem / a louer of the whole cyte / and a mã of good reporte: which for the kynde herte that he bare vnto the people / was called a father of the Jewes. Thys man oft tymes / when the Jewes were mynded to kepe thẽ selues vndefyled / defended & delyuered them / beinge content stedfastly to spende his body and his lyfe for his people.

G So Nicanor wyllynge to declare ỹ hate / that he bare to the Jewes / sent fyue hundreth men to take hym: for he thought / yf he gat him he shulde bringe the Jewes in great decaye. Now when the people begãne to rushe in at hys house / to breake the dores / & to set fyre on it: he beinge now taken / wolde haue defended himself with his sworde: chosynge rather to dye manfully / then to yelde hymself to those wicked doers: & because of his noble stocke / he had rather haue bene put to extreme cruelte. Notwithstandyng what tyme as he missed of hys stroke for haste / & ỹ multitude fell in vyolẽtly betwixte the dores: he rãne boldly to the wal / & cast himself downe manfully amonge the heape of thẽ / which gaue soone place to his fall / so that he fel vpon his bely. Neuertheles whyle there was yet breath wythin hym / he was kyndled in hys mynde / and whyle hys blonde gusshed out exceadingly (for he was very sore wounded) he ranne thorow the myddest of the people / and gat hym to the toppe of a rocke. So whẽ hys blonde was now gone / he toke out hys awne bowels with both his handes / & threw them vpon the people: callynge vpon ỹ Lord of lyfe & spyrite / to rewarde him this agayne / and so he dyed.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vylyon / boldeneth their hertes. The prayer of Machabeus. After the hoste of Nicanor is ouercome / Machabeus commaundeth his hed and hys handes to be cut of / & his tonge to be geuen vnto fowles.

¶ The.xv.Chapter.

NOw when Nicanor knewe that 1.Mach.vij.d. Judas was in the countre of Samaria / he thought wyth all hys power to fyght a felde wyth hym vpon a Sabboth daye. Neuertheles the Jewes that were compelled to go wyth hym / sayde: O do not so cruelly and vnkyndly but halowe the Sabboth daye, and worshyppe hym that seyth all thinges. For all thys / yet 1.Mach.xv.c sayde the vngracyous personne: Is there a myghtye one in heauen that cõmaunded the Sabboth daye to be kepte? And whenthey sayde: yee the lyuynge God / the myghtye Lorde in heauen commaunded the seuenth daye to be kepte he sayde: And I am myghty Exo.xx.d vpon earth to commaunde them for to arme them selues / and to performe the kynges bulynesse. Notwithstandynge he myght not haue his purpose.

Nicanor had deuysed wyth greate pryde to ouercome Judas / and to bringe awaye B the victory. But Machabeus had euer a fast confydence and a parfecte hope in God that he wolde helpe him / and exhorted his people / not to be afrayed at the cõmynge of the Heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauen / yee and to be sure now also / that almyghtye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes / putting thẽ in remembraũce of ỹ battayls / that they had fought afore / and made them to be of a good corage.

So when their hartes were pricte vp he shewed them also the dysceatfulnesse of the Heathen / and how they wolde kepe no couenaunt nor othe. Thus he weapened thẽ not with the armoure of shylde and speare / but with wholsome wordes and exhortacyõs. He shewed them a dreame also / wherthorow he made thẽ al glad / which was this: he thought that he sawe Onias (whych had bene hye prest / a vertuous and louynge man / sad and of honest conuersacyon / well spoken / & one that had bene exercysed in Godlynes from a chylde) holdyng vp his handes towarde heauen / and prayenge for his people. After this there apeared vnto hym another mã / whych C was aged honorable and glorious. And Onias sayde: This is a louer of the brethren / and of the people of Israell. This is he that prayeth moch for the people / and for all the holy cytie: Jeremy the prophete of God. He thought also ỹ Jeremy helde out hys ryght hande / and gaue hym (namely vnto Judas) a sworde of golde / sayenge: Take this holy sworde / a gyfte from God / wherwith thou shalt smyte downe the enemyes of the people of Israel.

And

And so they were well comforted thorow the wordes of Judas / and toke corage vnto them / so that the yonge men were determed in their myndes to fyght / and to byde stylly at it: In so moch that in the thynges whych they toke in hande / their boldnesse shewed ye same / because the holy cytie and the temple were in parell: for the which they toke more care / then for their wyues / chyldren / brethrē and kynsfolckes. Agayne / they that were in the cytye / were most carefull for those which were to fyght. Now when they were all in a hope that the iudgment of ye matter was at hand, and the enemyes drewnye / the host beynge set in araye / the Elephantes and horsmen euery one standynge in hys place: Machabeus consydered the commyng of ye multytude / the ordynaunce of dyuerse weapens, the cruelnesses of the beestes / & helde vp his handes to warde heauē / callyng vpō the Lorde that doth wonders. which geueth not the victory after the multytude of weapens and power of the host, but to them that please hym) accordynge to hys awne wyll. Therfore in his prayer he sayd these wordes.

v. Para. xiij. c. Judic. vij. b

O Lorde, thou that diddest sende thyne Angell in the tyme of Ezechias kyng of Juda / and in the hoste of Sennaherib slewest an hundreth and fyue and foure score thousand: sende now also thy good angell before vs (O Lorde of heauens) in the fearfulnesse and drede of thy myghtye arme / that they which come agaynst thy holy people to blaspheme thē / maye be afrayed. And so he made an ende of his wordes. Then Nicanor & they ye were with hym / drewe nye with shawmes and longes: but Judas & his company wyth prayer and callinge vpon God.

iiij. Reg. xix. & Esaye xxxvij. Ecclesiast. xlviij. c. & 2. Esdr. vij. d.

With their handes they smote, but wyth their hertes they prayed vnto the Lorde / and slew no lesse then .xxxb. men: For thorow ye presente helpe of God they were gloriously comforted.

Now when they left of / & were turnynge agayne with ioye / they vnderstode that Nicanor hymselfe was slayne wyth the other. Then they gaue a greate shoute and a crye / prayesynge the Almighty Lord with a loude voyce. And Judas (which was euer ready to spende his body and lyfe for his citesyns) cōmaunded to smyte of Nicanors head / wyth hys arme & hande, & to be brought to Jerusalem. When he came there / he called all the people / and the prestes at the aulter wyth those that were in the castell, and shewed thē Nicanors head / and his wyckedhāde, which he had presumptuously holden vp agaynst ye temple of God. He caused the tonge also of ye vngodly Nicanor to be cut in lytle peces / & to be cast to the foules / and the cruell mās hande to be hanged vp before the temple.

So euery man gaue thanckes vnto the Lord / sayinge: blessed be he / that hath kepte hys place vndefyled.

As for Nicanors head / he hanged it vp vpon the hye castell, for an euydent & playne tokē of the helpe of God. And so they agreed all together / to kepe that daye holy / namely the .xiij. daye of the moneth Adar / which in the Syrians language is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne / & from that tyme forth the Jewes had the cytie in possession: And here wyll I now make an ende.

The ende of the seconde boke of the Machabees.

The *Gospell of S. Mathew.

* That is glad tydynges.

¶ The genealogye of Christ: & maryage of his mother Mary. The aungell satisfieth Josephs mynde.

¶ The fyrst Chapter. ✣

a * Or after þ Hebr. Jesua þ is/ Saviour.

b * David and Abraham are fyrst rehersed: because that Christ was specially promysed vnto them/ to be of their seed. Gene. xxbij.

HYs is the boke of the generacion of * Jesus Christ þ sonne of b * David, þ sonne also of Abraham.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & Zarah of Thamar.
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
David the kynge begat Salomon/ of her that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias * begat Jechonias and his brethren about the tyme they were caryed awaye to Babylon.

c * Here is lefte oute in the bokes of oure tyme (as it apeareth) Maryage

And after they were brought to Babylon/ Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of whom was borne that Jesus/ that is called b * Christ. ✣

d * Jechonias begat Josias &c)

All the generacions frō Abraham to David are fourtene generacions. And frō David vnto the captyuite of Babilon, are fourtene generacions. And frō þ captyuite of Babilō to Christ, are also fourtene generacions.

✣ The byrth of Jesus Christ was on this wyse. When his mother Mary was maryed to Joseph, before they came to dwell to gether, she was founde with childe by the holy goost. Then Joseph her husbande beinge a perfect man/ & loth to make an e * ensample of hyr/ was mynded to put her away secretly. Whyll he thus thought, behelde the f * angell of the Lorde appered vnto him in a dreame/ sayinge: Joseph þ sonne of David, feare not to take vnto the Mary thy wyfe. For þ which is conceaued in her is of the holy goost. She shall bringe forth a sonne and thou shalt call hys name Jesus. For he shall saue his people from their synnes.

b * In Hebr. Messiah/ is signifyed/ annoynted. Jesus Christ then is the earnest & pledge of Godes promes/ by whom þ grace and fauoure of God is promesed to vs/ wyth the holy goost/ whych illumineth lyghteth & reneweth oure hertes to fulfyll the lawe.

e * Ensample is to saye/ to bringe her oute to punyshemēt for þ ensample of other.

f * Aungell/ þ is messenger.

All this was done to fulfyll þ which was spoken of þ Lorde by the Prophet, sayinge: Behelde a mayde shall be with childe/ & shall bringe forth a sonne, and they shall call hys name g * Emanuel, whych is by interpretacyon/ God wyth vs. ✣

g * Christ is called Emanuel in that he toke þ nature of man & joyned & knyte him selfe to vs/ & became oure brother. Hebr. ij. c

And Joseph as sone as he awoke out of slepe dyd as the angell of þ Lorde bade him, and toke hys wyfe vnto hym, and knewe her not till she had brought forth h * hyr fyrst sonne, and called hys name Jesus.

h * Her fyrst sonne, not because she had any after/ but because she had none before.

¶ The tyme and place of Christes byrth. The wyse men offre their presentes. Christ flyeth in to Egypte & poore childre are slayne. Christ returneth in to Galile, &c.

¶ The. ij. Chapter.

a * These were nother kynges nor princes/ but as Strabo saith (whych was in their tyme) sage men amōge þ Persians as Moses was amonge the Hebrues. he sayth also þ they were the prestes of þ Persians.

WHen Jesus was borne at Bethleem in Jury/ in the tyme of Herode the kynge. Behelde ther came a * wyse men from the East to Jerusalem sayinge: where is he that is borne kynge of Jewes? We haue sene hys starre in the East, and are come to worshyp him.

When Herode the kynge had hearde this/ he was troubled & all Jerusalem with hym, & he gathered all þ chefe Prestes & Scribes of the people/ & asked of them where Christ

b * Understande because Christ was born there Bethleem betokeneth Christe: which in the eyes of the worlde is lyttell a vyle: but in the eyes of god is great & precious.

c * To governe is/ to order and rule the people by lernyng and example. Act. xx.f.a. Timot. v.a. where he speaketh of widowes.

d * The Hebrues do often vse this worde worshipping for doying reuerence with inclynacyon and bowyng of the bodye as ye haue. Genesis. 18. 19. 23. 27. 33. 37. 42. 43. 47. 48. 50.

e * Of this is also mencion made in Macrobius/ in the seconde boke & fourt Chapt of his saturnales how Augustus Cesar hearing that Herode had lyke wise killed his awne sonne sayde: It is better to be Herodes swyne thã his sonne.

f * That is because they were all put to death and remayned not but a hir.

childe be borne. And they sayde vnto hym: at Bethleem in Jewry. For thus it is wrytten by the Prophet. And thou Bethleem in the lande of Jewry/ art not the b* least concernynge the Princes of Juda. For out of the shal come the captayne, that shall * gouern my people Israel.

Then Herode preuely called the wyse mẽ and dylygently enquyred of them/ the tyme of the starre that appered, and sent them to Bethleem sayinge: Go and searche dylygẽtly for the childe. And whẽ ye haue founde hym, bringe me worde/ that I maye come and worshyppe hym also.

✠ When they had heard the kynge, they departed: and lo the starre which they sawe in the este wẽt before thẽ tyll it came & stode ouer the place where the childe was. When they sawe the starre/ they were maruelously glad: and went into the house/ and found the childe with Mary his mother/ & kneled downe and d* worshypped hym and opened their treasures, and offered vnto hym gyftes gold franckynsence & myrre. And after they were warned of God in a dreame that they should not go agayne to Herode they returned into their awne countre another waye. ✠

When they were departed: behold the angell of ỹ Lord appered to Joseph in a dreame sayinge: aryse and take the childe and hys mother/ and flye into Egypte/ & abyde there tyll I bringe the worde. For Herode wyll seke ỹ childe to destroye hym. Then he arose and toke the childe and hys mother by nyght and departed in to Egypte/ and was there vnto the deeth of Herod to fulfyll that which was spoken of the Lorde by the Prophet which sayeth, out of Egypte haue I called my sonne.

Then Herod perceauynge ỹ he was mocked of the wyse men was exceadinge wroth & sent forth and e* slue all the children ỹ were in Bethleem, and in all the costes there of/ as many as were two yere olde & vnder accordynge to the tyme which he had diligently searched oute of the wyse men.

Then was fulfylled that which was spoken by the Prophet Jeremy sayinge: On the hylles was a voyce heard mourninge weepinge/ and greate lamentacyon: Rachel weepynge for her children and wolde not be comforted because they e* were not. ✠

✠ When Herode was deed: behold an angell of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse and take the childe and his mother and go into the lande of Israel. For they are deed which sought the childes lyfe. Then he arose vp and toke the childe and hys mother and came into the lande of Israel. But when he heard that Archelaus dyd raygne in Jewry in the rowme of hys father Herode/ he was afrayde to go thither. Notwithstandynge after he was warned of God in a dreame he turned a syde into the parties of Galile/ and went & dwelt in a citie called Nazareth/ to fulfyll ỹ which was spoken by the Prophetes: he shalbe called a * Nazarite. ✠ Judi.xiij.a.

¶ The baptyme/preachyng and offyce of Johns how Christ was baptysed of him in Jordane.

¶ The.iij. Chapter. ✠

IN those dayes John the Baptyst came & preached in the wyldernes of Jewry/ saying: Repent/ ỹ kyngdome of heauen is at hande. This is he of whome it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wyldernes/ prepare the Lordes waye/ and make hys pathes strayght. This John had hys garment of camels heare, and a gyrdell of a skynne aboute hys loynes. Hys meate was * locustes and wylde hony. Then went oute to hym Jerusalem and all Jewry/ and all the regyon rounde aboute Jordan, and were baptysed of hym in Jordan confessyng their synnes. ✠ Marc.i.a. Luke.iij. a

a * They be certen beastes/ which the people of Parthia and of Ethiopia did cõmenly vse to eate as affyrmeth Plin in his boke & xvij Chapt. and xvi boke and xxx. Chapter. yet do some holde opinion/ ỹ they be the toppes or (as we cal them) buddes of trees or frutes.

When he sawe many of the Pharises & of ỹ Saduces come to his baptyme, he sayd vnto them: O generacyon of b* vypers, who hath taught you to flie from the vengeaunce to come? Bringe forth therfore the frutes belongynge to repentaunce. And se that ye ons thynke not to say in youre selues, we haue Abrahã to oure father. For I saye vnto you ỹ God is able of these stones to rayse vp childrẽ vnto Abraham. Euen now is the axe put vnto the rote of the trees/ so that euery tree which bryngeth not forth good frute, is hewen downe and cast into the fyre.

b * They be certen serpentes ỹ breake their mothers belyes at their byrth and so kil them/ as Plin in tenth boke. Elian xxvi.

I baptyse you in water in tokẽ of repentaunce: but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare. He shall baptyse you with the holy goost and with fyre: which hath also his fan in hys hand/ and will purge his floure/ and gether the c* wheet into his garner/ and wyll burne the chaffe with vnquenchable fyre. ✠

c * By the wheate and the chaffe are vnderstande the good and the euell. Luke.iij.c.

✠ Then cam Jesus from Galile to Jordã vnto John to be baptised of him. But John forbade him sayinge: I ought to be baptised of the/ & cõmest thou to me? Jesus answered and sayde to him. Let it be so now. For thus it becõmeth vs to fulfyll d* all righteousnes. Then he suffred hym. And Jesus as sone he was baptised came streyght out of ỹ water And lo heauẽ was open ouer him: and John sawe the spirite of God descende lyke a doue & lyght vpõ him. And loo there came a voyce frõ heauen sayinge: This is that my beloued sonne in whom is my delyte. ✠

d * All ryghteousnes: that is/ to do all the ordynaunces of God for the purpose as god ordained the for

¶ Christ

¶ Chryst fasteth and is tempted: he calleth Peter/ Andrew/ James/ and Jhon/ and healeth all the sycke.

¶ The.iii.Chapter. ✠

Jesus fasteth.

IThen was Jesus led awaye of ỹ spirite into wyldernes to be tẽpted of the deuyll. And when he had fasted fourty dayes & fourty nyghtes, he was afterward an hũgred. Then came to hym ỹ tẽpter & sayde: yf thou be the sonne of God commaunde ỹ these stones be made bred. He answered and sayde: it is wrytten, man shall not lyue by bred onlye, but by euery worde ỹ proceadeth out of the mouth of God.

Then the deuyll toke him vp into the holy cytie, & set him on a pinacle of the tẽple/ and sayde vnto hym: yf thou be the sonne of God/ cast thy selfe doune. For it is wrytten: he shall geue his angels charge ouer ỹ, & wyth their handes they shall holde ỹ vp that thou dashe
B not thy fote agaynst a stone. And Jesus sayde
Deut.vi.c. to hym It is wrytten also:* Thou shalt not tempte thy Lorde God.

The deuyll toke hym vp agayne and ledde him into an exceadynge hye mountayne/ and shewed him all the kingdomes of ỹ worlde/ & all the glorye of them/ and sayde to hym: all these will I geue the, yf thou wilt fall doune
Deut.vi.c.f.b and worshyp me. Then sayde Jesus vnto him Auoyde Satan. For it is wrytten/* thou shalt worshyp the Lorde thy God/ and hym only shalt thou serue.

Then the deuyll left hym/ and beholde/ the angels came and ministred vnto hym. ✠

✠ When Jesus had hearde that John was taken/ he departed into Galile and left Nazareth/ & went & dwelt in Capernaum/ whych is a citie vpõ the see in the coostes of zabulõ & Nephtalim, to fulfill ỹ which was spoken
C by Esay ỹ Prophet/ sayinge:* The lande of
Esa.ix.a. Zabulon & Nephtalim the waye of the see beyonde Jordan/ Galile of the Gentyls/ the people whych sat in darcknes/ sawe great lyght: & to thẽ which sate in the regiõ & shadowe of deeth lyght is begone to shyne.

From that tyme Jesus begãne to preache/ and to saye:[a] * repent for the kyngdome of heauen is at hande. ✠

[a] * To repent/ is to forthynck and to leue and chaunge their euell lyfe/ for ỹ loue of vertue & hate of synne. as in. Marc.i.b Actes.ij.d.

✠ As Jesus walked by the see of Galile he sawe two brethren: Simon whych was called Peter & Andrew his brother castinge a neet into the see for they were fishers and he sayde vnto thẽ folowe me & I wyll make you fyshers of men. And they streyght waye lefte their nettes and folowed hym.

D And he went forth from thence and sawe other two brethren James the sonne of Zebede & John his brother in the shyppe wyth Zebede their father mẽdinge their nettes, & called them. And they without taryinge lefte the shyp and their father and folowed him. ✠

✠ And Jesus went aboute all Galile teachyng in their synagoges/ & preachynge the
[b] * gospell of ỹ kyngdome, & healed all maner of sycknes and all maner dyseases amõge ỹ people. And his fame spreed abroode throughout all Syria. And they brought vnto him all sycke people that were takẽ with diuers dyseases and gripinges, & them that were possessed with deuyls, & those which were lunatyke, & those that had the palsye: & he healed them. And ther folowed him a greate nõbre of people from Galile, & from Decapolis & frõ the ten cities and from Jerusalẽ, and from Jewry, & from the regions that lye beyonde Jordan.

[b] * The gospel is an open shewyng and preachyng of ỹ grace and redemptiõ obtayned & gouen thorow Chryst.

¶ In this Chapter and in the two nexte folowynge is contayned the moste excellent & lounge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandynge in to the lawe. In this fyfth Chapter specyally he preacheth of the beatitudes or blessynges of manslaughter/ wrath and anger: of aduoutrye & swerynge & forsweringe w.õge and of loue euen towarde a mans enemyes.

¶ The.v.Chapter. ✠

IWhen he sawe the people he wẽt vp into a mountayne, & when he was set, his disciples came to hym, and he opened hys mouth, and taught thẽ sayinge: blessed are the
[a] * poore in spyrite for theirs is the kyngdome of heuen. Blessed are they that morne: for they shalbe conforted. Blessed are the meke, for they shall enherit the erth. Blessed are they whych
[b] * honger and thurst for ryghtewesnes: for they shalbe fylled. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are ỹ pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the
[c] * chyldren of God. Blessed are they whych suffre persecucion for ryghtewesnes sake: for theirs is the kyngdome of heuẽ. Blessed are ye when men reuyle you and persecute you and shall falsly say all maner of euyll sayinge agaynst you for my sake. Reioyce & be glad for greate is youre
[d] * rewarde in heuen. ✠ For so persecuted they the Prophetes whych were before youre dayes.

[a] * Of these poore in spyrite is sayde. Luc.vi.b.

[b] * To haue hõger and thurst of righteousnes/ is to desire the pure and true vnderstandynge of which dede is be chose grenously troubled & sore perpierced that knowe their synnes/ wherof it is sayd. Luke.i.c.

[c] * Those be called the chyldren of God/ vnto whom the Lorde by hys promes hath done hys godly benefytes more aboundantly than to other. as in Deu.xxxij.a John.i.b/c.

[d] * Rewarde is geuen to men for their workes/ but it is not due to the worckes as it is sayde after in the.xx.a.

✠ Ye are the salt of the erthe: but yf the salt haue lost hir saltnes, what can be salted therwyth? It is thence forthe good for nothinge but to be cast oute and to be troaden vnder fote of men. Ye are ỹ lyght of ỹ worlde. A cite that is set on an hyll cannot be hyd, nether do men lyght a candell and put it vnder a bushell, but on a candelstyck, and it lyghteth all that are in the house. Let youre lyght so shyne before men, that they maye se youre good workes and glorify youre father which is in heuen. ✠

✠ Thinke not that I am come to destroye the lawe/ or ỹ Prophetes: no I am not come

Luke.xvi.d.

to destroye them but to fulfyll the. For truely I saye vnto you, tyll heuen and erth perysshe, one iott or one tytle of the lawe shall not scape tyll all be fulfylled.

* That do as many as sayd/ that these Christes cõmaundemẽtes/ conteyned in the .v.vi.and vii. Chapters are but counceles/in as moche as Christ himselfe calleth them here cõmaundementes.

Whosoeuer * breaketh one of these leest commaundementes and teacheth men so, he shalbe called the leest in the kyngdome of heuen. But whosoeuer * obserueth and teacheth, the same shalbe called greate in the kyngdome of heuen. ✠

* To obserue the lawe/ is/ to do that the lawe byddeth with ferᵉ * loue all hert/ that is/ gladly to loue God/ and to do well/ yee though we had no lawe. Iohn.xiii.c.Rom.xiii.c Gal.v.b.

✠ For I saye vnto you except youre righteousnes exceade the righteousnes of the Scribes and Pharises ye cannot entre into the kyngdome of heuen.

Ye haue herde howe it was sayd vnto thẽ of the olde tyme: Thou shalt not kyll. For whosoeuer kylleth shall be in daũger of iudgement. But I saye vnto you whosoeuer is angry wyth hys brother, shalbe in daunger of iudgement. Whosoeuer sayeth vnto hys brother * Racha shalbe in daũger of a coũsell. But whosoeuer sayeth thou fole, shalbe in daunger of hell fyre.

* Christ sayeth that it is a worde of the Deuyle to Scracke/ by which as the worde that the mynde is inclined to anger. But vnder thys worde fole/ do S. Austyne and Christ vnderstãde all maner of vnryghtwysenesse/ enuye/ malyce and vncharitable wordes.

Therfore when thou offrest thy gyfte at the aultare and there remembrest that thy brother hath ought agaynst the: leue there thyne offeryng before the aultre, and go thy waye fyrst and be reconcyled to thy brother/ and then come and offre thy gyfte. ✠

✠ Agre with thyne aduersary quickly/ whyles thou arte in the way with him, lest ꝑ aduersary delyuer the to the iudge, and the iudge delyuer the to the mynyster and then thou be cast into preson. Uerely I saye vnto ꝑ: thou shalt not come out thence * tyll thou haue payed the vtmost farthinge.

* Hys/ had the Scribes & Pharyses added to them selues, because of that whych is written Exod. xxiiij.b. Deut. vii.a. Iosu.xxiij.c. of hauyng no fellyshyp or amitie with the nacyons.

Ye haue herde howe it was sayde to them of olde tyme, Thou shalt not commit aduoutery. But I saye vnto you, that whosoeuer looketh on a wyfe, lustynge after her hath cõmitted aduoutrie with her alredy in his hert.

Wherfore yf thy ryght eye offende the * pluck him out & cast him from ꝑ. Better it is for the that one of thy membres perysshe then ꝑ thy hole body shulde be cast into hell. Also yf thy ryght hande offende the, cut hym of and cast him frõ the. Better it is that one of thy membres perysshe then that all thy body shulde be caste in to hell. ✠

* To pluck oute the eye is/ to mortifye the concupiscence of the hert proceadyng by the meanes of the eye/ and lyke wyse to cut of handes and fete/ as Matth.xviii.b. Marc.ix.d. Luc.xvii.d.

It is sayd whosoeuer put awaye his wyfe, let him geue her a testimonyall also of the deuorcement. But I saye vnto you: whosoeuer put awaye his wyfe (except it be for fornycacyon) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorced, breaketh wedlocke.

Swere.

✠ Agayne ye haue herde how it was sayd to them of olde tyme, thou shalt not forswere thy selfe/ but shalt performe thyne othe to God. But I saye vnto you, swere not at all: nether by heauen, for it is Goddes seate: nor yet by the erth, for it is hys fote stole. nether by Ierusalẽ. for it is the cyte of that greate kynge: nether shalt thou sweare by thy heed/ because thou cãst not make one whyte heare or blacke. But youre cõmunicacion shalbe/ ye, ye: nay nay. For what soeuer is more then that, commeth of euyll.

Exo.xxii.c Deute.xix.d. Leui. xxiiij.c.d.e.

Ye haue herde how it is sayde/ an eye for an eye: a toth for a toth. But I saye to you, ꝑ ye resist not wronge. But whosoeuer geue the a blowe on thy right cheke, turne to hym the other. And yf eny man wyll sue the at the lawe and take awaye thy coote let him haue thy cloocke also. And whosoeuer will cõpell the to go a myle go with him twayne. Geue to him that asketh, and from him that wolde borowe turne not awaye.

Right cheke G

✠ Ye haue heard how it is sayde: thou shalt loue thine neyghbour, * & hate thyne enemy. But I saye vnto you loue youre enemyes. Bleesse them that curse you. Do good to them that hate you. Praye for them whych do you wrõge and persecute you that ye maye be ꝑ children of youre father that is in heauen: for he maketh hys sunne to aryse on the euyll, & on the good, & sendeth hys rayne on the iuste and vniuste. For yf ye loue them, which loue you: what rewarde shall ye haue? Do not the Publicans euen so? And yf ye be frendly to youre brethren only: what synguler thynge do ye? Do not the Publicans lyke wyse? Ye shall therfore be perfecte, euen as youre father which is in heauen is perfecte.

* Thys/ had the Scribes & Pharyses added to themselues, because of that whych is written Exod. xxiij.b. Deut. vii.a. Iosu.xxiij.c. of hauyng no fellyshyp or amitie with the nacyons.

Of almes prayer & fastyng he forbyddeth the carefull hepyng of two dyuerse thynges.

The.vi.Chapter. ✠

Take hede to youre almes. That ye geue it not in the syght of men/ to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heauẽ. Whẽ soeuer therfore thou geuest thyne almes thou shalt not make a trõpet to be blowẽ before the as the ypocrites do in the synagoges & in ꝑ stretis, for to be praysed of mẽ. Uerely I saye vnto you, they haue their rewarde. But whẽ thou doest thine almẽ/ * let not thy lyft hãd knowe what thy right hande doth, that thyne almes may be secret: and thy father which seyth in secret shall rewarde the openly. ✠

* By this therwith oure saui our Christ that he wylleth not vs to be esteamed or honoured of men for the gyfte: but ꝑ it shulde suffyce vs that we be in the worde of God.

And when thou prayest, thou shalt not be as the ypocrites are. For they loue to stande & praye in the synagoges and in the corners of the stretes because they wold be sene of mẽ. Uerely I saye vnto you, they haue their rewarde. But whẽ thou prayest entre into thy * chamber/ & shut thy doore to the, & praye to thy father which is in secrete: and thy father which seyth in secret, shall rewarde ꝑ openly.

* Chãbre here signifieth a secret place seperate from all worldly noyse/ where we go about soche thynges as we wolde haue no company of/ as it is sayde Esay. xxvi. d. Soche a chambre mayst thou make of thyne owne bed/ any where.

And when

And when ye praye/ bable not moche/ as ye hethen do: for they thinche that they shalbe heard/ for their moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade before ye aske of hī. After this maner therfore praye ye.

O oure father which arte in heuen/ halowed be thy name. * Let thy kingdome come. Thy will be fulfylled as well in erth as it is in heuen. Geue vs this day oure dayly bred. And forgeue vs oure treaspases euen as we forgeue oure trespacers. And leade vs not in to temptacion: but delyuer vs frō euyll. For thyne is the kyngedome & the power and the glorye for euer. Amen. For & yf ye shall forgeue other men their trespases youre heuēly father shall also forgeue you. But & ye wyll not forgeue mē their trespases, nomore shal youre father forgeue you youre trespases.

* That is that we which before haue letted the worde, here after may come vnder the dompadon and bondage of Christ / as he promiseth Mathew. xxv. c.

Moreouer when ye faste ** be not sad as the ypocrites are. For they disfigure their faces, þ they myght beseme of men how they faste. Verely I say vnto you, they haue their rewarde. But thou/ when thou fastest/ anoynte thyne heed, and washe thy face, that it appere not vnto men howe þ thou fastest: but vnto thy father wheych is in secrete: and thy father wheych seyth in secrete, shall rewarde the openly.

** Why thys it appereth that our new fast is to put awaye attonce all wanton desyres and lustes. &c. and to rule the bodye vp couenably. Christes ensample / as it is sayde in þ Mathew. iiij. c.

Treasure.

The that ye gather you not treasure vpon the erth where rust & moulthes corrupte / & where theues breake thrugh & steale. But gather ye treasures to gether in heuē where nether rust nor moulthes corrupte/ & where theues nether breake vp nor yet steale. For where soeuer youre treasure is / there wyll youre hertes be also.

The light of the * body is thyne eye. Wherfore yf thyne eye be syngle all thy body shalbe full of lyght. But & yf thyne eye be wycked then all thy body shalbe full of derknes. Wherfore yf the lyght þ is in the / be derknes. how great is that derknes.

* The bodye here signifieth the lyfe with workes / & the eye sygnifyeth the thought & entent.

Two Masters.

No man can serue two maysters. For either he shall hate þ one & loue þ other: or els he shall leane to the one & despise þ other: ye cannot serue God & Mammon. Therfore I saye vnto you, be not carefull for youre lyfe/ what ye shall eate/ or what ye shall drincke/ nor yet for youre body/ what ye shall put on. Is not the lyfe more worth then meat/ & the body more of value then rayment? Beholde the

Foules.

foules of the ayer: for they sowe not / neither reepe/ nor yet cary into the barnes: and yet youre heuenly father fedeth them. Are ye not moche better then they.

Wheych of you (though he toke thought therfore) coulde put one cubit vnto hys stature? And why care ye then for rayment?

Lylyes.

Consyder the lylies of the felde/ how they growe. They labour not nether spynne. And yet for all that I saye vnto you/ that euen Salomō in all hys royalte was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse/ which is to daye in the felde/ & tomorowe shalbe caste into the fournace/ shall he not moche more do the same vnto you/ O ye of lytle fayth?

Therfore take no thought saynge: what shall we eate/ or what shall we drynche / or wherwith shall we be clothed? After all these thinges seke þ gentyls. For youre heuēly father knoweth that ye haue neade of all these thinges. But rather seke ye fyrst þ kingdome of heuen & the righteousnes therof, & all these thinges shalbe mynistred vnto you.

* Care not then for the morow/ but let the morow care for it selfe: for the daye present hath euer ynough of his awne trauayle.

& * Gyue not that which is holy/ to dogges nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tume agayne and all to rent you.

* Thys holy thinge is Godes worde. Dogges accordynge that persecute the worde: vp Swyne vnder. stande the that wallowe the selues in þ dyrte of fleshly lustes & regarde not þ worde ye philip. iij. &

Aske and it shalbe geuen you. Seke & ye shall fynd. Knocke and it shalbe opened vnto you. For whosoeuer asketh receaueth / & he that seketh findeth and to him that knocketh it shalbe opened. Is there any mā amōge you which yf his sonne asked him bred wolde offer him a stone? Or yf he asked fysshe, wolde he proffer hym a serpent? If ye then wheych are cupll can geue to youre chyldren good gyftes how moche more shall youre father wheych is in heuen geue good thynges to thē that aske hym?

Therfore whatsoeuer ye wolde that men shuld do to you euen so do ye to them. Thys Prophetes. is the lawe and the Prophetes.

Enter in at the strayte gate: for wyde is the gate, and broade is the waye that leadeth to destruccyon: and many ther be wheych go in therat. But strayte is þ gate/ and narowe is the waye which leadeth vnto lyfe: & fewe

& * That is commaunded vs for the loue of oure sake to winne our brede/ that transytre must we dayly/ diligently & reuerently do: but not be carefull: what yfolet shall come vnto vs therof/ for that were to care for to morow: we must therfore cōmyt that to God/ wheych is redye to prospere oure laboures wyth his blessyng/ and that aboundantly / so that most shall vse yfolet when we are lest careffull.

The forbiddeth foolysh & temerarious iudgement/ reproueth ypocrysye exhorteth vnto prayer warneth to beware of false prophetes & so concludeth his sermon.

The. vii. Chapter.

Iudge not þ ye be not iudged. For as ye iudge so shall ye be iudged. And with what measure ye mete/ it the same shall it be measured to you agayne. Why seyst thou a moote in thy brothers eye/ & perceauest not þ beame that is in thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye/ & behold a beame is in thyne awne eye. Ypocryte/ fyrst cast oute þ beame oute of thyne awne eye, & then shalt thou se clearly to plucke oute þ moote out of thy brothers eye.

ther be that fynde it. ✠ Beware of b* false Prophetes which come to you in shepes clothynge, but inwardly they are rauenynge wolues. Ye shall knowe thē by their frutes. Do men gather grapes of thornes? or figgs of bryers? Euen so euery good tree bryngeth forth good frute. But a corrupte tree, bryngeth forth euyll frute. A good tree cānot bringe forth bad frute: nor yet a bad tree cā bring forth good frute. Euery tree that bryngeth not forth good frute, shalbe hewen downe/ and cast into the fyre. Wherfore by their frutes ye shall knowe them.

b* False Prophetes are preachers that pertayne not vnto the wo.de of God. Suche shynyng ypocrites are the apparaunce of outwarde holynes. Inwarde rauenynge wolues are the vnperfectenes and hedynge of many a good minde

Not all they that saye vnto me, Lorde/ Lorde shall enter in to the kyngdome of heauē: but he that dothe my fathers wyll which is in heauen. ✠* Many wyll saye to me in that daye: Lorde/ Lorde/ haue we not in thy name prophesyed? And in thy name haue caste oute deuyls? And in thy name haue done many miracles? And then will I knowlege vnto thē that I neuer knewe thē. * Departe from me/ ye workers of iniquite.

Luc.xiij.c.f.

* Psalm.vi.b. Luk.xiij.f.

Whosoeuer heareth of me these sayinges & doth the same/ I will liken him vnto a wise mā which c* bilt his house on a rocke: & abundance of rayne descended, & the fludes came and the wyndes blewe & beet vpon that same house & it fell not because it was grounded on the rocke. And whosoeuer heareth of me these sayinges & doth thē not shalbe lykened vnto a folysh man whych bylt hys house vpo the lande: and aboundaunce of rayne descended/ and the fludes came/ and the wyndes blewe and beet vpon that house/ and it fell/ and great was the fall of it.

c* This symylytude of byldynge is to teache vp and to instruct mennes cōsyences by the wo.de of Gode and the Gospell Roma.xvj.d.

And it came to passe that when Iesus had ended these sayinges/ * the people were astonnyed at hys doctryne. For he taught them as one hauinge power/ and not as the scrybes.

Marc.i.c. Luce.iij.e.

¶ Christ clenseth the leper/ healeth the captaynes seruaunt and many other diseases/ helpeth Peters mother in law/ stylleth the see and the wynde/ & driueth the deuels out of the possessed in to the swyne.

¶ The.viij. Chapter.

When he was come downe from the moūtayne/ moche people folowed him. And lo/ ther came a leper and worshipped him sayinge: Master yf thou wylt thou canst make me clene. And Iesus put forth his hand & touched him sayinge: I will/ be thou clene/ & immediatly hys leprosye was clensed. And Iesus sayde vnto him: se thou tell no man/ but go & shewe thy selfe to the preste/ & * offer the gyfte that Moses cōmaunded in wytnes to them.

Marc.i.d.

A leper.

Leui.xiij.a. Luc.v.a.

¶ When Iesus was entred into Capernaum ther came vnto hym a certayne Centurio/ and besought hym sayinge: * Master/ my seruaunt lyeth sycke at home of the palsye/ & is greuously payned. And Iesus sayd vnto hym: I wyll come and heale hym. The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe/ but speake the worde only & my seruaunt shalbe healed. For I also my selfe am a man subiect to the authorytye of another/ and haue soudyers vnder me/ and I saye to one go/ and he goeth/ and to another come & he cometh: and to my seruaunt, do thys/ & he doeth it. When Iesus hearde that/ he marueyled and sayd to thē that folowed hym: Verely I saye vnto you/ I haue not founde so great fayth: no, not in Israel. * I say therfore vnto you that many shal come frō the east & west and shall rest with Abraham, Isaac & Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darckenes: there shalbe weepynge and gnashyng of teth. Then Iesus sayde vnto the * Centurion/ go thy waye/ and as thou beleuest so be it vnto the. And hys seruaunt was healed the selfe houre.

Centurion. Luke.vn.a. John.iiij.g.

Luc.xiij.f.

Vtter darckenes.

¶ And then Iesus went to Peters house, & Marc.i.c. sawe his wyues mother lynge sycke of a feuer/ & touched her hande/ & the feuer lefte hir: and she arose/ and mynystred vnto them. Luc.iij.f.

When the euen was come/ they brought vnto hym many that were possessed with deuyls. And he cast out the spyrites with a worde/ & healed all that were sycke, to fulfyll that which was spoken by Esayas the Prophet sayinge: * He toke on him our infyrmities/ and bare our sycknesses. Esa.liij.b.

When Iesus sawe moche people about hym/ he cōmaunded to go ouer the water. And ther came a Scribe & sayde vnto him: * Master, I wyll folowe the whyther soeuer thou goest. And Iesus sayde vnto hym: the foxes haue holes/ and the byrdes of the ayer haue nestes/ but the a* sonne of mā hath not wher on to rest hys heed. Another that was of hys Disciples sayde vnto hym: master, suffre me fyrst to go and burye my father. But Iesus sayde vnto him: folowe me/ & let the deed bury ether yr deed. Luc.ix.g.

a* Christ calleth him selfe the sonne of man: as very naturall man shewynge in the hye humilyte & goodnes which humbled hym selfe so lowe for our saluacion.

✠ And he entred into a shyppe, & his Disciples folowed hym. And beholde there arose a great tempest in the see in so moche that the shippe was couered with waues/ & he was a slepe. And hys Disciples came to hym/ & awoke hym sayinge: Master saue vs/ we perysshe. And he sayd to them: why are ye fearfull/ O ye of lytell fayth? Then he arose/ and rebuked the wyndes and the see/ and ther folowed a greate calme. And the men marueyled and sayd: what mā is thys/ that both wyndes and see obey hym? ✠

And whē he was come to the other syde/ in to the coūtre of the Gergesites, ther met him two

two possessed of deuylles/which came out of the graues/& were out of measure fearce/so ꝑ no man myght go ꝑ ye waye. And beholde they cryed out sayinge: * O Jesu thou sonne of God what haue we to do with the? Art thou come hither to torment vs before the tyme be come? And ther was a good waye of frō thē a greate heerd of swyne feedyng. Then the deuyls besought him sayinge: yf thou cast vs out/suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out/& departed into the heerd of swyne. And beholde the whoale heerd of swyne was caryed with violence hedlynge into the see/ and perysshed in ꝑ water.

Mar. v.b.

* Then the heerdmē fleed & wēt their wayes in to the cytie/and tolde euery thinge/& what had fortuned vnto the possessed of the deuyls. And beholde all the cytie came out & met Jesus/ and when they sawe him/they besought him to departe out of their coostes.

He healeth the palsye/ called Mathew from ꝑ custome/answered for his disciples/ healeth the woman of the bloudy yssue. helpeth Jairus daughter/geueth.ij. blyndmē their syght/maketh a domme mā to speake/ and dryueth out a deuell.

The.ix. Chapter.

Mar. v.b. Luke v.c. John v.b

Palsye.

And he entred into a shyppe and passed ouer & came into hys awne cytie. And lo, they brought to hym a man sycke of the palsie lyinge in hys bed. And when Jesus sawe the fayth of them/ he sayde to the sycke of the palsie: sonne be of good chere, thy sinnes be forgeuē the. And beholde certayne of the Scribes sayde in them selues, this man blasphemeth. And when Jesus sawe their thoughtes, he sayde: Wherfore thyncke ye euyll in youre hearte? Whether is easyer to saye thy synnes be forgeuen the, or to saye: aryse and walke? That ye maye knowe that the sonne of man hath power to forgeue synnes in erth / then sayde he vnto the sycke of the palsye: * aryse/ take vp thy bed. and go home to thyne house. And he arose & departed to hys awne house. And when the people sawe it / they maruey-led and glorysyed God which had geuē suche power to men.

This myracle shalbe a sygne to you / that I haue power to forgeue synnes

Mar. ij. b. Luke v.c. John v.b

And as Jesus passed forth frō thence/he sawe a man syt a receauyng of custome/named Mathew and sayde to hym: folowe me. And he arose & folowed hym. And it came to passe as he sat at meate in the house: beholde many Publycans and synners came and sate downe also with Jesus and hys Disciples.

Mathew.

Publicans eate wt Jesus,

When the Pharises sawe that / they sayd to hys Disciples: why eateth youre master with Publycans and synners? When Jesus hearde that he sayde vnto them: The whole neade not the Physycyō/but they ꝑ are sicke. Goo & learne what ꝑ meaneth: I haue pleasure in mercy and not in offrynge. For I am not come to call the ryghtewes / but the synners to repentaunce.

Mercie and not sacrifice Osee.vi.c.

Then came ꝑ Disciples of John to him sayinge: why do we & the Pharises faste ofte: but thy Disciples faste not? And Jesus sayd vnto thē: can the weddynge chyldre mone as longe as the bredegrome is with them? The tyme wyll come when the bredgrome shalbe taken from them & then shall they faste. No man peceth an olde garment with a pece of newe cloothe. For that taketh he awaye the pece agayne from the garment/ & the rent is made greater. Neither do men put new wyne into olde vessels for then ꝑ vessels breake/ & the wyne runneth oute/ & the vessels perysh. But they powre new wyne into new vessels and so are bothe saued to gether.

Johns disciples fast.

New & olde agree not.

Marci.v.c. Luce.viij.c

While he thus spake vnto thē, * beholde ther came a certayne ruler/ and worshipped him/ saying: my daughter is euē now deceased, but come & lay thy hād on her & she shall lyue. And Jesus arose and folowed him with his disciples. And beholde a woman wyych was diseased with an yssue of bloude. xij. yeres/ came behinde him & touched the heme of his vesture. For she sayd in her selfe: yf I may touche but euen hys vesture only / I shalbe safe. Then Jesus tourned hym about/ & beholde her sayinge: Daughter be of good comforte, thy ** fayth hath made ꝑ safe. And she was made whole euen that same houre.

C

** Fayth is ꝑ rightwesnes of a Christen mā which setteth at peace the cōscience/and reuealeth the herytage ouerlayinge. Galat. iij. a. D

And whē Jesus came into ꝑ rulers house, and sawe ꝑ minstrels & ꝑ people ragynge/ he sayde vnto them: get you hence / for the mayde is not deed but slepeth. And they laughed him to scorne. As sone as ꝑ people were put forth he went in & toke her by the hande, and the mayde arose. And thys was noysed thrugh out all that lande.

And as Jesus departed thence/two blynde men folowed hym cryinge and sayinge: O thou sonne of David haue mercy on vs. And when he was come home, the blinde came to him. And Jesus sayde vnto them: Beleue ye are cured. that I am able to do this? And they sayde vnto hym: ye Lord. Then touched he their eyes/ sayinge: accordynge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. See that no man knowe of it. But they as sone as they were departed/ spreed abroade his name thrugh out all the lande.

Two blynde

Mar. ix. b. Luc. xi. c

As they went out, * beholde they brought to him a dome man possessed of a deuyll. And as sone as ꝑ deuyll was cast out the domme spake. And the people merueyled sayinge: yt was neuer so sene in Israel. But the Pharises sayde: he casteth oute deuyls by ꝑ power of the chefe deuyll.

Domme.

Chefe deuyll

And Jesus wēt about al cyties & tounes/ teachynge in their synagoges & preachynge the glad tydinges of ꝑ kyngdome/ & healing all maner sycknes and dysease amonge the people. But when he sawe the people he had compassion on thē/ because they were pyned awaye/ and scattered abroade/ euen as shepe hauynge no shepherd.

Then sayde he to his disciples, the ** herueste are the hertes of me prepared to receaue ꝑ worde as it appereth of the Samaritanes. Johan.iiij.k. harueste is greate, but the labourers are feawe. Wherfore praye the Lorde of the harueste, to sende forthe labourers into his haruest.

¶ Christ sendeth out his.xij. Apostles to preach in Jewry/ geueth them charge/ teacheth them/ & cōforteth them agaynst persecucyon and trouble.

¶ The.x. Chapter.

And he called his.xij. disciples vnto him, & gaue them power ouer vncleane spyrites/ to cast thē oute/ and to heale all maner of sickenesses/ & all maner dyseases.

Mar.vi.b and Luke.ix.a.

The names of the.xij. Apostles are these. The fyrst Simon called also Peter: and Andrew his brother. James ꝑ sonne of Zebede and John his brother. Philip & Bartlemew. Thomas and Mathew the Publican. James ꝑ sonne of Alphe/ and Lebbeus other wyse called Taddeus. Simō of Cane/ and Judas Iscarioth/ which also betraped him.

The Apostles are sent.

These.xij. dyd Jesus send/ & commaunded them sayinge: Go not into the wayes ꝑ leade to gentyls, & in to the cyties of the Samaritans enter ye not. But go rather to the lost shepe of ꝑ house of Israel. Go and preache/ saying: ꝑ the kyngdome of heauē is at hande Heale the sycke/ clense the lepers/ rayse the deed/ caste oute the deuyls. Freely ye haue receaued/ freely geue agayne. Possesse not golde nor syluer nor * braste in youre gyrdels, nor pvt scrip towardes your iorney: neither two cotes/ nether shoes/ nor yet a staffe. For the workman is worthy to haue his meate. In to whatsoeuer citie or towne ye shall come/ enquyre who is worthy in it/ & there abyde tyll ye go thence. And when ye come in to an house/ salute the same. And yf the house be worthy/ youre peace shall come vpon it. But yf it be not worthy/ youre peace shall retourne to you agayne.

13

* That is money of braste.

Luc.x.b.

And whosoeuer shall not receaue you nor will heare youre preachinge: whē ye departe oute of ꝑ house or that cytie/ shake of ꝑ duste of youre fete. Truly I saye vnto you: it shalbe easier for the lād of Sodoma & Gomorra in the daye of iudgement then for that cytie.

Duste.

Shepe amōge wolues. Wyse as serpentes. Innocēt as doues.

Beholde I sende you forth as shepe amōge wolues. Be ye therfore wyse as serpētes/ and innocent as doues. Beware of men for they shall deliuer you vp to the coūcels and shall scourge you in their synagoges. And ye shall be brought to the heed rulers & kynges for my sake/ in witnes to thē & to ꝑ Gentyls.

But when they deliuer you vp/ take no thought how or what ye shall speake/ for it shalbe geuen you/ euen in that same houre/ what ye shall saye. For it is not ye ꝑ speke/ but ꝑ spyrite of youre father which speaketh in you. The brother shall betraye the brother to deeth/ & the father the sonne. And the chyldren shall aryse agaynst their fathers & mothers/ and shall put thē to deeth: and ye shall be hated of all men for my name. But he ꝑ endureth to the ende/ shalbe saued.

¶ The spyrite speaketh in vs.

Whē they persecute you in one cytie/ flye in to another. I tell you for a truthe/ ye shall not fynysshe all the cyties of Israel/ tyll the sonne of man be come. The disciple is not aboue his master: nor yet the seruaūt aboue his Lorde. It is ynough for the disciple to be as his master is/ and that the seruaunt be as his Lorde is. If they haue called the Lord of ꝑ house ** Beelzebub: how moche more shall they call them of his household for? Feare thē not therfore. There is no thyng so closse that shall not be opened and no thynge so hyd/ ꝑ shall not be knowen.

Disciple.

** Beelzebub is the name of an Idoll/ signyfyenge the master or Lorde of a flee: by which name ꝑ Jewes called ꝑ deuell.

What I tell you in derckines/ ꝑ speake ye in lyght. And what ye heare in the eare/ that preache ye on the house toppes.

And feare ye not them which kyll ꝑ body/ and be not able to kyll the soule. But rather feare hi/ which is able to destroye both soule & body into hell. Are not two sparowes solde for a farthynge? And none of thē dothe lyght on the grounde, without youre father. And now are all the heres of youre heads numbred. Feare ye not therfore: ye are of more value then many sparowes.

Feare.

Sparowes.

Whosoeuer therfore shall knowledge me before mē him will I knowledge also before my father which is in heuē. But whosoeuer shall denye me before men/ hym will I also denye before my father which is in heuen.

Confesse.

Denye.

Think not/ ꝑ I am come to sende peace into the erth. I came not to send peace, but a swearde. For I am come to set a man at bareuaunce agaynst hys father, and ꝑ daughter agaynst her mother/ and ꝑ daughter in lawe agaynst her mother in lawe: And a mannes foes shalbe they of his awne household.

To Alwerde

He that loueth his father/ or mother more then me/ is not mete for me. And he ꝑ loueth his sonne/ or daughter more then me/ is not mete for me. And he ꝑ taketh not hys crosse and followeth me/ is not mete for me. He that * fyndeth his lyfe shall lose it: and he that loseth his lyfe for my sake, shall fynde it.

* To fynde his lyfe is to satisfye the desyres of his herte.

He ꝑ receaueth you/ receaueth me: & he that receaueth me receaueth him ꝑ sent me. He that receaueth a Prophet in ꝑ name of a Receaue

Prophet/

Prophet shall receaue a Prophetes rewarde And he that receaueth a ryghteous man in the name of a ryghteous man/ shall receaue the rewarde of a righteous mā.* And whosoeuer shall geue vnto one of these litle ones to drynke / a cuppe of colde water only in the name of a disceple: I tell you of a trueth / he shall not lose his rewarde. Mat.x.f.

¶ John Baptist sendeth hys disceples vnto Christ/ which geueth them their answere rebuketh the vnthankfull cytes and louyngly exhorteth men to take his yocke vpon them.

¶ The.xi. Chapter.

And it came to passe whē Jesus had made an ende of commaundynge his.xii.disciples / that he departed thence, to teache and to preache in their cytes.

Luk.vij.e. ✠ * When John beynge in prison hearde the workes of Christ/ he sent two of his disciples and sayde vnto him. Arte thou he ỳ shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe John what ye haue hearde & sene. The blynde/ the halt go/ the lepers are clensed: the deef heare/ the dead ryse agayne/ and the glad tydinges is preached to the poore. And happy is he that is not offended by me.

And as they departed / Jesus began to speake vnto the people of John. To se what/ went ye out into the wyldernes? wēt ye out to se a a* rede shaken wyth the wynde? other what went ye out for to se? A man clothed in softe raymēt? Beholde they ỳ weare softe clothing are in kyngs houses But what wēt ye out for to se? A prophete? Ye I saye to you and more then a Prophete. For this is he of whom it is wrytte. Beholde/ I sende my messenger before thy face / which shall prepare thy waye before the. ✠

a * The rede is a figure of the doctrine that is not of God/ which wauereth w euery winde

B

✠ Verely I saye vnto you/ amōge the chyldren of wemen arose there not a greter then John the Baptist. Notwithstandyng he that is lesse* in the kyngdome of heuen is greter then he. From the tyme of John Baptist hytherto the kyngedome of heuen suffreth violence/ and they that goo to it with violence pluck it vnto them. For all the Prophetes & the lawe prophesyed vnto the tyme of John. And also ỳ ye wyll receaue it / this is Helias which shuld come. He that hath eares to heare let him heare. ✠

* Christ which humbled hym selfe to ỳ crosse was lesse. Luke xxii.

But wher vnto shall I lyken this generacion: b* It is lyke vnto chyldren which syt in the market and call vnto their felowes / and saye: we haue pyped vnto you, & ye haue not daunced: we haue mourned vnto you / & ye haue not sorowed. For John came neither eatynge nor drynckyng. and they saye/ he hath the deuyll. The sonne of man came eatynge and drynckynge / and they saye / beholde a glutton and dryncker of wyne / and a frende vnto publicans and synners. Neuertheles c* wysdome is iustifyed of her chyldren.

b * Here is a prouerbe as is sayd Esa. prvi. a sygnifynge / by dyuers wayes haue we gone about to dryue you to thāches

c * wysdome is iustifyed &c. That is/ they ỳ are the chyldē of God/ receaue his doctrine and his worde as true and wyse and though the contrary parte do not receaue it.

✠ Then began he to vpbrayd ỳ cytes / in which most of hys myracles were done/ because they mended not. Wo be to the Chorazin. Wo be to ỳ Bethsaida: for yf ỳ myracles which were shewed in you had bene done in Tyre and Sidon they had repented longe a gone in sacke cloth & ashes. Neuertheles I saye to you: it shall be easier for Tyre & Sidon at the daye of iudgement / then for you. And thou Capernaum/ which art lyft vp vnto heuen/ shalt be brought downe to hell. For yf the myracles which haue bene done in ỳ/ had bene shewed in Sodom: they had remayned to thys daye. Neuertheles I saye vnto you: it shalbe easier for the land of Sodom in the daye of iudgement/ then for the. ✠

not to receaue it.

✠ At that tyme Jesus answered and sayde: I prayse the o father Lord of heuē and erth/ because thou hast hid these thynges from the wyse and prudent and hast opened thē vnto babes: euē so father for so it pleased the. All thynges are geuē vnto me of my father. And no mā knoweth ỳ sonne but thy father: nether knoweth eny mā the father / saue the sonne/ and he to whome the sonne wyll open him.

The wyse knowe not.

Come vnto me all ye that b* laboure & are ladē and I will ease you. Take my yocke on you & lerne of me for I am meke & lowly in herte: & ye shall fynde rest vnto youre soules. For my yocke is easy & my burdē is light. ✠

b * ye that laboure &c. Those are here exorted to labour that vnderstonde their synnes & are poore in spyte

¶ The disceples pluckē ỳ eares of corne / he excuseth them/ healeth the dried hande / helpeth the possessed ỳ was blynde and dōme/ rebuketh the vnfaythfull that wolde nedes haue tokens/ and sheweth who is his brother/ syster and mother.

¶ The.xii.Chapter. ✠

At that tyme Jesus went on ỳ Sabboth dayes thorow the corne and hys disciples were an hongred/ & began to pluck ỳ eares of corne/ & to eate. Whē ỳ Pharises sawe ỳ/ they sayde vnto him: Beholde/ thy disciples do ỳ which is not lawfull to do vpon the Sabboth daye. He sayde vnto them. Haue ye not read what Dauid dyd/ whē he was an hongred / & they also which were with him? How he entred into the house of God/ & ate the halowed loues whych were not lawfull for hym to eate neither for thē which were with hym / but only for ỳ prestes. Or haue ye not read in ỳ lawe/ how ỳ the prestes in the temple breake the Sabboth daye/ and yet are blamelesse? But I saye vnto you: that here is one greater then ỳ temple. Wherfore yf ye had wyst what this sayīg meaneth: I require mercy, & not sacrifice: ye wold neuer haue cōdemned innocētes. For ỳ sonne of mā is lord euē of ỳ Sabboth daye.

Mercie and not sacrifice

And

And he departed thence/ and wēt into their synagoge: and beholde ther was a mā which had his hande dryed vp. And they asked hym/ sayinge: is it lawfull to heale vpon the Sabboth dayes? because they myght accuse hym. And he sayde vnto them: whych of you wolde it be/ yf he had a shepe fallen into a pytte on the Sabboth daye/ that wolde not take him & lyfte him out? And how moche is a mā better then a shepe? Wherfore it is lefull to do a good dede on the Sabboth dayes. Then sayde he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

Marci.iii.a. Iohn.v.g

The Pharises wēt out/ & helde a counsell agaynst hym/ how they myght destroye him. When Iesus knewe that/ he departed thence/ & moche people folowed him/ and he healed thē all/ & charged thē that they shuld not make him knowen: to fulfyll that

Esaie.xlii.a.

which was spokē by Esay ỳ Prophet/ which sayeth. *Beholde my childe/ whō I haue chosen/ my beloued/ in whom my soule delyteth. I will put my spryte on him/ & he shall shewe iudgemēt to the gentyls. He shall not stryue/ he shall not crye/ nether shall eny man heare hys voyce in the streetes/ a broysed rede shall he not breake/ and flaxe that begynneth to burne/ he shall not quēche/ till he sende forth iudgement vnto victorie/ & in his name shall the gentyls truste.

Luke.xi.c.

Then was brought to hym/ one possessed wt a deuyll which was both blynde/ & dōme: and he healed hym/ in somoch that he whych was blynde & domme/ both spake and sawe.

Marci.iii.c. Luke.xi.c.

And all the people were amased/ & sayde: *Is not this that sonne of Dauid? But when the Pharises hearde that/ they sayd: This felow dryueth ỳ deuyls no nother wyse out but by the helpe of Belzebub the chefe of ỳ deuyls.

But Iesus knewe their thoughtes & sayde to them. Euery kyngdome deuided with in it selfe/ shalbe brought to naught. Nether shall eny cytye or housholde deuyded agaynst it selfe/ contynue. So yf Satan cast out Satan/ then he is deuyded agaynst hym selfe. How shall then his kyngdome endure? Also yf I by ỳ helpe of Belzebub cast out deuyls: by whose helpe do youre chyldren cast them out? Therfore they shalbe youre iudges. But yf I cast out the deuyls by the spryte of God: then is the kyngdome of God come on you?

Ether how can a man enter into a stronge mannes house/ & violently take awaye hys goodes: excepte he fyrst bynde the stroge mā/ and then spoyle his house? Ye that is not with me, is agaynst me. And he that gathereth not wt me, scatereth abrode. Wherfore I saye vnto you all maner of synne & * blasphemy shalbe forgeuē vnto men: but ỳ blasphemy of the spryte, shall not be forgeuē vnto men. And whosoeuer speaketh a worde agaynst the sonne of man/ it shalbe forgeuē hym. But whosoeuer speaketh agaynst the holy goost, it shall not be forgeuen him, neither in this worlde * nether in the worlde to come. Ether make the tree good/ & his frute good also: or els make the tree euyll, and his frute euyll also. For the tree is knowē by his frute. O generacion of vypers, how can ye saye well/ when ye youre selues are euyll? For of the aboundāce of the hert/ the mouth speaketh. A good mā out of the good treasure of his hert bringeth forth good thynges. And an euyll man out of his euyll treasure, bringeth forth euyll thynges. But I say vnto you/ that of euery ydell worde that men shall haue spokē: they shall geue a countes at ỳ daye of iudgement. For by thy wordes thou shalt be iustyfyed: and by thy wordes thou shalt be condemned.

* A Euell and adulterous generacion are all those that beleue not in God & in hys sonne Iesus Christ. Mat.xii.c. Luc.xi.f.

Then answered certayne of ỳ Scribes & of ỳ Pharises saying: *Master, we wolde fayne se a sygne of the. He answered & sayde to thē: The * euyll & aduouterous generacyon seketh a sygne, but ther shal no sygne be geuē to thē, saue the sygne of the Prophet Ionas. For as Ionas was thre dayes & thre nyghtes in the whales belly: so shall ỳ sonne of mā be thre dayes & thre nyghtes in ỳ herte of the erth. The men of Ninive shall ryse at the daye of iudgement with thys nacion, and condemne them: for they amended at ỳ preachinge of Ionas. And beholde/ a greater then Ionas is here. *The quene of the south shall ryse at the daye of iudgemēt with thys generacyon and shall condemne thē: for she came frō the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

Luce.xi.b. Marci.viii.b.

Iohn.viii.b. to Regu.x.a. Mat.xii.a

When the vnclene spryte is gone out of a man, he walketh throughout dry places/ seking rest & fyndeth none. Then he sayeth: I wyll retourne agayne into my house/ from whence I came oute. And when he is come/ he fyndeth the house empty & swepte & garnished. Then he goeth his waye/ & taketh vn to him seuen other spyrytes worse then hym selfe/ & so entre they in & dwell there. And the ende of that man is worse then ỳ beginning. Euen so shall it be with this euell nacyon.

While he yet talked to ỳ people: * beholde his mother & his brethrē stode without, desyringe to speake with him. Then one sayd vnto him: beholde thy mother and thy brethren stande without/ desyringe to speke with the.

Marci.iii.b. Luke.viii.c.

He answered & sayde to hym ỳ tolde him: Who is my mother? or who are my brethrē? And he stretched forth his hand ouer his disciples and sayd: beholde my mother & my brethren.

B

Marci.iii.a. Iohn.v.g

Esaie.xlii.a.

Luke.xi.c.

Marci.iii.c. Luke.xi.c.

* Blasphemy is/ whē men se & knowe the open & manifest truthe of God and his worde/ & there consciences beynge fully certefyed therof And yet not withstandyng will rayle vpon it & persecute it to the vttermost of their power/ sayinge it is of the deuell & not of God Marc. iij.d. Luk.xi.b

* That is nere/ as sayst Marcke dothe well expounde it in the thirde Chapter.b.

thren. For whosoeuer doth my fathers will which is in heauen/the same is my brother/ syster and mother. ✠

¶ The parable of the sede/of the tares/of the mustarde sede/of the leuen/of the treasure hyd in ꝑ felde/ of the perles/and of the nette.

The.xiij. Chapter.

Marci.iij.a Luce.viij.a

THe same daye went Jesus out of ꝑ house, and sat by the see syde / and moch people resorted vnto hym, so gretly ꝑ he went/& sat in a shippe/ and all the people stode on the shoore. And he spake many thynges to thē in symilytudes/ sayīg: Beholde/the sower wēt forth to sowe. And as he sowed/some fell by ꝑ wayes syde/ & the fowles came & deuoured it vp. Some fell vpō stony groūde where it had not moche erth/and anone it spronge vp/because it had no depth of erth: and when the sunne was vp it caught heet/and for lacke of rotynge wyddred awaye. Some fell amonge thornes / & ꝑ thornes spronge vp and choked it. Parte fell in good ground/ and brought forth good frute: some an hundred fold/ some syrtie fold some thirtie folde. Whosoeuer hath eares to heare let him eare.

And the disciples came and sayde to hym: why speakest thou to thē in parables? He answered and sayde vnto them / it is geuen vnto you to knowe the secretes of the kyngdome of heuen / but to them it is not geuen.

a ✠ That is/ To him ꝑ hath a good hert towarde goddes wo.de is full fyll it / shalbe more grace geuē. And to him that hath not/ shalbe taken awaye euen the same knowledge that he hath/ and hys herte so hardened ꝑ he shall not repent.

a For whosoeuer hath to him shall be geuē: and he shall haue aboundance. But whosoeuer hath not: from him shalbe taken awaye euen that he hath. Therfore speake I to thē in symilitudes: for though they se, they se not: & hearinge they heare not: neyther vnderstāde. And in them is fulfylled the Prophecye of Esaias/which prophesye sayth: with ꝑ eares ye shall heare and shall not vnderstande, and with ꝑ eyes ye shall se, & shall not perceaue. For this peoples hertes are wered grosse, and their eares are dull of herynge / & their eyes haue they closed lest they should se with their eyes/and heare with their eares / and shulde vnderstāde with their hertes/ & shuld tourne that I myght heale them.

¶ But blessed are youre eyes/ for they se: & youre eares, for they heare. Verely I saye vnto you/ ꝑ many prophetes / and perfayt men haue desyred to se those thynges which ye se/ & haue not sene thē: & to heare those thynges which ye heare & haue not herde thē. Heare ye therfore the symilitude of ꝑ sower. Whosoeuer heareth the worde of the b kyngdom & vnderstandeth it not, ther cometh ꝑ cuyll man & catcheth awaye ꝑ which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde / is he which heareth the

b Kyngedom signifieth here the gospell: by which God raigneth in the hertes of the faythfull & the same signifieth Christ which is oure kynge & oure kyngdō/ raigning in vs/ and in whome we raygne as we prayse. Mat. vi.b.

worde of God / and anone with ioye receaueth it yet hath he no rotes in him selfe, and therfore dureth but a season: for as sone as trybulacyon or persecucion aryseth because of the worde, by & by he falleth. He that was sowne amonge thornes is he that heareth ꝑ worde of God: but the care of this worlde, & the disceytfulnes of ryches choke the worde/ and so is he made vnfrutefull. He which is sowne in the good grounde is he that heareth the worde and vnderstandeth it: which also bereth frute and bryngeth forth / some an hundred folde / some syxtye folde / and some thirtye folde.

Another symilitude put he forth vnto thē sayinge: ✠ The kyngdome of heauen is lyke vnto a mā which sowed good seed in his feld. But whyll men c slept there came hys foo & sowed tares amonge the wheate, & went hys waye. When the blade was spronge vp and had brought forth frute, then appered the tares also. Then came the seruauntes to the housholder and sayde vnto hym: Syr sowedest not thou good seed in thy closse to mē re then hath it tares? He sayde to thē: the enuious mā hath done this. Then the seruaūtes sayde vnto him: wylt thou then that we go & wede them oute? But he sayd/nay/ lest whyll ye go aboute to wede out ꝑ tares/ ye plucke vppe also with them the wheate by ꝑ rotes: let bothe growe to gether tyll haruest come/ and in tyme of haruest/ I wyll saye to the repers/gather ye fyrst the tares/and bynde thē in shewes to be brent: but gather the wheate into my barne. ✠

c ✠ This slepe signifieth / the negligence and ignorance that men haue of God / which cōmeth by the carefulnes of ryches & pleasures of thys worlde.

✠ Another parable he put forth vnto them sayinge: The kyngdome of heauē is lyke vnto a grayne of mustard seed/which a man taketh and soweth in his felde/ which is ꝑ leest of all seedes. But when it is growne / it is ꝑ greatest amonge herbes, and it is a tree: so ꝑ the byrdes of the ayer come and byde in the braunches of it. Marci.iiij.d.

Another symylitude sayde he to them. The kyngdome of heauē is lyke vnto leuē which a woman taketh and hydeth in.iij. pecks of of meele/tyll all be leuended.

All these thinges spake Jesus vnto ꝑ people by symilitudes / & with oute symilitudes spake he nothynge to thē/ to fulfyll ꝑ which was spoken by the Prophet sayng: d I wyll open my mouth in symilitudes/ & wyll speake forth thynges which haue bene kepte secrete from the begynnynge of the worlde. ✠ Marci.iiij.c. d Psal.lxxviij.a

✠ Then sent Jesus the people awaye / & came home. And hys disciples came vnto hym, sayinge: declare vnto vs the symilitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed is the sonne of mā. And the felde is ꝑ worlde. Tares are expounded.

And

And the chyldren of the kyngdome / they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them / is the deuyll. The haruest is the ende of the worlde. And the reapers be the Angels. For euen as the tares are gathered & brent in the fyre: so shall it be in the ende of thys worlde. * The sonne of man shall sende forth Apoca. xiij. c. his Angels / and they shall gather out of his kyngdome all thynges that offende / and thē which do iniquite / and shall cast them into a furnes of fyre. There shalbe waylinge and Mathew. xiij. gnasshyng of teth. * Then shall the iuste men shine as bryght as the sonne in the kyngdom of their father. Whosoeuer hath eares to hear / let him heare. ✠

✠ Agayne the kyngdom of heauen is lyke vnto treasure hyde in the felde / the whych a man fyndeth and hydeth: and for ioye therof goeth & selleth all ꝑ he hath / & byeth ꝑ felde.

Agayne the kyngdome of heauē is lyke to a marchaūt that seketh good pearles / which whē he had founde one precious pearle / wēt and solde all that he had / and bought it.

Agayne the kyngdom of heauē is lyke vnto a neet cast in to the see / ꝑ gathereth of all kyndes of fyshes: which when it is full / men drawe to lande / & sytte & gather ꝑ good in & to vessels / & cast the bad awaye. So shall it be at the ende of ꝑ worlde. The Angels shall come oute & seuer the bad from the good / & shall cast thē into a furnes of fyre: there shal be waylinge and gnasshinge of teth.

Jesus sayde vnto them. Vnderstāde ye all these thynges? They sayde: ye Lorde. Then sayde he vnto them: Therfore euery * Scribe which is taught vnto the kyngedome of heauen is lyke an housholder / which bryngeth forth out of his treasure. thinges bothe new and olde. ✠

* Herde after Erasmus in his annotacions was he that had the office of interpretyng & answeryng vnto the sentences of the prophetes / as it apereth of Herode at. kynge the Scribes in ꝑ thirde Chapt. afore.

And it came to passe whē Jesus had fynished these similitudes ꝑ he departed thence / & came in to his awne countre, & taught thē in their synagoges / in so moche ꝑ they were astonyed and sayde: whence cometh all thys wysdome & power vnto him? Is not this the Carpenters sonne? Is not his mother called Mary? and hys brethren be called James & Joses and Simon and Judas? And are not his systers all herewith vs? Whence hath he all these thynges. And they were offended by hym. Then Jesus sayde to them / a Prophete is not withoute honoure / saue in hys awne countre / and amonge hys awne kynne. And he did not many myracles there / for there vnbeleefes sake

John is taken and headed. Christ feedeth fyue thousande men with .v. loues and two fyshes / and appeareth by nyght vnto his disciples vpon the see.

¶ The .xiiij. Chapter.

At that tyme Herode the * Tetrarcha hearde of ꝑ fame of Jesu and sayde vnto his seruauntes: this is John the Baptist. He is rysen a- gayne from deeth and therfore are suche myracles wrought by him. For Herode had takē John, & bound him / & put him in prison for Herodias sake / hys brother Philips wyfe. For John sayd vnto him: it is not lawfull for the to haue her. And when he wold haue put hym to deeth / he feared the people / because they counted him as a Prophet.

* Tetrarcha: that is a Lorde of the fourth parte / of Juda: for Juda was deuided in to .iiij. partes. as sayth Eusebius libr. i. capit. f.

But when Herodes byrth daye was come the daughter of Herodias daūsed before thē / & pleased Herode. Wherfore he promysed wt an othe / that he wolde geue her whatsoeuer she wolde aske. And she beynge informed of her mother before / sayde: geue me here John Baptistes heed in a platter. And the Kynge sorowed. Neuertheles for his othes sake / & for their sakes which sate also at the table / he cōmaunded it to be geuen her: & sent & beheaded John in the prison / and his heed was brought in a platter and geuē to the damisell, and she brought it to her mother. And his disciples came and toke vp his body / & buryed it: and went and tolde Jesus.

John baptist is headed

When Jesus hearde ꝑ / he departed thēce by shyppe into a desert place out of ꝑ waye. Lu. vi. b. And when the people had heard therof, they folowed hym a fote oute of their cyties. And Jesus went forth & sawe moche people / and his herte dyd melte vpon them, and he healed of thē those that were sycke. When euē was come / his disciples came to him saying: thys is a desert place, & the daye is spent: let the people departe / that they maye go in to the townes / and bye them bytalles. But Jesus sayde to them: They haue no neade to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but .v. loues and two fyshes. And he sayde: bryng thē hyther. And he cōmaunded the people to syt downe on the grasse / and toke the .v. loues & the .ij. fyshes / & loked vp to heauen and * blessed / & brake & gaue the loues to his disciples / & the disciples gaue thē to the people. And they dyd all eate, & were sufficed. And they gathered vp of the gobets that remayned .xii. baskets full. And they that ate / were in nombre about .v. M. men, besyde wemen and chyldren.

* To blesse in moost places of the new testament is / to praise God & to geue hi thākes as after in the xxvi. Mar. xiij. Luke. xxiiij

*And streyght waye Jesus made his disciples enter into a shippe, and to goo ouer before him, whill he sent ꝑ people awaye. And as sone as he had sent the people awaye / he went vp into a mountayne alone to praye. And whē night was come / he was there him selfe alone. And the shyppe was now in the middes of ꝑ see and was toost wyth wawes / for it was a cōtrary wynde. * And in ꝑ fourth watche

John. vi. b. Mar. vi. f.

* The betwe- nes betwyxt ꝑ

nyght into.iij. parties whych they called the iij. watches: Wherfore the fourth watche was next to the mornynge and was called the mornyng watche as ye shal here. Reg.xi.c.

watche of the nyght Jesus cam vnto them walckyng on the see. And when his disciples sawe hym walckynge on the see, they were troubled, sayeng: it is some spyrite, and cryed out for feare. And streyght waye Jesus spake vnto them sayinge: be of good cheare, it is I, be not afrayed.

Peter answered him, and sayd: master, yf thou be he, bydde me to come vnto the on ẏ water. And he sayd, come. And when Peter was come doune out of the shippe, he walcked on the water, to go to Jesus. But when he sawe a myghty wynde, he was afrayed. And as he beganne to syncke, he cryed sayinge: master saue me. And immediatly Jesus stretched forth his hand, & caught him, & sayd to him: O thou of lytell fayth, wherfore diddest thou doute? And assone as they were come into the shippe, the wynde ceased. Then they ẏ were in the shyppe, came and worshypped hym, saying: of a truthe thou arte ẏ sonne of God. And when they were come ouer, they went into the lande of Genazareth. And when the men of ẏ place had knowledge of him, they sent out into all that countre rounde about, and brought vnto him all that were sycke, & besought him, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

¶ Christ reproueth his disciples, & rebuketh the scribes and Pharises for transgressynge Gods cõmaundement thorow their awne traditions. The thynge that goeth into the mouth defyleth not the man. He delyuereth the womã of Canaanes daughter, healeth the multitude, & with .vij. loaues & a fewe lytle fyshes feedeth .iiij.M. men, besyde women and chyldren.

¶ The.xv. Chapter.

Then came to Jesus Scribes and Pharises from Jerusalem saying: why do thy disciples transgresse ẏ traditions of the elders? for they wet not their handes when they eate bred. He answered & sayde vnto them: why do ye also transgresse the commaundement of God, thorow youre traditions? For God cõmaunded sayng: honoure thy father & mother and he that curseth father or mother shall suffer deeth. But ye saye, euery mã shall saye to his father or mother: that which thou desyrest of me to helpe the with: is geuẽ God: & so shall he not honoure his father or his mother. And thus haue ye made, that the cõmaundemẽt of God is without effecte, thorough youre tradicyons. Ypocrites, wel prophesyed of you Esayas sayeng: This people draweth nye vnto me with their mouthes, & honoureth me with their lyppes, how be it their hertes are farre from me: but in vayne they worshyppe me teachynge doctrines, which are nothyng but mens precepts.

And he called the people vnto him, & sayd to them: heare and vnderstande. That whych goeth into the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

Then came his disciples, and sayde vnto him: Perceauest thou not, how that the Pharises are offended in hearing this sayinge? He answered and sayde: * all plantes which my heauenly father hath not planted, shalbe plucked vp by the rotes. Let thẽ alone, they be ẏ blynde leaders of the blynde. And if the blynde leade the blynde, both shall fall into ẏ dyche.

* Origen and Chrisostom vnderstande thys of the Pharises because of their euell opinions. Hilarius and Erasmus vnderstand it of mennes traditions. ¶

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Jesus: are ye yet without vnderstãdinge? perceaue ye not, ẏ whatsoeuer goeth in at ẏ mouth, descendeth doune into the bely, & is cast oute into the draught? But those thynges wbych proceede out of the mouth, come frõ the hert, and they defyle the man. For out of the herte come euill thoughtes, murder, breakyng of wedlocke whordom, theefte, false witnesbearynge, blasphemye. These are the thynges which defyle a man. But to eate wyth vnwashen handes, defyleth not a man.

And Jesus went thence, & departed into the costes of Tyre and Sydon. And beholde a woman which was a Cananite cam out of the same coostes, & cryed vnto hym sayinge: haue mercy on me Lorde thou sonne of Dauid, my daughter is pytcously vexed wyth a deuyll. And he gaue her neuer a worde to answer. Then cam to him his disciples, and besought him sayinge: sende her awaye, for she foloweth vs cryinge. He answered, & sayde: I am not sent, but vnto the loost shepe of the house of Israel. Then she cam & worshipped him, sayinge: master helpe me. He answered & sayde: it is not good, to take the chyldrens breade, and to cast it to * dogges. She answered & sayde: truthe Lorde, neuerthelesse the dogges eate of the crõmes which fall frõ their masters table. Then Jesus answered & sayde vnto her. O womã greate is thy fayth be it to the, euen as thou desyrest. And her daughter was made whole euen at that same houre.

* The Iewes calle the Gentyles dogges because of their ydolatry.

Then Jesus went awaye from thence, & cam nye vnto the see of Galile, & went vp into a moũtayne & sat doune there. And moche people came vnto him, hauinge with them, halt, blynde, dommie, maymed, and other many: and cast them doune at Jesus fete. And he healed them, in so moche that the people wondred, to se the the dõme speake, the maymed whole, the halt to go, & the blynde to se. And they glorifyed the God of Israel.

Then Jesus called his disciples to him, & sayde: I haue compassyon on the people because

cause

cause they haue continued with me now.iii. dayes/& haue nought to eate: and I will not let the departe fastynge/lest they perysshe in the waye. And his disciples sayd vnto him: whence shulde we get so moche breede in the wyldernes/as shuld suffyse so greate a multitude? And Jesus sayde vnto them: how many loues haue ye? And they sayde: seuen/and a feawe lytle fyshes. And he cõmaunded the people to syt doune on the grounde: and toke & seuẽ loues/& the fyshes/& gaue thankes/ and brake them/and gaue to his disciples/& the disciples gaue them to the people. And they dyd all eate and were suffysed. And they toke vp of the broken meate that was lefte vii.basshettes full And yet they that ate were iiii.M.men/beside wemen and chyldrẽ. And he sent awaye the people/and toke shyppe & came into the parties of Magdala.

¶ The Pharises require a token. Jesus warneth hys disciples of the Pharises doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

¶ The.xvi.Chapter.

Marc.viii.b
John.vi.d
Luke.xii.g.

*Then cam the Pharises and Sadduces, & dyd tempte him desyring him to shewe them some sygne frõ heuen. He answered & sayde vnto them. *At euen ye saye/we shall haue fayre wedder and that because the skye is reed: and in the morning ye saye/to daye shalbe foule wedder/and that because the skye is cloudy & reed. O ye ypocrites/ye can discerne þ fassyon of the skye: & can ye not discerne the signes of the tymes? The frowarde nacion & adulterous seketh a sygne/& there shall no nother sygne be geuẽ vnto thẽ but þ sygne of þ

Jona.ii.A

*Prophet Jonas. So lefte he thẽ & departed

And when his disciples were come to the other syde of the water/they had forgottẽ to take breed with thẽ. Then Jesus sayde vnto them: Take hede & beware of the** leuẽ of þ Pharises & of þ Sadduces. And they thought in thẽ selues saying: because we haue brought no breed w vs. When Jesus vnderstode that/ he sayd vnto them. O ye of lytell faith, why are youre myndes cumbred because ye haue brought no breed? Do ye not yet perceaue/ nether remember those.v. loues when there were.v.M.men/& how many basshettes toke ye vp? Nether the.vii.loues whẽ there were iiii.M. & how many basshettes toke ye vp? Why perceaue ye not then/that I spake not vnto you of breed/when I sayde/ beware of the leuẽ of the Pharises & of the Sadduces? Then vnderstode they/how that he bad not thẽ beware of the leuẽ of breed: but of þ doctrine of the Pharises and of the Sadduces.

** Leuẽ is some tyme taken in the scripture in an euell sence as here: & some tyme in a good sence. as aboue in the.xiii.chapter.

¶ ✠ When Jesus*cam into the coostes of the citie which is called Cesarea Philippi, he asked his disciples sayinge: whõ do men saye þ I the sonne of man am? They sayde/some saye that thou arte John Baptist/some Helyas, some Jeremias/or one of þ prophetes. He sayde vnto thẽ: but whom saye ye that I am? Simon Peter answered & sayde: *Thou arte Christ þ sonne of the lyuynge God. And Jesus answered & sayde to hym. happy arte thou Simon þ sonne of Jonas, for flesshe & bloudbath not opened vnto þ that, but my father which is in heuẽ. And I saye also vnto þ þ thou arte Peter: & *vpon this rocke I will bylde my congregaciõ. And the gates of hell shall not preuayle agaynst it. And *I will geue vnto the, the keyes of the kyngdõ of heuẽ: whatsoeuer thou byndest vpõ erth, shall be & bounde in heuẽ: & whatsoeuer thou lowsest on erthe, shalbe lowsed in heuen. ✠

Marc.viii.c
Luc.ix.b.

Then he charged hys disciples, that they shulde tell no mã that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples how that he must go vnto Jerusalem, & suffer* many thinges of the elders & of the hye Prestes & of the Scribes, & must be kylled, & ryse agayne þ thyrde daye But Peter toke him a syde and began to rebuke him saying: master fauer thy selfe this shall not come vnto þ. Then turned he about, & sayde vnto Peter: come after me Satan thou offendest me, because thou sauourest not godly thinges, but worldly thinges.

Jesus then sayde to his disciples. If eny mã will folowe me/let him forsake him selfe & take vp his crosse and folowe me. For whosoeuer will saue hys lyfe, shall loose it. And whosoeuer shall loose hys lyfe for my sake, shall fynde it. What shall it profyt a man, though he shulde wynne all the whole worlde yf he loose his awne soule? Or els what shall a man geue to rede me his soule agayne with all? For the sonne of man shall come in the glory of his father with hys angels: & then shall he rewarde euery mã accordinge to his dedes. *Verely I saye vnto you some there be amonge them that here stande/ which shall not taste of deeth/ tyll they shall se the sonne of man come in his kyngdome.

¶ The transfyguracion of Christe vpon the mount of Tabor. He healeth the lunatyke & payeth tribute.

¶ The.xvii.Chapter. ✠

Marc.ix.c
Luc.ix.b.

And after.vi.dayes Jesus toke Peter and James & John his brother/ & brought thẽ vp into an hye mountayne out of the waye, and was transfygured before them: and his face dyd shyne as the sunne/and hys clothes were as whyte as þ lyght. And beholde there apperede vnto thẽ, Moses & Helyas, talkyng w him. Then answered Peter & sayd to Jesus: master here

a *vpon thys rocke that is/ as sayth sayncte Austen vpon the confessyon which thou b*made knowledgynge me to be Christ the sonne of the lyuynge God: I buylde my congregacion or churche.

c* By the gates of hell are signified death/ hell desperacõ synne violent & tyrannious bãdynge persecutyon &c.

d* To the I will geue the keyes &c. Origen writynge vpon Mathew in his fyrst booke D mitte affirmeth that these wordes were as well spoken to all the rest of the Apostles as to Peter/ & proueth it by that christ Joh.xx.c sayth Receaue ye the holy goost/ whose synnes soeuer ye remyt ye &c. and not thou tempte it &c. In the same opinõ are Tertullian Cyprian/ Austen & Jerome & with dyuers other olde auncyent doctours.

e* To forsake him selfe &c. is vtterly to do agaynst the will of hys flesshe/ mortifyeng the affectiõs of his mynde/ workig the glory of God & the profyt of hys neyboure as we sayde Rom.xii. & Philip.ii.

here

here is good beynge for vs. If thou wylt/ leet vs make here .iij. tabernacles/ one for the / & one for Moses & one for Helias. Whyll he yet spake, beholde a brighte cloude shadowed thē. And * beholde there came a voyce out of that cloude sayinge: this is my deare sonne/ in whom I delyte, heare him. And when the disciples hearde that, they fell on their faces and were sooze afrayed. And Jesus came & touched them/ and sayde: aryse and be not afrayed. And when they looked vp / they sawe no man, saue Jesus only.

Mar.ix.b. Mat.xvij.b. Luke.ix. and xx.

And as they came doune from the mountayne/ Jesus charged them saying: se that ye shewe the vision to no man / vntyll the sonne of man be ryssen agayne from deeth. ✠ And his disciples asked of hym/ sayig* Why then saye the Scribes, that Helias muste fyrst come? Jesus answered/ & sayde vnto them: Helias shall fyrst come/ and restoze all thynges. And I saye vnto you that Helias is come alredy/ and they knewe him not: but haue done vnto hym whatsoeuer they lusted. Lykewyse shall also the sonne of mā suffre of thē. Then the disciples perceaued that he spake vnto thē of Johan Baptist. And when they were come to the people / there came to hym a certayne man, and kneled doune to him/ & sayd: Master haue mercy on my sonne for he is lunatike: & is sore vexed. And oft tymes he falleth into the fyre and oft into the water. * And I brought him to thy disciples & they coulde not heale him. Jesus answered & sayd: O generacion faythles & croked: how longe shall I be with you? how longe shall I suffre you? bring him hyther to me. And Jesus rebuked the deuyll/ & he cam out of him. And the childe was healed euen that same houre. ✠

Mar.ix.c. Luke.ix.c

Mat.ix.b.

Then came the disciples to Jesus secretly/ & sayde: Why could not we cast him out? Jesus sayd vnto thē: Because of your vnbeleefe. For I saye verely vnto you: * yf ye had fayth as a grayne of mustard seed/ ye shulde saye vnto this mountayne/ remoue hence to yonder place/ & he shuld remoue: nether shuld eny thinge be vnpossible for you to do. Howbeit this kynde goeth not out but by prayer and fastinge. As they passed the tyme in Galile/ Jesus sayde vnto thē: * the sonne of man shal be betrayed into the handes of men and they shall kyll him/ & the thyrde daye shall he ryse agayne. And they sorowed greatly.

Luke.xvij.b.

Mat.xvij.c Mar.viij.d. Luke.ix.c.

✠ And when they were come to Capernaū/ they that were wont to gather polle money/ came to Peter & sayd: Doth your master paye tribute? He sayde: ye. And whē he was come into the house / Jesus spake fyrst to hym/ saying: What thinkest thou Simon? of whō do the kynges of the erth take trybute or polle money? of their children / or of straungers?

Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are the children free. Neuertheles: lest we shuld offende thē: go to the see/ & cast in thyne angle/ & take the fysshe that fyrst cometh vp: & whē thou hast opened his mouth/ thou shalt fynde a pece of twentie pence: that take & paye for me & the. ✠

The teacheth his disciples to be humble & harmeles: to auoyde occasyons of euell: and ouc to forgeue anothers offence.

The.xviij. Chapter. ✠

Mar.ix.c.d. Luke.ix.f

Mat.xviij.b. Mar.x.b Luke xviij.

Luke xvij.a.

Mat.xviij.c Luke.xvij.a.

Mat.v.c.

At the same tyme the disciples came vnto Jesus sayinge: * who is the greatest in the kyngdom of heuē? Jesus called a chylde vnto him, & set him in the middes of them & sayde. Verely I saye vnto you: * except ye turne / & be come as chyldren, ye cannot enter in to the kyngdō of heuen. Whosoeuer therfore hūble him selfe as this chylde the same is the greatest in the kingdō of heuē. And whosoeuer receaueth suche a chyld in my name receaueth me. * But whosoeuer offende one of these lytelons which beleue in me: it were better for him that a mylstone were hanged aboute his necke & that he were drowned in the depthe of the see. Woo be vnto the worlde because of offenses. How be it it cānot be auoyded but the offenses shalbe geuē. Neuertheles woo be to the man by whom the offence cometh.

Wherfore yf thy hande or thy foote offende thee * cut him of & cast him from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest haue .ij. hādes or two fete/ be cast into euerlasting fyre. And yf also thyne eye offende the pluck hyt oute & caste hyt frō the. It is better for the to enter into lyfe with one eye then hauing two eyes to be cast into hell fyre. See that ye despyse not one of these lytelones. For I saye vnto you/ that in heuē their angels alwayes beholde the face of my father which is in heuē. ✠ For the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe & one of them be gone astraye: doth he not leue nynty & nyne in the mountayns/ & go & seke that one which is gone astraye? * If it happē that he fynd him verely I saye vnto you: he reioyseth more of that shepe, then of the nynty & nyne which wēt not astray. Euē so it is not the wyll of youre father in heuen/ that one of these lytelons shulde perysshe.

Mat.xviij.d. Luke.xvij.a.

* Cut him of. This interpolated in Mat.v.c

✠ Moreouer * yf thy brother treaspce against the. Go & tell him his faute betwene him and the alone. If he heare the / thou hast wone thy brother: But yf he heare the not/ then take yet with the one or two * in the mouth of two or three witnesses all thinges maye be stablysshed. If he heare not thē, tell it vnto the congregacion. If he heare not the cōgrega-

Luke xvij.a Leui.xix.c. Eccle.xix.b

Iacobi.v.d 1. Corin.xiij.a. Hebre.x.a

B cion,

tion/take him as an hethen mā & as a pub-
lican. Verely I saye vnto you a*whatsoeuer
ye binde on erth, shalbe bounde in heuē. And
whatsoeuer ye lowse on erth, shalbe lowsed
in heuen. Agayne I saye vnto you, & yf two
of you shall agree in erthe vpon eny maner
thynge, whatsoeuer they shall desyre: it shal
be geuen thē of my father which is in heuē.
For where two or three are gathered together
in my name, there am I in the myddes of thē.

a* Whatsoeuer ye binde &c. that is whatsoeuer ye condempne by my worde in erthe, the same is condempned in heuen. And that ye alowe by my worde in erthe, is alowed in heuen.

Then came Peter to hym, & sayde: master
howe ofte shall I forgeue my brother, yf he
synne agaynst me/ seuē tymes? Iesus sayde
vnto him: I saye not vnto the seuē tymes: but
D seuenty tymes seuē tymes. ✝ Therfore is
the kyngdom of heuē lykened vnto a certayne
kyng, which wolde take a countes of his ser-
uauntes. And when he had begone to reckē/
one was brought vnto him which ought him
ten thousand talentes: whom because he had
nought to paye/ his master cōmaunded hym
to be solde/ & his wyfe/ & his children/ & all
he had/ & payment to be made. The seruaunt
fell doune & besought him sayīg: Sir/ geue
me respyte/ & I will paye it euery whit. Then
had the Lorde pytie on that seruaunt/ & lowsed him/ and forgaue him the det.

And the same seruaunt went out & foūde
one of his felowes which ought him an hun-
dred pence and layed handes on him, & tooke
him by the throote/ sayīg: paye me that thou
owest. And his felowe fell doune & besought
him saying: haue pacience with me/ & I will
paye the all. And he wolde not but wēt & cast
him into prison, tyll he shulde paye the det.
Whē his other felowes sawe what was done/
they were very sory/ and came and tolde vnto
their Lorde all that had happened. Then his
Lord called him and sayd vnto him, O cuyll
seruaunt I forgaue the all that det, because
thou praydest me: was it not mete also that
thou shuldest haue had compassion on thy fe-
low, euē as I had pytie on the? And his lorde
was wroth/ & delyuered him to the iaylers/
tyll he shuld paye all that was due to hym.
So* lykewyse shall my heuenly father do vn-
to you except ye forgeue with youre hertes/
eache one to his brother their trespasses. ✝

Matth.vi.b. Mar.xi.d

¶ Christ geueth answere concernynge marriage/ and teacheth not to be carefull nor to loue worldly ryches.

¶ The.xix.Chapter.

And it came to passe when Iesus
had fynished those sayings/ he gat
him from Galile/ and came into the
coostes of Iewry beyonde Iordā/
and moche people folowed hym/ & he healed
them there.

*Then came vnto him the Pharises temp-
tinge him & sayīg to him: Is it lawfull for
a man to put awaye his wyfe for all maner
of causes? He answered and sayd vnto them:
Haue ye not redde, how that he* which made mā Gene.i.d
at the begynninge/ made thē man & woman
and sayd: For this thinge shall a mā leue fa- Gene.ij.d. Ephe.v.g. 1.Cor.vi.d.
ther & mother & cleue vnto his wyfe & they
twayne shalbe one flesshe. Wherfore now
are they not twayne/ but one flesshe. Let not
mā therfore put a sunder/ that which God hath
couppled together. Then sayde they vnto him:
why dyd Moses cōmaunde to geue a testimo-
niall of dyuorsement and to put her awaye?
He sayde vnto them: Moses because of the
hardnes of youre hertes suffred you to put
awaye youre wyfes: But frō the beginning
it was not so. I saye therfore vnto you who-
soeuer putteth awaye his wyfe (except it be
for fornicacion) & marieth another breaketh
wedlocke. And whosoeuer marieth her which
is diuorsed/ doeth cōmyt aduoutry.

Then sayde his disciples to him: yf the ma- B
ter be so betwene man & wyfe/ then is it not
good to mary. He sayde vnto thē: all men can
not awaye with that saying saue they to whō
it is geuen. There are chaste/ which were so
borne out of their mothers belly. And there are
chaste/ which be made of men. And there be
chaste/ which haue made them selues chaste
a* for the kyngdome of heuens sake. He that
cā take it let him take it. Then were brought
to him yonge children, that he shuld put hys
handes on them & praye. And the disciples re-
buked them. But Iesus sayde: suffre the childrē
& forbid them not to come to me: for of suche
is the kingdome of heauen. And when he had
put hys handes on them he departed thence.

a* For the kyngdome of heuens sake that is/ to the entent that they maye the more quyetly & freely worke the wyll of God.

And beholde one came/ & sayde vnto hym:
good master, what good thynge shall I do that
I maye haue eternall lyfe? He sayd vnto him:
why callest thou me good? there is none good
but one & that is God. But yf thou wilt entre C
into lyfe, kepe the cōmaundemētes. The other
sayde to him: Which? And Iesus sayd: breake
no wedlocke, kyll not: steale not: beare not
false wytnes: honoure father & mother: and
loue thyne neybour as thy selfe. And the yōge
man sayd vnto him: I haue obserued all the-
se thynges from my youth what lacke I yet?
And Iesus sayde vnto him* yf thou wylt be
perfecte, go & sell that thou hast, and geue it
to the poore/ and thou shalt haue treasure in
heuē/ & come & folowe me. When the younge
mā herde that saying/ he went awaye mour-
nynge. For he had greate possessions.

Mar.x.a. Luke xviii.c. and.xx.d.

Then Iesus sayd vnto his disciples: Verely I saye vnto you: it is harde for a ryche man b* Theophi-
to enter into the kyngdō of heuē. And more- lactus readeth
ouer I saye vnto you: it is easyer for b* a ca- a cable/ the gre
mell to go through the eye of a nedle/ then for he worde sygnifieth both the Camell and gable.
a* ryche mā to entre into the kyngdō of God. cabre is here
When his disciples herde that, they were exce- called ryche
dyngly

putteth his co-
fydence in hys
goodes/ which
thynge they do.
¶ haue all their
helpe and love
therin as in.xix.c.

lingly amased, sayīg: who then can be saued: Jesus beheld the. & sayd vnto the: with men this is vnpossible, but with God all thynges are possible.

✠ Then answered Peter / & sayde to hym: Beholde, we haue forsakē all & folowed the/ what shall we haue? Jesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste/ ye which folowe me in ỹ seconde generacion shall syt also vpō .xij. seates/ & iudge the .xij. trybes of Israel. And whosoeuer forsaketh houses / or bretherē/ or systers/ other father/ or mother/ or wyfe/ or childrē/ or lāde/ for my names sake/ ¶ same shall receaue an hūdred folde/ & shall inherete euerlastynge lyfe. ✠ Many that are fyrste shalbe laste/ & the laste shalbe fyrste.

¶ Christ teacheth by a symilitude that God is debter vnto no man and how he is alwaye callynge men to his labourer. He teacheth his disciples to be lowly / & geueth two blynde men their syght.

¶ The xx. Chapter.

A Lso the kyngdome of heuen is lyke vnto an housholder, which went out erly in the morynge to hyre labourers into his vyneyard. And he agreed with ỹ labourers for a peny a daye/ & sent thē into his vineyarde. And he wēt out about ỹ thirde houre / & sawe other stādyng ydell in the market place/ & sayd vnto thē, go ye also into my vyneyarde: & whatsoeuer is ryght/ I will geue you. And they went their waye. Agayne he went out about the syxte & nynthe houre, and dyd lykewyse. And he wēt out aboute ỹ eleuēth houre & founde other standynge ydell / & sayde vnto thē: Why stāde ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to thē: go ye also into my vyneyarde/ & whatsoeuer is ryght, that shall ye receaue.

When euē was come, the Lorde of the vyneyarde sayde vnto his stewarde: call ỹ labourers, and geue thē their hyer/ begynninge at the laste, tyll thou come to ỹ fyrste. And they which were hyred aboute ỹ eleuenth houre/ came & receaued euery mā a peny. Then cam the fyrst/ supposyng that they shuld receaue moare/ & they lykewyse receaued euery man a peny. And when they had receaued it / they murmured agaynst ỹ goodman of the house sayinge: These laste haue wrought but one houre/ & thou hast made thē equall vnto vs / which haue born the burthē & heet of ỹ daye. He answered to one of them saying: frende I do the no wronge: dyddest thou not agree wt me for a pēny? Take that which is thy duty/ and go thy waye. I will geue vnto this last/ as moche as to the. Is it not lawfull for me to do as me lysteth with myne awne? Is thyne eye euyll because I am good? So the laste shalbe fyrste, and the fyrste shalbe laste. For many are called and fewe be chosen. ✠ Luke xiij.c Mar.x.c.

✠ And Jesus ascēded to Jerusalē and toke the .xij. disciples a parte in the waye/ & sayde to them. * Beholde we goo vp to Jerusalem/ and the sonne of man shalbe betrayed vnto ỹ chefe Prestes and vnto the Scribes, & they shall condemne him to deeth / and shall delyuer hym to the gentyls / to be mocked / to be scourged/ and to be crucifyed: and the thirde daye he shall ryse agayne. ¶ Marke Luke.xviij.c

✠ Then came to him ỹ mother of Zebedes chyldrē with her sonnes, * worshyppyng him & desyryng a certayne thynge of him. And he sayde vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt/ the one on thy ryght hande & the other on the lyfte hand in thy kyngdome. Mar.x.c.

Jesus answered & sayde: Ye wot not what ye aske. Are ye able to drynke of the cuppe ỹ I shall drynke of, and to be baptised with the baptyme/ that I shalbe baptised with? They answered to him / that we are. And he sayde vnto thē: Ye shalll drynke of my cup & shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my right hande & on my lyft hād, is not myne to geue: but to thē for whom it is prepared of my father. ✠ D

* And whē the ten hearde this, they disdayned at the two bretherē: But Jesus called thē vnto him & sayde: * Ye know that the lordes of the gentyls haue domynacion ouer them. And they ỹ are great / exercyse power ouer thē. It shall not be so amōge you. But whosoeuer wyll be greate amōge you, let him be youre mynister: and whosoeuer will be chefe/ let him be youre seruaunt: euē as * ỹ sonne of man came, not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many. ✠ Mar.x.c. Luke.xxij.c. Mar.x.g.

And as they departed frō Hiericho / moche people folowed him. * And beholde two blynde men syttynge by the way syde, when they hearde Jesus passe by/ cryed sayinge: Thou Lord the sonne of Dauid haue mercy on vs. And the people rebuked them / because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lord which arte the sonne of Dauid. Then Jesus stode styll / & called thē / & sayde: what wyll ye that I shulde do to you: They sayde to hym: Lorde that oure eyes maye be opened. * Jesus had compassion on them, & touched their eyes & ymediatly their eyes receaued syght. And they folowed him. Mar.x.g. Mar.x.g.

¶ He rydeth into Jerusalem/ dryueth the marchaūtes out of the temple/ curseth the fygge tree/ and reuoketh the Pharises with the symilitude of the two sonnes and of the husbandmen/ that slewe suche as were sent vnto them.

The xxi. Chapter.

The Gospell

Marci.xi.a. Luce.xix

AND when they drewe nye vnto Jerusalem / & were come to Bethphage / vnto moũte Olyuete: then sent Jesus two of his disciples / sayng to thẽ: Go into ỹ towne ỹ lyeth ouer agaynst you / & anõne ye shall fynde an asse bounde / & her colte with her: lose thẽ & bringe thẽ vnto me. And yf eny mã saye ought vnto you / saye ye ỹ the Lorde hath neade of thẽ: & streyght waye he will let thẽ go. All this was done / to fulfyll ỹ which was spokẽ by the prophete / sayig: Tell ye ỹ daughter of Sion. * beholde thy kynge cometh vnto the meke & sytting vpõ an asse & a colte ỹ fole of an asse vsed to the yocke. The disciples wẽt & dyd as Jesus cõmaunded thẽ / & brought the asse & ỹ colte / & put on thẽ their clothes / & sett him theron. And many of ỹ people spred their garmẽtes in ỹ waye. Other cut doune braunches frõ ỹ trees / & strawed thẽ in ỹ waye. Moreouer the people ỹ wẽt before / & they also ỹ came after, cryed sayng: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde * Hosanna in the hyest. ✠ And whẽ he was come to Jerusale all the citie was moued sayig: who is this? And the people sayde. This is Jesus ỹ Prophet of Nazareth a cytie of Galile. And Jesus wẽt in to the tẽple of God & cast out all thẽ ỹ soulde & bought in ỹ tẽple, & ouerthrewe the tables of ỹ mony chaũgers / & the seates of thẽ ỹ solde doues & sayde to thẽ: It is wrytte * my house shalbe called ỹ house of prayer. But ye haue made it a denne of theues. And ỹ blynde & the halt came to him in ỹ tẽple & he healed thẽ.

When the chefe Prestes & Scribes sawe ỹ marueyles ỹ he dyd, & the chyldrẽ cryinge in the tẽple & sayinge. Hosanna to ỹ sonne of Dauid they disdayned & sayd vnto him. hearest thou what these saye? Jesus sayde vnto thẽ yee: haue ye neuer redde, * of the mouth of babes and suckelynges thou hast ordeyned prayse? And he lefte thẽ & went out of ỹ citie vnto Bethanie & had his abydynge there. ✠

In ỹ morninge as he returned into ỹ citie agayne he hungred & spyed a b * fygge tree in the waye & came to it & founde nothinge theron but leues only and sayde to it neuer frute growe on ỹ hence forwarde. And anon the fygge tree widered awaye. And whẽ his disciples sawe ỹ they marueyled sayig. How sone is the fygge tree wydered awaye? Jesus answered & sayd vnto thẽ. Verely I saye vnto you yf ye shall haue faith and shall not doute ye shall not only do ỹ which I haue done to ỹ fygge tree: but also yf ye shall saye vnto this moũtayne take thy selfe awaye / & cast thyselfe into ỹ see it shalbe done. And whatsoeuer ye shall aske in prayer (yf ye beleue) ye shall receaue it.

✠ And when he was come into ỹ tẽple, the chefe Prestes & the elders of ỹ people, came vnto him as he was teachinge, and sayde by what auctorite doest thou these thinges? and who gaue the this power? Jesus answered & sayde vnto thẽ: I also wyll aske of you a certayne question, which yf ye alloyle me / I in lykewyse will tell you by what auctorite I do these thinges. The baptime of John: whẽce was it: frõ heuẽ or * of mẽ? Then they reasoned amõge thẽ selues sayeng: yf we shall saye frõ heuẽ he will saye vnto vs: why dyd ye not then beleue him? But & yf we shall saye ✠ of men, then feare we ỹ people for all mẽ holde John as a prophet. And they answered Jesus & sayd: we cãnot tell. And he likewyse sayd vnto thẽ: neither tell I you by what auctorite I do these thynges. ✠ What saye ye to this? ✠ A certayne mã had two sonnes / & cam to ỹ elder & sayde: sonne go & worke to daye in my vyneyarde. He answered & sayd / I will not: but afterward repented & wẽt. Then cam he to ỹ seconde / & sayd lykewise. And he answered & sayde: I will syr: yet wẽt not. Whether of thẽ twayne dyd ỹ will of ỹ father? And they sayd vnto him: ỹ fyrst. Jesus sayd vnto thẽ: verely I saye vnto you ỹ the publicans & ỹ harlotes shall come into ỹ kyngdõ of God before you. For John cam vnto you in ỹ waye of righteousnes & ye beleued him not. But ỹ publicãs & ỹ harlotes beleued him. And yet ye (though ye sawe it) were not yet moued vnto repẽtaũce / ỹ ye might afterwarde haue beleued him. ✠

Hereken another similitude. * There was a certayne housholder / which planted a vyneyarde, & hedged it rounde about & made a wynepresse in it & bilt a tower & let it out to husbandmen / & wẽt into a straung countre. And whẽ the tyme of the frute drewe neare / he sent his seruaũtes to ỹ husbandmen to receaue ỹ frutes of it. And ỹ husbãdmen caught his seruaũtes / & bet one / killed another / and stoned another. Agayne he sent other seruaũtes / moo then ỹ fyrst: & they serued thẽ lykewyse. But last of all / he sent vnto them hys awne sonne sayīg: they will feare my sonne. But whẽ ỹ husbãdmen sawe the sonne / they sayd amõge thẽ selues. * This is ỹ heyre: come / let vs kyll him / & let vs take his inheritaũce to oure selues. And they caught him & thrust him out of ỹ vineyarde / & slewe him. Whẽ ỹ Lorde of ỹ vyneyard cometh / what will he do vnto those husbãdmen? They sayd vnto him: he will cruelly destroye those cuyll persons / & will let out his vineyard vnto other husbandmẽ / which shall delyuer him ỹ frute at tymes cõuenient. Jesus sayd vnto thẽ: Red ye neuer reade in ỹ scripture: The stone which ỹ c * byl ders refused ỹ same is set in ỹ principall part of ỹ corner: this was the Lordes doinge / & it is mer-

e ✠ put frõ thy sayle apparence by ỹ destruccyon of Jerusalem. Matt.xxi.d. Luke.xx.a

e ✠ In ỹ scripture ys ỹ counted to be of men the which is ymagyned & inuented of me: and of heauenly when it is of God.

Matt.xxi.a. Luke.xx.b Esay.v.a. Hiere.ij.d

Gene.xxxvij.d

d ✠ Of these buylders is spoken in the c.xviij. Psalm.f.

Hiere.viij.c.

Psal.viij.a.

Esaie.lxij. d Zacha.ix.b. John.xij.c. Luke.xix.f.

* Hosanna in Hebrue Hosiahna / that is to saye ✠ prayse the gyue helpe.

b * By this fygge tree shall dothe sufficiently shewe that the Jewes although they had an appearence of wolnes by their ceremonyes: yet neuer theles they bad not ỹ frute of charite: By which thynge he signifyed ỹ they should shortly be destroyed

is meruelous in oure eyes. Therfore saye I vnto you/ the kyngdome of God shalbe take from you/ and shalbe geuen to the Gentyls/ which shall bringe forth the frutes of it. And whosoeuer shall fall on this stone/ he shalbe broken/ but on whosoeuer it shall fall vpon/ it will grynde him to powder. And when the chefe Prestes and Pharises heard theise symylytudes/ they perceaued that he spake of them.* And they went about to laye handes on him, but they feared the people / because they tooke him as a Prophet. ✠

John.viij.b

¶ The mariage of the kynges sonne. Tribute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces cõcernyng ỳ resurrecciõ/ and answereth the Scribe vnto his question.

¶ The.xxij. Chapter.

And Jesus answered, and spake vnto them agayne / in symylytudes/ sayinge. ✠ The kyngdome of heuẽ is lyke vnto a certayne kynge / which maryed his sonne/ & sent forth his seruauntes/ to call thẽ that were bydde to ỳ weddynge/ and they wolde not come. Agayne he sent forth other seruaũtes, sayinge. Tell thẽ which are bydden: beholde I haue prepared my dynner/ myne oxen & my fatlynges are kylled/ & all thynges are redy/ come vnto the mariage. But they made lyght of it / & went their wayes: one to his ferme place/ another about his marchaundise/ the remnaunt toke his seruauntes & intreated thẽ vngodly and slewe thẽ. When the kyng hearde ỳ/ he was wroth/ & send forth his warryers & destroyed those murtherers/ and brent vp their cytie.

Luce.xuiij.b

Then sayde he to his seruauntes: the weddynge was prepared. But they which were bydde/ were not worthy. Goo ye therfore out into the hye wayes/ and as many as ye fynde bydde thẽ to the mariage. The seruauntes wẽt out into the hye wayes/ & gathered to gether as many as they couldde fynde/ both good and bad/ and the weddynge was furnished wyth gestes. Then the kynge came in, to byset the gestes, & spyed there a mã which had not on a** weddynge garment / & sayde vnto hym: frende how fortuned it ỳ thou camest in hyther & hast not on a weddynge garmẽt? And he was euẽ speechlesse Then sayde ỳ kyng to his ministers: take & bynde him hand & fote/ and caste him into vtter darckenes, there shal be weppynge & gnasshynge of teth. For many are called and feawe be chosen. ✠

a** Of this weddynge garment is spoken Eſai.lxi.b.

Marci.xij.a

✠* Then wẽt the Pharises & toke coũsell how they myght tangle hym in hys wordes. And they sent vnto him their disciples wyth Herodes seruauntes sayinge:* Master / we knowe ỳ thou art true / & teachest the waye of God truly/ neither carest for eny man/ for thou cõsyderest not mẽs estate. Tell vs therfore: how thynckest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceaued their wyckednes/ & sayde: Why tẽpte ye me ye ypocrites? Let me se ỳ tribute money. And they tobe him* a peny. And he sayde vnto thẽ: whose is this Image & superscripcio? They sayd vnto him: Cesars. Then sayde he vnto thẽ: Geue therfore to Cesar, ỳ which is Cesars: and geue vnto God, that which is Goddes. ✠ When they hearde that/ they marueled/ and left him/ and went their waye.

Luke.xx.b

* A peny is euer taken for that the Jewes call a ỹere: and is worth x pece sterling.

The same daye the Saduces came to him (which saye that there is no resurrecyon) & asked him sayinge: Master/ Moses bade/ yf a man dye hauynge no chyldren/ that the brother mary his wyfe / and reyse vp seed vnto hys brother. There were with vs seuẽ brethren & the fyrste maried & deceased without yssue & lefte his wyfe vnto his brother. Lykewyse the seconde and the thirde vnto the seuenth. Laste of all the woman dyed also. Now in ỳ resurrecyon whose wyfe shall she be of the seuen? For all had her. Jesus answered and sayde vnto them* ye are deceaued and vnderstande not the scriptures / nor yet the power of God. For in the resurrecyon they nether mary nor are maryed: but are as the Angels in heauen.

Mar.xij.b

Is touchyng the resurrection of the dede: haue ye not redde what is sayde vnto you of God, which sayth:* I am Abrahams God / & Isaacs God/ and the God of Jacob? God is not the God of the dede: but of the lyuynge. And when the people hearde that / they were astonyed at his doctryne.

Exod.iij.b.

✠ When the Pharises had hearde how ỳ he had put the Saduces to syence/ they drewe to gether, & one of them which was a doctour of lawe, asked him a question tẽptinge him & sayinge: Master which is the chefe cõmaundemẽt in the lawe? Jesus sayde to him: Loue the Lord thy God with all thyne herte, with all thy soule / and wyth all thy mynde. This is the fyrst and the chefe commaundement. And the is another lyke vnto thys. Loue thyne neyboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Deu.vi.a

Whyll the Pharises were gathered together/ Jesus asked them sayinge: what thynke ye of Christ? Whose sonne is he? They sayde vnto him, the sonne of Dauid. He sayde vnto them: how then doeth Dauid in spyrite / call hym Lorde sayinge: The Lorde sayde to my Lorde, syt on my ryght hande** tyll I make thyne enemyes thy fote stole. If Dauid call him Lord: how is he then his sonne? And none could answere hym agayne one worde: nether durste eny from that daye forth, aske him any moo questions. ✠

Psal.cix.a

b* Vntyll I make thyne enemyes thy fote stole. i. e. thys acqueth not when the enemyes of Christ are subdued & then Christ hath no maistry on the ryght hande/ but sygnifyeth no ende thalbe of the tryme/ as it oft dothe accordyng to the maner of ỳ Hebrewes / as in Mat.xxviij.b. & so ỳ thys worde vntyll is taken for a tyme with out ende. or els sholde Christ haue an ende of syttynge with hys father in heauen.

The Gospell

¶ Christe cryeth wo ouer the Phariſes Scribes and ypocrites/& prophecieth the deſtruccion of Jeruſalē.

¶ The.xxiij. Chapter.

THen ſpake Jeſus to the people / & to his diſciples ſayīg: *The Scribes and ỳ Phariſes ſyt in Moſes cate All therfore whatſoeuer they byd you obſerue that obſerue and do: but after their workes do not: for they ſaye, and do not. Ye they bynde heuy burthens and greuous to be borne & ley thē on mēnes ſhoulders. but they thē ſelfes will not heaue at thē with one of their fyngers All their workes they do for to be ſene of mē. They ſet abroade their phylacteries & make large borders on their garmentes, & loue to ſyt vppermoſte at ſeaſtes and to haue ỳ cheſe ſeates in ỳ ſynagoges and gretynges in the marketes, & to be called of men Rabbi.

But ye ſhall not ſuffre youre ſelues to be called Rabbi for one is youre maſter / that is to wit Chriſt, and all ye are brethren. And call no man youre father vpon the erthe' for t ere is but one your father & he is in heaue Be not called maſters / for there is but one youre maſter, & he is Chriſt. He ỳ is greateſt amōge you ſhalbe youre ſeruaūt. But who ſoeuer exalteth hym ſelfe / ſhalbe brought lowe. And he ỳ humbleth him ſelfe / ſhalbe exalted. Wo be vnto you Scribes & Phariſes ỳpocrites, for ye ſhutte vp the kyngdome of heaue before men: ye youre ſelues go not in neither ſuffre ye thē that come to enter in.

Wo be vnto you Scribe & Phariſes, ypocrites: ye deuoure widdowes houſes: & that vnder a coloure of prayynge longe prayers wherfore ye ſhall receaue ỳ greater dāmaciō.

Wo be vnto you Scribes and Phariſes ypocrites, which compaſſe ſee and lande, to bringe one into youre beleife: and whē he is brought ye make hym two folde more the chylde of hell, then ye youre ſelues are.

Wo be vnto you blynde gydes, which ſaye whoſoeuer ſweare by the temple: it is nothynge: but whoſoeuer ſweareth by ỳ golde of ỳ temple be offendeth. Ye fooles & blynde: whether is greater the golde or the tēple that ſanctifieth ỳ golde? And whoſoeuer ſweareth by the aulter, it is nothynge: but whoſoeuer ſweareth by the offeryng that lyeth on ỳ aulter offendeth. Ye fooles and blynde: whether is greater the offeryng / or the aultre which ſanctifyeth the offeryng? Whoſoeuer therfore ſweareth by the aultre / ſweareth by it / and by all that there on is. And whoſoeuer ſweareth by the temple / ſweareth by it & by him that dwelleth therin. And he ỳ ſweareth by heauen ſweareth by the ſeate of God & by him that ſytteth theron.

Wo be to you Scribes & Phariſes ypocrites, which tyth mynt, anyſe / & cōmyn / and leaue the waygh̄ter matters of the lawe vndone: iudgemēt / mercy / & fayth. Theſe ought ye to haue done / & not to haue left the other vndone. Ye blynde gydes which ſtrayne out a gnat and ſwalowe a cammell.

Wo be to you Scribes & Phariſes ypocrites / which make clene the vtter ſyde of the cuppe / & of the platter: but wythin they are full of bzybery & excelle. Thou blynde Phariſe / clenſe fyrſt ỳ ynneſyde of ỳ cup & platter / that ỳ outeſyde of thē maye be clene alſo.

Wo be to you Scribes & Phariſes ypocrites / for ye are lyke vnto paynted tombes which appere beautifull outwarde: but are within full of deed bones & of all fylthynes. So are ye / for outward ye appere righteous vnto men / whē within / ye are full of ypocryſye and iniquite.

Wo be vnto you Scribes & Phariſes ypocrites: ye bylde the tombes of the Pzophetes / & garniſhe the ſepulchres of ỳ ryghteous / & ſaye: yf we had bene in the dayes of oure fathers / we wolde not haue bene parteners wt thē in the bloude of the Pzophetes. So then ye be wytneſſes vnto youre ſelues / ỳ ye are the chyldren of thē which kylled the Pzophetes. Fulfill ye lykewyſe the meaſure of youre fathers. Ye ſerpēntes & generaciō of [b]*vipers / how ſhuld ye eſcape the dampnacion of hell?

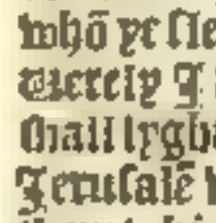
[b] Of vipers is ſpoken afore in Mat.iij.d.

✣ Wherfore, beholde I ſende vnto you Pzophetes wyſe men & ſcribes, of them ye ſhall kyll & crucifye: and of thē ye ſhall ſcourge in youre ſynagoges / and perſecute frō cytie to cytie; that vpon you maye come all ỳ ryghteous bloude that was ſheed vpon the erthe / frō the bloude of ryghteous Abel / vnto that bloude of Zacharias ỳ ſonne of Barachias / whō ye ſlewe betwene the tēple & the aultre. Verely I ſaye vnto you / all theſe thynges ſhall lyght vpon this generacion. Jeruſalē / Jeruſalē which kylleſt Pzophetes / & ſtoneſt them which are ſent to the: how often wolde I haue gathered thy chyldren together / as the henne gathereth her chyckēs [c]*vnder her wynges but ye wolde not: Beholde youre habitacion ſhalbe lefte vnto you deſolate. For I ſaye to you / ye ſhall not ſe me hence forth / tyll that ye ſaye: bleſſed is he that cōmeth in the name of the Lorde. ✣

[c] Vnder her wynges. we are hyd vnder the the wynges of Chriſt / when euen wyth all oure herte we put oure truſt to hys deſerueyng and mercye. Pſal.xvij.

¶ Chriſt ſheweth his diſciples the deſtruccion of the temple the ende of the worlde the tokens of the latter dayes / and warneth them to wake / for the worlde ſhall ſodenly perſiſhe.

¶ The.xxiiij. Chapter.



AND Jeſus went out & departed frō the temple: & his diſciples came to him for to ſhewe him the byldyng of the tēple. Jeſus ſayde vnto the: ſe ye not all theſe thynges? Verely I ſaye vnto

youther shall not be here lefte one stone vpõ another, that shall not be cast doune.

Luke xxi.g. And as he sat vpõ the moũt Oliuete hys disciples came vnto him secretly sayig. Tell vs when shall these thynges shalbe? what sygne shalbe of thy cõmyng? & of ẏ ende of ẏ worlde? Ephe v.b And Jesus answered & sayd vnto thẽ: *take hede ẏ no man deceaue you. For many shall come in my name sayinge: I am Christ: and shall deceaue many. Ye shall heare of warres/ & of the fame of warres: but se that ye be not troubled. For all these thynges must come to passe, but the ende is not yet. For naciõ shall ryse agaynst nacyõ and realme agaynst realme: and there shalbe pestilence, honger and erthquakes in all quarters. All these are the begynnynge of sorowes.

Then shall they put you to trouble/ & shall kyll you: & ye shalbe hated of all nations for my names sake. And then shall many be offended & shall betraye one another/ & shall hate one ẏ other. And many false prophetes shall aryse, and shall deceaue many. And because iniquite shall haue the vpper hand/ ẏ loue of many shall abate. But he that endureth to ẏ ende, the same shalbe safe. And this glad tydynges of the kyngdome shalbe preached in all the worlde for a wytnes vnto all nacyons: and then shall the ende come.

When ye therfore shall se ẏ abhominaciõ that betokeneth desolacion spokẽ of by Daniel the Prophet, stande in the holy place: let him that redeth it vnderstande it. Then lett them which be in Jury, flye into ẏ moũtaynes. And let him which is on ẏ house toppe/ not come downe to fet eny thynge out of hys house. Nether let him which is in ẏ felde, returne backe to fetche his clothes. Wo shalbe in those dayes to thẽ that are with chylde/ & to thẽ that geue sucke. But praye that youre flight be not in ẏ **winter, nether on ẏ Sabboth daye. For then shalbe great tribulaciõ/ such as was not from the beginning of the worlde to this tyme, nor shalbe. Ye & except those dayes should be shortened, there shulde *no flesshe be saued: but for the chosens sake, those dayes shalbe shortened.

Then yf eny man shall saye vnto you: lo/ here is Christ or there is Christ: beleue it not. For there shall arise false Christes & false prophetes & shall do great miracles & wonders. In so moche that yf it were possible the verie electe should be deceaued. Take hede/ I haue tolde you before. Wherfore yf they shall saye vnto you: *beholde he is in the desert go not forth: beholde he is in the secret places/ beleue not. For as the lightninge cometh out of the East and shyneth into ẏ west: so shall the cõmynge of ẏ sonne of mã be. For where soeuer a dead karkas is, euẽ thyther will the egles resorte. Immediatly* after the tribulacions of those dayes, shall ẏ sunne be darkened: & the mone shall not geue her lyght, & ẏ starres shall fall frõ heauẽ/ & the powers of heauẽ shall moue. And then shall appere the sygne of ẏ sonne of man in heauen. And then shall all ẏ kynredes of the erth mourne, and they shall se ẏ sonne of mã come in ẏ cloudes of heauen with power & greate glorie. * And he shall sende his Angels wt the greate voyce of a trompette & they shall gather to gether his chosen, from the fower wyndes/ & from the one ende of the worlde to the other.

Mar.xiij.c. Luke xxi.e Joel.ij.c. Daniel.xij.a.

Learne a symilitude of ẏ sygge tree: whẽ his braũches are yet tender & his leues spryng/ ye knowe that sommer is nye. So like wise ye, when ye se all these thinges, be ye sure ẏ it is neare, euen at the dores. Verely I saye vnto you that this generaciõ shall not passe tyll all these be fulfylled. Heauẽ & erth shall perishe, but my woordes shall abide. But of that daye and houre knoweth no mã no not the angels of heauen, but my father only.

D Genesis. vij.b. Luke.xvij.f.

* As ẏ tyme of Noe was, so lyke wyse shall the cõmynge of the sonne of man be. For as in the dayes before the floud: they dyd eate & dryncke, mary, & were maried/ tyll vnto the daye that Noe entred into ẏ shippe/ & knew of nothinge, tyll the floud came and toke thẽ all awaye. So shall also the cõmynge of the sonne of mã be. Then two shalbe in ẏ felde/ the one shalbe receaued and the other shalbe refused two shalbe gryndinge at the myll ẏ one shalbe receaued, & the other shalbe refused. * Wake therfore/ because ye knowe not what houre youre master will come. Of this be sure, ẏ yf the good mã of the house knewe what houre the theefe wolde come: he wolde surely watche, and not suffre his house to be broken vppe. Therfore be ye also redy/ for in the houre ye thynke he wolde not: will the sonne of man come. Jf there be any faythfull seruaũt & wyse, whom his master hath made ruler ouer his housholde to geue thẽ meate in season conuenient. happy is that seruaũt whõ his master, when he cometh) shall finde so doynge. Verely I saye vnto you, he shall make him ruler ouer all hys goodes. But & yf that cursed seruaunt shall saye in his herte/ my master wyll defer his commyng/ and begynne to smyte his felowes ye and to eate & to dryncke with the dronchen: ẏ seruauntes master wyll come in a daye when he loketh not for hym & in an houre ẏ he is not ware of, and wyll deuyde him and geue him his rewarde with ypocrites. And there shalbe wepinge and gnasshynge of teth.

Luke.xxij.c

¶ The ten virgins. The talentes delyuered to the seruauntes, and of the generall iudgement.

¶ The.xxv. Chapter.

B.iij. Then

** In the winter because it was cupyll trauayloge/ & on the Sabboth because they were cõmaunded as that daye ẏ they shuld go no farther then a myle/ and in that daye dyd Vespasian the Emperour also/ of whom Fronto writeth

* No flesshe for us men.

Chr.xiij.c. Luke xxi.c

The Gospell

Then ꝯ * kyngdō of heauē shalbe lykened vnto ten virgins, which toke their lampes/ & went to mete the brydgrome: fyue of them were folysshe, & fyue were wyse. The folysshe toke their b * lampes, but toke none oyle with thē. But the wyse toke oyle with thē in their vessels with their lampes also. Whill the brydgrome tarved all slombred & slepte. And euē at mydnyght, there was a crye made: behold/ the brydgrome cometh, go out agaynst hym. Then all those virgins arose / and prepared their lāpes. And the folysshe sayde to ꝯ wyse: geue vs of youre oyle for oure lampes goo out. But ꝯ wyse answerd sayinge: * not for/ lest ther be not ynough for vs & you: but goo rather to them that sell & by for your selues. And whyll they went to bye, the brydgrome came: & they that were redy, wēt in with him to the weddyng & ꝯ gate was shut vp. After warders came also the other virgins saying: Master master, open to vs. But he answered & sayde verely I saye vnto you: I knowe not you. Watche therfore: for ye knowe neither the daye nor yet the houre, wherin ꝯ sonne of man shall come. ✠

✠ Lykewyse as a certayne mā redy to take his iorney to a straūge coūtre / called his seruauntes & delyuered to thē his goodes. * And vnto one he gaue .v. talentes, to another .ii. & to another one: to euery mā after his ability/ and streyght waye departed. Then he ꝯ had receaued the fyue talentes/ wēt & bestowed them and wanne other fyue talentes. Lykewyse he ꝯ receaued two / gayned other two. But he that receaued that one / went & dygged a pyt in ꝯ erth/ and hyd his masters money. After a longe season the Lorde of those seruaūtes came and rekened with thē. Then came he that had receaued fyue talentes / & brought other fyue talentes sayinge: master thou delyueredst vnto me fyue talentes: beholde I haue gayned with thē fyue talentes moo. Then his master sayde vnto hym: well good seruaūt and kaythfull. Thou hast bene kaythfull in lytel/ I will make the ruler ouer moche: b * entre in into thy masters ioye. Also he that receaued two talentes / came and sayde: master thou delyueredst vnto me two talentes: beholde I haue wone two other talentes with them. And his master sayde vnto him well good seruaūt and kaythfull. Thou hast bene kaythfull in lytell/ I wyll make ꝯ ruler ouer moche / goo in into thy masters ioye. ✠

Then he which had receaued the one talent came and sayde: master / I consydered that thou wast an harde man / whych repest where thou sowedst not / & gatherest where thou strawedst not, & was therfore afrayde/ & wēt and hyd thy talent in the erth: beholde/ thou hast thyne awne. His master answered and sayde vnto him: thou euyll seruaunt and slowthfull/ thow knewest that I repe where I sowed not & gather where I strawed not; thou oughtest therfore to haue had my money to the chaungers/ & then at my cōmynge shulde I haue receaued myne awne wyth vauntage. Take therfore the talent frō hym/ and geue it vnto him which hath ten talentes. * For vnto euery mā that hath shalbe geuē/ and he shall haue aboundance/ and from him that hath not, shalbe taken awaye, euē that he hath. And cast that vnprofytable seruaūt into f * vtter derknes: there shalbe wepynge and gnashynge of teeth.

✠ When the sonne of mā cometh in his glorie, & all the holy angels with him, then shall he syt vpon the seate of his glorie, and before him shalbe gathered all nacyōs. And he shall seperate thē one from another / as a shepher deuydeth the shepe from the gootes. And he shall set the shepe on his ryght hande/ and the gotes on the lyfte. Then shall the Kynge saye to them on hys ryghte hande: Come ye blessed chyldren of my father / inheret ye the kyngdome prepared for you from the begynnynge of the worlde. For I was an hongred/ and ye gaue me meate. I thursted/ & ye gaue me medycine. I was herbourlesse / & ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall the ryghteous answere him saying: master, whē sawe we the an hongred/ and fed the? or a thurst / and gaue the drinke? when sawe we the herbourlesse/ and lodged the? or naked and clothed the? or whē sawe we the sycke or in prison and came vnto the? And the kyng shall answere and saye vnto thē: verely I saye vnto you: in as moche as ye haue done it vnto one of the least of these my brethren/ ye haue done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte hand: departe from me ye cursed/ into euerlastynge fyre: which is prepared for the deuyll & his angels. For I was an hūgred/ and ye gaue me no meate. I thursted & ye gaue me no drinke. I was herbourlesse/ and ye lodged me not. I was naked/ and ye clothed me not. I was sycke & in prison/ and ye visyted me not.

Then shall they also answere him saying: master / when sawe we the an hungred/ or a thurst/ or herbourlesse/ or naked/ or sycke/ or in prison/ & dyd not vnto the? Then shall he answere them & saye: verely I saye vnto you in as moche as ye dyd it not to one of the least of these / ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe eternall. ✠

The

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a * The kyngdome of heuen in thys place, sygnifyeth the whole congregacion of beleuers beyng procreaunt in this lyfe/ which God doth gouerne inuysyblye as Luke.xvij.c

b * By lampes wout oyle/ vnderstande workes wythoute fayth / whych cānot thyne because they are without lyght.

c * Not so least there be not ynough &c. Note here ꝯ these wyse good workes suffyced not for thē selues/ and therfore re maryed none to be dystrybuted vnto theyr felowes.

* Mat.xxiiij.d. Luke.xij.e. Luke.xix.b. Marci.xiij.d

d * Enter into thy masters ioye/ is as moche to saye as possesse ꝯ kyngdome prepared for all suche as are kaythfull.

e * To hym ꝯ hath/ shalbe geuen. looke afore Matth.xiij.b.

f * Vtter darknes/ doth not here sygnifye hell/ but ꝯ trouble ꝯ payne in this worlde/ as in Esa.b.g.

¶ The Magdalene anoynteth Christ. They eat the Easter lambe and the supper of the Lorde. Christe prayeth in the garden/ Judas betrayeth hym/ Peter denyeth of Malcus eare/ Christ is accused by false wytnesses/ Peter denyeth hym.

¶ The.xxvi.Chapter.

Mar.xiij.a. Luke.xxij.a.

AND it came to passe/ whē Iesus had fynyshed all these sayinges, he sayd vnto his disciples: ✠ *Ye knowe þ after two dayes shalbe ester/ & the sonne of mā shalbe deliuered to be crucifyed. Then assembled to gedder the chefe prestes & the scrybes and the elders of the people vnto the palice of the hye preste, called Cayphas, and helde a counsell how they myght take Iesus by suttelte and kyll him. But they sayde not on þ holy daye, lest eny vprore aryse amōge the people.

Mar.xiij.a. Luke.xxij.a

When *Iesus was in Bethany/ in þ house of Simon the leper, ther came vnto hym a woman/ which had an alabaster boxe of precious oyntmēt and powred it on his heed, as he sate at þ bourde. When his disciples sawe that/ they had indignacion sayinge: what needed thys waste? Thys oyntment myght haue bene well solde/ & geuen to the poore. When Iesus vnderstode that/ he sayde vnto them: why trouble ye þ womā? She hath wrought a good worcke vpō me. For ye shal haue poore folcke alwayes with you: but me shal ye not haue all wayes. And in that she casted thys oyntmēt on my bodye, she dyd it to burye me with all. Verely I saye vnto you/ where soeuer this gospell shalbe preached throughout all the worlde there shall also thys that she hath done/ be tolde for a memoriall of her.

Then one of the twelue called Judas Iscariothy went vnto the chefe prestes/ & sayde: what will ye geue me/ *& I will delyuer him vnto you? And they apoynted vnto him thrytty peces of syluer. And frō þ tyme he sought opportunite to betraye hym.

Mar.xiij.b. Luke.xxij.a.

*The fyrst daye of swete breed þ disciples came to Iesus sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe? And he sayd: go into the citie/ to suche a mā/ & saye to him/ þ master sayeth my tyme is at hande/ I will kepe myne ester at thy house with my disciples. And the disciples dyd as Iesus had apoynted them/ and made redy the esterlambe.

Mar.xiiij.c. Luke.xxij.b. Joh.xiij.c

*When the euē was come he sate doune with þ .xij. And as they did eate he sayd: Verely I saye vnto you/ þ one of you shall betraye me. And they were exceadinge sorowful & begāne euery one of thē to saye vnto him: is it I master? He answered & sayde: he þ dyppeth hys hande with me in þ dysshe/ þ same shall betraye me. ¶ *The sonne of mā goeth as it is wrytten of him: but wo be to þ mā, by whō the sonne of man shalbe betrayed. It had bene good for þ mā/ yf he had neuer bene borne. Then Iudas which betrayed hym answered & sayd: is it I master? He sayde vnto hym: thou hast sayde. As they dyd eate/ Iesus toke breed and gaue thankes, brake it & gaue it to the disciples, and sayde: *Take, eate, this is my bodye. And he toke the cup/ & thanked, and gaue it them/ sayinge: drincke of it euery one. For this is my blonde of the new testament, that shalbe shedde for many/ for the remyssyon of synnes. I saye vnto you: I wyll not drynche hence forth of thys frute of the vyne tree/ vntyll that daye, when I shall drynche it new with you in my fathers kyngdome.

*1.Cor.xi.c. Luke.xxij.c. Mar.xiij.c.

And when they had sayde grace/ they wēt out into mounte oliuete. Then sayde Iesus vnto them: all ye shalbe offended by me thys night. For it is writtē: *I will smyte þ shepe herde/ & the shepe of þ flocke shalbe scattered abroade. But after I am rysen agayne/ I will go before you into Galile. Peter answered/ & sayde vnto hym: though all mē shulde be offended by the, yet wolde I neuer be offended. Iesus sayde vnto him: Verely I saye vnto þ/ that this same night before the cocke crowe/ thou shalt denye me thryse. Peter sayde vnto him *If I shulde dye with þ yet wolde I not denye þ. Like wyse also sayde al þ disciples.

Zach.xiij.c. Mar.xiiij.c. Luke.xxij.d. Joh.xiij.d.

Then went Iesus with them into a place which is called Gethsemane/ & sayde vnto þ disciples/ syt ye here whyll I go and praye yonder. And he toke with hym Peter & the two sonnes of Zebede, & begā to wexe sorowfull & to be in an agonye. Then sayde Iesus vnto them: *my soule is heuy euen vnto the deeth. Mar.xiiij.d. tary ye here: & watche with me. And he wēt Joh.xij.d. a litell aparte/ and fell flat on hys face/ and prayed sayinge: O my father/ yf it possyble/ *let this cuppe passe from me: neuerthelesse/ Luke.xxij.e. not as I will/ but as thou wilt. And he came Mar.xiiij.d. vnto the disciples/ and founde them a slepe/ and sayde to Peter: what/ couldest ye not watche with me one houre: watche: and praye þ ye fall not into temptacīō. The spryte is willinge/ but the flesche is weake.

He wēt awaye once moare & prayed, sayinge: O my father/ yf this cuppe cānot passe awaye from me/ but that I drynche of it/ thy will be fulfylled. And he came/ & founde thē a slepe againe. For their eyes were heuy. And he lefte thē & went agayne/ & prayed þ thyrd tyme sayinge the same wordes. Then came he to hys disciples & sayde vnto thē: *Slepe hence forth & take youre rest. Take hede the houre is at hande/ & þ sonne of mā shalbe betrayed into þ handes of synners. Aryse, let vs be gonne: beholde, he is at hande þ shall betraye me. Whil he yet spake: lo, Judas one of the .xij. came/ & with hym a greate multitude

a Slepe hence forth and take youre rest. This is an yrony which is one thinge spoken & another meant. As he commaundeth them slepe

he syngnyfyed yt had ben more meter for them to haue gone about other busynes then to call to suppynge at that tyme.

with swerdes & staues/ sent from the chefe prestes & elders of ỹ people. And he ỹ betrayed him had geuē a token, sayinge: whosoeuer I kysse/ ỹ same is he/ laye handes on him. And forth w all he came to Jesus/ & sayde, hayle Master: & kyssed him. And Jesus sayde vnto hym. frende, wherfore arte thou come. Then came they & layed handes on Jesus & toke him.

And beholde/ one of thē which were wyth Jesus, stretched oute his hande and drue his swearde, & stroke a seruaūt of the hye prestes & smote of hys eare. Then sayde Jesus vnto him: put vp thy swearde into hys sheathe. *For all that leyhand on ỹ swearde/ shall perisshe with ỹ swearde. Ether thinkest thou ỹ I cannot now praye to my father/ & he shall geue me moo then. xii. Legions of angels? But how then shulde ỹ scriptures be fulfilled: for so must it be. The same tyme sayde Jesus to the multitude: ye be come out as it were vnto a theefe/ w swerdes & staues for to take me. I sate daylie teachinge in ỹ tēple amōge you/ & ye toke me not. All this was done ỹ the scriptures of the Prophetes myght be fulfilled. *Then all ỹ disciples forsoke him & fled. And they toke Jesus & leede him to Cayphas the hye Prieste, where ỹ Scribes & ỹ elders were assembled. And Peter folowed hym a farre of/ vnto the hye prestes place: and wēt in/ & sate with the seruaūtes to se the ende.

Gene. xv.a. John.xviij.b.

Mar.xiiij.f. Luke.xxij.f. John.xviij.b.

The chefe Prestes & the elders/ & all ỹ coūcell, sought false witnes agaynst Jesus, for to put hym to deeth/ but founde none: in so moche that whē many false witnesses came/ yet foūde they none. At ỹ last came two false witnesses, & sayde: This felowe sayde: I can destroye ỹ tēple of God/ & bylde it agayne in iij. dayes. And the chefe Prieste arose/ & sayde to him: answerest thou nothinge? How is it ỹ these beare witnes agaynst the? But Jesus held his peace. And ỹ chefe prieste answered/ and sayde to him: I charge the in ỹ name of ỹ lyuynge God/ that thou tell vs/ whether thou be Christ ỹ sonne of God. Jesus sayde to him: thou hast sayd. Neuertheles I saye vnto you* hereafter shall ye se the sonne of man syttinge on the right hande of power/ and come in the cloudes of the skye.

Mar.xiiij.g. Luke.xxij.g.

*Then ỹ hye prieste rētt his clothes sayinge: he hath blasphemed: what nede we of eny moo witnesses? Behold now ye haue heard his blasphemy: what thynke ye? They answered and sayde: he is worthy to dye. Then spat they in hys face and bufeted hym wyth fistes. And other smote him with ỹ palme of their handes on the face sayinge: tell vs thou Christ/ who is he that smote the?

Mar.xiiij.g. Luke.xxij.f.

Peter sate without in the palace. And a dāsell came to hym sayinge: Thou also waste wyth Jesus of Galile: but he denyed before them all sayinge I wot not what thou sayst. When he was goone out into the porche/ another wenche sawe hym/ & sayde vnto thē that were there. This felowe was also wyth Jesus of Nazareth. And agayne he denyed with an othe that he knewe the man. And after a while came vnto hym they that stode by and sayde vnto Peter *surely thou arte euen one of them/ for thy speache bewrayeth the. Then began he to course & to sweare, ỹ he knewe not the mā. And immediatly the cocke krewe. And Peter remembred the wordes of Jesu which sayde vnto him: before the cocke crowe/ thou shalt denye me thryse: and went out at the dores and wepte bitterly.

Mar.xiiij.g. Luke.xxij.g. John.xviij.c.

¶ Christ is delyuered vnto Pilate. Judas hāgeth him selfe. Christ is crucifyed amonge theues. He dyeth & is buried. Watchmen kepe the graue.

¶ The.xxvij. Chapter.

When the morninge was come/ all ỹ the chefe prestes and the elders of ỹ people helde a coūsayle agaynst Jesus/ to put hym to deeth/ and brought him bounde and delyuered him vnto Poncius Pylate the debite.

Mar.xv.a. Luke.xxiij.a.

Then when Judas whych betrayed hym/ sawe that he was condēpned/ he repēted him selfe/ and brought agayne the. xxx. plates of syluer to the chefe Prestes & elders sayinge: I haue synned betrayinge the innocēt bloud. And they sayde: what is that to vs? See thou to ỹ. And he cast doune ỹ syluer plates in ỹ tēple & departed/ and went & hounge him selfe.

And the chefe prestes toke ỹ syluer plates & sayd. it is not lawfull for to put thē into ỹ treasure/ because it is ỹ pryce of bloud. And they toke counsell/ & bought w thē a potters felde to bury straūgers in. Wherfore ỹ felde is called the felde of bloud/ vntyll this daye. Then was fulfylled/ ỹ which was spoken by Jeremy the Prophet sayinge: & they toke. xxx. syluer plates/ the prise of hym ỹ was valued whō they bought of ỹ childre of Israel, & they gaue thē for ỹ potters felde/ as the Lorde appointed me. *Jesus stode before ỹ debite: & ỹ debite asked him sayinge: arte thou ỹ king of the Jues: Jesus sayd vnto hym: Thou sayest. And whē he was accused of the chefe prestes & elders, he answered nothynge. Then sayd Pilate vnto hym: hearest thou not/ how many thinges they laye agaynst the? And he answered him to neuer a worde: in so moche ỹ the debite maruelled greatlye.

Mar.xv.a. Luke.xxiij.a. John.xviij.f.

At that feest/ the debite was wonte to deliuer vnto the people a prisoner/ whom they wolde desyer. He had then a notable prisoner called Barrabas. And when they were gadered together, Pilate sayd vnto thē: *whether wil ye ỹ I geue loose vnto you/ Barrabas or Jesus which is called Christ? For he knewe

Mar.xv.a John.xviij.g.

well/

well, that for enuie they had delyuered hym

When he was set doune to geue iudgemēt his wyfe sent to hym sayinge: haue thou nothinge to do w thy ꝓ iuste mā. For I haue suffered many thynges thys daye in a dreame about hym. But ꝓ chefe ꝓstes & the elders had persuaded ꝓ people/that they shulde aske Barrabas, and shulde destroye Iesus. Then ꝓ debite answered & sayde vnto thē: whether of the twayne will ye ꝓ I let loose vnto you? And they sayd/Barrabas. Pilate sayde vnto thē: what shall I do then with Iesus which is called Christ? They all sayde to him: let hym be crucifyed. Then sayde ꝓ debite: what euyll hath he done? And they cryed ꝓ more sayinge: let him be crucyfyed. ¶ Whē Pilate sawe that he ꝓfyted nothinge/but ꝓ moare busines was made/he toke water & washed hys hādes before ꝓ people sayinge: I am innocēt of ꝓ bloud of thys* iuste person & ꝓ ye shall se. Then answered all ꝓ people & sayd: his bloud be on vs, & on oure chyldrē. Then let he Barrabas loose vnto them/and scourged Iesus/ and delyuered hym to be crucyfyed.

* This iudge cōdempneth hym to be iuste.

Then ꝓ soudeours of ꝓ debite toke Iesus vnto the comen hall/& gathered vnto him al the company. And they stripped him and put on him a purpill roobe and platted a croune of thornes and put vpon his heed/& a rede in his ryght hande: & bowed their knees before hym and mocked hym/saying: hayle kyng of the Iewes: and spitted vpō hym/and toke the rede and smote hym on the heed.

And when they had mocked him/they toke the robe of hym agayne/ and put hys awne rayment on him/& led him awaye to crucify him. And as they came out/they founde a mā of Cyren, named Simon: hym they cōpelled to beare his crosse. And when they came vnto the place/called Golgotha (that is to saye/a place of deed mens sculles) they gaue him vineger to drincke mēgled with gall. And whē he had tasted therof, he wolde not drynche.

When they had crucifyed him/they parted his garmentes/& dyd cast lottes: to fulfyll ꝓ was spoken by the Prophet.* They deuyded my garmētes amonge thē: & vpō my vesture dyd cast lottes. And they sate & watched hym there and they set vp ouer hys heed the cause of hys deeth wrytte. This is Iesus the kynge of the Iewes. * And there were two theues crucyfyed wyth hym, one on the ryght hande & another on the lyfte.

Psal.xxi.d. Mar.xv.c.

Mar.xv.c. Luke.xxiij.c.

They ꝓ passed by/reuyled him waggynge their heedes & sayinge: thou ꝓ destroyest the tēple of God & byldest it in thre dayes/ saue thy selfe. If thou be the sonne of God/ come doune frō ꝓ crosse. Likewyse also ꝓ hye prestes mockinge him with the Scrybes and elders sayde: He saued other/hym selfe he cannot saue. If he be ꝓ kynge of Israel: let hym nowe come doune from the crosse/& we will beleue him. He trusted in God/ let hym deliuer hym now/yf he will haue him: for he sayde/ I am the sonne of God. That same also the theues which were crucified w him/cast in his tethe

From the fyfte houre was there derckenes ouer all ꝓ lande vnto the nynth houre. And about ꝓ nynth houre Iesus cryed w a loude voyce/sayinge: Eli Eli lama asbathani That is to saye: * my God my God, why hast thou forsaken me? Some of thē that stode there/ when they herde that, sayde: This mā calleth for Helias. And streyght waye one of thē tāne & toke a sponge & fylled it full of veneger/ & put it on a rede/ and gaue hym to drynke. Other sayde/let be: let vs se whether Helyas will come & delyuer him. Iesus cryed a gayne with a loude voyce and yelded vp the goost.

* Psal.xxi.a.

And beholde the * vayle of the temple dyd rent in twayne frō the toppe to the bottome/ and the erth dyd quake/& the stones dyd rent and graues dyd open: and the bodies of many sainctes which slept/arose & came out of the graues after his resurrection, & came into ꝓ holy citie & appered vnto many.* Whē ꝓ Centurion & they that were with hym watchinge Iesus, sawe ꝓ erth quake and those thinges which happened/they feared greatly/sayinge. Of a surete this was the sonne of God.

Mar.xv.b. Luke.xxiij.b.

Mar.xv.c. Luke.xxiij.c.

* And many wemē were there, beholdinge him a farre of which folowed Iesus frō Galile/ministrynge vnto hym. Amonge whych was Mary Magdalen, & Mary ꝓ mother of James & Joses and the mother of Zebedes childrē. * Whē ꝓ euē was come there came a riche mā of Aramathia named Joseph, which man also was Jesus disciple. He went to Pilate & begged the body of Jesus. Then Pilate commaunded the bodye to be delyuered. And Joseph toke the body/and wrapped it in a clene lynnen clooth/ and put it in hys newe tombe/which he had hewen out/ euen in the rocke, & rolled a greate stone to ꝓ doore of ꝓ sepulcre and departed. And there was* Mary Magdalene & the other Mary syttinge ouer agaynste ꝓ sepulcre. The nexte daye ꝓ followed ꝓ daye of prepatinge ꝓ Sabboth/ ꝓ hye prestes & Pharises gat thē selues to Pilate & sayd: Syr/we remēbre/ ꝓ this deceauer sayde whyll he was yet alyue. After thre dayes I wyll aryse agayne. Cōmaunde therfore ꝓ the sepulcre be made sure vntill ꝓ thyrd daye/lest paraduēture his disciples come & steale hym awaye & saye vnto the people/he is ryssen frō ꝓ deeth/& the laste errour be worse then the fyrst. Pylate sayde vnto them. Take watchemen: Go and make it as sure as ye can. And they went and made the sepulcre sure wyth watchemen/and sealed the stone. ¶

Mar.xv.d.

¶ The

The Gospell of S. Mathew.

¶ The resurrectyō of Christe. The hye prestes gene the soudiers large money to saye that Christ was stolen out of hys grane. Christ appeareth to hys disciples/ and sendeth them forth to preach & to baptyse.

¶ The.xxviii Chapter. ✠

In the Sabboth daye at euen whych dauneth the morowe after the sabboth, Mary Magdalene & ỳ other Mary came to se the sepulcre.

Mat.xvi.d. Luc.xxiii.a. Joha.xx.a.

And beholde ther was a greate erth quake. For the angell of the Lorde descended frō heuen and came & rowled backe the stone frō the doze and sate vpon it. Hys countenaūce was lyke lyghtnynge/ & hys rayment whyte as snowe. And for feare of hym the keepers were astunnyed and became as deed men.

Mar.xvi.b. Luc.xxiiii.a.

* ¶ The angell answered & sayde to the wemen, feare ye not. I knowe ỳ ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. ¶ Come, and se the place where the Lorde was put: and go quickly & tell his disciples that he is rysen from deeth. And beholde he wil go before you into Galile, there ye shall se hym. Lo I haue tolde you. ✠

Mar.xvi.b.

✠ And they departed quickly from the sepulcre with feare & greate Joye: & dyd runne to bryng e hys dyscypples worde. And as they went to tell his disciples: beholde, Jesus met thē sayinge: All hayle. And they came & held him by ỳ fete & worshipped him. Then sayde Jesus vnto thē: be not afrayde. Go & tell my * brethre. ỳ they go into Galile, & there shall they se me. Whē they were gone: beholde, some of the keepers came into ỳ cite, & shewed vnto hyre prestes all ỳ thinges ỳ were happened. And they gadbered thē to geder wyth ỳ elders & toke coūsell, & gaue large money vnto ỳ soudiers sayinge: Saye that hys disciples came by nyght, and stole hym awaye whill ye slept. And yf thys come to the rulers eares we will pease him & saue you harmeles. And they toke the money and dyd as they were taught. And thys sayinge is noysed amonge the Jewes vnto this daye. ✠

a Go shewe my brethre so that is shewe the the beleue in me as in Mo. Deu.f.

¶

D ✠ Then the.xi. disciples wēt awaye into Galile, into a mountayne where Jesus had appoynted thē And whē they sawe him, they * worshypped hym. But some of thē douted. And Jesus came and spake vnto thē sayinge All power is geuen vnto me in heuen/ and in erth. Go therfore and teache all nacions, baptisynge thē in the name of the father/ and the sonne/ and the holy goost: teachynge thē to obserue all thinges/ what soeuer I cōmaunded you. And lo/ I am with you all waye/ euē vntyll the ende of the worlde. ✠

Mar.xvi.d.

¶ Here endeth the Gospell of S. Mathew.

The Gospell of S. Marke.

¶ The office of Jhon the baptist. The baptyme of Christ the fastinge his preachinge and the callynge of Peter Andrew/ James & Jhon. Christ healeth the mā wyth the vncleane spirit helpeth Peters mother in lawe and cleanseth the leper.

¶ The fyrst Chapter. ✠

The begynnynge of the Gospell of Jesu Christ ỳ sonne of God as it is written in the Prophetes, * beholde I sende my messenger before thy face which shal prepare thy waye before the. ¶ The voyce of a cryer in the wildernes: * prepare ye the waye of the Lorde/ make his pathes streyght. John dyd baptyse in the wyldernes, & preache the baptyme of repentaunce for the remission of synnes. And all that lande of Jurie & they of Jerusalem/ went out vnto hym and were all baptised of him in ỳ ryuer Jorā cōfessinge their synnes

Esay.xl.a. Mala.iii.a. Esai.xl.a.

John was clothed wyth camilles heer/ & wt a gerdyll of a skyn about hys loynes. And he dyd eate * locust & wilde hony/ & preached sayinge: a stronger then I cōmeth after me/ whose shoo latchet I am not worthy to stoupe doune & vnlose. I haue baptised you wt water: but he shall baptise you wt ỳ holy goost

a Lorettes lohe in Mat.iii.a.

B

And it came to passe in those dayes ỳ Jesus cā frō Nazareth a citie of Galile: & was baptised of John in Jorā. And assone as he was come out of ỳ water: b John sawe heuē open/ & the holy goost descendinge vpon him/ like a doue. And ther came a voyce frō heuē ¶ Thou arte my dere sonne in whom I delyte.

b John sawe heuen open ỳ is he had many fold knowledge of the Godhed of Christ/ and was fully certified ỳ it was euen he ỳ was sent of God to be the sauioure of all that shuld beleue in hym. Ezechiel.a.

And immediatly the spirite draue him into wildernes: & he was there in ỳ wyldernes.xl. dayes/ & was tēpted of Satā & was wt wilde beestes. And the angels ministred vnto hym. After John was takē, Jesus came into Galile/

lile/preachinge ꝑ Gospell of ꝑ kyngdome of God, & sayinge: ꝑ tyme is come, & ꝑ kingdome of God is at hande, repēt & beleue ꝑ Gospell.

As he walked by the see of Galile/he sawe Simon & Andrew his brother/castinge nettes into the see for they were fyschers. And Jesus sayde vnto them: folowe me/ & I will make you fyschers of men. And straight waye, they forsoke their nettes and folowed hym. And when he had gone a lytell further thence/he sawe James the sonne of Zebede/ and John hys brother/ euen as they were in the shyppe mendinge their nettes. And anone he called them. And they leeft their father Zebede in the shyppe with his hyred seruaūtes/and went their waye after him.

And they entred into Capernaū: & streyght ¶ waye on ꝑ Saboth dayes, he entred in to the synagoge & taught. And they merueled at his learnynge. For he taught them as one ꝑ had power wyth him/and not as the Scribes.

And there was in their Synagoge a man vexed wꝺ an vnclene spirite/ ꝑ cryed sayinge: let be/what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Jesus rebuked him sayinge holde thy peace and come out of him. And the vnclene spirite tare him/ & cried with a loude voyce/and came out of hym. And they were all amased, in so moche that they demaunded one of another amōge them selues sayinge: what thing is this? * What newe doctrine is this? For he cōmaundeth the foule spirites with power and they obeye him. And immediatly hys fame spred abroade through oute all the region bordringe on Galile.

* c. What newe doctrine is this Jt was the newe and now after the.c. yeres is yet newe when will it then be olde

And forth with assone as they were come out of the Synagoge/ they entred into the house of Symon and Andrew/ with James and John. And Symons mother in lawe lay sycke of a feuer. And anone they tolde him of her. And he came and toke her by the hande and lyfte her vp: and the feuer forsoke hyr by and by: and she mynystred vnto them. And at euen when ꝑ sonne was doune/they brought to hym all that were dyseased/ and them that were possessed with deuyls. And all the cytye ¶ gaddred to gedder at the doze/ and he healed many that were sycke of dyuers deseases.

Luke.iiij.g. Marci.ij.b. *And he cast out many deuyls/ & suffred not ꝑ deuyls to speake/because they knewe him.

And in ꝑ mornynge very erly/Jesus arose and went out into a solitary place/and there prayed. And Symō and they that were with hym folowed after hym. And when they had founde him/they sayde vnto him: al men seke for the. And he sayd vnto them: let vs go into the next tounes/ that I maye preache there also: for truly I cam out for that purpose. And he preached in their Synagogꝫ/throughout all Galile/and cast the deuyls out.

Mat.v.f.a. Luke.v.c. * And ther came a leper to him beseechinge him/ and kneled doune vnto hym/ & sayde to him: yf thou wilt, thou cānest make me clene And Jesus had cōpassion on him/& put forth his hāde, touched him, & sayde to him: I will/ be thou clene. And assone as he had spoken/ immediatly ꝑ leprosy departed frō him/ & lent him awaye forthwith & sayde vnto him: See thou saye nothynge to any man: but get the hence/& shewe thy selfe to the Preste, & offer for thy clensynge/those thynges which Moses cōmaunded, for a testimoniall vnto thē. But he (assone as he was departed) begāne to tell many thinges, and to publyshe the dede: in so moche ꝑ Jesus coulde no more openly entre into the citie/but was without in desert places. And they came to him frō euery quarter.

¶ He healeth the man of the palsye/ calleth Leui the customer, eateth with open synners, and excuseth hys disciples.

¶ The.ij. Chapter.

Mat.ix.a. Luke.v.d. After a seawe dayes, he entred into Capernaū agayne/ & it was noysed ꝑ he was in a house. And anone many gadered to geder/in so moche ꝑ now there was no roume to receaue thē/no not so moche as about the doze. And he preached ꝑ worde vnto thē. And there came vnto him ꝑ brought one sicke of ꝑ palsie borne of fower mē. And because they coulde not come nye vnto hym for preasse/ they vncouered the rofe of the house where he was. And when they had broken it open/ they let doune the bed wherin the sycke of the palsye laye. When Jesus sawe their fayth/ he sayde to the sicke of the palsye, * sonne thy synnes are forgeuen the. Luke.v.d.

And ther were certayne of ꝑ Scribes syt- ¶ tynge there/ and reasonynge in their hertes: how doeth this felowe so blaspheme? Who can forgeue synnes, but God only? And immediatly when Jesus perceaued in his spirite that they so reasoned in them selues, he sayde vnto them: why thynke ye soche thynges in youre hertes? Whether is it easyer to saye to the sycke of the palsye/ thy synnes are forgeuen the: or to saye aryse take vp thy bed/ and walke? * That ye maye knowe that the sonne of man hath power in erth to forgeue synnes, he spake vnto the sycke of the palsie: I saye vnto the/ aryse and take vp thy bed/ and get the hense into thine awne house. And by and by he arose/toke vp the bed, and wēt forth before them all: in so moche that they were all amased/and glorifyed God sayinge: we neuer sawe it on this fassyon. Mat.ix.a. Luke.v.e

And he went agayne vnto the see/and all ꝑ people resorted vnto him, & he taught them.

And as

And as Jesus passed by/ he sawe Leuy the sonne of Alphey syt at the receyte of custome & sayde vnto hym: folowe me. And he arose & folowed him. * And it came to passe, as Jesus sate at meate in his house/ many publicans & synners sate at meate also with Jesus and his disciples. For there were many þ folowed him. And whē the Scribes & Pharises sawe him eate wt publicans & synners/ they sayde vnto his disciples: how is it/ that he eateth & drinketh with publicans & synners? When Jesus hearde that/ he sayde vnto them. * The whole haue no nede of the Physicio/ but the sycke. I came not to call the ryghtwyse/ but the synners to repentaunce.

Mat.ix.b. Luc.v.f. and xv.f.

Mat.ix.b. Luc.v.f.

And the disciples of John & the Pharises dyd fast: & therfore came & sayde vnto hym. Why do the dyscyples of John & of the Pharises fast/ and thy disciples fast not. And Jesus sayde vnto thē: can the chyldren of a weddinge fast/ whils the bridgrome is with thē As longe as they haue the bridgrome wyth them/ they cannot fast. But the dayes wyll come when the bridgrome shalbe taken frō them & then shall they * * fast in those dayes.

Also no man soweth a pece of newe cloth vnto an olde garment/ for then taketh he awaye the newe pece frō the olde/ & so is the rent worse. In lyke wise, no mā powreth newe wine into olde vessels: for yf he do þ newe wyne breaketh þ vessels & the wyne runneth out & the vessels are marred But new wine must be powred into new vessels.

And it chaunsed that he went thorow the cornefeldes on the Saboth daye: & his disciples as they went in their waye began to pluche the eares of corne. And the Pharises sayde vnto hym: beholde/ why do they on the Sabboth dayes þ which is not lawfull? And he sayde to thē: haue ye neuer rede what Dauid dyd/ when he had nede/ & was an hongred bothe he & they that were with him? How he went into the house of God in the dayes of Abiathar the hye Preste/ and did eate the halowed loues/ which is not lawfull to eate/ but for the Prestes only: & gaue also to them which were with hym? And he sayde to them the Sabboth was made for man/ & not man for the Saboth Wherfore the sonne of man is Lorde euen of the Saboth daye.

Mat.xii.b. Luke.vi.c.

Mat.ix.b. Luke.v.f.

Mat.ix.b. Luke.v.f.

Mat.ix.b. Luke.v.f

stronge mans house / and take awaye hys goodes / excepte he fyrst bynde ꝧ stronge mā & then spoyle his house. Uerely I saye vnto you / all synnes shalbe forgeuen vnto mens chyldrē & blasphemy wherwith they blaspheme. But he ꝧ ** blasphemeth the holy goost / shall neuer haue forgeuenes. but is in daunger of eternall dānacyō: because they sayde / he had an vncleane spyrete. Then came his mother & his brethrē / & stode wyth out / and sent vnto him and called him. And the people sate aboute him / and sayde vnto him: beholde thy mother & thy * brethrē seke for ꝧ without. And he answered thē sayinge: who is my mother & my brethrē? And he loked rounde about on his disciples / whych sate in compasse about him, & sayde: beholde my mother & my brethrē For whosoeuer doeth the wyll of God / he is my brother, my syster and mother.

** Of blasphemy reade. Mat. xy. b.

Gene. xvij. b. xlij. b. xlv. d. Luke. viij. c.

¶ The parable of the sower. Christ calleth the ꝧpell of the lee / which obeyed hym.

¶ The. iiij. Chapter. ✝

AND he began agayne to teache by ꝧ see side. And there gadered to geder vnto him moche people / so greatly ꝧ he entred into a ship / & sate in the see, & all the people was by the see syde on ꝧ shooze. And he taught thē many thinges in similitudes & sayde vnto them in his doctrine. Herken to: beholde / there wēt out a sower to sowe. And it foztuned as he sowed / ꝧ some fell by ꝧ waye syde / & the fowles of the ayze came & deuoured it vp. Some fell on stony grouńde where it had not moche erth: & by & by sprāge vp because it had not depth of erth: but as sone as the sunne was vp it caught heet, and because it had not rotynge wydred awaye.

And some fell amonge the thornes, and the thornes grewe vp and choked it so that it gaue no frute. And some fell vpon good grounde and dyd yelde frute that sprong and grewe and brought forthe: some thyrty folde some sixtye folde, and some an hundred folde. And he sayde vnto thē: he that hath eares to heare, let hym heare. ✝

And when he was alone / they that were aboute him with the. xij. asked him of ꝧ similitude And he sayde vnto them. To * * you is it geuē to knowe ꝧ mistery of the kingdome of God. But vnto them ꝧ are with out shall all thinges be done in similitudes: ꝧ whē they se they shall se & not discerne: & whē they heare they shal heare, & not vnderstāde: lest at any tyme they shulde tourne & their synn' shuld be forgeuen thē. And he sayde vnto them: perceaue ye not this similitude: how then shuld ye vnderstande all other symylytudes.

The sower soweth the worde. And they ꝧ are by the wayes syde where the worde is sowen, are they to whom assone as they haue herde it / Satā cometh immediatly / & taketh awaye ꝧ worde ꝧ was sowen in their hertes. And likewyse they that are sowen on the stony grounde are they: which when they haue heard ꝧ worde anone receaue it with gladnes. & haue no rotes in thēselues / & so endure but a tyme: & anone as trouble & persecution aryseth for the wordes sake they fall immediatly. And they that are sowen amōge the thornes are suche as heare ꝧ worde: & the care of this worlde & the disceytfulnes of ryches and the lustes of other thinges entre in & choocke the worde / & it is made vnfrutfull. And those that weare sowen in good grouńde, are they that heare the worde and receaue it & bringe forth frute, some thirty folde some sixty folde some an hundred folde.

And he sayde vnto thē: is the cādle lyghted to be put vnder a busshell or vnder the table, & not rather to be put on a candlestick? For there is nothynge to preuy, that shall not be opened: nether so secreet / but that it shall come abroade. If eny man haue eares to heare let hym heare. And he sayde vnto them: take hede what ye heare. Wyth what measure ye mete with the same shall it be measured vnto you agayne. And vnto you that heare shall more be geuē For * vnto him that hath shall it be geuen: & from him that hath not, shalbe taken awaye, euen that he hath.

And he sayde: so is the kyngdome of God / euē as yf a mā shuld sowe seede in ꝧ grounde and shulde slepe & ryse vp nyght & daye: and the seede shuld sprynge and growe vp, he not ware. For the erth bringeth forth frute of her selfe: first the blade, then the eares / after that full corne in the eares. And assone as ꝧ frute is brought forth / anone he thrusteth in the sykell, because the harueste is come.

And he sayde: where vnto shall we lykē the kyngdome of God? or with what cōparison shall we cōpare it? It is lyke a grayne of mustardseed / whych when it is sowen in the erth / is the leest of all seedes that be in ꝧ erth: but after that it is sowen / it groweth vp, and is greatest of all herbes: and bereth greate braunches / so that ꝧ fowles of the ayze maye dwell vnder the shadowe of it.

And with many suche similitudes he preached the worde vnto thē / after as they myght heare it. And without similitude spake he no thynge vnto them. But when they were a parte / he expounded all thynges to hys disciples. And the same daye when euen was come / he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people and toke hym euē as he was in the ship. And other were also with him other shippes.

And there arose a great storme of wynde / & dasshed the waues into ꝧ ship / so that it was full. And

a * Unto you: ꝧ is vnto you which are with out deceyte and are not curious ner trust in any thinge that pertayneth to man: is it geuē of my father of hys merciefull goodnes to know the mystery (ꝧ is ꝧ secreet) of ꝧ kyngedome of God: that is of the Gospell / in whych is taught ꝧ kyngedome of God / whych is our ryghteousnes peace and ioye in the holy ghoost Roma. x. which is ꝧ kyngedome of all mercy & the kyngedome of forgeuenes of synnes for Christes sake. But vnto them that are without; ꝧ is vnto sothe as he curious & trust more in their awne workes then in the ryghteousnes of Christ are all thinges spoken in parables ꝧ is all that they here is euen as obscure & darke vnto thē as though they were in rede parables: whych thynge God therfore forbeadeth to be done ꝧ when they se they shall se & not discerne / as it followeth in the text. ¶

Looke in Mat. xiij. d.

full. And he was in the sterne a slepe on a pe-
lowe. And they awoke hym/ & sayde to hym:
Master/ carest thou not þ we perysshe? And
he rose vp/ & rebuked þ wynde/ & sayde vnto
the see: peace & be styll. And þ wynde alayed/
& ther folowed a greate calme. And he sayde
vnto them: why are ye so fearfull? How is it
that ye haue no fayth? And they feared exce-
dingly/ & sayde one to another: what felowe
is this? For booth wynde and see obey hym.

¶ He deliuereth the possessed from the vncleane spirite/ the woman from the bloudye yssue/ and raiseth the captaynes doughter.

¶ The .v. Chapter. ✠

AND they cam ouer to the other syde
of the see into the countre of þ Ga-
derenites. And when he was come
out of þ shippe there met him out
of the graues a man possessed of an vncleane
spirite, which had his abydinge amõge þ gra-
ues. And no man coulde bynde him: no not w
cheynes/ because þ whẽ he was oftẽ bounde
with fetters & cheynes, he plucked þ chaynes
a sunder/ & brake the fetters in peces. Neither
coulde eny mã tame him. And alwayes bothe
night & daye he cryed in the mountaynes and
in the graues/ and bet him selfe with stones.
When he had spyed Jesus a farre of/ he rãne
* & worshipped him and cryed with a loude
voyce & sayde: what haue I to do with the Je
sus the sonne of the moost hyest God? I re-
quyre the in the name of God þ thou tormẽt
me not. For he had sayd vnto him: come out of
the man thou foule spirite. And he asked him:
what is thy name and he answered sayyng:
my name is Legion for we are many. And
he prayed him instantly, þ he wolde not sende
them awaye out of the countre.

B And ther was there nye vnto þ mountayns
a greate heerd of swyne feedinge/ & all the de-
uyls besought him sayinge: sende vs in to þ
heerde of swine, that we maye enter into thẽ.
And anone Jesus gaue them leaue. And the
vncleane spirites wẽt out & entred in to þ swyne.
And the heerd starteled/ & ran headling in to þ
see. They were about .ii. M swyne and they
were dzouned in þ see. And the swyne heerdes
feed & tolde it in the citie and in the countre.
And they came out for to se what had happe-
ned: and came to Jesus/ & sawe him that was
vexed with the fende and had the Legiõ/ syt/
both clothed & in his ryght mynde, and were
afrayed. And they that sawe it tolde thẽ/ how
it had hapened to hym that was possessed wt
the deuyll: and also of the swyne. * And they
beganne to praye him that he wolde departe
frõ their coostes. ¶ And whẽ he was come into
þ shippe he þ had the deuyll prayed him þ he
myght be wt him. Howbeit Jesus wolde not
suffre him/ but sayde vnto him: go home in to
thyne awne house & to thy frendes/ & shewe
them what great thinges þ Lorde hath done
vnto the/ & how he had cõpassion on the. And
he departed and beganne to publysshe in the
tẽ cities/ what greate things Jesus had done
vnto him/ and all men dyd merueyle.

¶ And when Jesus was come ouer agayne
by shyppe vnto the other syde/ moche people
gadered to him/ & he was nye vnto þ see * And
beholde, ther came one of the rulers of the
Synagoge/ whose name was Jairus: & whẽ
he sawe him/ he fell doune at his fete/ and be-
sought hym greatly sayinge: my daughter
lieth at poynt of deeth/ I wolde thou woldest
come & laye thy hande on her that she myght
be safe & liue. And he wẽt with him/ & moche
people folowed him/ and thronged him.

And ther was a certen womã/ whych was
diseased of an yssue of bloude .xii. yeres/ & had
suffred many thinges of many physycions/ &
had spent all þ she had/ & felte none amende-
mẽt at all, but wexed worse & worse. When
she had herde of Jesus: she came into þ prea-
ce behynde him/ & touched his garmẽt. For she
thought: yf I maye but touche his clothes I
shall be whole. And streyght waye her foun-
tayne of bloude was dryed vp/ and she felt in
her body, that she was healed of the plage.

And Jesus immediatly felt in him selfe/ þ
vertue that went out of him/ & tourned him
round aboute in þ preace/ & sayde: who tou-
ched my clothes? And hys disciple sayde vnto
him: seyst thou the people thrust the/ and yet
askest/ who did touche me? And he loked roũd
about/ for to se her that had done that thinge
The woman feared & trembled (for she knew
what was done wyth in her) & she came and
fell doune before hym/ & tolde hym the truth
of euery thinge. And he sayde to her: Daugh-
ter thy fayth hath made the whoale: go in
peace/ and be whole of thy plage.

D * Whyll he yet spake, ther came frõ the ru-
ler of the Synagoges house, certayne which
sayd: thy daughter is deed: why diseasest thou
the Master eny further? Assone as Jesus
herde that worde spoken/ he sayde vnto the
ruler of the Synagoge: be not afrayed/ only
beleue. And he suffred no man to folowe him
moare thẽ Peter & James & John þ brother
of James. * And he came vnto the house of þ
ruler of the Synagoge/ & sawe þ wõdringe:
& them that wepte & wayled greatly & went
in & sayde vnto thẽ: why make ye this a doo
wepe? The mayden is not deed/ but slepeth.
And they lawght him to scorne. Then he put
them all out & toke the father & þ mother of
the mayden/ & them that were with him/ and
entred in where the mayden laye/ & toke the
mayden by the hande/ & sayde vnto hyr: Ta-
bitha / cumi: whych is by interpretacyon:

mayden

a To watch þ here is not to geue þ dew ho-nour that per-tayneth vnto God, but soche reuerence as per-tayneth vnto me as vnowinge the knee of mas-king of curtesy

Mat.ix.c. Luke.viij.c.

Luke.viij.c. Mat.viij.d.

Mat.ix.c. Luke.viij.c.

Mat.ix.c. Luke.viij.c.

mayde I saye vnto ꝯ /aryse. And streyght the mayden arose, and went on her fete. ffor she was of ꝯ age of twelue yeres. And they were astonied at it out of measure. And he charged thē straytely that no man shuld knowe of it/ and commaunded to geue her meate.

¶ Christ sendeth his Apostles to heale them that were diseased. Of John and Herode. Of the .v. loues and .ij. fyshes. And of the walkynge on the see.

¶ The .vi. Chapter. ✣

Math. xiij. g. Luke. iij. c.

AND he departed thence, ꝯ came into his awne countre; & his disciples folowed him. And when ꝯ Sabboth daye was come, he beganne to teache in the synagoge. And many ꝯ hearde him were astonyed, & sayde: from whence hath he these thynges? & what wysdome is this ꝯ is geuē vnto hī: & suche vertues ꝯ are wrought by his handes? Is not this ꝯ carpenter Marys sonne * the brother of James & Joses & of Juda & Simon? & are not his systers here with vs? And they were offended by him. And Jesus sayde vnto them: a Prophet is not despised but in his awne countre/ & amōge his awne kynne/ & amonge them that are of the same housholde. And he coulde there shewe no myracles/ but layde hys handes vpon a fewe sycke folcke and healed them and he merueyled at their vnbeleefe. ✣

a * Brether. Luke. iij. b

And he went aboute by the tounes ꝯ laye on euery syde/ teachynge. And he called the twelue/ & beganne to sende them two & two/ & gaue thē power ouer vnclene spyrites. And commaunded them that they shuld take nothinge vnto their iorney saue * a rodde only nether scrippe, nether breed nether mony in their pourses, but shuld be shood wyth sandals. And ꝯ they shuld not put on two cootes. And he sayde vnto them: whersoeuer ye entre in to an house / there abyde tyll ye departe thēce. And whosoeuer shall not receaue you nor heare you, whē ye departe thence/ shake of the duste that is vnder youre fete, for a wytnesse vnto thē. I saye verely vnto you it shalbe easier for Sodom & Gomor at ꝯ daye of iudgement then for ꝯ citie. And they wēt out & preached ꝯ they shuld repēt: & they cast out many deuyls. And they annoynted many that were sycke with oyle, and healed them.

b * Save a rode only Although in Mathew .x. and Luke .ix. he shulde seme to forbyd the a rode / yet ꝯ text meaneth not so in dede/ but forbyddeth cote shoes/ rode or bys figure, to sygnifye only that they shuld vtterly put frō the all carefulnes of any sorte prouisions. For yf he had comaunded ꝯ they shuld haue taken no sorte thynges with thē then shuld it not now be lefull for any preacher to haue any of those thynges with them whē they go to preache. And therfore Marke he expresseth

And kynge Herode herde of hym (for hys name was spreed abroade) and sayde: John Baptiste is rysen agayne from deeth, & therfore myracles are wrought by hym. Other sayde it is Helyas: & some sayde: it is a Prophet or as one of the Prophetes. But when Herode hearde of hym, he sayde: it is John whō I beheaded he is rysen frō deeth agayne ✣ For Herode him selfe had sent forth & had takē John, & bounde him & cast him into prison for Herodias sake, which was his brothers Philippes wife For he had maryed her. John sayde vnto Herode: It is not lawfull for ꝯ to haue thy brothers wife. Herod laid waite for him and wolde haue slayne hym/ but he coulde not. For Herode feared John, knowyng ꝯ he was a iust man & an holy: & gaue hym reuerence: and when he hearde hym, he dyd many thinges, & hearde him gladly.

christes mynde man playnly geueth liuerye to take a rode or a walkynge staffe to easethe selfe withall whē they are wery

But when a conuenyent daye was come: Herode on his byrth daye made a supper to ꝯ lordes/ captayns & chefe estates of Galile. And the daughter of the sayde Herodias cam in & daunsed/ & pleased Herode & them ꝯ sate at bourde also. Then the kynge sayde vnto ꝯ mayde: aske of me what ꝯ thou wilt/ & I will geue it ꝯ And he sware vnto hyr, whatsoeuer thou shalt aske of me/ I will geue it ꝯ /euen vnto the one halfe of my kyngdome. And she went forth & sayde to her mother: what shall I aske? And she sayde: John Baptistes heed. And she cā in streyght waye wyth haste vnto the kynge/ and asked sayinge: I will: ꝯ thou geue me by and by in a charger the heed of John Baptist. And the kynge was sory: howbeit for hys othes sake/ and for their sakes which sate at supper also/ he wolde not put her beside her purpose And immediatly ꝯ kynge sent the hangman & cōmaunded hys heed to be brought in. And he went & beheeded hym in the prison and brought his heed in a charger, & gaue it to the mayden and the mayden gaue it to her mother. And whē his disciples hearde of it, they came and toke vp his body/ and put it in a toumbe. ✣

And the Apostles gadered them selues to gether to Jesus/ & told him all thynges/ booth what they had done/ & what they had taught. And he sayde vnto them * come a parte into a wyldernes, and rest a whyle. For there were many commers and goers, that they had no leasure so moche as to eate. And he went by shyp out of ꝯ waye into a desert place. But the people spyed them when they departed: & many knewe him/ & rāne afote thither out of all cities, & came thither before thē, & came together vnto hym. And Jesus wēt out & sawe moche people, & had cōpassiō on thē, because they were like shepe which had no shepherde And he beganne to teache thē many thinges.

Mat. xiij. b. Luke. ix. c. John. vi. a.

Mat. xiij. b.

* And whē the daye was now farre spent/ & his disciples came vnto him sayinge: this is a desert place, & now the daye is farre passed, let thē departe ꝯ they maye go into ꝯ countrey round about & into ꝯ toune/ & bye thē breed: for they haue nothinge to eate. He answered and sayd vnto them: geue ye thē to eate. And they sayde vnto hym: shall we go and bye .ij. C. penywoorth of breed/ & geue thē to eate? He sayde vnto thē: how many loues haue ye Go & loke. And whē they had serched, they sayde

Mat. xiij. b. Luke. ix. b. John. vi. a.

¶ fyue and

b.and two fyshes. And he cõmaunded them to make thẽ all sit doune by cõpanies vpon ỹ grene grasse. And they sate doune here a rowe & there a rowe/by hundredȝ & by fyftyes. And he toke the .v. loues & the two fyshes/ & lo= ked vp to heauen * and blessed and brake the loues, & gaue them to his disciples to put be= fore them: & the two fishes he deuided amõg them all. And they all dyd eate/ & were satis= fyed. And they toke vp twelue basshettes full of the gobbettes and of the fyshes. And they that ate were about fyue thousand men.

* Blessed/that is/he gaue thanks.

Mat.xiiij.c. Mark.vi.c. Iohn.vi.b.

And streyght waye he caused his disciples to go into the shyppe/ & to go ouer the water before vnto Bethsayda, whyll he sent awaye the people. * And assone as he had sent them awaye/he departed into a mountayne to pray. ✠ And when euẽ was come the shyppe was in the middes of the see/ & he alone on ỹ lande and he sawe thẽ troubled in rowynge/ for the wynde was cõtrary vnto thẽ. And about the fourth [b] * quarter of the night he came vnto them, walkynge vpõ the see and wolde haue passed by thẽ. Whẽ they sawe him walkynge vpõ the see they supposed it had bene a spyrite & cryed oute: for they all sawe him/and were afrayed. And anone he talked with thẽ & sayd vnto them: be of good chere/ it is I/ be not afrayed. * And he went vp vnto them into the shyppe & the wynde ceased/ & they were sore amased in thẽ selues beyonde measure/ and marueyled. For they remembred not/of the loues/because their hertes were blinded.

b * The fourth quarter is the iiij. watche as in Mat.xiiij.c.

Math.xiij.d.

And they came ouer/ & went into ỹ lande of Genezreth/ & drue vp into the hauẽ. And assone as they were come out of the shyppe/ streyght they knewe hi/ & ranne forth thorough out all the regyon rounde about, & began to cary about in beddes all that were sycke/ to the place where they herde tell that he was. And whither soeuer he entred into tounes cities/ or villages/ they layde their sycke in the stretes/ & prayed him ỹ they might touche/ and it were but the edge of his vesture. And as many as touched him/ were safe. ✠

¶ The disciples eate with vnwesshen handes. The cõmaundemẽt of God is trãsgressed by mãnes tradicions. Of the woman of Syrophenissa. Of the deaboth.

¶ The .vij. Chapter.

AND ỹ Pharises came to gedder vnto him/ & diuers of ỹ Scribes which came frõ Ierusalẽ. And when they sawe certaine of his disciples eate bread with cõmen handes (ỹs is to saye, with vnwesshen handes they cõplayned. For ỹ Pharises & all ỹ Iewes, except they washe their handes ofte eate not, obseruinge ỹ tradicions of ỹ elders. And whẽ they come frõ ỹ market/ except they washe/ they eate not. And many other thinges ther be, which they haue taken vpõ thẽ to obserue/ as ỹ washinge of cuppes & crusses/ and of brasen vessels and of tables.

B Then asked him the Pharises & Scribes why walke not thy disciples according to the traditions of the elders/ but eate bread with vnwesshen handes? He answered & sayd vnto them: well prophesied Esaias of you ypocrites as it is written: * This people honoreth me with their lyppes/ but their herte is farre frõ me: In vayne they worship me, teaching doctrines which are nothinge but ỹ cõmaundementes of men. For ye laye the cõmaundement of God aparte/ & obserue ỹ traditions of men/ as the washinge of crusses & of cuppes/ & many other suche lyke thynges ye do.

Esa.xxix.b. Math.xv.b.

And he sayde vnto thẽ: well, ye cast a syde ỹ cõmaundemẽt of God/ to maynteyne youre awne tradicions. * For Moses sayde: honoure thy father & thy mother: & whosoeuer curseth father or mother let hym dye for it. But ye saye: a mã shall saye to father or mother Corban: whych is: ỹ thou desyrest of me to helpe the with is geuẽ God. And so ye suffre him no more to do ought for his father or his mother makynge the worde of God of none effecte/ throughe youre awne tradicions whych ye haue ordeyned. And many soche thinges do ye.

Exod.xx.b. Deut.v.b. Ephr.vi.a. Exod.xxi.c. Leuit.xx.b. Deuter.xx.b.

And he called all the people vnto him/ and sayde vnto thẽ: herken vnto me/ euery one of you & vnderstande. * There is nothinge wyth out a mã that can defyle hym whẽ it entreth into him: but those thynges which procede out of him/ are those whych defyle ỹ man. If eny man haue eares to heare/ let him heare. And when he came to house awaye frõ ỹ people/ his disciples asked him of ỹ symilitude. And he sayde vnto them: are ye so without/ vnderstandinge? Do ye not yet perceaue/ ỹ what soeuer thynge from wythout/ entreth in to a man, it cãnot defyle him/ because it entreth not into his hert/ but into ỹ belly: & goeth out into ỹ draught that purgeth out all meates?

C Math.xv.b.

And he sayde: ỹ defyleth a man whych cometh oute of a man. For frõ with in, euẽ out of the herte of mẽ proceade euyll thoughtes/ aduoutry, fornicacio, murther, theeft, couetoulnes, wickednes, decepte, vnclennes, & a wicked eye, blasphemy/ pryde/ folysshnes: all these euyll thynges come frõ with in/ & defyle a mã. * And from thence he rose & wẽt into the borders of Tyre & Sydon: & entred into an house/ & wolde ỹ no man shulde haue knowẽ. But he coulde not be hyd. For a certayne woman whose daughter had a foule spyrite heard of him & came & fell at hys fete. The woman was a Greke oute of Syrophenicia/ and she besought him that he wolde cast out ỹ deuyll oute of her daughter. And Iesus sayde vnto her: let the children fyrst be feed. For it is not mete to take ỹ childrens bread/ and to caste it vnto

Math.xv.c.

Dit vnto whelpes. She answered & sayd vnto
Mat.xv.c. him: euē so Master/* neuertheles/ ẏ whelpes also eate vnder the table of ẏ chyldrens crom̄s. And he sayde vnto her: for this sayinge go thy waye / the deuyll is gone out of thy daughter. And when she was come home to her house/ she founde the deuyll departed/ & her daughter lyinge on the beed.

Math.xv.c. Mat.ix.b. ✠ And he departed agayne frō ẏ costes of Tyre and Sydon, & came vnto the see of Galile thorow the myddes of the costes of the.x. cytes. And they brought vnto hym one that ☞ was deffe & stambred in hys speche/ & prayde him to put his hande vpon him. And he toke him a side from the people/ & put his fingers in his eares & dyd spyt & touched his tounge & loked vp to heauē & sighted/ and sayd vnto him: Ephatha/ that is to saye/ be opened. And streyght waye hys eares were opened/ & the stringe of his tounge was loosed/ and he spake playne. And he cōmaunded them that they shulde tell no man. But the more he forbad them/ so moche the moare a greate deale they publyshed it: and were beyonde measure astonyed/ sayinge: * He hath done all thynges
Gene.i.d. C.clxxxix. well/ and hath made booth the deffe to heare and the domme to speake. ✠

¶ The myracle of the fyuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receyueth hys syght.

¶ The.viii.Chapter. ✠

In the dayes when ther was a very
Math.xv.d. greate companye/ & had nothynge to eate, Jesus called his dyscyples to him and sayde vnto them: I haue compassion on this people, because they haue now bene with me.iij. dayes/ and haue nothinge to eate: and yf I shuld sende thē awaye fastynge to their awne houses/ they shulde faynt by the waye. For diuers of them came from farre. And hys dyscyples answered hym: where shulde a man haue breade here in ẏ wildernes to satisfie these? And he asked them: how many loues haue ye? They sayde/ seuen. And he commaunded the people to syt doune on the grounde. And he toke the.vii. loues & gaue thankes, brake & gaue to hys disciples/ to set before thē. And they dyd set thē before the people. And they had a fewe small fysshes. And he blessed thē & cōmaunded them also to be set before them. And they ate and were fulfilled. And they toke vp of the brokē meate that was lefte.vij. basshettes full. And they that ate/ were in nomber aboute fower thousand. And he sent them awaye. ✠

23 And a none he entred into a shyp with his disciplꝫ/ & came into ẏ parties of Dalmanutha. * And the Pharises came forth & begāne
Math.xvi.a. Luke.xi.d. John.vi.d. to dispute with him/ seking of hym a sygne frō heauē & tempting him. And he syghyng in his spyrete & sayd: why doth this generaciō seke a sygne? Verely I saye vnto you/ ther shall no signe be geuen vnto thys generacio. And he lefte them and went into the shyp agayne/ and departed ouer the water.

And they had forgotten to take breed with thē/ nether had they in ẏ shyp wyth thē more then one loofe. And he charged them sayinge ✠ Take hede & beware of the leuē of ẏ Pharises, & of the leuē of Herode. And they reasoned amōge them selues sayinge: we haue no breed. And when Jesus knewe that/ he sayde vnto thē: why take ye thought because ye haue no breade? perceaue ye not yet/ nether vnderstande? Haue ye youre hertes yet blynded Haue ye eyes and se not? & haue ye eares and heare not? Do ye not remembre? When I brake.v. loues amōge.v.M. How many basshettes full of brokē meate toke ye vp? They sayde vnto hym/ twelue. When I brake.vij. amonge iiij.M. How many basshettes of the leuinges of broken meate toke ye vp? They sayde, seuen. And he sayde vnto them: how is it that ye vnderstande not?

Mat.xvi.a. Luke.xi.a.

✠ And he came to Bethsayda and they brought a blinde mā vnto him/ & desyred him to touche him. And he caught ẏ blinde by the hande/ and leade him out of the toune/ & spat in his eyes & put hys handes vpon hym/ and asked hym whether he saw ought. And he loked vp and sayde: I se the men: for I se thē walke/ as they were trees. After that he put his handes agayne vpon his eyes, and made him see. And he was restored to his sight/ and sawe euery mā clerly. And he sent him home to hys house sayinge: nether go into the toune/ nor tell it to eny in the toune. ✠

And Jesus wēt out & hys disciples into ẏ tounes that longe to the citie called Cesarea Philippi. And by ẏ waye he asked his disciplꝫ sayinge: whō do men saye ẏ I am? And they answered: some saye ẏ thou arte John Baptist: some saye Helyas: & some one of ẏ Prophetes. And he sayde vnto thē: but whō saye ye ẏ I am? * Peter answered & sayd vnto him
Mat.xvi.c. Luke.ix.c. John.vi.g. thou arte very Christ. And he charged thē/ ẏ they shuld tell no man of it. And he begāne to D teache thē/ how that the sonne of man must suffre many thinges/ & shulde be reproued of ẏ elders & of the hye Prestes & Scribes/ and be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde/ and began to chyde hym. Then he tourned aboute / and loked on hys disciples/ and rebuked Peter sayinge. Go after me Satan. For thou sauerest not ẏ thinges of God but the thynges of men.

* And he called the people vnto him/ wyth his disciples also, & sayde vnto thē. Whosoe-
Mar.xvi.d. and.x.d. Luke.ix.c. and.xiv.f. uer will folowe me/ let him forsake hym selfe

& take vp hys crosse/& folowe me. For whosoeuer wyll saue hys lyfe/ shall lose it. But whosoeuer shall lose his lyfe for my sake & ỹ Gospels/the same shall saue it. What shall it profet a mā/yf he shuld wynne all ỹ world & lose his awne soule? or els what shall a mā geue to redeme his soule agayne? Whosoeuer therfore shall be ashamed of me & of my wordes/amōge this aduoutrous & sinfull generatiō:of him shall the sonne of man be ashamed/when he cometh in the glorye of hys father with ỹ holy angels. And he sayde vnto them:Verely I saye vnto you:There be some of thē that stande here/wyche shall not taste of deeth/tyll they haue sene the kyngdome of God come wyth power.

¶ The transfiguracion. The lunaticke is healed. The dysputacion who shuld be the greatest. Offences are forbydden.

¶ The.ix. Chapter.

Mat.xvij.a. Luke.ix.d.

ND after.vi.dayes Jesus toke Peter/James & Johan/ & ledde thē vp into an hye mountayne out of the waye alone/& he was trāsfigured before thē. And his raymēt dyd shyne/& was made very whyte/euē as snowe:so whyte as no fuller can make vpon the erth. And there apered vnto them Helyas with Moses:& they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good beynge for vs/ let vs make.iij. tabernacles/ one for the/one for Moses/and one for Helias. And yet he wyst not what he sayde: for they were afrayde. And ther was a cloude that shadowed them. And a voyce came out of the cloude sayinge: * Thys is my deare sonne heare him. And sodenly they loked rounde aboute them/and sawe no man more then Jesus only wyth them.

Mat.xvij.a. and xvij.b. Luke.viij. and ix.c. Mar.ix.b.

And as they came doune from the hyll/ he charged them/ that they shulde tell no man what they had sene tyll the sonne of man were rysen from deeth agayne. And they kepte that sayinge with them/ and demaunded one of another/what ỹ rysinge frō deeth agayne shuld meane? And they asked hym sayinge: why then saye the Scrybes/that Helyas

B Mala.nō.a. eccli.xlviij.b. Math.xvij.c. Luke.ix.c.

must fyrst come? He answered & sayde vnto thē:* Helyas verely shall fyrst come & restore all thinges. And also the sonne of man as it is wrytten/ shall suffre many thynges and shalbe set at nought. Moreouer I saye vnto you that Helias is come/and they haue done vnto hym whatsoeuer pleased them/as it is wrytten of hym.

And he came to hys disciples & sawe moche people aboute them and the Scrybes dysputynge with them. And streyght waye all ỹ people when they beheld hym/were amased and ran to hym/& saluted hym. And he sayde vnto the Scrybes: what dysputе ye wyth them? * And one of the cōpanye answered and sayde: Master I haue brought my sonne vnto the/ wyche hath a domme spyrite. And whensoeuer he taketh hym/ he teareth hym/ and he fometh/ and gnasheth wyth hys tethe/ and pyneth awaye. And I spake to thy disciples that they shuld caste hym out/and they coulde not.

Mat.xvij.c. Luke.ix.c

He answered hym and sayde: O generatiō without fayth/how longe shall I be wt you? How longe shall I suffre you? Bryng hym vnto me. And they brought hym vnto hym. And assone as the spyrite sawe hym/ he tare hym. And he fell doune on the grounde walowynge and fomynge. And he asked hys father how lōge is it a goo/sens this hath happened hym? And he sayd/of a chylde: & ofte tymes casteth hym into the fyre/& also into the water/to destroye hym. But yf thou canst do eny thynge/haue mercy on vs/ and helpe vs. And Jesus sayde vnto hym: yf thou coudest beleue/all thynges are possyble to hym that beleuith. And streyght waye the father of the chylde cryed wyth teares sayinge: Lorde I beleue/helpe myne vnbelefe.

D When Jesus sawe that the people came runnynge together vnto hym/ he rebuked the foule spyrite/ sayinge vnto hym: Thou domme and deffe spyrite/ I charge the come oute of hym/ and entre no more into hym. And the spyrite cryed/ and rent hym sore and came out: and he was as one that had bene deed/in so moche that many sayde/he is deed. But Jesus caught hys hande and lyfte hym vp: and he rose. And when he was come into the house/hys disciples asked hym secretly why coulde not we caste hī out? And he sayde vnto them: this kynde can by no nother meanes come forth, but by prayer & fastinge. E

✠ And they departed thens/& toke their iorney thorow Galile/ & he wolde not ỹ eny man shuld haue knowē it. For he taught his disciples, & sayde vnto thē:* the sonne of mā shalbe deliuered into ỹ handes of mē & they shall kyll hym & after ỹ he is kylled he shall aryse agayne the thyrd daye. But they wiste not what ỹ sayinge meāt, & were afrayed to aske him. And he came to Capernaum. And whē he was come to house, he axed thē: what was it ỹ ye disputed bitwene you by ỹ waye? And they helde their peace: for by the waye they reasoned amōge thē selues, who shulde be the chefest. * And he sate doune & called ỹ twelue vnto him, & sayde to thē: yf eny man desyre to be fyrst/the same shalbe last of all/ & seruaunt vnto all. And he toke a chylde/& set him in ỹ myddes of thē/ & toke him in hys armes and sayde vnto them: whosoeuer receaueth eny soche a chylde in my name/ receaueth me,

Mat.xviij.c. Luke.ix.c.

Mat.xviij.a. Luke.ix.c.

ceaueth me. And whosoeuer receaueth me/ receaueth not me/but him that sent me. ✠

F Iohn answered him sayinge: ✠ Master/ we sawe one castinge out deuyls in thy name/which foloweth not vs: & we forbade him because he foloweth vs not. But Iesus sayd forbid him not. For there is no man that shall do a myracle in my name/ that can lyghtely speake euyll of me. Whosoeuer is not against you, is on youre parte. And whosoeuer shall geue you a cuppe of water to drynke for my names sake/because ye belonge to Christe/ verely I saye vnto you/he shall not loose his *rewarde. And whosoeuer shall offende one of these lytelons, that beleue in me, it were better for hym, that a mylstone were hanged aboute his necke, and that he were cast into the see. Wherfore yf thy hande offende the/ cut hym of. It is better for the to entre into lyfe maymed/ then hauynge two handes go into hell/into fyre that neuer shalbe quē= ched/ where their worme dyeth not/ and the fyre neuer goeth oute. Lykewyse yf thy fote offende the/ cut hym of. For it is better for the to go halt into lyfe/ then hauynge two fete to be cast into hell/ into fyre that neuer shalbe quenched: where their worme dyeth not/and the fyre neuer goeth oute. Euen so yf thyne eye offende ✠/ pluche hym oute. It is better for the to go into the kyngedome of God wyth one eye/ then hauynge two eyes to be cast into hell fyre: where their worme dyeth not/ & the fyre neuer goeth oute. ✠

* Whatsoeuer is done for christes sake shalbe rewarded with the rewarde ✠ Christ hath deserued for vs.

Euery man therfore shalbe salted wyth fyre. And euery sacrifyce shalbe seasoned wt salt. Salt is good But yf the salt be vnsauery what shall ye salte therwith? Se that ye haue salt in youre selues: & haue peace amōge youre selues/ one with another.

Fyre is tribulacion/and Salt is Godes worde

¶ Of deuorcemēt. The ryche man questioneth wyth Christ. Of the sonnes of Zebede. Bartchimeus the blynde man.

The. x. Chapter. ✠

AND he rose from thence and went into the coostes of Iurie through the regton that is beyonde Iordan And the people resorted vnto hym & frel he: and as he was wont/ he taught thē agayne. And the Pharyses came and asked hym a question: whether it were lawfull for a man to put awaye hys wyfe: to proue him. And he answered and sayd vnto them: * what dyd Moses byd you do? And they sayde Moses suffred to wryte a testimonyall of deuorcement/and to put her awaye. And Iesus answered and sayd vnto them: For the hardnes of youre hertes he wrote thys precept vnto you. But at the fyrst creacion God made thē man and woman. * And for thys thynges sake shall man leue his father and mother & byde by his wife and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. Therfore what God hath coupled/let not man seperat.

Mat. xix. a.

Deut. xxiiij. a. Mat. xix. a.

Gene. ij. d. 1. Cor. vi. d. Mat. v. c. and xix. a. Ephe. v. g.

And in the house his disciples asked hym agayne of that matter. And he sayde vnto thē ¶ Whosoeuer putteth awaye his wyfe & marryeth another/ breaketh wedlocke to herwarde. And yf a womā forsake her husband and be maryed to another/ she committeth aduoutrye. * And they brought chyldren to hym that he should touche them. And hys disciples rebuked thoose that brought thē. When Iesus sawe that/ he was displeased and sayd to them: Suffre the chyldren to come vnto me, & forbyd thē not. For of suche is ✠ kyngdome of God. Verely I saye vnto you whosoeuer shall not receaue ✠ kyngedome of God as a chylde he shal not entre therin. And he toke thē vp in his armes & put his handes vpon them and blessed them. ✠

Mat. xix. b. Luke. xviij. d.

✠ * And when he was come into ✠ waye/ there came one runnynge and kneled to hym, & asked hym: good Master, what shall I do, that I maye enheret eternall lyfe? Iesus sayde to hym: why callest thou me good? There is no mā good but one, which is God. Thou knowest the cōmaundemētes: breake not matrimony. Kyll not: steale not, bere no false witnes: defraude no man: honoure thy father & mother. He answered & sayde to hym master al these I haue obserued frō my youth Iesus beheld hym & had a fauour to hym & sayd vnto him: one thinge is lackinge vnto ✠ Go * & sell al that thou hast and geue to the poore & thou shalt haue treasure in heuē & come & folowe me & take vp the crosse. But he was discumforted with that sayinge, & went awaye mournige for he had great possessiōs

Math. xix. b. Luke xviij. d.

* Go sell all ✠ thou hast ✠ is pluche thy lust from all ✠ thou doest possesse & so take them vp all thy herte so that in thy mynde thou set the: & be redy also in deade to sell them ✠ the necessite of thy neyghboure requiret. The affect & trust in thinges possessed must we euer resiste or elles are we not perfe as Mat. xix. b.

And Iesus looked rounde aboute & sayde vnto his disciples what an harde thinge is it for thē that haue ryches to entre into ✠ kingdome of God. And his disciples were astonyed at hys wordes. But Iesus answered agayne & sayde vnto thē: chyldren how harde is it for thē that trust in ryches to entre into the kyngdome of God? It is easyer for a camell to go thorowe the eye of an nedle, then for a ryche man to entre into the kyngdome of God. And they were astōyed out of measure, sayinge betwene thē selues: who then can be saued? Iesus loked vpon thē & sayde: with men it is vnpossible/but not with God: for with God all thinges are possible.

And Peter beganne to saye vnto him: Lo/ we haue forsaken all/and haue folowed the. Iesus answered & sayde: Verely I saye vnto you, ther is no man that forsaketh house/ or brethren/or systers/or father/ or mother/or wyfe/ other chyldren/or landes for my sake

and the Gospelles/ whych shall not receaue an hundred foolde nowe in this lyfe: houses and brethren/ and systers/ and mothers/ and chyldren/ and landes with persecutions: and in the worlde to come/ eternall lyfe. Many ye are fyrst/ shalbe last: & ye last/ fyrst. And they were in the waye goynge vp to Jerusalem. And Jesus went before them: and they were amased/ and as they folowed/ were afrayde.

And Jesus toke the .xij. agayne/ & begāne to tell them what thynges shuld happē vnto him. * Beholde we go vp to Jerusalem and the sonne of man shalbe delyuered vnto ye Prestes and vnto the Scribes: and they shall condempne him to deeth/ & shall delyuer him to the gentyls: and they shall mocke him/ and scourge him/ & spyt vpon him/ and kyll hym. And the thyrde daye he shall ryse agayne.

Math. xvi. c. xx. c. & xvii. d. Luke. xviii. f. and. xviii. f.

And then James and John the sonnes of Zebede came vnto hym/ sayinge: Master: we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto them: what wolde ye I shuld do vnto you? They sayd to him: graunt vnto vs that we maye sytte one on thy ryght hande/ and the other on thy lyfte hande/ in thy glory. But Jesus sayd vnto thē: Ye wot not what ye aske. Can ye dryncke of the cup that I shall dryncke of, and be baptised in the baptime that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall drynke of the cup that I shall drynke of and be baptised wyth the baptyme that I shalbe baptised in: but to syt on my ryght hande and on my lyfte hande is not myne to geue/ but to them for whom it is prepared.

Math. xx. d

* And when the .x. hearde that/ they begā to disdayne at James and John. But Jesus called them vnto him/ and sayde to them: ye know ye ¶ they which seme to beare rule amonge the gentyls/ raygne as lordes ouer thē. And they that be greate amonge them/ exercyse auctorite ouer thē. So shall it not be amōge you/ but whosoeuer of you wylbe greate amōge you/ shalbe youre minister. And who soeuer wilbe chefe/ shalbe seruaunt vnto all. For euen the sonne of mā came not to be ministred vnto: but to minister/ and to geue his lyfe for the redempcion of many.

Math. xx. d. Luke. xviii. g.

And they came to Hierico. * And as he wēt oute of Hierico with his disciples/ & a great nombre of people: Barthimeus the sonne of Thimeus which was blynde/ sate by the hye wayes syde beggynge. And when he hearde that it was Jesus of Nazareth/ he began to crye and to saye: Jesus the sonne of Dauid/ haue mercy on me. And many rebuked hym/ that he shuld holde hys peace. But he cryed the more a greate deale/ thou sonne of Dauid haue mercy on me. And Jesus stode styll/ and commaunded him to be called. And they called the blynde/ sayinge vnto hym: Be of good comforte: ryse/ he calleth the. And he threwe awaye hys clooke/ and roose & came to Jesus. And Jesus answered/ & sayde vnto him: what wilt thou that I do vnto the? The blinde sayde vnto him: Master/ that I might se. Jesus sayde vnto hym: go thy waye/ thy fayth hath saued ye. And by & by he receaued his sight/ and folowed Jesus in the waye.

¶ Christ rydeth to Jerusalem. The fygge tre dryeth vp. The byers and sellers are cast oute of the temple. The Pharises question with Christ.

¶ The .xi. Chapter.

And when they came nye to Jerusalem vnto Bethphage and Bethanie/ beside mount Olyuete/ he sent forth two of hys disciples/ and sayde vnto them: Go youre wayes into the toune that is ouer agaynst you. And assone as ye be entred into it/ ye shall fynde a coolte bounde/ wheron neuer man sate: lose hym and bringe hym. And yf eny man saye vnto you: why do ye so? Saye that the Lorde hath neade of hym: and streyght waye he wil sende hym hyder. And they went their waye & found a coolte tyed by ye dore with out in a place wher two wayes met/ & they loosed him. And diuers of thē that stode there/ sayd vnto them: * what do ye loosynge the coolte? And they sayd vnto them euen as Jesus had commaunded thē. And they let them go. And they brought the coolte to Jesus/ and caste their garmētes on him: & he sate vpō him. And many spredde their garmentes in ye waye. Other cut doune braunches of the trees, & strawed thē in the waye. And they that went before and they that folowed cryed saying: ** Hosanna: blessed be he that cōmeth in the name of the Lorde. Blessed be the kingdome that cōmeth in the name of him that is Lorde of oure father Dauid: Hosanna in the hyest.

Math. xxi. a. Luke. xix. c.

John. xii. d.

** Hosanna/ loke in Mat. xxi. b.

And the Lorde entred into Jerusalē & into the tēple. And whē he had loked round about vpon all thynges/ and now the euē tyde was come/ he went out vnto Bethany/ wyth the twelue. And on the morowe when they were come out frō Bethany/ he hungred/ & spied a * fygge tree a farre of hauinge leues, & wēt to se whether he myght fynde eny thynge ther on. But when he came therto/ he founde nothinge but leues: for the tyme of fygges was not yet. And Jesus answered and sayde to it: neuer man eate frute of the here after wyll ye worlde standith. And his disciples hearde it

* Fygge tree loke in Mat. xxi. b.

And they came to Jerusalem. And Jesus went into the temple/ & beganne to caste out the sellers and byers in the temple/ & ouerthrewe the tables of the money chaungers/ and the stoles of them that solde doues: and

¶

wolde not

wolde not suffre that eny man caryed a bes-
sell thorow the tẽple. And he taught sayinge
Esa.lvi.c. vnto them/*is it not writtẽ: my house shalbe
called the house of prayer vnto all nacions?
But ye haue made it a den of theues.

And the Scribes and hye prestes hearde
it and sought howe to destroye him. For they
feared hym/because all the people marueled
Math.xxi.b. at his doctrine. And when euẽ was come/he
went out of ỹ cittie. *And in ỹ morning as they
passed by/ they sawe the fygge tree dryed vp
by the rotes. And Peter remembred & sayde
vnto him: master/beholde/ ỹ figge tree which
thou cursedest is widdred awaye. And Jesus
answered & sayde vnto thẽ: haue cõfydens in
God. ✝ Verely I saye vnto you / ỹ whoso-
euer shall saye vnto thys mountayne: take
awaye thy selfe/& cast thy selfe into the see &
shall not wauer in his herte/but shall beleue
those thinges which he sayeth shall come to
D passe/what soeuer he sayeth/ shalbe done to
Math.xxi.c. him. Therfore I saye vnto you * what soeuer
Joan.xvi.c. ye desyre whẽ ye praye beleue ỹ ye shall haue
it/and it shalbe done vnto you. And when ye
stande & praye forgeue, yf ye haue eny thinge
agaynste eny mã: ỹ youre father also which
is in heuẽ/maye forgeue you youre trespas.
Luke.xx.a. And they came agayne to Ierusalẽ. * And
Mach.xxi.c. as he walked in ỹ tẽple/ther came to him the
hye Prestes/& ỹ Scribes/& ỹ elders/& sayd
vnto him: by what auctorite doest thou these
thinges? & who gaue ỹ thys auctorite/ to do
these thinges? Jesus answered & sayde vnto
thẽ: I will also aske of you a certayne thinge
& answere ye me/and I will tel you by what
auctorite I do these thynges. The baptime
e * Of men or of heuẽ /Luke Mat.xxi.c. of John, was it from heuen or * of men?
answer me. And they thought in thẽ selues
sayinge: yf we shall saye fro heuen: he will
saye/why then dyd ye not beleue hym? but yf
we shall saye/of men: then feare we ỹ people
For all men counted John/that he was a ve-
rie Prophete. And they answered & sayd vnto
Jesu: we cannot tell. And Jesus answered/
and sayd vnto them: nether will I tell you by
what auctorite I do these thinges. ✝

¶ The vynearde is let oute. Geue to Cesar ỹ belongeth to Cesar. Of the Saduces of the docto: of lawe. Ypocrites must be eschewed & offring of ỹ poore wedowe

¶ The.xii.Chapter.

Math.xxi.d. Luke xx.b Gal.v.a.

And he began to speake vnto thẽ
in similitudes. A certayne mã plã-
ted a vyneyarde, & cõpased it wt an
hedge & ordeyned a wyne presse, &
bylt a toure in it. And let it out to hyre vnto
husbãdmẽ/& wẽt into a straũge coũtre. And
whẽ the tyme was come/he sent to ỹ tenaũtes
a seruaũt ỹ he myght receaue of the tenaũts
of ỹ fruite of the vyneyarde. And they caught
him & bet him, and sent him agayne empty.
And moreouer he sent vnto thẽ another ser-
uaũt/& at hym they cast stones & brake hys
heed, and sent him agayne all to reuyled. And
agayne he sent another /& him they killed: &
many other/beetinge some & killinge some.

Yet had he one sonne whõ he loued tender-
ly, him also he sent at ỹ last vnto thẽ sayinge
they will feare my sonne. * But the tenaũtes Math.xxi.b.
sayde amõgest thẽ selu: this is ỹ heyre: come Genes.xxxvij.c
let vs kil him & the inheritaũce shalbe ours Luke.xx.c.
And they toke hym & killed hym/ & cast hym
oute of the vyneyarde. What shall then the
Lorde of the vineyarde do? He will come and
destroye the tenaũtes/& let out the vineyarde
to other. Haue ye not redde thys scripture?
* The stone which the bylders dyd refuse is Psal.cxvij.c.
made the chefe stoone in ỹ corner: this was Math.xxi.d.
done of the Lorde/and is merueilous in oure
eyes. And they went about to take hym/ but
they feared the people. For they perceaued
that he spake that symilitude agaynst them.
And they left him and went their waye.

* And they sent vnto him certayne of ỹ Pha- Math.xxij.b
rises with Herodes seruantes to take him in Luke.xx.d.
his word. And assone as they were come they
B sayd vnto hym: master we knowe that thou
arte true/& carest for no mã: for thou consy-
derest not ỹ degre of mẽ/but teachest ỹ waye
of God truly: Is it lawfull to paye tribute to
Cesar or not? Ought we to geue, or ought
we not to geue? He vnderstode their simula-
cion & sayde vnto them: Why tempte ye me?
Bringe me a peny ỹ I maye se it. And they
brought. And he sayde vnto them: Whose is
thys ymage and superscrypcyon? And they
sayd vnto him Cesars. And Jesus answered
and sayde vnto them: * Then geue to Cesar Roma.xiij.b.
that which belongeth to Cesar: and to God Math.xxv.c.
that which pertayneth to God. And they mer
ueiled at hym.

Then came ỹ Saduces vnto hym/which
saye ther is no resurrecyon. And they asked
hym sayinge: * Master, Moses wrote vnto Math.xxij.a.
vs yf eny mans brother dye & leue hys wyfe Luke xx.d.
behynde him and leue no children that then Deut.xxv.b.
hys brother shuld take hys wyfe, and reyse
vp seed vnto hys brother. There were seuen
breth;ren: and the first toke a wyfe: and whẽ
he dyed left no seed behynde hym. And the se
conde tobe hyr/and dyed: nether left eny seed
And the thirde lyke wyse. And seuen had her
and left no seed behynde them. Last of all
the wyfe dyed also. In the resurrecyon then
whẽ they shall ryse agayne: whose wyfe shall
she be of them? For seuen had her to wyfe.
Jesus answered and sayde vnto them: Are ye
not therfore deceaued and vnderstande not
the scryptures nether the power of God?
For when they shall ryse agayne from deeth/ C
they nether mary nor are marryed: but are as

the angels which are in heaue. As touchyng the deed, that they shall ryse agayne: haue ye not redde in the boke of Moses, howe in the
Exo.iij.b. bushe God spake vnto hym sayinge: *I am the God of Abraham and God of Isaac, and the God of Jacob? He is not the God of the deed but the God of the lyuynge. Ye are therfore greatly deceaued.

Mat.xxij.d. *And there came one of the Scribes that had hearde them disputynge to geder, & perceaued that he had answered them well, and asked hym: whych is the fyrste of all the cõmaundementes? Jesus answered hym: the fyrste of all the cõmaundementes is. Heare Israel: *The Lorde God is one Lorde. And
Math.xxij.b. Deut.vi.a. thou shalt loue the Lorde thy God wyth all thy hert, and wyth all thy soule, and wyth all thy mynde, and wyth all thy strength. Thys is the fyrste cõmaundment. And the seconde is lyke vnto thys: *Thou shalt loue thy neyghbour as thy selfe. There is none other com-
Leui.xix.d. Math.xxij.d. Rom.xiij.c. Gala.v.b. maundment greater then these.

And the Scribe sayde vnto him: well master, thou hast sayde the truthe, that there is one God, & that there is none but he. And to loue him with all the herte, & with all ỹ mynde & with all the soule, & wyth all ỹ strength: & to loue a mans neyghbour as hym selfe, is a greater thinge then all burnt offerynges & sacrifices. And whẽ Jesus sawe ỹ he answered discretely, he sayde vnto him: *Thou arte not farre from the kyngdome of God. And no mã after that durst aske hym eny question.

a b Thou art not farre from the kyngdome of God that is thou hast ỹ true knowledge of ỹ lawe & lackest nothig but fayth and trust in me by which only cõmeth euerlastyng lyfe.

And Jesus answered and sayd, teachynge in the tẽple: how saye the Scribes ỹ Christ is the sonne of Dauid? for Dauid hym selfe inspyred with the holy goost, sayde: The Lord sayde to my Lorde, syt on my right hande b *tyll I make thyne enemyes thy fote stole. Then Dauid hym selfe calleth hym Lorde: and by what meanes is he then hys sonne? And moche people hearde him gladly.

b Tyll I make thyne enemyes thy fote stole &c. looke in Mat.xxij.d.

And he sayde vnto them in his doctrine: beware of ỹ Scribes which loue to go in lõge clothynge: and loue salutacyons in the market places, and the chefe seates in the synagoges, and to syt in the vppermost roumes at feastes, and deuoure wydowes houses, & that vnder a coloure of lõge prayinge. These shall receaue greater dampnacyon.

✠ And Jesus sat ouer agaynst the treasury, and beheelde how the people put money into the treasury. And many that were ryche cast in moch. And there cam a certayne poore wydowe, & she threwe in two mytes, whych make a farthynge. And he called vnto hym his disciples and sayde vnto them: Verely I saye vnto you that thys poore wydowe hath cast moare in, then all they which haue caste into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all ỹ she had, euen all her liuinge. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

¶ The.xiij. Chapter. ✠

And as he wẽt out of the tẽple, one of hys disciples sayde vnto hym: Master, se what stones, and what byldynges are here. And Jesus answered and sayde vnto him: Seyst thou these greate byldinges? There shall not be leefte one stone vpon a nother, that shall not be throwen doune. And as he sate on mounte Olyuete, ouer agaynst the temple, Peter, & James and John, and Andrew asked hym secretly: tell vs, when shall these thinges be? And what is the sygne when all these thinges shalbe fulfylled? And Jesus answered them, and began to saye: *take hede lest eny man deceaue you. For many shall come in my name sayinge: I am Christ, & shall deceaue many.
Mat.xxiij.a. Luke.xxi.b.
Math xxiij.d. Luke.xxi.b.

When ye shall heare of warre and tydinges of warre, be ye not troubled. For soche thinges must nedes be. But the ende is not yet. For ther shall nacyon aryse agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erthy quakes in all quarters, and famyshment and troubles. These are the
B Johu.xvi.a. begynnynge of sorowes. *But take ye hede to youre selues. For they shall bringe you vp to the counsels and into the synagoges, and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. And the Gospell must fyrste be publisshed amonge all nacyons.
Mat.x.c. Luke.xxi.c.

*But when they leade you and present you take no thought afore hande what ye shall saye, neither ymagyn: but whatsoeuer is geuen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy goost. Ye and the brother shall deliuer ỹ brother to deeth, and the father the sonne, & the children shall ryse agaynste their fathers and mothers, and shall put them to deeth. And ye shall be hated of all men for my names sake. But whosoeuer shall endure vnto the ende, the same shalbe safe.

*Moreouer when ye se the abhominacyon that betokeneth desolacion, wherof is spokẽ by Daniel ỹ prophet, stande where it ought not, let him ỹ redeth vnderstãde. Then let thẽ ỹ be in Jurie, flee to the mountaynes. And let hym that is on the house toppe not descende doune into the house, nether entre therin, to fetche eny thynge oute of hys house. And let him ỹ is in ỹ felde, not tourne backe agayne vnto the thinges which he left behynde him for to take hys clothes wyth hym. Woo shall be then to them that are wyth chylde, and to them that geue soucke in those dayes. But
Mat.xxiij.b. Luke.xxi.d. Dane.ix.g.
praye,

c. That youre flyght be not in ỹ winter. Matth. xxiiij. b.

prayer that youre flyght be not in ỹ winter. For ther shalbe in thoſe dayes suche trybulacion/as was not frō the begynnyng of creatures which God created vnto this tyme/neither shalbe. And except that the Lord shuld shorten thoſe dayes/no man shulde be saued But for the electes sake/ which he hath chosen, he hath shortened thoſe dayes.

Mat.xxiiij.b. Luke.xvij.e.

¶ *And then/yf eny mā saye to you:lo/here is Christ:lo/he is there/beleue not. For false Christes shall ryse/& false prophetes/& shall shewe myracles & wondres/to deceaue yf it were possible/euē ỹ electe. But take ye hede: behold/I haue shewed you all thyngs before.

Mat.xxiiij.c. Joel.ij.c

*Moreouer in thoſe dayes/after that tribulacion/the sunne shall were darke/& the mone shall not geue her lyght/& the starres of heuē shall fall:& the powers which are in heuen/shall moue. And then shall they se the sonne of man cōmynge in the cloudes/with greate power and glory. And then shall he sende his angels/& shall gather to gether his electe from the fower wyndes/and from the one ende of the worlde to the other.

Learne a symilitude of ỹ fygge tree. Whē his braūches are yet tender/& hath brought forth leues/ye knowe that sommer is neare So in lyke maner when ye se these thynges come to passe:vnderstand/that it is nye euen at the dores. Verely I saye vnto you/ ỹ thys generacion shall not passe, tyll these thinges be done. Heuen and erth shall passe/but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the Angels which are in heuē: *nether ỹ sonne him selfe: saue the father only.

b. Nether the sonne him selfe &c. As concerning his manhode he was selfe then his father/and therfore knewe it not/although by his Godhed he knewe it.

Take hede watche & praye for ye knowe not whē the tyme is. As a mā which is gone into a straunge contrey/and hath lefte hys house, and geuē auctorite to hys seruauntes/ and to euery mā his worke/and cōmaunded the porter to watche. Watche therfore for ye knowe not when ỹ master of the house will come/whether at euen or at midnyght/whether at the cocke crowyng or in ỹ daunynge: lest ỹ he come sodēly he shuld fynde you slepynge. And that I saye vnto you/I saye vnto all men/watche.

¶ Mary Magdalen anoynteth Christ. The eter sāpe is eate. Christ is take. Peter denyeth him. with many other thynges that were demaunded of Christ.

¶ The.xiiij. Chapter. ✣

Mat.xxvi.a. Luke.xxii.a

After two dayes folowed ester/and the dayes of swete breed. And the hye Prestes & the Scribes sought meanes how they myghte take him by crafte and put him to deeth. But they sayde: not in the feast daye, lest eny busynes aryse amonge the people.

Mat.xxvi.a. John.xii.a

*When he was in Bethania/in ỹ house of Simon ỹ leper/euē as he sate at meate/ ther cam a womā hauyng an alabaster box of oyntmēt called narde/that was pure and costly: & she brake the box & powred it on is heed. And ther were some ỹ were not cōtent in thē selues/& sayde: what neded this waste of oyntment? For it myght haue ben solde for more then thre hundred pens & bene geuē vnto ỹ poore. And they grudged agaynst her.

And Jesus sayde: lett her be in rest/why trouble ye her? She hath done a good worke on me. For ye shall haue poore with you all wayes: & when soeuer ye will ye maye do thē good: but me ye shall not haue alwayes. She hath done ỹ she coulde: she came a fore hande to anoynt my body to hys burynge warde. Verely I saye vnto you: where soeuer this Gospell shalbe preached thorow out the whole worlde: this also ỹ she hath done/shal be rehearsed in remembraunce of her.

B Mat.xxvi.b. Luke.xxii.a

*And Judas Iscarioth one of the twelue, went awaye vnto the hye Prestes, to betraye him vnto them. When they herde that, they were gladde/and promysed that they wolde geue hym money. And he sought/howe he myght conuemently betraye him.

¶ Math.xxvi.b. Luke.xxii.b. John.xiii.c

And the fyrste daye of swete breed/when men offer ỹ paschall lambe/his disciples sayd vnto him: where wilt thou ỹ we go & prepare/that thou mayst eate the ester lambe? And he sent forth two of his disciples/& sayde vnto them. Go ye vnto ỹ cytie/& ther shall a mā mete you beryng a pitcher of water/folowe him. And whither soeuer he goeth in/saye ye to the good-mā of ỹ house, the master asketh where is the geest chambre/where I shall eate the ester lambe with my disciples. And he wyll shewe you a greate parlour/paued and prepared: there make ready for vs. And his disciples went forth and came to ỹ cytie and founde as he had sayde vnto them: and made ready the ester lambe.

*And at euē he came with the.xij. And as they sate at borde and ate, Jesus sayde: Verely I saye vnto you that one of you shall betraye me which eateth with me. And they begānne to morne, & to saye to him one by one: is it I? And another sayde: is it I? He answered & sayd vnto them: It is one of the.xij. and the same deppeth with me in the platter. The sonne of man goeth/as it is wrytten of hym: but wo be to that man/by whome the sonne of man is betrayed. Good were it for him: yf that man had neuer bene borne.

And as they ate/Jesus toke breed/blessed and brake and gaue to them and sayd: Take/ eate/this is my body. And he toke ỹ cup/gaue thankes/& gaue it to thē/& they all dranke of it. And he sayde vnto them: This is my bloude of the new Testament which is shed

for many. Verely I saye vnto you: I wyll drincke no mooze of this frute of the vyne/ vntyll ꝯ daye/ ꝯ I drincke it new in ꝯ kyngdome of God. And whē they had sayde grace: they went out to mount oliuete.

Math.xxvi.c. Luke.xxij.d. John.xvj.d. And Jesus sayd vnto thē: All ye shalbe offended thorow me this night. For it is writtē: I wyll smyte the shepherd/ & the shepe shalbe scattered. But after ꝯ I am rysen agayne/ I will go into Galile before you. * Peter sayd vnto him. And though all men shuld be offended/ yet wolde not I. And Jesus sayde vnto him: Verely I saye vnto the/ this daye euē in this night before ꝯ cocke crowe twyse/ thou shalt denye me thryse. And he spake boldlyer: no/ yf I shulde dye with the/ I wyll not denye the. Lykewyse also sayde they all.

D Mat.xxvi.d. * And they came vnto a place named Gethsemani. And he sayde to his disciples: Sytte ye here whyll I go aparte & praye. And he toke with him Peter/ James & John/ & he began to waxe abashed & to be in an agonye & sayd vnto them: My soule is very heuy euen vnto the deeth tary here and watche. And he went forth a lytle and fell doune on the grounde & prayed. ꝯ yf it were possible ꝯ houre might passe frō him. And he sayde: * Abba father all thynges are possible vnto ꝯ take awaye this cup from me. Neuertheles not that I wyll: but that thou wilt, be done.

Math.xxvi.d. Luke.xxij.c

And he cam & founde thē slepyng/ & sayde to Peter: Simon slepest thou? Couldest not € thou watche with me one houre? watche ye/ & praye lest ye entre into tēptacion/ ꝯ spryte is redy, but the flesh is weeke. And agayne he went awaye & prayde and spake the same wordes. And he returned & foūde thē a slepe agayne for their eyes were heuy: neither wist they what to answere him. And he came the thyrde tyme & sayde vnto them: slepe * * hens forth and take your ease it is ynough. The houre is come beholde ꝯ sonne of mā shalbe delyuered into ꝯ handes of synners. Ryse vp/ let vs go. Lo he ꝯ betrayeth me/ is at hande.

a. Slepe hens forth and take your ease lacke in Mat.xxvi.d

And immediatly whyle he yet spake/ came Judas one of the twelue/ & with him a greate nomber of people with swerdes and staues from the hye Prestes and Scribes & elders And he that betrayed hym had geuen them a generall token sayeng: whosoeuer I do kysse/ he it is: take him & leade him awaye warely. And as sone as he was come, he wēt streight waye to him/ & sayde vnto him: master master/ & kyssed him. And they layde their hādes on him, and toke hym. And one of them that stode by/ drue out a swearde/ and smote a seruaunt of the hye Preste/ and cut of his eare.

f. And Jesus answered & sayd vnto them: ye become out as vnto a theefe with swerdes & with staues/ for to take me. I was daily with you in the tēple teachinge/ & ye toke me not: but ꝯ the scriptures shuld be fulfylled. And they all forsoke him & ranne awaye. And ther followed him a certayne ponge man/ clothed in lynnē vpō the bare/ & the pongemen caught him/ & he lefte his lynnē/ & fled from thē naked. * And they led Jesus awaye to the hyest Preste of all: & to him cam all ꝯ hye Prestes, and the elders, and the Scribes. And Peter followed him a greate waye of euen into the pallys of the hye preste/ and sat with the seruauntes/ and warmed him selfe at the fyre. Math.xxvi.f. Luke.xxii.f John.xviij.b

And ꝯ hye Prestes & all ꝯ counsell soughte for witnes agaynst Jesu/ to put him to death & founde noone. Yet many bare false witnes agaynste him, but their witnes aggreed not to gether. And ther arose certayne & brought false witnes agaynst him sayinge. We herde him saye: I will destroye thys temple made with handes/ and with in thre dayes I wyll bylde another/ made wythout handes. But their witnes agreed not to gether.

And ꝯ hyeste Preste stode vp amōgest thē/ & asked Jesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst ꝯ? And he held is peace/ & answered nothing. Agayne ꝯ hyeste Preste asked him & sayde vnto him: Arte thou Christ ꝯ sonne of the blessed? And Jesus sayd: I am. * And ye shall se the sonne of mā sytt on the ryght hand of power/ & come in the cloudes of heauen. Then the hyest preste rent his clothes & sayd: what nede we eny further of wytnes? Ye have herde blasphemy/ what thincke ye? And they all gaue sentence that he was worthy of deeth. And some begāne to spit at him/ & to couer his face/ & to bete him with fystes/ and to saye vnto him/ arede vnto vs. And the seruauntes bofeted him on the face. & Mat.xxvi.g. Luke.xxij.g.

And as Peter was beneeth in the pallys/ ther cam one of ꝯ wenches of ꝯ hyest preste: & * whē she sawe Peter warmynge him self, she loked on him/ & sayde: wast not thou also with Jesus of Nazareth? And he denyed it sayīg: I knowe him not/ nether wot I what thou sayest. And he wēt out into the porche/ and ꝯ cocke crewe. And a damsell sawe him: & agayne beganne to saye to thē ꝯ stode by/ this is one of thē. And he denyed it agayne. And anone after/ they that stode by/ sayde agayne to Peter: suerly thou arte one of thē/ for thou arte of Galile/ & thy speache agreth therto. And he beganne to curse & to sweare sayinge: I knowe not thys man of whom ye speake. And agayne the cocke krewe, * & Peter remembred the worde that Jesus sayde vnto him/ before ꝯ cocke crowe twyse/ thou shalt denye me thryse/ & began to wepe. Math.xxvi.g. Luke.xxij.g.

The passyon of Christ. Of his deeth and buryall.

The.xv.Chapter.

And

Mat.xxvij.a. Luke.xxiij.a John.xviij.e

AND anone in the dawninge the hye Prestes helde counsell wt ye elders & the Scribes / & the whole congregacion & bounde Jesus & ledde him awaye & delyuered hym to Pilate. And Pylate asked hym: arte thou the kynge of ye Jewes? And he answered and sayd vnto him: thou sayest it. And ye hye prestes accused him of many thynges. Wherfore Pylate asked him agayne saynge:* Answerest thou nothing? Beholde how many thynges they lay vnto thy charge. Jesus yet answered neuer a worde / so that Pylate merueled.

Mat.xxvij.b. Luke.xxiij.b

At that feast Pylate was wont to delyuer at their pleasure a prysoner: whōsoeuer they wolde desyre. And ther was one named Barrabas / which laye bounde wt them yt made insurrection / & in the insurrecyon comitted murther. And the people called vnto him, and began to desyre accordynge as he had euer done vnto them. Pylate answered them and sayde: Will ye that I lowse vnto you ye kyng of ye Jewes? For he knewe yt the hye Prestes had delyuered him of enuy. But ye hye prestes had moued the people that he shulde rather delyuer Barrabas vnto them.

Mat.xxvij.b Luke.xxiij.e

And Pylate answered agayne / and sayde vnto thē:* What wyll ye then that I do with him whō ye call the kyng of the Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto thē. What euyll hath he done? And they cryed the moare feruentlye: Crucifie hym. And so Pylate wyllinge to content ye people lowsed them Barrabas and deliuered Jesus whē he had scourged him / for to be crucified.

B And the soudyers ledde him awaye into ye commen hall / and called together the whole multitude / & they clothed him with purple / & they platted a croune of thornes & crouned him with all / & begāne to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede / and spat vpon him / and worshyped him.

Math.xxvij.d Luke.xxiij.e.

And whē they had mocked him, they toke the purple of him / & put his awne clothes on him and ledde him out, to crucifie him.* And they compelled one that passed by called Symon of Cyrene (which cam oute of the felde / and was father of Alexander and Rufus) to beare his crosse. And they brought hym to a C place named Golgotha (which is by interpretacion the place of deed mens scoulles) and they gaue him to drinke / wyne mingled with myrre, but he receaued it not.

And when they had crucyfied hym / they parted his garmētes / castinge lotes for thē / what euery man shulde haue. And it was aboute ye thirde houre / & they crucified him. And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucified with hym two theues: the one on the ryght hande / and the other on his lyfte. And the scripture was fulfilled which sayeth:* he was counted amonge the wycked.

Esay.liij.d.

*And they yt wēt by rayled on him: waggynge their heedes and saynge: A wretche, that destroyest the temple / and byldest it in thre dayes: saue thy selfe / & come doune from the croce. Lykewyse also mocked him ye hye Prestes amonge them selues with the Scribes & sayde / he saued other men, him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse / that we maye se and beleue. And they that were crucyfied with hym / checked him also.

Math.xxvij.e Luke.xxiij.e

And when ye sixte houre was come darcknes arose ouer all the erth vntyll the nynthe houre. And at the nynthe houre Jesus cryed wt a loude voyce saying: Eloi, Eloi / lamasabathani, which is yet be interpreted:* my God my God why hast thou forsakē me. And some of thē that stode by / when they hearde that / sayd: beholde he calleth for Helias. And one ran and fylled a sponge full of veneger / and put it on a rede / & gaue him to drynche / saynge. let him alone let vs se whether Helias will come and take him doune.

Psal.xxi.a D

But Jesus cryed with a loude voyce / and gaue vp the Goost. And** the vayle of the tēple dyd rent in two peces, frō the toppe to ye bottome. And when the Centurion which stode before hym, sawe ye he so cryed & gaue vp the goost, he sayde: truly this mā was ye sonne of God. Ther were also wemen a good waye of beholdynge him: amonge whō was Mary Magdalen and Mary the mother of James the lytle, & of Joses, and Mary Salome: which also when he was in Galile / followed him & ministred vnto him, and many other wemen which came vp with him vnto Jerusalem.

** The vayle of ye tēple rente in two peces &c. This vayle was a certeyn clothe that hanged in the tēple dedynge: the moost holyplace from ye rest of the temple / as one clothe that is hanged vp in lent deuydeth the auctere from the rest of the churche. The rentynge of which vayle signyfyed that ye shadowes of Moses lawe shuld vanysshe awaye at ye floryshynge lyght of the Gospell.

And now when nyght was come (because it was the euē that goeth before the saboth) Joseph of Armathia a noble Councellour which also loked for the kyngdome of God, came & wēt in boldely vnto Pilate / & begged the body of Jesu. And Pilate merueled that he was alredy deed / and called vnto hym the Centurion / and asked of him / whether he had bene eny while deed. And when he knewe the trueth of ye* Centurion / he gaue the body to Joseph. And he bought a lynnen clothe / and toke him doune and wrapped him in the lynnen clothe / and layde hym in a tombe that was hewen oute of the sepulcre. And Mary Magdalen and Mary Joses beheld where he was layde. F

*Centurion is a Captayne of an hūdred men.

¶ Christ is ryssen agayne and apered to the Apostles to whom he cōmytteth the preachynge of the Gospell.

¶ The

The Gospell

¶ The Gospell of S. Luke.

¶ The .xvi. Chapter. ✣

Matth.xxviij.a Luke.xxiiij.a Joan.xx.a

ANd when the Saboth daye was past, Mary Magdalen / & Mary Jacoby, & Salome, bought odoures. þ they myght come & anoynt him. And erly in the mornyng the nexte daye after the Saboth daye / they came vnto the sepulcre / whē the sunne was rysen. And they sayde one to another: who shall rolle vs awaye the stone from the doze of þ sepulcre? And when they loked / they sawe how þ stone was rolled awaye: for it was a very greate one. And they went into þ sepulcre / and sawe a younge man syttyng on the ryght syde / clothed in a longe white garmēt. and they were abashed. * And he sayde vnto them / be not afrayed: ye seke Jesus of Nazareth / whych was crucyfied. He is rysen / he is not here. Beholde the place / where they put him But goo youre waye / and tell his disciples / & namely Peter: he will go before you into Galile: there shall ye se him / as he sayd vnto you. ✣ And they went oute quyckly and fled from the sepulcre. For they trembled & were amased. Neither sayde they eny thynge to eny mā / for they were afrayed.

Matth.xxviij.a Luke.xxiiij.a

✣ When Jesus was rysen þ morow after the Saboth daye he appered fyrst to Mary Magdalen, out of whom he cast seuē deuyls. ¶ And she went and tolde them that were with him as they mourned & weapte. And though they herde that he was alyue and had appered to her yet they beleued it not. * After þ / he appered vnto two of thē in a straunge fygure as they walked & went into the countery. And they went & tolde it to the remnaūt. And they beleued them nether. ✣

Luke.xxiiij.b

✣ After that, he appered vnto the eleuē as they sate at meate: and cast in their teth their vnbelefe & hardnes of herte: because they beleued not them which had sene him after hys resurrection. And he sayde vnto them: * Goo ye into all the worlde / and preache the glad tydinges to all creatures. he that beleueth & is baptised, shalbe saued. But he þ beleueth not shalbe dampned.

¶ Go ye and preache þ glad tydynges vnto all creatures / that is vnto all nations of the worlde.

And these thinges shall folowe thē that beleue. In my name they shall cast out deuyls / & shall speake with newe tōges / & shall kyll serpentes. And yf they drynke any deedly thynge / it shall not hurte them. They shall laye their handes on the seeke, & they shall recouer.

So then when the Lorde had spoken vnto them, he was receaued into heauen & sate him doune on þ ryght hand of God. And they went forth and preached euery where. And the Lorde wrought with them / & confyrmed the worde with myracles that folowed. ✣

¶ The ende of the Gospell of S. Marcke.

¶ The Gospell of S. Luke.

FOr as moche as many haue takē in hande to compyle a treates of those thynges / which are surely knowē amōge vs / euē as they declared thē vnto vs which frō the begynnyng sawe them their selues / and were ministers at the doynge: I determyned also as sone as I had searched out dyligently all thynges frō the begynnyng that then I wolde wryte vnto the good Theophilus: þ thou mightest knowe the certente of those thinges wherof thou arte informed.

¶ The cōception and byrth of John the baptist. The cōception of Christe. The thankfull songes of Mary and Zachary.

¶ The fyrst Chapter.

THere was in the dayes of Herode the kynge of Iurie a certayne Preste named Zacharias / of the courle of Abia. And hys wyfe was of the daughters of Aaron: and her name was Elizabeth. Booth were perfect before God and walked in all the lawes and ordynaunces of the Lorde, that no man coulde fynde fawte with them. And they had no chylde because that Elizabeth was barē and booth were well stricken in age. A

And it came to passe / as he executed the Preastes office before God / as hys course came / according to the custome of þ Prestes office / his lot was to burne incense. And he went into the temple of the Lorde / and the whoale multitude of þ people were without in prayer whill the incense was aburnynge. And ther appered vnto him an Angell of the Lorde standynge on the ryght syde of þ aultare of incense. And when Zacharias sawe him

him he was abashed/& feare cam on him.

B And the Angell sayde vnto him: feare not Gene.xviij.b. Zachary for thy prayer is hearde:* And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name John; & thou shalt haue ioye and gladnes & many shall reioyce at his byrth. For he shalbe greate in ỹ syght of the Lord, & shall nether drincke wyne ner stronge drincke. And he shalbe fylled with ỹ holy goost, euē in his mothers wombe: & many of the chyldrē of Israel shall he tourne to their Lorde God. And he shall go before him in the spyrite & power of Helias to tourne the *hertes of the fathers to the chyldrē, and the vnbeleuers to the wysdome of the iuste men: to make the people redy for the Lorde.

* To make the chyldren haue lothe an harte to God as Abraham and the fathers had.

And Zacharias sayde vnto ỹ angell: wher by shall I knowe this? seyng that I am olde and my wyfe well stryken in yeres. And the angell answered and sayde vnto hym. I am Gabryel that stande in the presens of God & am sent to speake vnto the: and to shewe the these glad tydinges. And beholde thou shalt be domme & not be able to speake, vntyll ỹ tyme ỹ these thynges be performed because thou beleuedst not my wordes which shalbe fulfylled in their season.

And the people wayted for Zacharias and merueyled that he tarryed in the temple. And when he came out, he coulde not speke vnto thē Wherby they perceaued that he had sene some vysyon in the temple. And he beckened vnto them & remayned speachelesse.

C ✠ And it fortuned as sone as ỹ tyme of his office was oute he departed home into hys awne house. And after those dayes, his wyfe Elizabeth cōceaued, & hyd her selfe fyue monethes sayinge: This wyse hath God dealte with me in the dayes whē ** he loked on me/ to take frō me the rebuke ỹ I suffred amōge men. And in the syxte moneth the angell Gabryel was sent from God vnto a cytie of Galile, named Nazareth to a virgin spoused to a mā whose name was Joseph of ỹ house of Dauid, & the virgins name was Mary. And the angell wēt in vnto her/& sayde: ** Hayle full of grace, the Lorde is with the: blessed arte thou amonge wemen.

** When he loked vpon me &c. that is whē he shewed fauoure or grace to me.

** Hayle full of grace: that is/ hayle as one to whome the Lorde hath shewed aboundaunt fauoure.

When she sawe hym she was abashed at his sayinge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. Lo, thou shalt conceaue in thy wombe / and shalt beare a sonne, & shalt call his name Jesus. He shalbe greate, & shalbe called ỹ sonne of ỹ hyest. And the Lorde God shall geue vnto hym the seate of his father Dauid, & he shall raygne ouer the house of Jacob for euer/ and of hys kyngdome shalbe none ende.

Then sayde Mary vnto the angell: Howe D shall this be, seyng I knowe not a man? And the angell answered & sayd vnto her: The holy goost shall come vpon the / & the power of the hyest shall ouer shaddowe the.* Therfore Luce.vi.d also that holy thynge whych shalbe borne/ shalbe called the sonne of God. And beholde thy cosen Elizabeth she hath also conceaued a sonne in her age. And this is her syxte moneth / though she be called barren: for with God can nothinge be vnpossible. And Mary sayde: beholde the handemayden of ỹ Lorde/ be it vnto me euen as thou hast sayde. ✠ And the angell departed from her.

✠ And Mary arose in those dayes, & went into the mountayns with haste, into a cytie of Iurie, & entred into the house of Zachary/ & saluted Elizabeth. And it fortuned, as Elizabeth hearde the salutacion of Mary, the babe sprōge in her belly. And Elizabeth was fylled with the holy goost, & cryed w a loude voyce & sayde. Blessed arte thou amonge the E wemen & blessed is the frute of thy wombe. And whence happeneth this to me that the mother of my Lorde shulde come to me? For lo/ as sone as ỹ voyce of thy salutacīō sownded in myne eares the babe sprange in my belly for ioye. And blessed arte thou that beleuedst: for those thynges shalbe performed whych were tolde ỹ frō the Lord. And Mary sayde:

Magnificat

My soule magnyfyeth the Lorde. And my sprite reioyseth in God my sauiour. ✠ For he hath loked on the poore degre of hys handemayden. Beholde now frō hence forth shall all generacions calle me blessed. For he ỹ is myghty hath done to me greate thinges/ and holye is his name. And his mercy on thē that feare him thorow out all generacions. He sheweth strēgth* with his arme he scatereth them that are proude in the ymagnacyon of their hertes. He putteth doune the myghty from their seates and exalteth them of lowe degre. He fylleth the hongry w good thynges: & sendeth awaye the ryche emptye. He remembreth mercy: and helpeth hys seruaunt Israel.

c * He sheweth strenght with his arme &c. The arme is Christ as it is interpreted. Esaie.li.c

*Euē as he promysed to oure fathers, Abra- Gene.xxij.c ham and to hys seede for euer. And Mary F abode wyth her aboute .iij. monethes / and returned agayne to her awne house.

✠ Elizabethes tyme was come ỹ she shuld be delyuered / and she brought forth a sonne. And her neyghbours and her cosins hearde tell how the Lorde had shewed great mercy vpon her and they reioysed with her.

And it fortuned the eyght daye: they came to circumcyse the chyld: and called hys name Zacharias after ỹ name of his father. Howbeit his mother answered and sayde: not so/ but he shalbe called John. And they sayd vnto her:

to her: Ther is none of thy kynne, that is named with this name. And they made sygnes to his father, how he wolde haue hym called. And he asked for wrytyng tables and wrote saying: his name is John. And they maruelled all. And hys mouthe was opened immediatly/& his tonge also/& he spake lawdyng God. And feare came on all them that dweit nye vnto them. And all these sayinges were noysed abroade throughout all the hyll countre of Jurie and all they that herde the layde them vp in their hertes saying: What maner chylde shall this be? And the hande of ỹ Lord was with him.

And his father Zacharias was filled with the holy goost/and prophesyed sayinge.

Benedictus

Blessed be the Lorde God of Israel for he hath * visited and redemed his people. ✠

* he hath visited that is he hath remembred his people as in Gene. xl.

And hath reysed vp an horne of saluacion vnto vs in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holy Prophetes which were sens the worlde began. That we shuld be saued frō oure enemyes & from the handes of all that hate vs.

To fulfyl the mercy promysed to oure fathers/and to remember his holy couenaunt.

Gene. xxij. c. * And to performe ỹ oothe which he sware to oure father Abraham/for to geue vs.

That we delyuered oute of the handes of oure enemyes/ myght serue him withoute feare, all the dayes of oure lyfe/ in suche holynes & ryghtewelnes as are accept before him. And thou chylde shalt be called the Prophete of the hyest: for thou shalt go before ỹ face of the Lorde/to ordepare his wayes: And to geue knowledge of saluacyon vnto hys people for the remission of synnes. Through the tender mercy of oure God / wherby the * daye spryng from an hye hath visyted vs.

* Christ is the daye spryng ỹ geueth lyght to them that syt in darcknes of the ignorance of God.

To geue lyght to thē that sate in darcknes and in shadowe of deth / & to gyde oure fete into the waye of peace. And the chylde grew and waxed stronge in spryte and was in wildernes tyll ỹ daye came whē he shuld shewe him selfe vnto the Israhelites.

¶ The byrth & circumcision of Christ. How he was receaued in to the temple/how Symeon & Anna prophesye of him/& how he was founde in the temple among the doctours.

¶ The seconde Chapter. ✠

A Nd it chaunced in those dayes: ỹ there went oute a cōmaundement from Auguste the Emperour/that all the worlde shuld be taxed. And this taxinge was the fyrst, and executed whē Syrenius was leftenaunt in Syria. And euery man went vnto hys awne cytye to be taxed. And Joseph also ascended from Galile / oute of a cytye called Nazareth / into Jurie: vnto the cytie of Dauid which is called Bethleem/because he was of the house & lynage of Dauid/to be taxed with Mary his spoused wyfe which was with chylde.

And it fortuned whill they were there, her tyme was come that she shulde be delyuered. And she brought forth her ** fyrst begotten sonne / and wrapped hym in swadlynge cloothes/& layde him in a manger / because ther was no roume for them within ỹ ynne.

** First begotten sonne in Luc. ij.

And ther were in ỹ same region shepherdes abydinge in the feld and watchyng their flocke by nyght. And lo the angell of ỹ Lord stode harde by them/and the brightnes of the Lorde shone rounde aboute thē/ & they were sore afrayed. But the angell sayde vnto thē: Be not afrayed for beholde, I bringe you tydinges of greate ioye/ that shall come to all the people: for vnto you is borne this daye in ỹ cytie of Dauid/a saueoure which is Christ the Lorde. And take this for a sygne: ye shall fynde the chylde swadled & layed in a māger. And streyght waye ther was with the angell a multitude of heuenly sowdyers/ laudynge God and sayinge: Glorye to God on hye / and * peace on the erth: & vnto men reioysing. ✠

* And peace on the erthe. Peace here signifieth recōciliacō & remission of oure synnes: as paul calleth Christ oure peace. Ephe. ij. c.

And it fortuned as sone as ỹ angels were gone awaye from thē into heuen, ✠ the shepherdes sayde one to another: let vs go euē vnto Bethleem, & se this thynge ỹ is happened, which the Lorde hathe shewed vnto vs. And they came with haste and founde Mary and Joseph and the babe layde in a manger. And when they had sene it/they publisshed abroade the sayinge which was tolde thē of ỹ chylde. And all ỹ herde it/ wondred at those thinges which were tolde thē of the shepperdes. But Mary kept all those sayinges, and pondered them in her hert. And the shepherdes returned, praysynge and laudynge God for all ỹ they had herde and sene / euen as it was told vnto them. ✠

✠ And when the eyght daye was come that the chylde shuld be circūcised, his name was called Jesus/which was named of ỹ Angell before he was conceaued in the wombe. ✠ Deu. xxj.

✠ And when the tyme of their purificacō (after the lawe of Moses) was come / they brought him to Hierusalem / to present hym to the Lorde (as it is wrytten in the lawe of the Lorde: euery man chylde that fyrst openeth ỹ * matrix, shalbe called holy to ỹ Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues or two yonge pigions. And beholde ther was a man in Hierusalem whose name was Symeon. And ỹ same man was iuste & feared God & longed for the consolacion of Israel & the holy goost was in him. And an answer was geuen hym of the holy goost/ that he shulde not se deeth/ before he had sene the Lordes Christ. And he

* all that first open ỹ matrix/ lobe in Exo. xxxiij. c. and Gene. xxxviij. ỹ

came

came by inspyracyon into the temple.

And when the father and mother brought in the chylde Jesus / to do for hym after the custome of the lawe, then toke he hym vp in his armes and sayd. Lorde, now lettest thou thy seruaunt departe in peace accordynge to thy promes. For myne eyes haue sene the saueour sent from the. Which thou hast prepared before the face of all people. A lyght to lyghten the gentyls, and the glory of thy people Israel. ✠

Nunc dimittis.

✠ And his father and mother mercuelled at those thynges which were spoke of hym. And Symeon blessed them and sayde vnto Mary his mother: beholde this chyld shalbe set and resurrection of many in Israel and a signe which shalbe spoken agaynst. And moreouer the swearde shall pearce thy soule that the thoughtes of many hertes may be opened.

And ther was a Prophetisse, one Anna / the daughter of Phanuel of the tribe of Aser: which was of a greate age and had lyued with an husbande vii. yere fro her virgynite. And she had bene a wedowe aboute. lxxiiii. yere which went neuer out of the temple / but serued God with fastynge and prayer nyght and daye. And the same came forth that same houre and praysed the Lorde / and spake of hym to all that loked for redempcyon in Hierusalem.

And as sone as they had performed all thynges accordyng to the lawe of the Lorde / they returned into Galile to their awne citie Nazareth. And the chylde grewe and waxed stronge in spirite and was fylled with wysdome and the grace of God was with hym. ✠

And his father and mother went to Hierusalem euery yere at the feeste of ester. ✠ And when he was. xii. yere olde, they went vp to Hierusalem after the custome of the feeste. And whē they had fulfylled the dayes, as they returned home / the chylde Jesus boode styll in Hierusalem vnknowyng to his father and mother. For they supposed he had bene in the company, and therfore came a dayes iorney and sought hym amōge their kynsfolke and acquayntaunce. And when they founde hym not they went backe agayne to Hierusalem / and sought hym. And it fortuned after. iii. dayes that they founde him in the temple syttynge in the myddes of the doctours, both hearyng them and posynge them. And all that herde him, were mercuelled at his wit and answers.

And when they sawe him they were astonyed. And his mother sayde vnto him: sonne / why hast thou thus dealte with vs? Beholde thy father and I / haue sought the / sorowenge / And he sayde vnto thē: how is it that ye sought me? wist ye not that I must goo aboute my fathers busines? And they vnderstode not the

a ✠ The swerde shall pearce thy soule &c. that is / because the sonne of God whom thou receyuest that thou hast borne (and the truthe which he shall preache) and those that shall lerne vnto hym shalbe a sygne sayde of the wyckednes the swerde of sorowfulnes that he is agaynst

b ✠ That the thoughtes of many hertes may be opened &c. The vnbelefulnes do agaynst them: that the faythfull

B

sayinge that he spake to thē. And he went with them / and came to Nazareth / and was obedient to thē. But his mother kept all these thinges in her hert. And Jesus increased in wysdome and age and in fauoure with God and man. ✠

¶ The preachynge / baptyme / and prysonment of Johan. The baptyme of Christ and a rehearsall of the generacion of the fathers.

¶ The. iii. Chapter. ✠

IN the fyftene yere of the raygne of Tiberius the Emperoure / Pontius Pylate beynge lefetenaunt of Jurie / and Herode beynge Tetrach of Galile and his brother Philip ** Tetrach in Iturea and in the region of Traconites, and Lysanias the Tetrach of Abyline / when Anna and Caiphas were the hye prestes the worde of God came vnto John the sonne of Zacharias in the wyldernes. And he came in to all the coostes aboute Jordan / preachyng the baptyme of repentaūce for the remission of synnes, as it is wrytten in the boke of the sayinges of Esaias the Prophet which sayeth * The voyce of a crier in wyldernes prepare the waye of the Lord make his pathes straight. Euery valley shalbe fylled / and euery mountayne and hyll shalbe brought lowe and crooked thinges shalbe made streight: and rough wayes shalbe made smoth: and all flesshe shall se the saueour sent of God. ✠

a ** Tetrarcha / looke in Math. 14.a.

Esai. xl. & Joan. i.

Then sayde he to the people that were come to be baptised of him. ** O generacion of vypers who hath taught you to flye from the wrath to come? Bringe forth due frutes of repentaunce / and begynne not to saye in youre selues / we haue Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyldren vnto Abraham. Now also is the axe leyde vnto the rote of the trees: so that euery tree which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.

b ** Generacion of vypers. lohe Math. 3. a.

And the people asked him sayinge: what shall we do then? He answered and sayde vnto them: He that hath two cotes / lett hym parte with hym that hath none: and he that hath meate / let hym do lykewyse.

C

Then cam ther publicans to be baptised / and sayde vnto him: Master / what shall we do? And he sayd vnto them: requyre no more then that which is appoynted vnto you.

The soudyoures lykewyse demaunded of him sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: neither trouble eny mā wrongfully: but be content with youre wages.

As the people were in a doute / and all men disputed in their hertes of John / whether he were very Christ: John answered and sayde to them

thē all: I baptyse you with water but a strō-
ger then I cometh after me/ whose shoe lat-
chet I am not worthy to vnlouse: he wyll
baptise you with the holy goost, & with fyre:
which hath his fanne in his hande, and wyll
pourge his flooze, & will gather the corne in
to his barne: but the * chaffe wyll he bourne
with fyre that neuer shalbe quenched. And
many other thinges in his exhortacion preā-
ched he vnto the people.

* Wyll the chaffe wyll be bourne / loke in Math.iii.c.

Then Herode the Tetrach (when he was
rebuked of him for Herodias his brother Phi
lippes wyfe/ and for all the euyls which He-
rode had done) added this aboue all / and leyd
John in prison.

Mathiii.a. Marke.i.b

*And it fortuned as all the people receaued
baptime (& when Jesus was baptysed & dyd
praye) the heuē was opened & the holy goost
cam doune in a bodely shape like a doue vpō
him / and a voyce came from heauen saying:
Thou arte my dere sonne / in the do I delyte.

And Jesus hym selfe was aboute thirty
yere of age whē he beganne/ beynge as men
supposed the sonne of Joseph: which was the
sonne of Heli: which was the sonne of Ma-
that: which was the sonne of Leui: which was
the sonne Melchi: which was the sonne of Jan-
na: which was the sonne of Joseph: which was
the sonne of Matatthias: which was the sonne
of Amos: which was the sonne of Nahum:
which was the sonne of Esli: which was the
sonne of Nagge: which was the sonne of
Maath: which was the sonne of Semei: which was
the sonne of Joseph: which was the sonne of
Juda: which was the sonne of Johanna: which
was the sonne of Rhesia: which was the sonne
of Zorobabel: which was the sonne of Sa-
lathiel: which was the sonne of Neri: which
was the sonne of Melchi: which was the sonne
of Addi: which was the sonne of Cosam: which
was the sonne of Helmadam: which was the
sonne of Her: which was the sonne of Jesu:
which was the sonne of Heliezer: which was
the sonne Jorim: which was the sonne of Mat-
tha: which was the sonne of Leui: which was
the sonne of Simeon: which was the sonne
of Juda: which was the sonne of Joseph: which
was the sonne of Jonam: which was the sonne
of Heliachim: which was the sonne of Melea:
which was the sonne of Menam: which was
the sonne of Mathathan: which was the sonne
of Nathan: which was the sonne of Dauid:
which was the sonne of Jesse: which was the
sonne of Obed: which was the sonne of Boos:
which was the sonne of Salmon: which was
the sonne of Naason: which was the sonne of
Aminadab: which was the sonne of Aram:
which was the sonne of Esrom: which was the
sonne of Phares: which was the sonne of Ju
da: which was the sonne of Jacob: which was
the sonne of Isaac: which was the sonne of
Abraham: which was the sonne of Thara:
which was the sonne of Nachor: which was
the sonne of Saruch: which was the sonne
of Ragau: which was the sonne of Phaleg:
which was the sonne of Heber: which was the
sonne of Sala: which was the sonne of Cai-
nan: which was the sonne of Arpharat: which
was the sonne of Sem: wich was the sonne
of Noe: which was the sonne of Lameth:
which was the sonne of Mathusala: which
was the sonne of Enoch: which was the sonne
of Jareth: which was the sonne of Malale-
hel: wich was the sonne of Cainan: which
was the sonne of Enos: which was the sonne
of Seth: which was the sonne of Adam: which
was the sonne of God.

Jesus is led in to the wylderneſſe / and faſteth all the
tyme of his temptacion / ouercōmeth the deuell / goeth
into Galile / preacheth at Nazareth and Capernaum:
the Jewes deſpyſe him / the deuels knowledge him: he
commeth in to Peters houſe / healeth his mother in
lawe / and doth greate myracles.

The.iiij. Chapter.

Jesus then full of the holy goost re-
turned from Jordan & was caried
of the spyrete into wyldernes / and
was .xl. dayes tempted of the deuyll.
And in those dayes ate he nothinge. And whē
they were ended / he after warde hongred.
And the deuyll sayde vnto him: yf thou be the
sonne of God cōmaunde this stone that it be
breed. And Jesus answered him saying: * It
is wrytte / man shall not lyue by breed only /
but by euery worde of God.

Math.iiij.a Marke.i.b

Deut.viij.a

And the deuyll toke him into an hye moū-
tayne, and shewed him all the kyngdom of the
worlde euē in the twinckelyng of an eye. And
the deuyll sayde vnto him: all this power will
I geue the entre whit & the glory of thē: for
that is deliuered to me and to whosoeuer I
will, I geue it. If thou therfore wylt wor-
shyppe me / they shalbe all thyne. Jesus an-
swered him and sayde: bence from me Sa-
tan. For it is wrytten: Thou shalt honoure the
Lorde thy God and him only serue.

And he caryed him to Jerusalem / & set him
on a pynacle of the temple / & sayd vnto hym:
Yf thou be the sonne of God / cast thy selfe
doune from hens. For it is wrytten / he shall
geue his Angels charge ouer the to kepe the /
and wyth their handes they shall bay the vp
that thou dashe not thy foote agaynst a stone.
Jesus answered and sayde to him / it is sayd:
* thou shalt not tempte the Lorde thy God.
As sone as the deuyll had ended all hys tem-
tacions: he departed from him for a season.

Deut.vi.c.

Math.iiij.c. Marke.i.c.

+ And Jesus returned by the power of the
spyrete in to Galile, & there wēt a fame of him
thorow oute all the region rounde aboute. And
he taught

he taught in their synagoges and was commended of all men.

Matth.xiij.b. Marck.vj.a. And he came to Nazareth where he was noursed & as his custome was, went into the synagoge on the Sabboth dayes, & stode vp for to rede. And there was delyuered vnto hi the boke of the Prophete Esaias. And when he had opened the boke he founde the place, Esaie.lxi.a. where it was writte. The spirite of ꝑ Lorde vpon me, bicause he hathe annointed me: to preache ꝑ Gospell to the poore he hathe sente me: & to heale the broke hearted: to preache deliuerance to the captyue, & sight to ꝑ blynde & frely to set at liberte thē that are brused, & preache the acceptable yere of the Lorde.

D And he closed the boke, & gaue it agayne to the ministre, and sat downe. And the eyes of al ꝑ were in the Synagoge, were fastened on him. And he began to saye vnto thē. This day is this scripture fulfylled in your eares. And all bare hym wytnes, & wondred at the gracious wordes which proceded out of hys mouth. ✠ & sayd: Is not this Josephs sonne?

And he sayde vnto thē: Ye maye very wel saye vnto me this prouerbe. Physicion, heale thy selfe. ✠ what soeuer we haue herde done in Capernaum, do the same here likewyse in thyne owne countre. And he sayde, verely I say vnto you: No Prophet is accepted in his E owne countre.

1.Reg.17.b. Iacobi.5.b. But I tel you of a truth, many widowes were in Israell in the dayes of Helyas, when heuē was shut thre yeres and syxe monethes when, greate famyne chāced throughe out all the lande, and vnto none of them was Helyas sent, saue vnto Sarepta besyde Sidō 3.Reg.5.b. vnto a woman that was a wydow. And many lepers were in Israell in the tyme of Heliseus the Prophete: and yet none of them was heled, saunge Naaman of Syria.

And as many as were in ꝑ synagoge whē they herde that, were fylled with wrath: and rose vp, & thrust him out of the cite, & ledde him euen vnto the edge of the hyll, where on their citie was builte, to cast him downe hedlynge. But he went his waye euē thorow the Matth.4.b. Luce.4.a. myddes of them: ✠ and came into Capernaum a cytie of Galile, & there taught them on the Sabboth dayes. And they were astonyed at his doctrine: for his preachinge was Matth.7.b. Marcke.1.c. with power. And in the synagoge there was I a man which had a spirite of an vncleane deuell, & cryed wt aloude voyce sayinge: let me alone, what hast thou to do with vs, thou Jesus of Nazarethe? Arte thou come to distroye vs? I knowe the what thou arte, euen ꝑ holy of God. And Jesus rebuked him sayēg: holde thy peace & come out of him. And the deuyll threwe him in the myddes of thē & came out of him, & hurt him not. And feare cam on thē all, & they spake amonge thē selues sayinge: what maner a thynge is this? for with auctorite and power he commaūdeth the foule spirites, and they come out? And the fame of him spred abrode thorowe out all places of the countre rounde aboute. ✠

✠ And he rose vp & came out of the synagoge, & entred into Symons house. And Symons mother in lawe was taken with a great Matth.8.b. Marcke.1.c. feuer, & they made intercession to him for her And he stode ouer her, and rebuked ꝑ feuer: and it lefte her. And immedyatly she arose and ministred vnto them.

When the sonne was downe, al they that had sycke taken wt dyuers diseases, brought G them vnto him: & he laide his hāds on euery one of them, and healed thē. And deuyls also Mar.1.b. and.3.b. came out of many of thē cryeng and sayng: thou arte Christe the sonne of God. And he rebuked them & suffered them nat to speake: for they knewe that he was Christe.

As sone as it was day, he departed & wēt awaye into a desert place, & ꝑ people sought him & came to him, & kept him that he shulde not departe frō them. And he saide vnto thē. I must to other cities also to preache ꝑ kingdome of God: ✠ for therfore am I sent. And he preached in the synagoges of Galile.

¶ Christ preacheth in ꝑ shippe. The disciples forsake all/and folowe him. He clenseth the leper/healeth the man of the palsey/calleth Mathew the customer/ and eateth with open synners.

¶ The.v. Chapytre.

A Marcke.3.c. It came to passe as the people preased vpon hym, to here the worde of God, that he stode by the lake of Genezareth: and sawe two shippes stāde by the lake syde, but the fyshermen were gone out of them, and were washynge their nettes. And he entred into one of ꝑ shippes, which pertayneth to Simō, and prayed him, that he wolde thrust out a lytell frō ꝑ lande. And he sat downe and taught the people out of the shyp. When he had lefte speakynge, he sayd vnto Symon: Launche out into ꝑ depe, & let shippe youre nettes to make a draught. B And Symon answered and sayde to hym: Mayster, we haue labored all nyght, & haue taken nothinge. Neuerthelater at thy worde I wyl lose forthe the net. And when they had so done, they inclosed a greate multitude of fyshes. And their net brake: but they made sygnes to their felowes whiche were in the other shyp, that they shuld come & helpe them And they came: and fylled bothe the shyppes that they soncke agayne.

When Symon Peter sawe that, he fell downe at Jesus knees sayinge: Lorde go frō me, for I am a synfull mā. For he was vtterly astonyed and al that were with hym, at the

draught of fysshe which they toke: & so was also James & Johñ ỹ sõnes of Zebedē which were partenets w̄ Simon. And Jesus saide vnto Simon: feare not, fr̄hencefoyth thou shalt catche mẽ. And they broughte ỹ shippes to lande, & forsoke all, and folowed him. ✠

¶ Matth.viij.a. Marcke.i.d. And it fortuned as he was in a certayne cite: beholde, there was a mã full of lepr̄osy, & when he had spyed Jesus, he fel on his face & besought him sayeng: Lorde yf thou wylt, thou canst make me cleane. And he stretched forth his hand, & touched him sayng: I wyl, be thou cleane. And immediatly the lepr̄osy departed fr̄õ him. And he warned hym, that Leuí.14.c. he shuld tell no man: but that he shuld go & shewe hym selfe to the Prieste, & offre for his clensynge accordyng as Moises cõmaundement was, for a wytnes vnto them.

But so moche the more went there a fame abrode of hym, and moche people came together to here, and to be healed of hym, of theyr infirmities. And he kepte him selfe aparte in the wyldernesses, & gaue him selfe to prayer. Marck.i.e.

✠ And it happened on a certayne day, that D he taught: and ther sat the Pharises and doctours of the law, which were come out of al ỹ townes of Galile, Jury, & Jerusalem. And Matth.9.c. Marcke.i.e. the power of ỹ Lord was to heale thé. And beholde, men brought a man lyenge in his bed which was také with a palsey: & sought meanes to bryng him in and to laye him before him. And when they coulde not fynde by what waye they might bringe him in bicause of the preasse, they wẽt vpon the toppe of the house, & let him downe thorowe the tylynge beed & all, in ỹ myddes before Jesus. When he sawe their fayth, he sayde vnto him. Mã, thy synnes are forgeuẽ the. And the Scribes & ỹ Pharises begane to thinke sayeng: what felowe is this whiche speaketh blasphemy? Who can forgeue synnes but God only?

¶ Matth.9.a. Marck.2.a. When Jesus perceaued their thoughtes, he answered & saide vnto thẽ: what thynke ye in your hertes? whether is easyer to saye, thy synnes are forgeuen the, or to saye: ryse & walke? But ỹ ye maye knowe that the sonne of mã hath power to forgeue synnes on erth, he sayde vnto the sycke of the palsye: I saye to the, arise, take vp thy bed and go home to thy house. And immediatly he rose vp before thẽ, & toke vp his bed whereon he laye, & departed to his owne house praysing God. And they were al amased & they lauded God, and were fylled with feare sayeng: we haue sene straunge thinges to daye. ✠

F Matth 9.a. Marck.2.b. And after that he went forth, and sawe a publican named Leup, syttynge at ỹ receyte of custome, & saide vnto him folowe me. And he lefte all, rose vp, & folowed him. And that same Leuy made him a great feaste at home in his owne house. And ther was a great cõpany of Publicans & of other ỹ sat at meate with him. Matth.9.a. Marck.2.b. And ỹ Scribes & Pharises murmured agaynst his disciples, sayenge: Why eate ye and drincke ye with publicans & synners? Jesus answered and sayde vnto them: They that are whole nede not of ỹ physicion: but they that are sycke. I came not to cal the ryghteous, but synners to repentaunce.

Then they saide vnto him: why do ỹ disciples of Johñ faste often and praye, & ỹ disciples of the Pharises also: and thyne eate & drincke? And he sayd vnto thẽ. Cã ye make G Matth.9.b. Mar.2.c. the chyldren of the weddynge faste, as longe as the brydgrome is present with them? The dayes wyll come, when the brydgrome shalbe taken away from them: then shal they fast in those dayes.

Then spake he vnto thé a similitude: No man putteth a pece of a newe garment, in to an olde vesture: for yf he do, then breaketh he the newe, & the pece that was taken out of ỹ newe, agreyth not with the olde. Also, no mã poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh the vessels, & rũneth out it selfe, & the vessels perishe: But newe wyne muste be poured into newe vessels, & both are preserued. Also, noma ỹ drynketh olde wyne, straight way can away with newe for he sayeth, ỹ olde is pleasaunter.

¶ He reuyleth the disciples/that plucked the eares of corne/he healeth the mã with the withered hande/choseth his twelue Apostles/maketh a swete sermon/ and teacheth to do good for euyll.

¶ The.vj.Chappter.

¶ It happened on an after Sabothe, I that he went thorow the corne felde Matth.12.a. Marck.2.d. and that his disciples plucked the eares of corne, and eate and rubbed them in their handes. And certaine of ỹ Pharises sayd vnto them: Why do ye that which is not lawfull to do on the Saboth dayes? And Jesus answered them and saide: Haue 1.Reg.21.a. ye not redde what Dauid dyd, when he him selfe was an hungred, and they whiche were w̄ him: howe he went into the house of God, & toke & eate the loues of halowed bread, and gaue also to them which were w̄ him: which was not lawfull to eate, but for the Prestes only. And he sayde vnto them: The sonne of man is Lorde of the Saboth daye.

✠ And it fortuned in another Saboth also, that he entred into the synagoge & taught H Matth.12.a. Marck.3.a. And ther was a man whose ryght hand was dryed vp. And the Scribes & Pharises watched him, to se whether he wolde heale on the Saboth day, that they might fynde an accusacyon agaynste him. But he knewe their thoughtes, & saide to the man which had the wyddred hande: Ryse vp, & stande forth in ỹ

mydes And he arose & stoppes forthe. Then sayde Jesus vnto the: I will aske you a question: Whether is it lawfull on the Saboth dayes to do good or to do euill? to saue lyfe or for to destroye it? And he beheilde them all in cõpasse/ & sayde vnto the mã: Stretche forth thy hande. And he dyd so: & his hande was restored/ & made as whole as ỹ other. And they were fylled full of madnes/ & comuned one vñ another, what they myght do to Jesu.

C * And it fortuned in those dayes, that he wẽt out vnto a mountayne for to praye/ and cõtinued all nyght in prayer to God. And as sone as it was daye, he called his disciples and of them he chose twelue/ whych also he called Apostles. Simon whom he named Peter & Andrew his brother. James and John/ Philip and Bartlemew/ Mathew & Thomas/ James ỹ sonne of Alpheus & Simon called Zelotes/ and Judas James sonne/ & Judas Iscarioth/ which same was the traytour.

Matth.viij.a Luce.vi.d. Joan.vi.a

+ And he came doune with them and stode in the playne felde with the company of hys disciples/ & a greate multitude of people out of all parties of Jurie and Jerusalem/ & frõ the see coste of Tyre & Sidon/ which came to heare him/ and to be healed of their diseases: and they also that were vexed with foule spretes/ & they were healed. And all ỹ people preased to touche him: for there went vertue out of him/ and healed them all.

And he lyfted vp his eyes vpõ ỹ disciples/ and sayde: Blessed be ye **poore: for yours is ỹ kyngdom of God. Blessed are ye that honger now: for ye shalbe satisfyed. Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you, & thrust you out of their companye/ and rayle/ and abhorre youre name as an euyll thynge for ỹ sonne of mãnes sake. Reioyce ye then & be glad: for beholde youre rewarde is greate in heauen. + After this maner their fathers entreated the Prophetes.

** Christ calleth men here poore which are poore in spirite/ which trust in no worldly thynge and are so taught and despysed of other/ beynge poore & cõtrite in hert/ which often do not prosper in the worlde because they leade a godlyfe & put their hole trust and confidence in God as in Matth.v.a

But wo be to you that are ** ryche: for ye haue therin youre cõsolacion. Wo be to you that are full: for ye shall hõger. Wo be to you that now laugh: for ye shall wayle and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.

b* Wo be vnto you that are ryche &c. Of this ryches is spoken Matth xix.c.

But I saye vnto you which heare: Loue youre enemyes. Do good to them which hate you. Blesse them ỹ curse you. And praye for them which wrõgfully trouble you. And vnto him ỹ smyteth the on ỹ one cheke/ offer also ỹ other. And him ỹ taketh awaye thy goune/ forbyd not to take thy coote also. Geue to euery mã that asketh of the. And of him that taketh awaye thy goodes/ aske them not agayne.

E * And as ye wolde that men should do to you: so do ye to them lykewyse.

Matth.vij.b.

If ye loue them which loue you: what thanke are ye worthy of? for the very synners loue their louers. And yf ye do for them which do for you: what thancke are ye worthy of? for the very synners do euẽ the same. If ye lende to them of whome ye hope to receaue: what thancke shall ye haue? for the very synners lende to synners to receaue as moch agayne. Wherfore, loue ye youre enemyes do good & lende/ lokynge for nothynge agayne: & youre rewarde shalbe greate/ and ye shalbe ỹ chyldren of the hyest. for he is kynde vnto the vnkynde and to the euyll.

+ Be ye therfore mercyfull, as youre father is mercyfull. * Judge not/ & ye shall not be iudged. Condemne not and ye shall not be condemned. Forgeue/ and ye shalbe forgeuẽ. Geue/ and it shalbe geuen vnto you: good measure, prested doune/ shakẽ to gether and runnynge ouer/ shall men geue into youre bosomes. * For with what measure ye mete/ with ỹ same shall men mete to you agayne.

Matth.vij.a Marcke.iij.c

And he put forth a symilitude vnto them: Can the blynde leade ỹ blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shalbe perfecte/ euẽ as his master is. Why seyst thou a moote in thy brothers eye/ & considerest not the beame that is in thyne awne eye? Ether how canst thou saye to thy brother: Brother/ let me pull out ỹ moote that is in thyne eye: whẽ thou perceauest not the beame that is in thyne awne eye? Ypocrite cast oute the beame out of thyne awne eye fyrst, and then shalt thou se perfectly to pull out the moote out of thy brothers eye.

Matth.vij.c

* It is not a good tree that bringeth forthe euyll frute: nether is that an euyll tree/ that bringeth forthe good frute. For euery tree is knowen by his frute. Nether of thornes gather men fygges/ nor of bullshes gather they grapes. A good mã out of the good treasure of his herte/ bringeth forth ỹ which is good. And an euyll man oute of the euyll treasure of his hert/ bringeth forthe ỹ which is euyll. For of the aboũdaunce of ỹ hert, hys mouth speaketh.

G

Why call ye Master Master: and do not as I byd you? Whosoeuer cometh to me and heareth my sayinges & doth the same I will shewe you to whome he is lyke. He is lyke a man which bylt an house: and dygged deepe & layde the foundacyon on a rocke. When the waters arose the flud bet vpon that house, & coulde not moue it. For it was grounded vpõ a rocke. But he that heareth and doth not, is lyke a man that without foundacion bylt an house vpon the erth agaynst which ỹ fludde dyd beat: and it fell by and by. And the fall of that house was greate.

¶ He healeth the Captaynes seruaunt/raiseth vp the wedowes sonne from death to lyfe/ enstructeth the disciples whom John baptist sent vnto him/commendeth John/and reproueth the Jewes for their vnkyndly fulnes. He eateth wyth the Pharisee. ¶ The woman washeth his fete with her teares/& he forgeueth her hir synnes.

¶ The.vii. Chapter.

Whē he had ended all his sayinges in the audience of ỳ people, he entred into Capernaum. And a certayne *Centurions seruaunt was sycke & redy to dye / whō he made moche of. And whē he herde of Jesu he sent vnto him the elders of the Jewes besechinge him ỳ he wolde come & heale hys seruaunte. And they cam to Jesus & besought hym instātly sayīg: He is worthy ỳ thou shuldest do this for him. For he louyth oure nacyon / and hath bylded a synagoge. And Jesus went with them.

* Centurion/ is a Captayne ouer an hūdred men.

And when he was not farre frō the house/ the Centurion sent frendes to him: saying vnto him *Lorde trouble not thy selfe: for I am not worthy ỳ thou shuldest enter vnder my rofe. Wherfore I thought not my selfe worthy to come vnto the: but saye ỳ worde & my seruaunt shalbe whole. For I lyke wyse am a man vnder power and haue vnder me soudiers & I saye vnto one: go / and he goeth. And to another come: and he cometh. And to my seruaūt do this: & he doeth it. Whē Jesus herde this he meruayled at him, and turned him about & sayde vnto ỳ people ỳ folowed him: I saye vnto you I haue not founde so great fayth no not in Israel. And they that were sent, turned backe home agayne and founde the seruaunt that was sycke whoole.

23 *Matth.viij.

✠ And it fortuned after that that he went into a cytie called Naim, & many of his disciples went with him & moche people. Whē he came nye to the gate of ỳ cytie: beholde there was a dead mā caryed out which was ỳ only sonne of his mother/ & she was a wydowe / & moche people of the cytie was with her. And when the Lord sawe her / he had compassion on her, and sayde vnto her: wepe not. And he wēt & touched the coffyn / and they that bare him, stode styll. And he sayde: Yonge man/ I saye vnto the aryse. And the dead sate vp / & begānne to speake. * And he deliuered hym to his mother. And there came a feare on thē all. And they glorified God sayinge: a greate Prophet is rysen amonge vs/ & God hath visited his people. ✠ And this rumor of hym went forthe throughout all Iurie/ & thorow out all the regions which lye rounde about.

*3 Regum in.d xvii. Reg.iiii.d.

And ỳ disciples of John shewed him of all these thyngs. And John called vnto hym two of his disciples/ & sent thē to Jesus sayinge: Arte thou he ỳ shulde come: or shall we loke for another? When ỳ men were come vnto him they sayde: John baptiste sent vs vnto the sayīg: Arte thou he ỳ shulde come: or shall we wayte for another? And at ỳ same tyme he cured many of their infirmites & plages/ & of euyll spyrites/ and vnto many that were blynde he gaue syght. And Jesus answered/ & sayd vnto thē: Go youre wayes and shewe John what thyngs ye haue sene & harde/ how that the blynde se, the halt go/ the lepers are clensed the deafe heare, the dead aryse, to ỳ poore is ỳ glad tydinges preached, & * happy is he/ that is not offended by me.

* Happy is he that is not offended by me

When ỳ messengers of John were departed he begā to speake vnto ỳ people of John what wēt ye out into ỳ wyldernes for to se: went ye to se a rede shaken with the wynde? But what wēt ye out for to se? A mā clothed in softe raymēt: Beholde they which are gorgeously apparceled and lyue delycately / are in kynges courtes. But what went ye forth to se? A Prophete: Ye I saye to you & moare then a Prophete. This is he of whom it is writtē: Behold I sende my messanger before thy face/ to prepare thy waye before the. For I saye vnto you: a greater Prophete then John/ amonge womens childrē is there none. Neuertheles he * one that is lesse in the kyngdome of God is greater then he.

* One ỳ is lesse in the kyngdome of heaue is greater then he. Luce vii. Matth.xi.

And all the people that herde, & the publicans, iustified God & were baptysed with the baptime of John. But the Pharises and Scribes despised ỳ counsell of God agaynst them selues, and were not baptised of him.

And the Lorde sayd: Whervnto shall I lyken ỳ men of this generacion/ & what thinge are they lyke? They are lyke vnto childrē sittynge in the market place/ & cryinge one to another, & saying: We haue piped vnto you/ & ye haue not daunced: we haue mourned to you/ & ye haue not wept. For John Baptist came/ neither eatynge breed ner drynkynge wyne / & ye saye: he hath ỳ deuyll. The sonne of mā is come & eateth & drynketh/ & ye saye: beholde a mā which is a glottē/ & a drynker of wyne, a frende of publicans and synners. Yet is * wysdome iustified of hir children.

* Wysdome is iustyfyed of her children. Luce in Matth. xi.c.

✠ And one of the Pharises desyred hym ỳ he wolde eate with him. And he wēt into the Pharises house, & sate doune to meate. And behold a woman in that cytie which was a synner/ as sone as she knewe that Jesus sate at meate in the Pharises house/ she brought an alabiaster box of oyntmēt/ & she stode at his fete behynde him weppynge/ & begannt to wesshe his fete with teares/ and dyd wipe thē with the heares of her heed/ & kyssed his fete/ and anoynted them with oyntment.

When the Pharise which bade him/ sawe that/ he spake wtin him selfe/ saying: If this man were a prophete/ he wolde surely haue knowen

knowen who & what maner woman thys is which toucheth him/ for she is a synner. And Jesus answered & sayde vnto him: Simon I haue some what to saye vnto ȳ. And he sayd: master saye on. There was a certayne lender which had two detters / the one ought fyue hundred pence & the other fyfty. When they had nothinge to paye he forgaue thē bothe. Which of thē tell me/ wyll loue him moost? Simon answered and sayd: I suppose/ that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

¶ And he turned to the woman & sayde vnto Simon: Seist thou this womā? I entred in to thy house / & thou gauest me no water to my fete: but she hath wesshed my fete wt teares & wyped thē with the heeres of her heed.

d* My synnes are forgeuen her because she loued moche &c Not that her loue obtayned remissiō of her synne, but faith out of which loue proceaded: and therfore Christ openly affirmeth, thy fayth hath made the safe. For as sayth saynt Paul without fayth is it impossible to plese god. Heb. xi a who is his mother & his brother/ sayeth ȳ sayyng of And whatsoeuer the lorde answereth ȳ is not of to the heerde of swyne/ helpeth the sycke woman and fayeth the same Jairus daughter.

Thou gauest me no kysse: but she / sence the tyme I came in / hath not ceased to kysse my fete. My heed with oyle thou dydest not anoynte: but she hath anoynted my fete wyth oyntmēt. Wherfore I saye vnto the: d* many synnes are forgeuē her: for she loued moche To whō lesse is forgeuē / the same doeth lesse loue. And he sayde vnto her, thy synnes are forgeuen the. And they that sate at meate wt him beganne to saye with in them selues: Who is this which forgeueth synnes also? And he sayd to the woman: Thy fayth hath saued the: Go in peace ✠

¶ Christ with his Apostles goeth frō towne to towne and preacheth/ sheweth the parable of the sede/ telleth ye goodly. Heb. xi a who is his mother & his brother/ sayeth ȳ sayyng of And whatsoeuer the lorde answereth ȳ is not of to the heerde of swyne/ helpeth the sycke woman and fayeth the same Jairus daughter.

Matth. viij. c. Marc. iij. a

¶ The. viij. Chapter.

And it fortuned after that / that he him selfe went through out cytyes and tounes/ preachynge/ and shewynge the kyngdome of God / and the twelue with him. And also certayne women/ which were healed of euell spretes / & infirmities: Mary called Magdalen/ out of whom went seuē deuyls/ and Joanna ȳ wyfe of Chusa Herodes stewarde / & Susanna & many other: which ministred vnto thē of their substaunce. ✠ * Whē moch people were gathered to gether/ & were come to him oute of all cytics, he spake by a symilitude. A sower went out to sowe his seede: and as he sowed some fell by the waye syde/ and it was trodē vnder fete/ and the foules of the ayre deuoured it vp. And some fell on stone / and as sone as it was spronge vp/ it widdred awaye/ because it lacked moysture. And some fell amōge thornes, and the thornes sprange vp with it/ and choked it. And some fell on good groūde and sprange vp/ and bare frute / an hundred foolde. And as he sayd these thynges/ he cryed: He that hath eares to heare/ let him heare.

And his disciples asked him saying: what maner symilitude is this? And he sayde: d* vnto you is it geuē to knowe the secretes of the kyngdom of God, but to other in symilitudes: that when they se they should not se / and whē they heare they should not vnderstande.

d* Vnto you is it geuen to knowe the secrettes of God &c Looke in Mar. iiij. b.

The symilytude is this. The seede is the worde of God. Those ȳ are beside the waye/ are they that heare / and afterwarde cometh the deuyll and taketh awaye the worde oute of their hertes lest they should beleue and be saued. They on ȳ stones/ are they which whē they heare/ receaue ȳ worde with ioye. But these haue no rotes/ which for a whyle beleue, and in tyme of temptaciō go awaye. And ȳ which fell amōge thornes are they whych heare/ and go forth/ & are choked with cares and with ryches, and volupteous lyuinge/ & bringe forth no frute. That in ȳ good groūde/ are they which with a good and pure herte/ heare the worde and kepe it and bringe forth frute with pacience. ✠

¶ Matth. v. b Marc. iiij. b

* No mā lighteth a candell/ & coureth it vnder a vessell nether putteth it vnder the table but setteth it on a cādelsticke, that they that enter in/ maye se the lyght. No thinge is in secret that shall not come abroode: Nether eny thinge hyd/ that shall not be knowē / & come to lyght. Take hede therfore how ye heare. For whosoeuer hath / to hym shalbe geuen: And whosoeuer hath not frō him shalbe taken, euē ȳ same which he supposed ȳ he hath.

b* Whosoeuer hath / to hym shalbe geuen &c Luke in Mat. xiij. b

Then came to him his mother and his brethren and could not come at him for preasse And they tolde him sayyng: Thy mother and thy brethren stande without, & wolde se the. He answered and sayde vnto them: my mother & my brethren are these which heare the worde of God and do it.

c* Mother & brethē / as touchynge brethē Luke in Gene. xiij. b.

✠ And it chaūced on a certayne daye that he went into a shippe & his disciples also / & he sayde vnto thē: Let vs go ouer vnto the other syde of the lake. And they Lanched forthe. And as they sayled, he fell a slepe / and there arose a storme of winde in the lake/ and they were fylled with water/ & were in ieopardy. And they went to him & awoke him sayynge: Maister Maister, we are loost. Then he arose & rebuked ȳ wynde & the tempest of water/ and they ceased/ and it wexed calme. And he sayde vnto thē: where is youre fayth? They feared and wondred sayynge one to another: what felowe is this? for he cōmaūdeth both the wyndes & water/ & they obey him? ✠ And they sayled vnto the region of the Gaderenites/ which is ouer agaynst Galile.

And as he went out to land/ ther met hym a certayne mā out of ȳ citie/ which had a deuyll longe tyme/ & ware no clothes / nether abode in eny house: but amonge graues.

When he sawe Jesus/he cryed / & fell doune before him/ & with a loude voyce sayd: What haue I to do with the Jesus the sonne of the God most hyest? I beseche the tormente me not. Then he cõmaunded the foule spyrite to come out of ỹ mã. For ofte tymes he caught him/ & he was bounde with chaynes / & kept with fetters: and he brake ỹ bondes / & was caryed of the fende/into wyldernes.

And Jesus asked him saying: What is thy name? And he sayd: * Legió, because many deuyls were entred into hym. And they besought him that he wolde not cõmaunde thẽ to go out into the depe. And ther was there by an heerde of many swyne, feedynge on an hyll and besought him/that he wolde suffre them to enter into them. And he suffred them. Then went the deuyls out of the mã/and entred into the swyne: And the heerd toke their course and ran heedlynge into the lake / and were choked. When the herdmen sawe what had chaunced/they fled & tolde it in the citie and in the villages.

And they came out to se what was done: & came to Jesus/and founde the man / oute of whõ the deuyls were departed/syttynge at ỹ fete of Jesus/clothed & in his ryght mynde/ & they were afrayde. They also which sawe it tolde thẽ by what meanes he that was possessed of the deuyll/ was healed. And all the whole multitude of the cõtreye of ỹ Gaderenites, besought him ỹ he wolde departe frõ thẽ: for they were taknẽ w greate feare. And he gate hym into ỹ shippe & returned backe agayne. * Then the mã out of whõ ỹ deuyls were departed, besought him that he myght be w him. But Jesus sent him awaye saying Go home agayne into thyne awne house / & shewe what great thynges God hath done to the. And he wẽt his waye/ & preached thorow out all the cytye what great thynges Jesus had done vnto him.

And it fortuned when Jesus was come agayne ỹ the people receaued him. For they all wayted for hym: * And beholde ther came a man named Jairus (and he was a ruler of ỹ synagoge) and he fell doune at Jesus fete/ & besought him that he wolde come into hys house/for he had but a daughter only /vpon a twelue yere of age / and she laye a dyinge. And as he went the people thronged him.

And a woman hauynge an issue of blond twelue yeres (which had spent all her substãce amonge Phisicions, nether coulde be holpen of eny) came behinde him / & touched the hem of his garment / & immediatly her issue of blond staunched. And Jesus sayde: Who is it that touched me? When euery mã denyed/ Peter & they ỹ were w him/sayde: Master/ the people thrust the and bere the: and sayest thou who touched me? And Jesus sayd: Some body touched me. For I perceaue ỹ vertue is gone oute of me. When the woman sawe that she was not hyd/ she came trymblinge/ & fell at his fete/ & tolde him before all ỹ people for what cause she had touched him, and how she was healed immediatly. And he sayde vnto her: Daughter be of good comforte. * Thy fayth hath made the hoale, go in peace. Matth.ix.d. Mar.v.d

While he yet spake/there came one frõ the rulers of the synagogis house which sayde to him: thy daughter is deed / disease not ỹ master. When Jesus hearde that/ He answered the father sayng: * Feare not / beleue only & she shalbe made whole. And when he cam to the house he suffred no mã to go in with him/ saue Peter/James and John / & the father & the mother of the mayden. Euery body wepte & sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth. And they lewgh him to scorne. For they knew that she was deed. And he thrust thẽ all out/ & caught her by the hande: and cryed sayinge: Mayde aryse. And her spyrite came agayne / and she rose strayght waye. And he commaunded to geue her meate. And the father & ỹ mother of her were astonyed. But he warned them that they shuld tell no man what was done. Matth.ix.d Mar.v.d

¶ He sendeth out the.xij. Apostles to preache. Herode beareth tell of him. He feedeth fyue thousand mẽ with fyue loaues & two fysshes/the disciples cõfesse him to be the sonne of God he transfygureth hym selfe vpon the mount deliuereth the possessed / and teacheth hys disciples to be lowly. They desyre vengeaunce / but he reproueth them.

¶ The.ix. Chapter.

Then called he ỹ.xij. to gether and gaue thẽ power/ & auctorite ouer all deuyls & that they myght heale diseases. And he sent thẽ to preache the kyngdom of God/ & to cure the sycke. And he sayde to thẽ: Take nothyng to lucker you by ỹ waye: * nether staffe nor scrype nether breed nether money nether haue two cotes. And whatsoeuer house ye enter into there abyde & thence departe. And whosoeuer wyll not receaue you/ whẽ ye go out of that citie/ shake of the very dust from youre fete / for a testimony agaynst them. And they wẽt out/ and went thorow the tounes, preachyng the gospell and healynge euery wheare. Matth.x.a Marc.vi.a

* Lether is ye same yt we call in Marcke.vi.b. a rodde or staffe.

And Herode the * Tetrarch hearde of all that was done by him, and doubted because ỹ it was sayde of some / that John was rysen agayne from deeth: and of some/ that Helyas had appered: and of some/ that one of ỹ olde Prophetes was rysen agayne. And Herode sayd: John haue I beheaded: who then is this of whom I heare suche thynges? And he desyred to se him. b* Tetrarcha is expounded in Matth. xiiij.a

And the Apostles returned: and tolde him what

Mat xiiij. b. Marc. vi. d. Joh. vi. a

what great thynges they had done. * And he toke them & wēt alone vnto a solitary place/ nye to a cytie called Bethsaida. And ꝑ people knewe of it/ & folowed him. And he receaued them/ & spake vnto them of the kyngdome of God & healed thē that had nede to be healed. And when ꝑ daye beganne to weare awaye/ then came the twelue & sayd vnto him: sende the people awaye/ that they maye go in to ꝑ townes and villages rounde about & lodge/ & get meate/ for we are here in a place of wyldernes. But he sayde vnto them: Geue ye thē to eate. And they sayde. We haue no mo but fyue loues and two fyshes / except we shuld go & bye meate for all this people. And they were aboute a fyue thousande men. And he sayde to his disciples: Cause thē to syt doune by fyftyes in a company. And they dyd so/ and made them all syt doune. And he toke ꝑ fyue loues/ & the two fishes/ & loked vp to heuen/ and blessed them/ and brake/ and gaue to the disciples/ to sett before the people. And they ate/ & were all satisfyed And there was takē vp of ꝑ remayned to thē / twelue basketes full of broken meate.

Math. xvi. b. Marc. viij. c.

* And it fortuned as he was alone prayeng/ his disciples were with hym/ & he asked thē sayinge: Who saye the people ꝑ I am? They answered & sayd: John Baptist: Some saye Helyas. And some saye / one of the olde prophetes is rysen agayne. He sayde vnto them who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & cōmaunded thē that they shuld tell no mā that thinge saying: ꝑ the sonne of mā must suffre many thynges/ and be reproued of the elders/ & of the hye prestes and scribes & be slayne/ and the thirde daye ryse agayne.

And he sayde to them all/ yf eny man will come after me/ let him denye hym selfe / and take vp his crosse daily & folowe me. * Whosoeuer will saue hys lyfe &c. that is: whosoeuer (in this worlde) regardeth so hys lyfe / ꝑ he will not put it in iopardy for me when tyme requyreth the same shall lose his lyfe eternally. &c.

* Whosoeuer will lose his lyfe for my sake: the same shall saue it. For what auauntageth it a man to wynne the whole worlde yf he loose hym selfe or runne in domage of hym selfe? For whosoeuer is ashamed of me, and of my sayinges: of him shall ꝑ sonne of mā be ashamed, whē he cometh in his awne glorie / and in the glorie of his father, & of ꝑ holy angels. And I tell you of a surety. * There be some of them that stande here which shall not taste of deeth / tyll they se the kyngdome of God.

* There be some of them that stande &c. shall not taste of deth tyll they se the kyngdom of God &c. This kingdom of God which Marche in ꝑ. viij. chap

And it folowed about an. viij. dayes after those sayinges, that he toke Peter, James, & John & went vp into a mountayne to praye And as he prayed, the fashyon of his countenaunce was chaunged, & his garment was whyte & shoone. And behold two men talked with him, and they were Moses and Helyas which appered gloriously & spake of his departynge which he shuld ende at Jerusalē. Peter & they that were whim were heuy & slepe. And when they woke / they sawe hys glorie/ and two men standynge with him.

And it chaunced as they departed frō him, Peter sayde vnto Jesus: Master, it is good beynge here for vs: Let vs make thre tabernacles one for the & one for Moses & one for Helyas: & wist not what he sayde. Whyll he thus spake, there came a cloude & shadowed them and they feared when they were come vnder the cloude And there came a voyce out of the cloude saying: This is my deare sonne heare him. And as sone as ꝑ voyce was past Jesus was founde alone. And they kept it close: & tolde no man in those dayes eny of those thynges which they had sene.

And it chaunced on the nexte daye as they came doune from the hyll moche people met him. And beholde a man of the cōpany cryed out sayinge: Master/ I beseche the beholde my sonne / for he is all that I haue: and se/ a spyrete taketh him & sodenly he cryeth/ and he teareth him that he foometh agayne/ and with moche payne departeth frō him/ whē he hath rent him/ & I besought thy disciples to cast him oute/ & they coulde not. Jesus answered and sayd: O generacion wt out fayth/ & croked: how longe shall I be wyth you? & shall I suffre you? Bringe thy sonne hyther. As he yet was a comminge/ the fende rent him and tare hym. And Jesus rebuked the vnclene spyrete/ and healed the chylde / and delyuered him to his father. And they were all amased at the myghty power of God.

Whyll they wōdred euery one at all thinges which he dyd, he sayde vnto his disciples: Let these sayinges synke doune into youre eares The tyme will come / when the sonne of mā shalbe deliuered into the handes of men. But they wist not what that worde meant/ and it was hyd from them / that they vnderstode it not. And they feared to aske him of ꝑ sayinge

Math. xviij. a Marc. ix. c. Luke. xxij. f.

* Then there arose a disputacion amōge thē who shuld be the greatest. When Jesus perceaued the thoughtes of their hertes, he toke a chylde, & set him hard by him, & sayde vnto thē. Whosoeuer receaueth this chylde in my name/ receaueth me. And whosoeuer receaueth me/ receaueth him ꝑ sent me. For he ꝑ is least amōge you all/ ꝑ same shalbe greate.

And John answered and sayd: Master we sawe one castinge oute deuyls in thy name/ & we forbade hym/ because he foloweth not with vs. And Jesus sayd vnto him: forbyd ye him not. For he ꝑ is not agaynst vs, is with vs.

And it folowed when the tyme was come that he shulde be receaued vp/ then he set his face to go to Jerusalem / & sent messengers

C of Moses and Helias Farthen did all these abounddauntly testifie ꝑ Christ was a kynge and the sonne of God.

C. d. wpteth to come wyth power / is the kyngdome of Christ why. h some of thē dyd then se / which were Peter / John & Jamys / whyle they saw the cloude the glorye of Christ transfygured / and heard the testymony & wytnes of the father of he se / of Moses & Helias

before him. And they went and entred into a citie of ꝑ Samaritãs to make redy for him. But they wold not receaue him/because his face was as though he wolde go to Jerusalem. When his disciples James & John sawe that/they sayde. Lord, wilt thou that we cõmaunde/that fyre come doune from heuen & consume them/euen as Helias dyd? Jesus turned about/& rebuked thẽ saying: ye wote not what maner spyrite ye are of. The sonne of mã is not come to destroye mẽnes lyues/but to saue them. And they went to another toune. ✠ And it chaunced as he went in the waye/a certayne man sayde vnto him: I will folowe the whyther soeuer thou goo. Jesus sayde vnto him: foxes haue holes/& byrdes of the ayer haue nestes: but the sonne of mã hath not where on to laye his heed.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to go & bury my father. Jesus sayde vnto hym. Let the ** dede bury their dede: but go thou and preache the kyngdome of God.

** Let the dede bury their dede &c. That is let the vnfydelles alone wt them in fydelite and folowe thou me/ that is beleue thou in me. &c. And go preache the kyngdome of God. &c.

And another sayd: I wyll folowe ꝑ Lord: but let me fyrst go byd thẽ fare well, which are at home at my house. Jesus sayde vnto hym: No man that putteth hys hande to the plowe & loketh backe, is apte to the kyngdome of God. ✠

The sendeth the seuentye before him to preache/ and geueth them a charge how to behaue thẽ selues/praysyth his heauenly father answereth the Scribe that tempted him (by the example of the Samaritane) sheweth who is a mans neyghboure/ Martha receaueth the Lorde in to her house. Mary Magdalene is feruent in hearinge his worde.

The.x.Chapter. ✠

After these thynges/ ꝑ Lord apoynted other seuentye also/ & sent thẽ two & two before hym into euery citie & place/ whither he hym selfe wolde come. And he sayde vnto thẽ/ the harueste is greate but the labourers are feawe. Praye therfore the Lorde of the haruest/ to sende forth labourers in to hys haruest. Goo youre wayes: beholde/ I sende you forthe as lambes amonge wolues. Beare no wallet/ nether scryppe/ nor shoes/ & salute no mã by the waye. Into whatsoeuer house ye enter/ fyrst saye: Peace be to this house. And yf the sonne of peace be there/ youre peace shall rest vpon hym: yf not/ it shall turne to you agayne. And in the same house tary styll/ eatynge & drynkynge soche as they haue. For the labourer is worthy of his rewarde. ✠

Go not frõ house to house: & into whatsoeuer citie ye entre/ yf they receaue you/ eate soche thynges as are set before you/ & heale the sycke that are there/ & saye vnto thẽ: the kyngdom of God is come nye vpõ you. * But into whatsoeuer citie ye shall enter/ yf they receaue you not/ go youre wayes out into ꝑ stretes of the same & saye: euẽ the very dust/ which cleaueth on vs of your citie/ we wype of agaynst you: Notwithstandynge/ marke this ꝑ the kyngdome of God was come nye vpõ you. Ye & I saye to you: ꝑ it shalbe easier in that daye for Sodome thẽ for that cytie.

Matth.x.d

Woo be to ꝑ Chorazin: woo be to the Bethsaida. For yf the myracles had bene done in Tyre & Sidõ/ which haue bene done in you/ they had a greate whyle agone repented syttinge in heere & asshes. Neuertheles it shalbe easier for Tyre & Sidon/ at the iudgement/ then for you. And thou Capernaum whych arte exalted to heauen. shalt be thrust doune to hell. * He ꝑ heareth you heareth me: & he ꝑ despyseth you/ despiseth me: & he that despyseth me/ despyseth him that sent me.

Joh.xiij.c.

And the seuentye turned agayne wt ioye/ sayinge: Lorde euẽ the very deuels are subdued to vs thorowe thy name. And he sayde vnto thẽ: I sawe Satan/ as it had bene lightenyng, faule doune from heauẽ. Beholde I geue vnto you power to treade on serpentes & scorpiõs/ & ouer all manet power of the enimye: & nothynge shall hurte you. Neuertheles/ in this reioyse not/ that the spyrites are vnder youre power: but reioyse/ because youre names are wrytten in heauen.

That same tyme reioysed Jesus in ꝑ spyrite/ & sayde: I cõfesse vnto the father: * Lorde of heauẽ & erth/ that thou hast hyd these thynges from the wyse & prudẽt/ & hast opened them to the babes. Euen so father, for so pleased it the. All thynges are geuen me of my father. And no man knoweth who the sonne is/ but the father: nether who the father is/ saue the sonne/ & he to whõ ꝑ sonne wyll shewe hym.

Matth.xi.d

And he turned to his disciples/ & sayd secretly: ✠ Happy are the eyes/ which se that ye se. For I tell you that many prophetes & kynges haue desired to se those thynges which ye se/ & haue not sene thẽ: & to heare those thynges which ye heare/ and haue not heard them.

And beholde a certayne lawer stode vp/ & tempted him saying: * Master what shall I do to inheret eternall lyfe? He sayde vnto him: What is wrytten in the lawe? How redest thou? And he answered & sayde: * Loue thy Lorde God/ with all thy hert/ & wyth all thy soule and with all thy strengthe/ & wyth all thy mynde: & thy neyghbour as thy selfe. And he sayde vnto him: Thou hast answered ryght. This do and thou shalt lyue. ** He willynge to iustifye him selfe, sayde vnto Jesus: Who is then my neyghbour?

Matth.xxij.b

Deut.vi.b.

** He wyllynge to iustifye him selfe &c. That is he wyllynge to set forth him selfe as iust and as one ꝑ was learned/ sayde who is my neyghboure. &c.

Jesus answered & sayde: A certayne man descended frõ Hierusalẽ into Hiericho/ & fell into the handes of theues which robbed him of his raymẽt and wounded hym, & departed

Luke

leuinge him halfe dede. And by chaunce there came a certayne Preste that same waye/ & when he sawe him, he passed by. And lykewise a Leuite/when he was come nye to ỹ place/ went and loked on him/and passed by. Then a certayne Samaritane/as he iorneyed/came nye vnto him & when he sawe him, he had cõpassion on him/& went to & bounde vp his woundes/& poured in oyle & wyne/& put him on his awne beaste/& brought him to a cõmẽ ynne/& made prouision for him. And on ỹ morowe whẽ he departed/ he toke out two pẽce & gaue thẽ to ỹ host/& sayde vnto him: Take cure of hym/ and whatsoeuer thou spendest moare/when I come agayne/I will recompence the. Which now of these three thynkest thou/was neyghbour vnto him that fell into the theues handes? And he sayde: he that shewed mercy on hym. Then sayde Iesus vnto him: Go and do thou lyke wyse. ✠

✠ It fortuned as they wẽt/that he entred into a certayne toune. And a certayne womã named Martha/receaued him into her house. And this woman had a sister called Mary/which sate at Iesus fete/and hearde hys preachinge. And Martha was cõbred about moche seruinge/& stode & sayd: master/doest thou not care, that my sister hath left me to minister alone? Byd her therfore/ ỹ she helpe me. And Iesus answered/and sayde vnto her Martha, Martha thou carest & arte troubled about many thinges: verely one is needfull. b* Mary hath chosen her ỹ good parte/ which shall not be taken awaye from her. ✠

b. Mary hath chosen her that good parte &c. that is/ she hath chosen the hearynge of the worde of God which euer endureth/ and is the only waye to euerlastyng lyfe.

¶ He teacheth hys disciples to praye: driueth out a deuell and reuoketh the blasphemous Pharises. They require sygnes and tokens. He eateth with the Pharise and reproueth the ypocrisye of the Pharyses/ scribes and ypocrytes.

¶ The .xi. Chapter.

And it fortuned as he was prayinge in a certayne place: whẽ he ceased one of his disciples sayde vnto him Master teache vs to praye, as Iohn taught hys disciples. And he sayde vnto them: when ye praye/ saye: O oure father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfylled/ euen in erth as it is in heauen. Oure dayly breed geue vs euermore. And forgeue vs our synnes: For euen we forgeue euery man ỹ trespaseth vs. And leade vs not into temptacion. But delyuer vs from euyll.

And he sayde vnto them: ✠ yf any of you shuld haue a frende/& shuld go to him at mydnyght/& saye vnto him: frende lende me three loues, for a frende of myne is come out of ỹ waye to me/& I haue nothinge to set before him: & he within shuld answere & saye, trouble me not, the doore is now shut/ and my seruauntes are with me in the chamber/ I can not ryse & geue them to the. I saye vnto you/ though he wolde not aryse and geue him/ because he is his frende: yet because of hys importunite he wold ryse & geue him as many as he nedeth. And I saye vnto you. * aske/ & it shalbe geuẽ you. Seke, and ye shall fynde. Knocke/and it shalbe opened vnto you. For euery one ỹ asketh, receaueth: & he ỹ seketh/ findeth: & to him ỹ knocketh/ shall it be opened. If ỹ sonne shall aske breed of eny of you that is a father: will he geue him a stone? Or yf he aske fysshe/ will he for a fysshe geue him a serpẽt? Or yf he aske an egge: will he offer him a scorpion? If ye then which are euyll/ can geue good gyftes vnto youre childrẽ, how moche moare shall ỹ father of heauẽ geue an holy spyrete to thẽ/ that desyre it of him? ✠

Matth. vii. & John. xvi. & Jacob. i. a

✠ And he was castinge out a deuyll/ whych was domme. And it folowed when the deuill was gone out/ the dõme spake/ & the people wondred. But some of them sayd: he casteth out deuyls by the power of ** Belzebub the chefe of the deuyls. And other tẽpted him seekynge of him a sygne from heauen. But he knewe their thoughtes/ & sayde vnto them: Euery kyngdom deuided with in it selfe shal be desolate: and one house shall fall vpõ another. So yf Satan be deuyded with in hym selfe: how shall hys kyngdome endure? Because ye saye ỹ I cast out deuyls by ỹ power of Belzebub. If I/ by ỹ power of Belzebub caste out deuyls: by whom do youre chyldren cast them out. b* Therfore shall they be your iudges. But yf I with ỹ fynger of God cast out deuyls, no doute the kyngdome of God is come vpon you.

a* Of Belzebub reade. Matth. x. c

b* If I by the fynger of God cast out deuyles &c. that is, yf I by ỹ power of God cast them out &c.

When a stronge mã armed watcheth hys house: that he possesseth is in peace. But whẽ a stronger then he cometh vpõ him and ouercõmeth him: he taketh from him hys harnes wherin he trusted & deuydeth his goodes. He that is not with me/is agaynst me. And he ỹ gathereth not with me/scattereth.

When the vnclene spyrite is gone oute of a man, he walketh thrugh waterlesse places/ seekinge reest. And when he fyndeth none/ he sayeth: I will returne agayne vnto my house whence I came out. And when he cõmeth/ he fyndeth it swept and garnished. Then goeth he & taketh to him seuẽ other spyretes worse then hym selfe: & they enter in/ & dwell there. And the ende of that man/ is worse then the begynnynge.

And it fortuned as he spake those thinges/ a certayne womã of the cõpany lyfte vp her voyce/ & sayde vnto him: Happy is ỹ wombe that bare the/and the pappes which gaue ỹ sucke. But he sayde: Ye/ happy are they that heare the worde of God and kepe it. ✠

When ỹ people were gathered thicke to

gether:he began to saye:This is an euyll na-
cō:they seke a signe & ther shall no signe be
geuen thē/but the signe of Jonas ỹ prophet.
For as Jonas was a signe to the Ninuites/
so shall the sonne of man be to thys nacyon.
19.Reg.x.a. *The quene of the southe shall ryse at iudge-
y.Macab.ix.a. ment, with the men of this generacion, & cō-
xlvij.cy.d. dēpne thē:for she came frō ỹ ende of ỹ worlde/
to yeare the wysdome of Salomon. And be-
holde a greater then Salomon is here. The
men of Ninue shall ryse at the iudgement wt
thys generacion: & shall cōdempne them: for
they repented at the preachynge of Jonas.
And beholde a greater then Jonas is here.

Math.v.b. Luce.xi.c. ✠ *No mā lighteth a candell and putteth
it in a preuy place, nether vnder a bushell:
but on a candelsticke, that they that come in
maye se the lyght. The lyght of thy body is ỹ
eye. Therfore when thyne eye is syngle:then
is all thy body full of lyght. But yf thyne eye
be euill:then shal all thy body be ful of darck
nes. Take hede therfore that the light whych
is in the/be not darckues. For yf all thy body
shalbe lyght, hauinge no parte darcke: then
shall all be full of light/euen as when a can-
dell doeth lyght the with his brightnes. ✠

And as he spake/ a certayne Pharyse be-
sought him to dyne with hym:and he went in
& sate doune to meate. When the Pharise sa-
we that/ he marueyled that he had not fyrst
washed before dyner. And the Lorde sayde to
Mat.xxiii.c. him:*Now do ye Pharises/ make clene ỹ out
syde of the cup and the platter:but youre in-
warde partes are full of rauenynge & wyc-
kednes. Ye foles/ dyd not he that made that
which is without:make that which is within
also? Neuertheles geue almose of ỹ ye haue
and beholde all is clene to you. But wo be
to you Pharises, for ye tithe ỹ mynt & rue/
& all manner erbes/ & passe ouer iudgemēt &
the loue of God. These ought ye to haue done
& yet not to haue left the other vndone.

Wo be to you Pharises:for ye loue the vp
permost seates in the synagoges/ & gretyngs
in the markets. Wo be to you scribes & Pha-
rises ypocrytes/for ye are as graues whych
appere not/ & the men that walke ouer them
are not ware of them. Then answered one of
the lawears/ & sayd vnto hym: Master/thus
sayinge thou puttest vs to rebuke also. Then
he sayde:wo be to you also ye lawears:for ye
lade mē with burthēs greuous to be borne/
& ye youre selues touche not ỹ packes wyth
one of youre fyngers. Wo be to you:ye bylde
the sepulchres of the Prophetes/ & youre fa-
thers killed them/truly ye beare witnes/that
ye alowe the dedes of youre fathers:for they
killed them/and ye bylde their sepulchres.
Therfore sayd the wysdome of God: I will
send them Prophetes & Apostles, and of thē
they shall slee & persecute:that the blonde of
all Prophetes/ whych was sheed frō the be-
ginninge of the worlde, maye be requyred of Gene.iiii. y.Para.xxiiij.c
tats generacion, frō the blond of* Abell vnto
ỹ blond of Zachary/which perished betwene
the aulter & the temple. Verely I saye vnto
you:it shalbe requyred of this nacion.

Wo be to you lawears: for ye haue taken
awaye the keye of knowledge/ye entred not
in youre selues/ & them ỹ came in ye forbade.
When he thus spake vnto them/the lawears
and the Pharises begā to were busye about
him/and to stop his mouth with many ques-
tions/layinge wayte for him/and sekinge to
catche some thynge of hys mouth/ wherby
they myght accuse hym.

¶ The leuen of the Pharises. Christe conforteth hys
dyscyples agaynste persecution warneth them to be-
ware of couetousnes/by the symilitude of a certayne
ryche man: he wyll not haue thē to hange vpō earthly
thynges/but to watch and to be ready agaynst hys
commynge.

¶ The xii. Chapter.

In ther gathered to gether an in-
numerable multytude of people
in so moche ỹ they trood one ano-
ther, he began to saye vnto his dis-
ciples:fyrst of all beware of the* *leuen of ỹ
Pharises wbych is ypocrisy. For ther is no-
thynge couered that shall not be vncouered:
nether hyd ỹ shall not be knowen. For what
soeuer ye haue spoken in darknes, that same
shalbe hearde in ỹ light. And ỹ which ye haue
spokē in the eare euē in secret places, shalbe
preached euen on the toppe of the houses.

I saye vnto you my frendes:be not afrayde
of them that kyll the body and after ỹ haue
no moare that they can do. But I will shewe
you, whom ye shall feare. Feare hym wbych
after he hath kylled, hath power to cast into
hell. Yee I saye vnto you, him feare. Are not
fyue sparowes bought for two farthynges?
And yet not one of them is forgotten of God.
Also euē the very heeres of youre heades are
nombred. Feare not therfore:ye are moare of
value then many sparowes.

I saye vnto you: whosoeuer confesseth me
before men euen him shall the sonne of man
confesse also before the angels of God. And
he that denyeth me before mē: shalbe denyed
before the angels of God. And whosoeuer
speaketh a worde agaynst b* the sonne of mā
it shalbe forgeuen him. But vnto him ỹ blas-
phemeth ỹ holy goost/it shall not be forgeuē.
When they bringe you vnto the synagoges/
& vnto ỹ rulers and officers, take no thought
how or what thinge ye shall answer or what
ye shall speake. For ỹ holy goost shall teache
you in the same houre what ye ought to saye.

✠ One of the company sayde vnto hym:
Master bydde my brother deuide ỹ enheritaūce
with

a * What leuen the faythfull must be ware of is more euy-
dently shewed in Math.xvi. where by leuen is vnderstanded
the doctryne & mayntenyng of ỹ Pharyseis/ & of all other mē
like condycyoned vnto the: here it is noted by the name of ypocrisye
because it is dyssymulate false/ and vngodlye/ & maketh all the
louers therof ypocrites.

b * To speake a wo:de agaynst the sonne of mā is to be offended with the humanitye or mānehede of Jesus Christ for hys humble & lowe degree: as were many of the Jewes. John.vij. Math.xii.c. Marc.iij.d.

with me. And he sayde vnto hym: Man/who made me a iudge or a deuyder ouer you? Wherfore he sayde vnto thē: take hede/ & beware of couetousnes. *For no mannes lyfe standeth in the aboundaunce of the thynges which he possesseth. And he put forth a symylitude vnto thē saying: The grounde of a certayne ryche man brought forth frutes plenteously, and he thought in hym selfe saying: what shall I do? because I haue no roume where to bestowe my frutes? And he sayde: This will I do. I wyll destroye my barnes/ & bylde greater/ & therin wyll I gadder all my frutes/ & my goodes: and I wyll saye to my soule: Soule thou hast moche goodes layde vp in stooze for many yeares/ take thyne ease: eate/ drynke/ & be mery. But God sayde vnto hym: Thou fole/ this night will they fetche awaye thy soule agayne frō the. Then whose shall those thinges be which thou hast prouided? So is it with him that gadereth riches: & is not riche in God.

And he spake vnto hys disciples: Therfore I saye vnto you: Take no thought for youre lyfe/ what ye shall eate: nether for youre body/ what ye shall put on. The lyfe is moare then meate/ & the bodye is moare then rayment. Consyder the rauens/ for they nether sowe nor repe/ which nether haue stooze houlde ner barne/ and yet God fedeth them. How moche are ye better then foules. Which of you with takinge thought can adde to hys stature one cubyt? If ye then be not able to do þ thīge which is least: why take ye thought for the remnaūt? Consyder þ lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ þ Salomon in all his royalte/ was not clothed lyke to one of these.

If the grasse which is to daye in the felde/ & to morowe shalbe cast into þ fornace/ God so clothe/ how moche moze wyll he clothe you/ o ye endued w lytle fayth? And aske not what ye shall eate or what ye shall drincke/ nether clyme ye vp an hye: for all soche thinges the nethen people of the worlde seke for. Youre father knoweth that ye haue neade of soche thynges. Wherfore seke ye after the kyngdome of God/ and all these thynges shal be mynystred vnto you. ✠ Feare not lytell flocke/ for it is youre fathers pleasure/ to gene you a kyngdome. c* Sell all .&c. of thys lohe Marc. x.c. Sell þ ye haue/ & geue almes. And make you bagges/ which were not olde/ & treasure þ fayleth not in heuen/ where no theefe cometh/ nether moth corrupteth. For where youre treasure is/ there wyll youre hertes be also.

¶ Let youre loynes be gerde about/ & your lyghtes brēnyng/ & ye youre selues lyke vnto men þ wayte for their master/ when he wyll returne frō a wedding: þ assone as he cōmeth & knocketh/ they maye open vnto him. Happy are those seruaūtes/ which the Lorde whē he commeth shall fynde wakynge. Verely I saye vnto you, he will gyrde hym selfe about & make thē to syt doune to meate/ & walke by & mynyster vnto them. And yf he come in the seconde watche/ ye yf he come in the thyrde watche/ & shall fynde thē so/ happy are those seruauntes. This vnderstonde/ þ yf þ good man of the house knewe what houre þ theefe wolde come/ he wolde surely watche: & not suffer his house to be brokē vp. Be ye prepared therfore: for the sonne of man wyll come at an houre when ye thynke not. ✠

Then Peter sayd vnto him: *Master tellest thou thys symylytude vnto vs/ or to all mē? And þ Lorde sayde. Who is there be any faythfull seruaunt & wyse whom his Lorde shall make ruler ouer his housholde to geue them their duete of meate at due season. happy is that seruaūt whō hys master when he commeth, shall fynde so doyng. Of a truethe I saye vnto you: þ he wyll make hym ruler ouer all þ he hath. But & yf þ euyll seruaūt shall saye in his hert: My master wyll defarre his comynge and shall begynne to smyte the seruaūtes & maydens/ & to eate & drynke & to be dronckē: the lorde of þ seruaūt wyll come in a daye when he thinketh not & at an houre when he is not ware, & wyll deuyde hym, & wyll geue hi his rewarde w the vnbelieuers.

The seruaūt that knewe his masters will & prepared not hym selfe nether dyd according to his will shalbe bete w many stripes. But he that knewe not and yet dyd cōmitte thynges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche is geuen, of hym shalbe moche required. And to whom men moche commit, the more of hym will they aske.

I am come to sende fyre on erth: and what is my desyre/ but that it were all readye kyndled? Notwithstandynge I must be baptysed w a baptyme: & how am I payned tyll it be ended? Suppose ye þ I am come to sende *peace on erth: I tell you naye but rather debate. For frō hence forth ther shalbe fyue in one house deuyded three agaynst two & two agaynst three. The father shalbe deuyded agaynst the sonne/ & the sonne agaynst the father. The mother agaynst the doughter, & þ doughter agaynst þ mother. The mother in lawe agaynst hyr doughters lawe, and the doughters lawe agaynst hyr mother in lawe.

Then sayde he to the people: when ye se a cloude ryse out of the west straight waye ye saye: we shall haue a shower/ & so it is. And when ye se the south wynde blowe/ ye saye: we shall haue heet and it commeth to passe. Ypocrites, ye can skyll of þ fashion of þ erth and o

Mat. xxiiij. b Mar. xiij. c Do ye peace as this worlde loueth which is then at peace when menues appetytes & desyres are satisfied & when the euell agree w the euell) can I not to sende on the earth but therfore cam I/ w þ wordes of peace to dresse the peace of this worlde: for it is the doctrine of the Gospell which teacheth all peace) to be ruled of many it cannot be but debate must ryse euen amongest greatest frendes: while they that loue this worlde will sometyme ryse cruelye to warde the they loue best, then le we the vyces wherby the they haue ben accused vnto. And agayne/ those whom the fyre of the charitye belonging to þ Gospell hath touched/ wyll by no meanes suffer the selues to be deuyded frō that which they haue begōne to cleaue to: but wryte these am I not come to sett peace but debate.

and of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye not of youre selues what is ryghte.

Whyll thou goest with thine aduersary to the ruler: as thou arte in the waye/ geue diligence that thou mayst be delyuered frō hym/ least he brynge the to the iudge/ & the iudge deliuer the to ꝯ iaylar/ & the iaylar cast ꝯ into ꝯpyson. I tell the/ thou departest not thēce tyll thou haue made good the *vttmost myte

* Of thys Math.v.d.

¶ Of the Galileans whom Pylate slewe/ & of those that dyed in Syloe. The symylitude of the fygge tree. Christe healeth the sycke woman. The parable of the mustarde sede & leuen. Fewe entre into the kyngdom. Christ reproueth Herode and Jerusalem.

¶ The .xiij. Chapter.

THer were ꝯpresent at ꝯ same season that shewed hym of the Galileans/ whose bloude Pylate mēgled with their awne sacrifyce. And Jesus answered/ & sayde vnto them: Suppose ye ꝯ these Galileans were greater synners then all the other Galileans/ because they suffred suche punyshment? I tell you naye: but except ye repent/ ye shall all lyke wyse perysshe Or those .xviij. vpon which the toure in Syloe fell/ & slewe thē/ thinke ye that they were synners aboue all mē that dwel in Jerusalē? I tell you naye: But except ye repent, ye all shall lyke wyse perysshe.

+ He put forthe this symilitude: a certayne mā had a fygge tree planted in his vyneyarde & he came & sought frute theron/ and founde none. Then sayde he to the dresser of hys vyneyarde: beholde/ this thre yeare haue I come & sought frute in this fygge tree/ & fynde none: cut it doune: why combreth it ꝯ grounde: and he answered & sayde vnto hym: Lorde let it alone this yeare also/ tyll I dygge rounde aboute it, & donge it/ to se whether it will beare frute: & yf it beare not then/ after ꝯ /cut it doune. And he taught in one of their synagoges on the Sabboth dayes. And beholde ther was a woman which had a spyrite of infirmite .xviij. yeares: & was bowed together & coulde not lyfte vp her selfe at all. When Jesus sawe her/ he called her to him/ & sayde to her: woman thou arte delyuered from thy dysease. And he layde hys handes on her, and immediatly she was strayght/ and glorysyed God. And ꝯ ruler of the synagoge answered wyth indignacyon (because that Jesus had healed on the Sabboth daye) and sayde vnto ꝯ people. Ther are syx dayes in whych men ought to worke: in them come and be healed/ and not on the Sabboth daye.

Then answered hym the Lorde, and sayd: *ypocrite/ doth not eache one of you on the Sabboth daye/ lowse his oxe or his asse from the stall/ & leade him to ꝯ water? And ought not thys daughter of Abraham, whom Satan hath bounde lo .xviij. yeares/ be lowsed frō this bonde on ꝯ Sabboth daye? And when he thus sayde/ all his aduersaries were ashamed/ and all the people reioysed on all the excellent dedes/ that were done by hym. E

Then sayde he: what is the kyngedome of God lyke? or wherto shall I cōpare it? It is lyke a grayne of mustard seede/ which a mā toke and sowed in his garden: and it grewe & wered a greate tree/ and the foules of ꝯayer made nestes in the braunches of it.

And agayne he sayde: wherunto shall I lyken the kyngdome of God? it is lyke leuen/ which a woman toke/ and hyde in thre bushels of floure/ tyll all was thorow leuended. And he went thorow all maner of cyties and tounes teachinge/ and iorneyinge towardes Jerusalem. Then sayde one vnto him: Lorde/ are ther feawe ꝯ shalbe saued? And he sayde vnto thē: stryue w youre selues to enter in at the strayte gate: for many I saye vnto you/ will seke to enter in and shall not be able. E

* When the good mā of the house is rysen vp/ and hath shet to the dore ye shalle beginne to stande without & to knocke at ꝯ dore sayinge Lorde Lorde, open vnto vs: and he shall answer & saye vnto you: I knowe you not whēce ye are. Then shal ye begin to saye: we haue eaten in thy ꝯsence & dronke & thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. There shalbe wepinge & gnashinge of teth/ when ye shall se Abraham and Isaac & Jacob, and all the Prophetes in the kyngdome of God/ & youre selues thrust oute at dores. And they shall come from the east & from the weest & frō the northe & from the southe/ and shall syt doune in the kyngdome of God. And beholde/ there are last/ whych shalbe fyrst: And ther are fyrst whych shalbe last. F

* When the couenaūt made in the bloude of Christ is vyolated/ then men payne them selues with holy workes/ trustinge therby to enter but all in vayne.

The same daye there came certayne of ꝯ Pharises and sayd vnto him: get ꝯ out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them. Go ye and tell ꝯ fore/ beholde I cast oute deuyls and heale ꝯ people to daye and to morowe/ and ꝯ thyrd daye I make an ende. Neuertheles/ I must walke to daye and to morowe/ & the daye following: for it can not be/ that a Prophet perisshe eny other where/ saue at Jerusalem. G

* O Jerusalem Jerusalem, which killest Prophetes & stonest thē that are sent to the: how often wolde I haue gathered thy childrē together/ as the hen gathered her nest vnder her wynges but ye wold not. Beholde youre habitacion shalbe left vnto you desolate. For I tell you ye shall not se me vntyll the tyme come that ye shall saye/ blessed is he that cōmeth in the name of the Lorde. Math.xxiij.d.

Math.xxiij.d. Luke.xiij.a.

¶ Jesus

¶ Jesus eateth with ye Pharyser/healeth the dropsy vpon the Sabboth/teacheth to be lowly/telleth of the great supper/& warneth them that will folowe hym/ to laye their accomptes before what it will cost them. The salt of the earth.

¶ The.xiiij. Chapter. ✠

AND it chaunted that he went into ye house of one of ye chefe Pharises to* eate breed on a Saboth daye: they watched hym. And beholde there was a man before him, which had ye dropsye. And Jesus answered & spake vnto ye lawears and Pharises sayinge: is it lawfull to heale on the Saboth daye? And they helde their peace. And he toke him & healed hym/ and let him go: and answered them sayinge/ which of you shall haue an asse or an oxe fallen into a pyt/ and will not strayght waye pull him out on the Saboth daye? And they coulde not answer him agayne to that.

He put forthe a similitude to ye gestes/ whē he marked how they pleased to the hyest roumes/ & sayd vnto thē: When thou arte bidden to a weddinge of eny man/ syt not doune in ye hyest roume/ lest a more honorable mā then thou be bidden of him/ and he that bade bothe him & the, come and saye to the: geue this mā roume, and thou then beginne with shame to take the lowest roume. But rather whē thou arte bydden/ go & syt in the lowest roume/ ye whē he that bade the commeth, he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshippe in the presence of them that syt at meate with the.* For whosoeuer exalteth hym selfe/ shalbe brought lowe. And he that humbleth him selfe/ shalbe exalted. ✠

Then sayde he also to him that had desyred him to dyner: ✠ Whē thou makest a dyner or a supper: call not thy frendes, nor thy brethrē nether thy kynsmē or yet ryche neyghbours: lest they bydde the agayne/ & a recompence be made the. But when thou makest a feast/ call the poore, the mayned the lame & the blynde and thou shalt be happy/ for they cannot recompence the. But thou shalt be recōpensed at the resurrection of the iuste men.

When one of them that sate at meate also hearde that, he sayde vnto him: happy is he ye eateth breed in the kyngdome of God. ✠

Then sayde he to him. ✠ A certayne man ordened a greate supper/ & bade many/ & sent his seruaunt at supper tyme/ to saye to thē that were biddē/ come: for all thinges are now redy. And they all atonce beganne to make excuse. The fyrst sayd vnto him: I haue bought a ferme/ and I must nedes go & se it/ I praye the haue me excused. And another sayd: I haue bought fyue yooke of oxen/ and I go to proue thē/ I praye the haue me excused. The thyrde sayd: I haue maryed a wyfe and therfore I cannot come. And the seruaunt went/ and brought hys Master worde therof.

Then was the good man of the house displeased, & sayd to his seruaūt: Go out quickly into the stretes & quarters of the citie/ and bringe in hyther ye poore & the mayned & the halt & the blynde. And ye seruaunt sayd Lorde it is done as thou cōmaundest & yet there is roume. And the Lorde sayd to the seruaunt: Go out into the hye wayes & hedges/ & cōpel thē to come in, that my house maye be fylled. For I saye vnto you/ that none of those men which were biddē/ shall taste of my supper. ✠

There went a greate cōpany with him/ and he turned & sayde vnto thē: ✠ *If a mā come to me/ & hate not his father & mother & wyfe and chyldren/ and brethren, and systers: moreouer and hys awne lyfe/ he cannot be my disciple. And whosoeuer beare not his crosse/ and come after me cannot be my disciple.

Which of you disposed to bylde a toure/ sitteth not doune before and counteth the cost/ whether he haue sufficiēt to perfourme it: lest after he hath layde the foundacyō, and is not able to perfourme it, all ye beholde it/ beginne to mocke him sayinge: this man beganne to bylde/ and was not able to make an ende. Or what king goeth to make batayle agaīst another kynge/ and sytteth not doune fyrst/ and casteth in his mynde, whether he be able with ten thousande/ to mete him that cometh agaynst him with .xx. thousand. Or els whyll ye other is yet a greate waye of, he wyll sende ambasseatours/ and desyre peace. So lyke wyse one of you that forsaketh not all that he hath/ can be my disciple. ✠

*Salt is good/ but yf salt haue loste hys saltnes, what shall be seasoned ther with? It is nether good for the lande nor yet for the donge hyll/ but men cast it out at the dores. He that hath eares to heare, let him heare.

¶ The louynge mercy of God is openly set forth in the parable of the hundreth shepe of the sonne ye was lost

¶ The.xv. Chapter. ✠

THen resorted vnto hym all the publicans and synners, for to heare hym. And the Pharises and Scribes murmured sayinge: He receaueth to his cōpany synners and eateth with them. Then put he forthe this symilitude to them sayinge: What man of you hauynge an hundreth shepe yf he loose one of them/ doth not leue nynty and nyne in the wyldernes/ and go after that which is loost vntyll he fynde hym? And when he hath founde hym, he putteth hym on hys shulders with ioye: And allone as he cometh home he calleth to gether hys louers and neyghbours sayinge vnto them: Reioyse with me for I haue founde my shepe which was loost. I saye vnto you/

vnto you that lyke wyse ioye shalbe in heuē ouer one synner that repenteth / more then ouer nynty & nyne iuste persons/which nede no repentaunce. Ether what woman hauing x. grotes/yf she loose one/doth not lyght a cādell/& swepe the house/& seke diligently tyll she fynde it? And when she hath founde it she calleth her louers & her neghbours sayinge: Reioyce with me/for I haue founde ℣ grote ¶ which I had loost. Lykewyse I saye vnto you/ioye is made in the presence of ℣ angels of God ouer one synner that repenteth. ✠

✠ And he sayde: A certayne man had two sonnes & the yonger of them sayde to his father: father geue me the parte of the goodes ℣ to me belongeth. And he deuyded vnto them his substance. And not long after/ the yōger sonne gaddered all ℣ he had to geder, & toke his iorney into a farre countre and there* he wasted his goodes ẅ ryetous lyuynge. And when he had spent all that he had/ther arose a greate derth thorow out all that same lāde/ & he began to lacke. And he went & claue to a cytesyn of ℣ same countre/which sent him to his felde/to kepe his swyne. And he wolde fayne haue fylled his bely with the coddes ℣ the swyne ate: and no man gaue to hym.

*Ouer. xxix. a

✠ Then he came to hym selfe and sayde: how many hyred seruauntes at my fathers haue breed ynough, & I dye for hōger. I will aryse & go to my father, & wyll saye vnto him: father I haue synned agaynst heuē & before ℣/ & am no more worthy to be called thy sonne/ make me as one of thy hyred seruaūtes. And he arose and went to his father. And when he was yet a greate waye of/ hys father sawe him, & had cōpassyon, & ran & fell on his neck & kyssed hym. And the sonne sayd vnto hym: father/ I haue synned agaynst heuē, & in thy sight/ & am no moare worthy to be called thy ¶ sonne. But his father sayd to his seruaūtes: bringe forth that best garment and put it on him/ & put a ringe on his hande/ & showes on his fete. And bringe hyther that fatted caulfe & kill hym/ & let vs eate and be mery: for this my sonne was deed/ and is alyue agayne/ he was loste/ & is now founde. And they began to be merye. ¶ The elder brother was in the felde/ & whē he came & drewe nye to ℣ house/ he herde minstrelsy & daunsyng. & called one of his seruaūtes & asked what those thinges ✠ meāte. And he sayde vnto him: thy brother is come/ & thy father had killed ℣ fatted caulfe/ because he hath receaued him safe & sounde. And he was angry/ & wolde not go in. Then came his father out & entreated him. He answerd & sayde to hys father: Lo these many yeares haue I done the seruice/ neither brake at any tyme thy cōmaundment/ & yet gauest thou me neuer so moche as a kyd to make mery with my louers: but assone as this thy sonne was come/ which hath deuoured thy goodes with harlotes, thou haste for his pleasure kylled ℣ fatted caulfe. And he sayd vnto him: Sonne/ thou wast euer with me/ and all that I haue is thyne: it was mete that we shuld make mery and be glad: for thys thy brother was deed/ and is alyue agayne: and was loste, and is founde. ✠

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perysh. ¶ The tyrde mā and poore Lazarus.

¶ The xvi. Chapter.

And he sayd also vnto his disciples. I ✠ There was a certayn ryche mā/ which had a stewarde/ that was accused vnto him, that he had wasted his goodes. And he called hym and sayd vnto him: How is it/ that I heare this of the? Geue a compte of thy stewardshyppe: for thou mayste be no longer stewarde. The stewarde sayd with in hym selfe: what shall I do? for my master will take awaye frō me the stewardshippe. I can not dygge/ and to begge/ I am ashamed. I woote what to do/ that when I am put out of the stewardshippe/ they maye receaue me into their houses.

Then called he all hys masters detters/ & ✠ sayd vnto the fyrst: how moche owest thou vnto my master? And he sayd an hondred tonnes of oyle. And he sayd to him: take thy bill/ & syt doune quyckly and wryte fyfty. Then sayd he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill, and wryte foure score. And the Lorde commended the vniuste stewarde because he had done wysely. For the chyldren of thys worlde are in their kynde/ wyser then the chyldren of lyght. And I saye ¶ also vnto you: * make you frendes of ℣ wicked māmon, ℣ whē ye shall departe they may receaue you into euerlastinge habitacions. ✠

* Make you frendes of the wycked Mammon. This worde Mammon is a worde of the Syrian speche and signifyeth ryches. So that ℣ text meaneth: Bestowe youre ryches according to the worde of God that God be pleased with your doynges & not deceatfully as thys felowe dyd.

✠ He that is faythfull in ℣ whych is leste the same is faythfull in moche. And he ℣ is vnfaythfull in ℣ least: is vnfaythfull also in moche. So then yf ye haue not ben faythfull in ℣ wicked māmon who will beleue you in that whych is true? And yf ye haue not bene faythfull in another mannes busynes: who shall geue you youre awne? No seruaunt cā serue .ii. masters, for other he shall hate ℣ one & loue the other or els he shall lene to ℣ one & despyse ℣ other. Ye cā not serue God & māmō.

All these thinges herde the Pharyses also which were couetous, & they mocked hym. And he sayd vnto thē: Ye are they which * iustifye youre selues before men: but God knoweth youre hertes for that which is hyghly estemed amonge men, is abhominable in the syght of God. ✠

* Ye are they ℣ iustifye youre selues. &c. Of this is spoke afore in the .v. Chap.

The lawe

The lawe and the Prophetes tayned vntyll the tyme of Johñ and sence: that tyme ꝑ kyngdome of God is preached, & euery man stryueth to go in. Sonest shall heuen & earth perysshe, then one tytle of the lawe shall perisshe. Whosoeuer forsaketh his wyfe & maryeth another breaketh matrimony. And euery man which maryeth her ꝑ is deuorced frō her husbande, committeth aduoutry also.

C ✠ There was a certayne ryche man, which was clothed in purple and fyne bysse, & fared delicyously euery daye. And there was a certayne begger named Lazarus, whyche laye at his gate full of sores desyrynge to be refreshed with the cromes whyche fell frō the ryche mānes borde. Neuertheles, ꝑ dogges came and licked hys sores. And it fortuned that the begger dyed, and was caryed by the angelles into * Abrahams bosome. The ryche man also dyed, and was buryed.

And beinge in hell in tormētes, he lyfte vp his eyes and sawe Abraham a farre of. & Lazarus in his bosome, & he cried & sayd: father Abraham, haue mercy on me, & sende Lazarus ꝑ he maye dyppe the typpe of his fynger in water, & cole my tōge: for I am tourmented in this flame. But Abraham sayd vnto hym: Sonne, remēbre that thou in thy lyfe tyme, receauedst thy pleasure, & contrary wyse Lazarus payne. Now therfore is he cōforted, & thou art punished. Beyonde al this, betwene you and vs there is a greate space set, so ꝑ they whiche wolde go from hence to you can not: nether maye come from thence to vs.

Then he sayde I pray the therfore father, send him to my fathers house. For I haue fyue brethren: for to warne thē lest they also come into the place of tourment. Abrahā sayde vnto hi: they haue Moyses & the Prophetes let them here them. And he sayd: naye father Abraham, but yf one came vnto them from the deade, they wolde repent. He sayde vnto hym: If they here not Moses and the Prophetes, neither wyll they beleue, though one rose from death agayne.

¶ Christ teacheth his disciples to auoyde occasiōs of euill one to forgeue another, stedfastly to trust in God and no mā to presume i his owne workes. He healeth the ten lepers. speaketh of the latter dayes / and of the ende of the worlde

¶ The.xvii. Chapytre

I Then sayde he to hys disciples, it can not be auoyded but that offences wyll come. Neuertheles wo be to hym thorowe whome they come. It were better for him that a mylstone were hāged aboute his necke, & that he were cast into the see, then that he shulde offende one of these lytlecōs. Take hede to your selues. * If thy brother trespas agaynst the, rebuke him and yf he repēt, forgeue him. And though he synne agaynst the seuen tymes in a day, and seuen tymes in a daye tourne agayne to the sayeng. It repenteth me, forgeue him.

And the Apostles sayde vnto the Lorde. Increase our fayth. And the Lorde sayde: yf ye had fayth lyke a grayne of mustard sede, & shulde saye vnto thys sycamine tree, plucke thy selfe vp by the totes, and plante thy selfe in the see: he shulde obey you.

Who is it of you yf he had a seruaūte plowinge or fedinge catell, that wolde say vnto him when he were come from the felde: Go quickly and syt downe to meate: & wolde not rather saye to him, dresse wherwith I maye sup, and gyrde vp thy selfe and serue me, tyll I haue eaten & dronken, & afterwarde, eate thou, and dr̄incke thou? Doeth he thāke that seruaūte because he dyd that which was cōmaūded vnto hime I trowe not. So likewise ye, when ye haue done all those thinges whyche are cōmaunded you, say. We are vnprofitable seruauntes. we haue done that whyche was our duety to do.

✠ And it chaunced as he went to Jerusalē that he passed thorow Samaria and Galile. And as he entred into a certayne towne, there met him ten men ꝑ were lepers. Which stode a farre of & put forth their voyces and saide: Jesu master haue mercy on vs. whē he sawe them, he said vnto them: Go and shewe your selues vnto the Prestes. And it chaunced as they went, they were clensed. And one of thē whē he sawe that he was clēsed, turned backe agayne, & with a loude voyce praysed god and fell downe on hys face at his fete, and gaue him thākes. And ꝑ same was a Samaritane. And Jesus answered & saide: are there not ten clensed? But where are those nyne? There are not founde that returned agayne, to geue God prayse saue only this straūger. And he saide vnto him: aryse, & go thy waye thy fayth hath made the whole. ✠

✠ When he was demaunded of the Pharises, whē the kingdome of God shulde come he answered them & sayd: The kyngdome of God cometh not with waytinge for. Neither shall men saye: Lo here, lo there. For beholde the kyngdome of God is with you.

And he sayd vnto the disciples: the dayes wyll come, when ye shall desyre to se one day of the sonne of man, & ye shall not se it. And they shall say to you: Se here, Se there. Go not after them, nor folowe them, for as the lyghtenynge that apereth out of ꝑ one parte of heuen, and shineth vnto the other parte of heauen. So shall the sonne of man be in his dayes. But fyrst must he suffre many thynges, and be refused of this nacion.

As it happened in the tyme of Noe: so shal it be in ꝑ tyme of the sonne of man. They eate they

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c * Some by ꝑ bosome of Abraham do vnderstande the fayth of Abrahā: other some also vnderstande it of ꝑ place where the elect & chosen that folow ꝑ fayth of Abraham do rest after their deth. But where ꝑ place is (because the scripture doth not expresly determyne it) cā we not tell & therfore maye no mā be so bolde as to define it

Matth. 18. a. Marck. 9. f.

Matth. 18: c. Leui. 19. c. Eccles. 9. b.

* In workes maye no fayth be put, for by them no man is iustyfyed before God, but by Christes blode onely.

* The kingdome of God is to loue God with all thyne herte, & to put thy hole truste in him according to the covenaunt made in Christe, & for christes sake to loue thy neyghbour as Christ loued ꝑ. And all thy is within the. Matth. 15. c. Marck. 8. d. Luke. 18. e.

they dranke, they maryed wyues & were maryed, euē vnto that same day that Noe went into the Arke: & the floud cam & destroyed thē all. Lykewyse also, as it chaūced in ỹ dayes of Lot. They ate, they dranke, they bought they solde, they planted, they bylte. And euen the same day that Lot went out of Zodom it rayned fyre & brymstone frō heauen, and destroyed thē all. After these ensamples, shal it be in ỹ day when ỹ sonne of mā shall appere.

6 At that daye he that is on the house toppe & his stuffe in ỹ house: let him not come downe to take it out. And lykewise let not him ỹ is in the feldes, tourne backe agayne to ỹ he lefte behynde. Remēbre Lottes wyfe. Whosoeuer wyll go about to saue hys lyfe, shall lose it: & whosoeuer shall lose hys lyfe, shall saue it. I tell you in ỹ nyght, ther shalbe two in one bed, ỹ one shalbe receyued & the other shalbe forsakē. Two shalbe also a grindynge to gether: the one shalbe receyued, and the other forsaken. And they answered, & sayde to hym: where Lorde? And he sayde vnto thē: whersoeuer the * body shalbe, thyther wyll the egles resorte.

* Where so euer the body shalbe thyther wyll the egles resorte, that is to say, where as ỹ people of man is redy to gether vnto me.

¶ Of teachyng to be kepte in prayer contynually. Of the Pharisee & the publican. The kyngdome of God belongeth vnto chyldren. Christe answered the rular, and promyseth rewarde vnto all such as suffre losse for his sake, and folowe hym. The blynde man is restored to his syght.

¶ The.xviii. Chappytre.

3 And he put forth a symilitude vnto thē, sygnifyenge that men ought al wayes to praye and not to be werye, sayinge: There was a Judge in a certayne cyte, which feared not God neither regarded man. And ther was a certayne wedowe in the same cite, which came vnto him sayinge: auenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not god nor care for man, yet bycause thys wydowe troubleth me, I wyl auenge her lest at ỹ last she come & hagge on me. And the Lorde sayd here what the vnryghtwes Judge sayeth.

5 And shall not God auenge his electe, whiche crye daye and nyght vnto hym, ye though he deferre them? I tell you he wyl auenge them and that quickely. ✠ Neuertheles, whē the sonne of mā cometh, suppose ye, that he shall fynde fayth on the earth.

✠ And he put forthe this symilitude, vnto certayne which trusted in them selues ỹ they were perfecte, and despysed other. Two men went vp into the tēple to praye: ỹ one a Pharisē & the other a publicā. The Pharise stode & prayed thus with him selfe. God I thanke the that I am not as other men are, extorsioners, vniuste, aduoutrers, or as this publicā I fast twyse in the weke. I geue tythe of all that I possesse. And the publican stode a farre of, & wolde not lyfte vp his eyes to heuen, but smote hys brest sayenge: God be mercyfull to me a synner. I tell you this man departed home to his house iustifyed more then the other. For euery man that exalteth hym selfe, shalbe brought low: And he that humbleth hym selfe, shalbe exhalted. Math.23.b.

D Math.19.b. Marck.10.b.

They brought vnto him also babes, that he shulde touche thē. Whe his disciples saw that, they rebuked them. But Jesꝰ called thē vnto him, & sayde: Suffre chyldren to come vnto me, & forbidde them not. For of suche is the kyngdome of God. Verely I saye vnto you: whosoeuer receyueth not ỹ kyngdome of God as a chylde: he shall not entre therin.

And a certayne ruler asked hym sayinge: good master: what ought I to do, to optaine eternal lyfe? Jesus sayde vnto him: Why callest thou me good? None is good, saue God only. Thou knowest the cōmaundementes: Thou shalt not cōmit aduoutry: thou shalte not kyll: thou shalt not steale: thou shalt not beare false wytnes: Honoure thy father and thy mother. And he sayde all these haue I kept frō my youthe. When Jesus herde ỹ, he sayde vnto hym: Yet lackest thou one thyng. a Sell all that thou hast, & distribute it vnto the poore, & thou shalt haue treasure in heauen, and come & folowe me. When he herde that, he was heuy for he was very ryche. Exod.20.

a * Sell all ỹ thou hast. &c. loke Mar.5.c

E

When Jesus sawe him mourne, he sayde: with what difficulte shall they that haue ryches entre into the kyngedome of God: it is easyer for a Camell to go thorowe a nedles eye, then for a riche man to entre into the kingdome of God. Then sayde they that herde that. And who shall then be saued? And he sayde: Thynges whiche are vnpossyble with men are possyble with God.

Then Peter sayde: Lo we haue lefte all, & haue folowed the. And he saide vnto them: Verely I saye vnto you, ther is no man that leaueth house, other father & mother, other brethren, or wyfe, or chyldren for the kyngedome of Goddes sake, whiche same shall not receyue muche more in this worlde: and in the worlde to come, lyfe euerlastinge.

f Math.19.b. Marck.10.b.

✠ He toke vnto him ỹ twelue, and sayde vnto them. Beholde we go vp to Jerusalem & all shalbe fulfilled that are wrytten by the Prophetes of the sonne of man. He shalbe deliuered vnto the gentyls, & shalbe mocked and shalbe dispytfully entreated, and shalbe spytted on, and whē they haue scourged him, they wyl put him to dethe, and the thyrd day he shall aryse agayne. But they vnderstode none of these thynges. And this sayinge was hyd from them. And they perceyued not the thynges whiche were spoken.

And it

G *And it came to passe, as he was come nye
Math.xx.d. vnto Hiericho, a certayne blynde man sate by
Mark.x.g. the waye syde beggynge. And when he hearde the people passe by, he asked what it meant. And they sayde vnto hym, þ Iesus of Nazareth passed by. And he cryed sayinge: Iesus þ sonne of Dauid, haue thou mercy on me. And they which wēt before rebuked hym, that he Marc.x.g. should holde his peace. But he cryed so moche þ moare, *thou sonne of Dauid haue mercy on me. And Iesus stode styll, & commaunded him to be brought vnto him. And whē he was come neare, he asked him sayinge: what wilt thou that I do vnto the? And he sayde: Lorde that I maye receaue my syght. Iesus sayde vnto him: receaue thy syght: thy fayth hath saued the. And immediatly he sawe, and followed him prayinge God. And all the people, when they sawe it, gaue laude to God. ✠

¶ Of Zacheus, and the ten seruauntes to whom the talentes were delyuered. Christ ryderh to Ierusalem, and weperh ouer it.

¶ The.xix. Chapter. ✠

A Nd he entred in & wēt thorow Hiericho. And beholde, there was a man named Zacheus, which was a ruler amonge the Publicans, & was riche also. And he made meanes to se Iesus, what he should be: & coulde not for þ preace, because he was of a lo stature. Wherfore he ran before, & clymed vp into a wylde fygge tree, to se him: for he shulde come þ waye. And when Iesus cam to the place, he loked vp, and sawe him, and sayd vnto him: Zache, come doune attōce, for to daye I must abyde at thy house. And he came doune hastelye & receaued him ioyfully. And whē they sawe þ they all grudged sayinge: He is gone in to tary with a man that is a synner.

B And Zache stode forth and sayd vnto the Lorde: beholde Lorde, þ halfe of my goodes I geue to the poore, and yf I haue done eny man wronge, I wyll restore hym fower folde. And Iesus sayd to him: this daye is healthe come vnto thys house, for as moche as he also is become þ childe of Abraham. *For Math.xviij.c. the sonne of man is come to seke and to saue that which was loste. ✠

As they hearde these thinges he added thet to a symylitude, because he was nye to Hierusalem, and because also they thought that Math.xxv.b. the kyngdome of God shuld shortely appere. Marc.xiij.b. He sayde therfore: ✠ *a certayne noble man went into a farre countre, to receaue hym a kyngdome, and then to come agayne. And he called his ten seruauntes and delyuered thē ten pounde, sayinge vnto thē: by and sell till I come. But his citesens hated him, and sent messengers after hym sayinge: we wyll not C haue this man to raygne ouer vs.

And it came to passe, when he was come agayne & had receaued his kyngdome, he cōmaunded these seruaūtes, to be called to him (to whom he gaue hys money) to wit what euery mā had done. Then came þ first, sayinge Lorde, thy pounde hath encreased tē pounde. And he sayd vnto him. *Well good seruaunt Math.xxv.b. because thou wast faythfull in a very lytell thinge, take thou auctorite ouer ten cytyes. And þ other came sayinge: Lorde thy pounde hath encreased fyue pounde. And to the same he sayde: & be thou also ruler ouer fiue cities.

And þ thyrde came & sayde: Lorde beholde here thy pounde, whych I haue kepte in a napkyn, for I feared the, because thou arte a strayte man: thou takest vp þ thou laydest not doune, & repest that thou dyddest not sowe. And he sayde vnto him: *Of thyne awne D Math.xxv.b. mouth iudge I the thou euyll seruaūt. Knewest thou that I am a strayte mā takinge vp that I layde not doune, & reppynge that I dyd not sowe? Wherfore then gauest not thou my money into the banke, that at my cōminge I might haue requyred mine awne wt vsurage.

And he sayde to thē that stode by: take frō him that pounde, & geue it him that hath ten pounde. And they sayde vnto hym Lorde he hath ten pounde. I saye vnto you that *vnto To hym that all them that haue it shalbe geuen: & frō him hath it shall be geuen. loke xix. that hath not euen that he hath shalbe taken Math.xiij.b. from him. Moreouer those myne enemyes, E Math.xxi.a. whych wolde not þ I shuld raygne ouer thē Marc.xi.a. bynge hyther & slee them before me. *And when he had thus spoken, he proceded forth before, assendinge vp to Ierusalem. ✠

And it fortuned, when he was come nye to Bethphage & Bethany, besides moūte Oliuete, he sent two of his disciples sayinge: go ye into þ toune whych is ouer agaynst you. In the which assone as ye are come, ye shall finde a colte tyed, wheron yet neuer mā sate. Louse him and bringe him hyder. And yf eny man aske you, why that ye lowse hym: thus saye vnto him, the Lorde hath nede of hym.

They that were sent, went their waye and founde, euen as he had sayde vnto them. And as they were alosinge the coolte, the owners sayde vnto them: why lowse ye the coolte? And they sayde: for the Lorde hath nede of F hym. And they brought hym to Iesus. And they cast their rayment on the colte, and sett Iesus theron. And as he went, they spredde their clothes in the waye.

And when he was now come, wheare he should go doune frō þ moūte Oliuete, þ whole multitude of the disciples begā to reioyce, & to laude God with a loude voyce, for all the myracles that they had sene, sayinge: blessed be the kynge that cōmeth in the name of the Lorde: peace in heauen, & glory in the hyest.

E And

And some of the Pharises of the cõpany sayd vnto hym: Master rebuke thy disciples. He answered/ & sayde vnto thẽ: I tel you yf these shuld holde their peace, the stones wolde crie

✠ And whẽ he was come neare/ he beheld the citie/ & wept on it sayinge: If thou haddest knowẽ those thinges which belõge vnto thy * peace euẽ at this thy tyme? But now are they hydde frõ thyne eyes. For the dayes shall come vpon the, that thy enemyes shall cast a banke aboute the, and compasse the rounde/ & kepe the in on euery syde, & make the euen with the grounde/ with thy children which are in the. And they shall not leue in the one stone vpon another/ because thou knowest not the tyme of thy visitacion.

* That belõge vnto thy peace here peace is taken for health as in Captivity. d.

And he went in to the temple/ & beganne to cast out them that solde therin, and them that bought sayinge vnto them, it is wrytten: my house is the house of prayer: but ye haue made it a den of theues. And he taught daily in the tẽple. ✠* The hye Priestes and the scribes and the chefe of the people went about to destroye hym: but coulde not fynde what to do. For all the people stacke by him/ & gaue hym audience.

John. bij. c. Mark. xij. b.

¶ They aske Christ one question/ and he asketh them another. The parable of the vynearde. Of tribute to be geuen vnto Cesar/ and how Christ stoppeth the mouthes of the Saduces.

¶ The .xx. Chapter. ✠

And it fortuned in one of those dayes as he taught the people in the tẽple & preached the gospell: the hye Priestes & the Scribes came with the elders & spake vnto him sayinge: * Tell vs by what auctorite doest thou these thynges? Either who is he that gaue the this auctorite? He answered and sayde vnto them: I also will aske you a question/ and answer me. The baptyme of John: was it from heauen or of * men? And they thought with in them selues sayinge: yf we shall saye from heauen, he will saye: why then beleued ye hym not? But and yf we shall saye of men/ all the people will stone vs. For they be persuaded that John is a Prophete. And they answered that they coulde not tell whence it was. And Jesus sayde vnto them: neither tell I you by what auctorite I do these thinges.

Math. xxij. c. Mar. xi. b.

* Of men or of God loobe Math. xxi. c.

Then beganne he to put forth to the people this symilitude. * A certayne man planted a vyneyarde/ & let it forthe to fermers, & went him selfe into a straunge coũtre for a greate season. And whẽ the tyme was come, he sent a seruaunt to his tenauntes that they shuld geue him of the frutes of the vyneyarde. And the tenauntes dyd bet him/ & sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bet him/ & foule entreated him also, & sent him awaye empty. Moreouer/ he sent the thyrde/ and hym they wounded, and cast oute. Then sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne, him peraduenture they will reuerence/ when they se hym.

Math. xxi. b. Mark. xij. b.

But when the fermers sawe hym/ they thought in thẽ selues sayinge: this is the heyre/ come let vs kyll hym/ that the enheritaunce maye be ours. And they cast hym out of the vyneyarde: and kylled hym. Now what shall the lorde of the vyneyarde do vnto them? He will come and destroye these fermers/ & wyll let out hys vyneyarde to other. When they hearde that, they sayde: God forbyd.

And he behelde thẽ and sayde: what meaneth this then that is wrytten: * the stone that the bylders refused, the same is made the hed corner stone? Whosoeuer stombleth at the stone shalbe broken: but on whosoeuer it fall vpõ/ it wyll grinde hym to powder. And the hye Priestes and the Scribes the same houre wẽt about to laye handes on him, but they feared the people. For they perceaued that he had spoken this symilitude agaynst them.

Psal. cxvij. c. Math. xxi. d. Mark. xij. a.

And they watched hym, & sent forth spies/ which shuld fayne thẽ selues perfecte/ to take him in his wordes/ & to deliuer hym vnto the power & auctorite of the debite. And they asked him sayinge: Master we knowe that thou sayest & teachest right, neither cõsidrest thou eny mannes degre/ but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines/ & sayde vnto thẽ: * why tẽpt ye me? Shewe me a peny. Whose ymage and superscripciõ hath it? They answered & sayde: Cesars. And he sayde vnto thẽ: geue then vnto Cesar/ that which belõgeth vnto Cesar: & to God that which pertayneth to God. And they coulde not reproue his sayinge before the people. But they marueyled at his answer/ & helde their peace

Math. xxij. c. Mark. xij. b.

Then came to him certayne of the Saduces which denye that ther is eny resurrecciõ. And they asked him sayinge: * Master/ Moses wrote vnto vs yf eny mãnes brother dye hauinge a wyfe, & he same dye without yssue: that then his brother shulde take his wyfe/ & rayse vp seede vnto hys brother. Ther were seuen brethren/ & the fyrste toke a wyfe/ and dyed without children. And the seconde toke the wyfe/ & he dyed childelesse. And the thyrde toke her/ & in lyke wyse the residue of the seuen/ & left no children behinde them/ & dyed. Last of all the woman dyed also. Now at the resurrecciõ whose wyfe of them shall she be? For seuen had her to wyfe.

Math. xxij. c. Mark. xij. b. Deut. xxv. b.

Jesus answered and sayde vnto thẽ. The children of this worlde mary wyues/ & are maryed, but they whych shalbe made worthy to enioye that

enfoye that worlde and the reſurrecçyon frō deeth, nether mary wyues nether are maried no; yet cā dye eny moare. For they are equall vnto the angels: & are the ſonnes of God in as moche as they are the childzen of ỳ reſurrecçon. And that the deed ſhall ryſe agayne/ euen Moſes ſygnyfyed beſydes the buſhe/ Exod.iij.b. when he ſayde: *the Lozde God of Abzaham and the God of Iſaac, and the God of Iacob. For he is not the God of the deed/ but of them which liue. For all lyue in him. Then certayne of the Phariſes anſwered and ſayde: Maſter thou haſt wel ſayde. And after that durſt they not aſke him eny queſtion at all.

Math.xxij.d. Marc.xij.d. Then ſayde he vnto them: *how ſaye they that Chriſt is Dauids ſonne? And Dauid him ſelfe ſayeth in the boke of the Pſalmes: Pſal.cx.a. *The Lozde ſayde vnto my Lozde ſyt on my ryght hande, tyll I make thyne enemys thy fote ſtole Seinge Dauid calleth him Lozd: how is he then his ſonne?

Then in ỳ audyence of all the people/ he Math.xxiij.a. Luc.xx.d. ſayde vnto his diſciples: *beware of ỳ Scribes, whych deſyre to go in lōge clothynge: & loue gretinges in the markets, and the hyeſt ſeates in the ſynagoges & the cheſe roumes at feaſtes, which deuoure widdowes houſes and that vnder a colour of longe prayinge: the ſame ſhall receaue greater damnacion.

¶ Chriſt commendeth the poore wyddow/ telleth of ỳ deſtruccion of Jeruſalem/ of falſe teachers/ of the todes and troubles for to come/ of the ende of ỳ worlde/ and of hys awne commynge.

¶ The xxi. Chapter.

I Marc.xij.d. Se he beheilde, he ſawe ỳ ryche mē/ how they caſt in their offerynges into ỳ treaſury. And he ſawe alſo a certayne poore wyddowe/ whych caſt in thyther two mytes. And he ſayde: of a truethy I ſaye vnto you, this poore wyddowe hath put in moare then they all. For they all haue of their ſuperfluyte added vnto ỳ offeringe of God: but ſhe, of her penury hath caſt in all the ſubſtaunce that ſhe had.

As ſome ſpake of the temple, how it was garniſhed with goodly ſtones & Jewels/ he Math.xxiij.a. Marc.xiij.a. Luc.xxi.a. ſayde. *The dayes wyll come when of theſe thynges whych ye ſe, ſhall not be left ſtone vpon ſtone, that ſhall not be throwen doune. And they aſked hym sayinge: Maſter when ſhal theſe thinges be, & what ſigne will there be when ſuche thinges ſhall come to paſſe.

And he ſayd: take hede/ ỳ ye be not deceaued. For many will come in my name ſaying I am he: and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and diſſencion: be not afrayed. For theſe thynges muſt fyrſt come: but the ende foloweth not by & by. Then ſayd he vnto thē: ¶ Nacyon ſhall ryſe agaynſt nacyon/ & kyngdome agaynſt kyngdome/ and greate erthquakes ſhalbe in all quarters/ and honger/ and peſtilēce: & fearfull thinges. And greate ſygnes ſhall there be from heauen.

But before all theſe/ they ſhall laye their handes on you and perſecute you/ delyueringe you vp to the Synagoges & into priſon/ and bringe you before kynges & rulers for my names ſake. And this ſhall chaunce you for a teſtimoniall. Let it ſticke therfore faſte in youre hertes/ not once to study before, what ye ſhall anſwere: for I wil geue you a mouth and wyſdome/ where agaynſte/ all your aduerſaryes ſhall not be able to ſpeake nor reſiſt. Ye & ye ſhalbe betrayed of youre fathers and mothers/ and of youre brethren/ & kynſmen/ and louers, and ſome of you ſhall they ¶ put to deeth. And hated ſhall ye be of all men for my names ſake. Yet there ſhall not one here of youre heedes perysſhe. With youre a * patience poſſeſſe youre ſoules.

a * With pacience poſſede ye re ſoules &c. The ſoule is poſſeſſed that is perſeuereth not but is ſaued by pacience & perſeuerance thorow fayth in Chriſt do patiently ſuffer all aduerſyties.

And when ye ſe Jeruſalem beſeged with an hoſte then vnderſtande that the deſolacīō of the ſame is nye. Then let them whych are in Jewry flye to the mountaynes. And let them whych are in the myddes of it, departe oute. And let not them that are in other countreyes enter ther in. For theſe be the dayes of vengeance, to fulfill all that are wrytē. But wo be to them that be with chylde/ & to them ỳ geue ſucke in thoſe dayes. For ther ſhalbe greate trouble in the lande/ and wrath ouer all thys people. And they ſhall fall on the edge of the ſwearde/ and ſhalbe led captyue/ into all nacyons. And Jeruſalem ſhalbe troden vnder fote of the gentyls, vntyll the tyme of the gentyls be fulfylled. ¶

† And ther ſhalbe ſygnes in ỳ ſunne/ and in the mone/ and in the ſtarres: & in the erth the people ſhalbe in ſorthe perplexite/ ỳ they ſhall not tell whych waye to turne them ſelues. The ſee and the waters ſhall rooze/ and mēnes hertes ſhall fayle them for feare/ and for lokynge after thoſe thinges whych ſhall come on the erth. For the powers of heauen ſhall moue. And then ſhall they ſe ỳ ſonne of man come in a cloude wyth power & greate glozy. When theſe thinges begynne to come to paſſe: then loke vp/ & lifte vp youre b * heades for youre redemption drayweth nye.

b * Lyfte vp youre heedes &c. ¶ To lyfte vp the hed is to haue trewem brauncē of to be coyſe.

And he ſhewed them a ſymilitude: beholde the frygge tree and all other trees, when they ſhoute forth their buddes/ ye ſe & knowe of youre awne ſelues that ſommer is then nye at hand. So lyke wyſe ye (when ye ſe theſe thinges come to paſſe) vnderſtande/ that the kyngdome of God is nye. Verely I ſaye vnto you: this generacyon ſhall not paſſe/ tyll all be fulfylled. Heauen and erth ſhall paſſe: but my wordes ſhall not paſſe. F

✠ Take hede to youre selues/lest youre
hertes be ouercome wyth surfettinge & dro-
¶ kennes and cares of thys worlde: and that/
ydaye come on you vnwares. For as a snare
shall it come on all them that syt on the face
of the erthe. Watche therfore contynually &
praye/ that ye maye obtayne grace to flye all
this that shall come/and that ye maye stande
before the sonne of man. ✠

In the daye tyme/ he taught in the temple
and at nyght/he went out/and had a bydinge
Johñ.viij.d. in the mount oliuete.* And all ỳ people came
in the morninge to hym in the temple/ for to
heare hym.

¶ Christ is betrayed. They eate the easter lãbe. The
institucyon of the sacrament. They stryue who shalbe
greatest he reproueth thẽ: he prayeth thre tymes vpon
the mount. They take hym and bringe him to the hye
prestes house: Peter denyeth him thryse/& they bringe
hym before the councell.

¶ The .xxij. Chapter. ✠

¶ The feast of swete breed drue nye
Math.xxvi.a. which is called ester/ and the hye
Marc.xiiij.a. Prestes & Scribes sought how to
kyll him/but they feared ỳ people.
Then entred Satan into Judas/ whose syr
name was Iscariot (which was of the nõbre
of ỳ twelue) & he went his waye & cõmuned
with the hye prestes & officers how he myght
betraye him to thẽ. And they were glad: & pro
mised to geue him money. And he consented/
and sought oportunyte to betraye hym vnto
Math.xxvi.b. them when the people were awaye.
Marc.xiiij.a. * Then came the daye of swete breed, whẽ
of necessyte the esterlambe must be offered.
And he sent Peter & John sayinge: go & pre-
pare vs the esterlãbe/ ỳ we maye eate. They
sayde to him. Where wilt thou/that we pre-
pare? And he sayde vnto thẽ. Beholde whẽ ye
B be entred into the citie/ther shall a man mete
you bearinge a pitcher of water, him folowe
into the same house that he entreth in/ & saye
vnto the good man of the house. The master
sayeth vnto the: where is the gest chamber/
where I shal eate mine ester lambe with my
disciples? And he shal shew you a greate por
loure paued. Ther make redy. And they wẽt
and founde as he had sayde vnto them: & ma-
de redy the ester lambe.

And whẽ ỳ houre was come, he sate doune
and the twelue Apostles wyth hym. And he
sayde vnto them: I haue inwardly desyred to
eate this ester lambe wyth you before that I
suffre. For I saye vnto you: hence forth I will
not eate of it eny mooze/ vntyll it be fulfilled
Math.xxvi.c. in the kyngdome of God * And he toke ỳ cup
Marc.xiiij.c. and gaue thankes, and sayd. Take thys, and
Luc.xxij.c. deuyde it amonge you. For I saye vnto you:
I wyll not drynke of the frute of the vyne/
vntyll the kyngdome of God be come.

And he toke breed, gaue thankes/ & gaue
to them, sayinge: Thys is my body which is
geuen for you. Thys do in the remembraun-
ce of me. Lykewyse also/ when they had sup-
ped, he toke the cup sayinge: This cup is the
newe testament in my bloude/ which shall
for you be shedde.

Yet beholde, ỳ hande of him that betrayeth
me/is wyth me on the table. And the sonne
of man goeth as it is apoynted: But wo be
to that man by whõ he is betrayed. And they
began to enquyre amõge them selues, which
of them it shulde be, that shulde do that. ¶

✠ * And ther was a stryfe amonge them/ Math.xviij.a.
which of thẽ shulde be takẽ for ỳ greatest. And Marc.ix.c
he sayde vnto thẽ: the kynges of the gentyls Luke.xx.b.
raygne ouer them/ and they that beare rule
ouer them/ are called gracious lordes. But
ye shall not be so. But he ỳ is greatest amõge
you/ shalbe as ỳ youngest: and he that is
chefe/ shalbe as the mynister. For whether is
greater/ he that sytteth at meate: or he ỳ ser-
ueth? Is not he that sitteth at meate? And I
am amõge you, as he that ministreth. Ye are
they which haue bydden wyth me in my tẽp-
tacions. And I apoynt vnto you a kingdome
as my father hath appoynted to me: that ye
maye eate and drynke at my table in my
kyngdome/ and syt on seates/ and iudge the
twelue trybes of Israell. ✠

And ỳ Lord sayde: Simon, Simõ beholde
Satan hath desyred you/ to syfte you/ as it
were wheate: but I haue prayed for the/ that
thy fayth fayle not. And when thou arte con-
uerted strengthe thy brethren. And he sayde ¶
vnto hym. * Lorde I am redy to go wyth the Math.xxvi.c.
into prison & to deeth. And he sayde: I tell the Marc.xiiij.c.
Peter/ ỳ cocke shall not crowe thys daye/ tyll
thou haue thryse denyed ỳ thou knewest me.

And he sayde vnto them: when I sent you
wythout wallet and scryppe & shoes: lacked
ye eny thinge? And they sayd/ no. And he sayd
to them: but now he that hath a wallet let
him take it vp, and lykewyse his scrippe. And
he that hath no swearde/ let him sell his coote
and bye one. For I saye vnto you/ that yet
that wrych is wrytten must be perfourmed Mark.xxvi.c.
in me: * euen wyth the wycked was he nom- Marc.xvij.c.
bred. For those thynges wrych are wrytten John.xviij.c.
of me, haue an ende. And they sayde: Lorde/
beholde here are two sweardes. And he sayde
vnto them: it is ynough.

And he came out/ & went as he was wõte
to mounte Oliuete. And the disciples folo-
wed hym. And when he came to the place, he
sayde to thẽ praye, lest ye fall into tẽptaciõ.

And he gate him selfe from them/ about a
stones cast/ & kneled doune/ & prayed/ saying
Father yf thou wilt/ withdrawe this cup frõ ¶
me. Neuertheles/ not my will/ but thyne be
fulfylled. And ther apperred an angell vnto
him from

hym from heauen/ conforteynge hym. And he was in an agonye/ and prayed lomwhat longer. And hys sweate was lyke droppes of blood/ trickleynge doune to the grounde. And he rose vp from prayer and came to his disciples/ and founde them slepynge for sorowe/ and sayde vnto them: why slepe ye? Aryse and praye/ lest ye fall into temptacion.

Whyll he yet spake: beholde/ there came a compayny/ & he that was called Judas one of the twelue/ went before them/ and prealed nye vnto Jesus to kysse him. And Jesus sayd vnto him: Judas/ betrayest thou the sonne of man with a kysse? When they which were about him sawe what wolde folow/ they sayd vnto him: Lorde/ shall we smite vs swearde. * And Matth.xxvi.c. Marc.xiiii.c. Joh.xviii.b. one of the smote a seruaut of the hyest prestes of all/ & smote of hys ryght eare. And Jesus answered & sayd. Suffre ye thus farre forthe. And he touched his eare/ and healed him.

Then Jesus sayde vnto the hye prestes & rulers of the temple and the elders which which were come to him. Be ye come out/ as vnto a thefe with swerdes & staues? When I was dayly with you in the temple/ ye stretched not forth handes agaynst me. But thys is euen youre very houre/ and the power of darcknes. Then toke they him/ & ledde hym/ and brought hym to the hye Prestes house. And Peter folowed a farre of.

When they had kyndled a fyre in the myddes of the palys/ & were set doune to gether Matth.xxvi.g. Marc.xiiii.g. John.xviii.c. * Peter also sate doune amonge the. And one of the wenches, beholde him as he sate by the fyer, & set good eye syght on him & sayde: this same was also with him. Then he denied him sayinge: woman I knowe hym not. And after a lytell whyle/ another sawe hym and sayde: thou arte also of the. And Peter sayde: man I am not. And about the space of an houre after/ another affirmed sayinge: verely euen thys felowe was wyth hym/ for he is of Galile/ & Peter sayde: man I wote not what thou sayest. And immediatly whyll he yet spake, the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde/ how he sayde vnto him/ before ỹ cocke crowe/ thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Jesus/ mocked him/ & smote hym/ & blyndfolded hym/ & smoote his face. And asked him sayng: arede who it is that smoote the? And many other thinges despytfullye sayd they agaynst him.

And assone as it was daye ỹ elders of the people and the hye Prestes and Scribes/ came to gether/ & ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you/ ye wyll not beleue. And yf also I aske you/ ye wyll not answere me or let me go. Herafter shall the sonne of man syt on the ryght hand of the power of God. Then sayde they all: arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: * what nede Matth.xxvi.g. we eny further witnes? We oure selues Marc.xiiii.g. haue herde of hys awne mouthe.

¶ Jesus is brought before Pylate and Herode. The women make lamentacion for him. He prayeth for his enemyes/ forgeueth the theefe vpon hys ryght hande/ and dyeth on the crosse and is buryed.

¶ The.xxiii. Chapter.

And ỹ whole multitude of the arose, & ledde him vnto Pilate. And they ỹ began to accuse hym sayinge: we haue founde thys felowe peruertinge the people/ and forbyddynge to paye tribute to Cesar: sayinge, that he is Christ a kynge. And Pylate appoled him sayinge: arte thou ỹ kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pilate to the hye Prestes/ and to the people: I fynde no faute in this man. And they were ỹ more fearce sayinge. He moueth ỹ people/ teachynge thorow out Jewry/ and begame at Galile/ euen to this place. Ⅱ Matth.xxvii.f. Marc.xv.a. Joh.xviii.c.

When Pylate herde mencion of Galile he asked whether the mā were of Galile. And assone as he knewe that he was of Herodes iurisdiccio he sent him to Herode, which was also at Jerusalem in those dayes. And when Herode sawe Jesus he was exceedingly glad for he was desyrous to se him of a longe season, because he had herde many thynges of hym/ and trusted to haue sene some myracle done by him. Then questioned he with hym of many thynges. But he answered hym not one worde. The hye Prestes and Scribes/ stode forth and accused him straytly. And He rod with his men of warre/ despised him/ and mocked him, and arayed hym in whyte/ and sent him agayne to Pylate. * And ỹ same daye Act.iiii.c. Pylate and Herod were made frendes to gether. For before they were at variaunce.

And Pylate called to gether ỹ hye Prestes and the rulers/ & the people/ and sayde vnto them: ye haue brought this man vnto me/ as one that peruerted the people. And beholde I ¶ haue examined him before you/ & haue founde no faute in this man/ of those thinges where of ye accuse him. No nor yet Herode. For I sent you to hym: and lo nothinge worthy of deeth is done to him. I will therfore chasten him & let hi louse. * For of necessite he must Matth.xxvii.b Marc.xv.a. Joh.xviii.a. haue let one louse vnto them at that feast.

And all the people cryed atonce sayinge: away with him/ & delyuer to vs Barrabas: which for insurreccion made in ỹ citie & murther was cast in prison. Pilate spake againe

to thē wyllynge to let Jesus lowse. And they cried sayinge: Crucify him/Crucify him. He sayde vnto thē the thyrde tyme. What euyll hath he done? I fynde no cause of deeth in hī I will therfore chasten him/ & let hym lowse.

Math.xxvij.c. Mar.xv.a. Joh.xix.d. * And they cryed w a loude voyce/ & required that he myght be crucyfyed And the voyce of them and of the hye Prestes preuayled.

D And Pilate gaue sentence that it shuld be as they required & let lowse vnto them/him & for insurrection and mother/ was cast into prison/whō they desyred: & delyuered Jesus to do w hym what they wolde. * And as they ledde him awaye, they caught one Symō of Syrene/cōmynge out of the felde: & on hym layde they the crosse/ to beare it after Jesus.

Math.xxvij.d. Mar.xv.b.

And there folowed him a greate cōpany of people & of wemē/ which wemē bewayled & lamented him. But Jesus turned backe vnto thē, & sayde: Daughters of Jerusalem/wepe not for me: but wepe for youre selues/ & for youre childrē. For beholde/ ydayes wil come/ when men shall saye: * happy are & baren & the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they begynne to saye to & mountaynes, fall on vs. & to the hyllys/couer vs. For yf they do thys to a grene tree/what shalbe done to the drye.

Esa.liij.a. Lucę.xxiij.c. Apoc.vj.d.

And ther were two euyll doers ledde wyth him to be slayne. * And when they were come to & place which is called Caluary, ther they crucifyed him/ & & euyll doers, one on & right hande & the other on & lefte. Then sayde Jesus: father forgeue them/ for they woote not what they do. And they parted his rayment & cast lootes. And the people stode & beheilde.

Math.xxvij.d. Mark.xv.b. Joh.xix.d.

And & rulers mocked him with thē saying he holpe other men/let hym helpe him selfe/ yf he be Christ & chosen of God. The soudiers also mocked him/and came and gaue him vynegar and sayde: yf thou be that kynge of the Jewes saue thy selfe. And hys superscripcīō was written ouer him in Greke/in Latin, & Hebrew: This is the kynge of the Jewes.

And one of the euyll doers which hanged/ rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked him sayinge: Nether feareſt thou God because thou arte in the same damnacyon? We are righteously punished, for we receaue acco:dynge to oure dedes: But thys man hath done nothinge amysse. And he sayd vnto Jesus: Lorde remēber me when thou comeſt into thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto &, today shalt thou be with me in * Paradyse.

* Why Peter Martyr (as affyrmeth Erasmus in hys annotacyons vpon thys text) is vnderstode a place of purgatorye.

And it was about the fyrſt houre. And ther came a darckenes ouer all the lande vntyll & nynth houre and the sonne was darckened. And & vayle of the tēple dyd rent euē thorow the myddes. And Jesus cryed wyth a greate voyce and sayd: father/into thy handes I cō mende my spyrete. And when he thus had sayd he gaue vp the goost. When the Centurion sawe what had happened/ he glorifyed God sayinge: Of a suretye this mā was perfecte. And al the people that came to gether to that syght/beholdynge the thynges whych were done: smoote their brestes/ & returned home. And all his acquayntaunce/and the wemen that folowed hym from Galile/ stode a farre of beholdynge these thynges.

And beholde ther was a man named Joseph/a councellour/and was a good mā and a iuste/ & did not consent to the coūsell & dede of them/which was of Aramathia/a citie of the Jewes: whych same also wayted for the kyngdome of God: he went vnto Pylate and begged & body of Jesus/ & toke it doune/ & wrapped it in a lynnē clooth/ & layed it in an hewē toūbe/ wherin was neuer man before layed. ¶ And & daye was & Saboth euen/ & the Sabothdrue on. The wemen & folowed after which came wyth him from Galile/ beheilde the sepulcre & how his body was layed. And they returned & prepared odoures and oyntmentes: but rested the Saboth daye, acordynge to the commaundement.

¶ Whē wemē come to the grave/Christ appeareth vnto the two disciples that go towarde Emaus conferreth in the myddeſt of all his disciples openeth their vnderstandynge in the scryptures geueth them a charge/ & ascendeth vp to heauen.

¶ The.xxiiij.Chapter. ✣

On & morowe after & Saboth/erly in the morninge/they came vnto & grauē toūbe & brought & odoures wyth they had prepared & other wemē wh thē. And they founde & stone rowled awaye frō & sepulcre/ & went in: but founde not the body of the Lorde Jesu. And it happened/as they were amased therat: Beholde two men stode by them in shynynge vestures. * And as they were afrayde, and bowed doune their faces to the erth: they sayd to them: why seke ye the lyuynge amonge the deed? He is not here: but is rysen. Remember how he spake vnto you/when he was yet with you in Galile/sayinge: that the sonne of man must be delyuered into the handes of synfull men/ & be crucified/and the thyrde daye ryse agayne

Math.xxiij.a. Mark.xvi.a. Joh.xx.a.

Math.xxvij.d Mar.xvi.b.

And they remembred his wordes/ & returned frō the sepulcre, & tolde all these thinges vnto the eleuen & to all the remenaunt. * It was Mary Magdalen and Joanna & Mary Jacobi/ and other that were wyth them/ which tolde these thynges vnto & Apostles/ and their wordes semed vnto them fayned thinges, nether beleued they thē. Then arose Peter and ran vnto the sepulcre/ & stowped in and sawe the lynnē clothes layde by them selfe, and

Math.xxviij.d Mar.xvi.b.

selfe/ and departed wondrynge in hym selfe at that whych had happened. ✠

✠ And beholde/ two of them went that same daye to a toune whych was from Jerusalem about thre scooze forlonges/ called Emaus: and they talked to gether of all these thynges that had happened. And it chaunsed/ as they commened to gether and reasoned/ that Jesus hym selfe drue neare/ & went wyth them. But their eyes were holden/ that they coulde not knowe hym. And he sayde vnto them: What maner of communicacōs are these that ye haue one to another as ye walke/ and are sadde? And the one of them named Cleophas, answered and sayde vnto hym: arte thou only a straunger in Jerusalem, and haste not knowen ꝯ thynges whych haue chaunsed therin in these dayes? To whom he sayd: what thynges?

And they sayd vnto hym: of Jesus of Nazareth whych was a Prophet, myghtye in dede and worde before God/ and all the people. And how the hye Prestes/ and oure rulers delyuered hym to be condempned to deeth: and haue crucyfyed hym. But we trusted that it shuld haue bene he that shuld haue delyuered Israel. And as touchynge all these thynges to daye is euen the thyrd daye/ that they were done.

Ye and certayne wemen also of oure company made vs astonyed, whych came erly vnto the sepulchre, and founde not hys body: and came sayinge, that they had sene a vision of angels whych sayde that he was alyue. And certayne of them whych were wyth vs/ went their waye to the sepulchre/ and founde it euen so as the wemen had sayde: but hym they sawe not.

And he sayde vnto them: O foles and slowe of herte to beleue all that the Prophetes haue spoken Ought not Christ to haue suffred these thynges, and to enter into hys glory? And he began at Moses/ and at all the Prophetes, and interpreted vnto them in all scryptures whych were wrytten of hym. And they drue nye vnto the toune which they wēt to. And he made as though he wolde haue gone further. But they constrayned hym sayinge/ abyde wyth vs/ for it draweth towardes nyght, and the daye is farre passed. And he went in, to tary wyth them.

And it came to passe as he sate at meate wyth them, he toke breed/ blessed it/ brake & gaue to them. And their eyes were opened & they knewe hym: and he vanysshed out of their syght. And they sayde betwene them selues: dyd not oure hertes burne wyth in vs/ whyll he talked wyth vs by ꝯ waye/ and as he opened to vs the scryptures? And they roose vp the same houre/ & returned agayne to Jerusalem/ and founde the eleuen gathered to gether/ and them that were with them whych sayde: the Lorde is ryssen in dede/ and hath apered to Simon. And they tolde what thynges was done in the waye/ and how they knewe him in breakynge of breed. ✠

As they thus spake ✠ Jesus hym selfe stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abasshed and afrayde/ supposynge that they had sene a spyrite. And he sayde vnto them: why are ye troubled/ and why do thoughtes aryse in youre hertes? Beholde my handes and my fete/ that it is euen my selfe. Handle me and se: for spyretes haue not fleshe and bones/ as ye se me haue. And when he had thus spoken he shewed them his handes and his fete. And whyll they yet beleued not for ioye and wondred/ he sayde vnto them: Haue ye here eny meate? And they gaue him a pece of a broyled fysshe/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whyl I was yet with you: that al must be fulfylled which were wrytten of me in the lawe of Moses and in the Prophetes/ and in the Psalmes: * Then opened he their wyttes/ that they myght vnderstand the scryptures, and sayde vnto them: Thus is it wrytten/ and thus it behoued Christ to suffre/ and to ryse agayne from deeth the thyrde daye/ and that repentaūce and remission of synnes shuld be preached in his name amonge all nacyons/ ✠ & must be begynne at Jerusalem. And ye are wytnesses of these thynges. And beholde, I wyll sende the promes of my father vpō you. * But tary ye in the citie of Jerusalē, vntyll ye be endewed with power from an hye.

And he ledde them out into Bethany/ and lyfte vp his handes and blessed them. * And it cam to passe, as he blessed them he departed from thē/ and was carved vp into heuen. And they worshipped him/ and returned to Jerusalem wyth greate ioye/ & were cōtinually in ꝯ tēple prayinge & laudinge God:

Amen.

Act. fvj. a.

Act. i. a.

Luke. xvi. d.

Here endeth the Gospell of Saynete Luke.

¶ The Gospell of Sayncte Johan.

¶ The eternall lyfe of Christ/and how he became man. The testimony of Jhon. The callynge of Andrew. Peter. &c.

¶ The fyrst Chapter. ✠

IN the begynnynge was the worde/ & the worde was with God: and the worde was God. The same was in the begynnynge wyth God. All thynges were made by it/ and wythoute it/ was made nothynge that was made. In it was lyfe/ & the lyfe was the lyght of men & a *the lyght shyneth in ỳ darckenes but the darckenes comprehended it not.

a ¶ The lyght shyneth in the darckenes &c. By the lyght is vnderstande Christ & by the darckenes vngodlye vnbeleuynge me/ amõg whome Christ came & they receaued him not as Ephe.iii.d

There was a man sent from God whose name was John. The same cam as a witnes to beare wytnes of the lyght that all men thrugh him myght beleue. He was not that lyght/ but to beare witnes of the lyght. That was a true lyght whych lyghteth all mẽ that come into the worlde. He was in the worlde/ and the worlde was made by hym: and yet b *the worlde knewe hym not.

b ¶ The worlde knewe him not The worlde is here taken for the people of the worlde/ as after in the.xv. & Mat.xvi.c.

He cam amonge hys awne/ and hys awne receaued hym not. But as many as receaued hym/ to them he gaue power to be the sonnes of God in that they beleued on hys name: wych were borne not of blonde nor of the wyll of the flesshe/ nor yet of the will of man: but of God.

And the worde was made flesshe and dwelt amonge vs/ and we sawe the glory of it/ as the glory of the only begotten sonne of the father/ whych worde was full of grace and verite. ✠

✠ Johan bare wytnes of hym and cryed sayinge: This was he of whome I spake he that cometh after me/ was before me/ because he was yer then I. And of hys fulnes haue al we receaued/ euen c * grace/ for grace. For the lawe was geuen by Moses, but grace and truthe came by Jesus Christ.

c ¶ Grace for grace By grace vnderstande fauour The meanynge is/ for the fauoure that God the father hath to hys sonne Christ hath he receaued vs in to fauoure: so ỳ as Christ is beloued of hys father/ euen so are we beloued for hys sake as Rom.v.c.

d * No man hath sene God at eny tyme. The only begotten sonne, which is in the bosome of the father he hath declared him. ✠

d ¶ No mã hath sene God at any tyme &c. Where can no bodely eye beholde the maiestie of god in his spirituall nature as he is/ as we haue declared in Exod. xxxiii.d

✠ And this is the recorde of Johan. when the Jewes sent Prestes and Leuites frõ Jerusalem to aske hym, what arte thou? And he confessed and denyed not & sayde playnly I am not Christ. And they asked hym: what then? arte thou Helyas? And he sayde: I am not. Arte thou ỳ Prophete? And he answered no. Then sayd they vnto hym: what arte thou that we maye geue an answere to them that sent vs: What sayest thou of thy selfe? He sayde: I am ỳ e * voyce of a cryar in ỳ wildernes, make straight the waye of the Lorde, as sayde the Prophete Esaias.

e ¶ Voyce that is I am that I preache I am sent to prepare you spirites & to cry on you to amende that ye maye receaue Christ and hys grace.

And they whych were sent, were of the Pharyses. And they asked hym, and sayde vnto hym: why baptisest thou then yf thou be not Christ nor Helyas neither a Prophet? Johan answered thẽ sayinge: I baptyse wyth water: but one is come amonge you, whom ye knowe not he it is that cometh after me, whiche was before me/ whose no latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordã where Johan dyd baptise. ✠

✠ The nexte daye Johan sawe Jesus commynge vnto him, and sayde: beholde ỳ lambe of God, which taketh awaye the synne of the worlde. This is he of whom I sayd. After me cometh a man/ whych was before me/ for he was yer then I/ and I knewe him not: but that he shuld be declared to Israel/ therfore am I come baptysinge wyth water.

And Johan bare recorde sayinge: I sawe ỳ Spirite descende from heuen/ like vnto a doue and abyde vpon him/ and I knewe hym not. But he that sent me to baptise in water the same sayde vnto me: * vpon whom thou shalt se the spirite descende and tary styll on hym, the same is he which baptiseth with the holy goost. And I sawe and bare recorde that this is the sonne of God. ✠ Math.iii.d. Mar.i.b. Luke.iii.d

The nexte daye after/ Johan stode agayne/ and two of hys disciples. And he beheld Jesus as he walked by/ and sayde: behold the lambe of God. And the two disciples harde hym speake and folowed Jesus. And Jesus ✠ turned about/ and sawe them folowe/ & sayd vnto thẽ: what seke ye? They sayd vnto him: Rabbi (which is to saye by interpretacyon/ Master) where dwellest thou? He sayde vnto them: come and se. They came & sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

One of

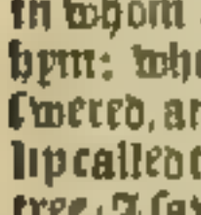
One of ỹ two which hearde John speake and folowed Jesus / was Andrew Simon Peters brother. The same foũde hys brother Simon fyrst/and sayde vnto hym: we haue founde Messias/which is by interpretacyõ/ annoynted:and brought hym to Jesus. And Jesus beheilde him and sayde: thou arte Simon the sonne of Jonas/thou shalt be called Cephas:which is by interpretacion, a stone.

The daye folowyng Jesus wolde go into Galile/ & founde Philip/ and sayd vnto him/ folowe me.Philip was of Bethsaida ỹ citie of Andrew and Peter. And Philip founde Nathanael/ and sayde vnto hym. We haue founde hym of whome Moses in the lawe/ and the Prophetes dyd wryte Jesus ỹ sonne of Joseph of Nazareth. And Nathanael sayd vnto hym: can there eny good thynge come oute of Nazareth? Philip sayde to him:come and se.

Jesus sawe Nathanael comynge to hym/ and sayde of him. Beholde a ryght Israelyte/ in whom is no gyle. Nathanael sayde vnto hym: where knewest thou me? Jesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder ỹ frygge tree/ I sawe the. Nathanael answered and sayd vnto him: Rabbi/ thou arte the sonne of God/thou arte ỹ kyng of Israel. Jesus answered and sayde vnto him: Because I sayde vnto the/I sawe the vnder ỹ frygge tree/thou beleuest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely/verely/ I saye vnto you: hereafter shall ye see heuen open/and the angels of God ascendynge and descendynge ouer the sonne of man.

¶ Christ turneth the water vnto wyne/and dryueth ỹ byers & sellers out of the temple.

¶ The.ij.Chapter.



And the thyrde daye/was ther a mariage in Cana a citie of Galile: & the mother of Jesus was there. And Jesus was called also and his disciples vnto the mariage. And when the wyne fayled the mother of Jesus sayde vnto him: they haue no wyne. Jesus sayd vnto her: woman what haue I to do wyth the? myne houre is not yet come. His mother sayde onto the mynistres: whatsoeuer he sayeth vnto you/ do it. And there were standynge there/ syxe waterpottes of stone after the maner of the purifyinge of the Jewes / contaynynge two or thre fyrkins a pece.

And Jesus sayde vnto them: fyll ỹ waterpottes with water. And they fylled thẽ vp to the brym. And he sayde vnto them: drawe out now/& beare vnto the gouerner of ỹ feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne/and knewe not whence it was (but ỹ mynistres which drue the water knewe) he called the bridegrome / and sayde vnto hym: All men at the begynnynge / sett forth good wyne and* when men be dronke, then that which is worse. But thou hast kept backe ỹ good wyne/vntyll now.

* when men be dronke &c. That is/ when men be fylled & satisfyed.

This begynnynge of myracles dyd Jesus in Cana of Galile, and shewed his glory and his disciples beleued on him. After that he descẽded into Capernaum/ & his* mother/ and his brethren, and his disciples, but contynued not manye dayes there.

* his mother & brethren lyke in Gene.xiij.b.

¶

And the Jewes ester was euen at hande/ and Jesus wẽt vp to Jerusalem, and founde syttynge in the temple those that solde oxen and shepe and doues & chaungers of money. And he made a scourge of small cordes / and draue thẽ all out of the tẽple / with the shepe & oxen, & powred out the chaungers money/ and ouerthrue the tables, and sayde vnto thẽ that solde doues: Haue these thinges hence, & make not my fathers house an house of marchaundyse. And his disciples remẽbred, how that it was wryten:* the zele of thyne house hath euen eaten me.

D

* Psal.lxviij.b.

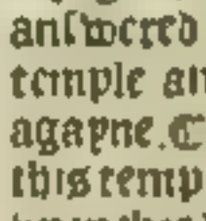
Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs/ seynge that thou dost these thynges? Jesus answered & sayde vnto them: * destroye this temple and in thre dayes I wyll reare it vp agayne. Then sayde ỹ Jewes: xlvi. yeres was this temple abylynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body. Assone therfore as he was rysen frõ deeth agayne, hys disciples remembred ỹ he thus sayde. And they beleued ỹ scripture/ and the wordes which Jesus had sayde.

* Matth.xxvi.b. Marc.xiiij.b

When he was at Jerusalem at ester in the feaste/ many beleued on his name/ whẽ they sawe his myracles which he dyd. But Jesus put not hym selfe in their handes / because he knewe all men / and neded not / that eny mã should testifie of him. For he knewe what was in man.

¶ The cõmunycacion of Christ wt Nicodemus. The doctryne and baptyme of John/and what wytnesse he beareth of Christ.

¶ The.iij.Chapter.



There was a mã of the Pharises named Nycodemus a ruler amonge the Jewes. The same came to Jesus by nyght, and sayde vnto hym. Rabbi, we know ỹ thou arte a teacher which arte come from God. For no man coulde do suche myracles as thou doest / except God were with hym. Jesus answered & sayd vnto him: Verely verely I saye vnto the: except a mã be borẽ a newe / he cannot se the kyngdõ of God. Nicodemus sayde vnto him: how can a mã be borẽ when he is olde? can he enter

into his mothers wombe & be bozē agayne?
a ✠ Except a mā be borne of water & of the spiete &c. By this is sygnyfyed þ baptme which is the mortifycacyon of þ fleshe ordeyned by Johan baptist/and the remyssyon of þ spiete which is exemplyfyed by Christ.

Jesus answered: verely verely/I saye vnto þ: ✠ except þ a man be bozen of water & of the spiete, he cannot enter into þ kyngdō of God. That which is bozen of the flesshe is flesshe: & that whych is bozen of the spiete / is spiete. Marueyle not that I sayd to the, ye must be bozen a newe. The wynde bloweth where he lysteth & thou hearest hys sounde: but canst not tell whēce he cometh & whether he goeth. So is euery man that is bozen of the spiete.

b ✠ No man ascendeth into heauen but he that came from heauē &c. That is, no man can come in heauen but by Christ þ sonne of God that cam from heauē to Daly by his rygh teousnes must we ascende.

And Nycodemus answered and sayde vnto him: how can these thynges be? Jesus answered & sayde vnto him: arte thou a master in Israel/ & knowest not these thynges: verely verely I saye vnto the/ we speake þ we know/ & testify that we haue sene: and ye receaue not oure wytnes. If when I tell you erthly thynges/ ye beleue not: how shulde ye beleue/ yf I shall tell you of heuenly thynges?

b ✠ And ✠ no man ascendeth vp to heauē/ but he that came doune from heauen that is to saye the sonne of man which is in heauen

And as Moses lyfte vp the serpent in the wyldernes euē so must the sonne of man be lyfte vp/ that none that beleueth in hym perisshe: but haue eternall lyfe.

✠ For God so loueth the worlde / that he hath geuē his only sonne that none that beleue in him shulde perisshe. but shulde haue euerlastyng lyfe. For God sent not his sonne into þ worlde, to cōdempne the worlde: ✠ but that the worlde thrugh him, myght be saued. He that beleueth on hym shall not be condempned. But he that beleueth not is condempned all redy because he beleueth not in the name of the only sonne of God And this is the condempnacion/ that lyght is come in to the worlde & the men loued darcknes more then lyght / because their dedes were euyll. For euery man that euyll doeth / hateth the lyght: neither commeth to lyght lest hys dedes shuld be reproued. But he that doth trueth/ commeth to þ lyght that his dedes myght be knowē/ how þ they are wrought in God.

c ✠ But that þ worlde thrugh hym myght be saued &c. The worlde here doth only sygnifye þ the chosen ☾ and those that do beleue.

After these thynges cam Jesus & hys disciples into the Jewes land/ & ther he haūted with thē & baptised. And John also baptised in Enon besydes Salim / because ther was moche water there/ & they came & were baptised. For John was not yet cast into prison.

D ✠ And ther arose a questiō betwene Johns disciples and the Jewes aboute purifyinge. And they came vnto John/ & sayde vnto him: Rabbi/ he that was wt the beyonde Jordan/ to whō thou bareste wytnes. Beholde þ same baptiseth/ & all men come to hym. John answered/ & sayde: a mā can receaue nothynge at all except it be geuē him from heauen. Ye youre selues are witnesses, how that I sayde I am not Christ/ but am sent before him. He þ hath the bryde, is the brydegrome. But the frende of the brydegrome which standeth by and heareth him reioyseth greately of þ brydegromes voyce. This my ioye is fulfylled. He must increase: and I must decrease.

He that cōmeth from an hye is aboue all He that is of þ erth, is earthly and speaketh of the erth. He that commeth from heauen/ is aboue all & what he hath sene and hearde that he testifieth: but no man receaueth hys testimonye. How be it, he that hath receaued his testimonye * hath set to his seale þ God is true. For he whō God hath sent/ speaketh the wordes of God. ✠ For God geueth not þ spyete by measure (vnto hym). The father loueth the sonne and hath geuen all thynges into hys hande. He that beleueth on þ sonne hath euerlastynge lyfe: and he that beleueth not the sonne shall not se lyfe but the wrath of God abydeth on him.

d ✠ He hath set to hys seale &c. that is hath it printed in hys herte/ as it were with a seale.

e ✠ God geueth not the spirite by measure &c. How the spirite & the gyftes of the spirite are geuen by measure/ reade Roma. xii. 1 Corinth. xii. And euen so is the spirite it selfe geuē faythfoll vnto all christendome by measure: but to Christ/ whych alone hath put awaye all synnes and death was it geuen aboue measure, as in Colum.

☾ The louynge communycacyon of Christ with the woman of Samaria by the welles syde. How he healeth the ruler a lorde.

☾ The iiii. Chapter.

When the Lorde had knowledge/ how þ Pharises had hearde/ that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but hys disciples) he lefte Jewry, and departed agayne into Galile. And it was so that he must nedes goo thrugh Samaria. Then came he to a citte of Samaria called Sichar, besydes þ possessyon that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus then wery ed in hys iorney / sate thus on the well. And it was * about the syxte houre: & there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geue me drynke. For hys disciples were gone awaye vnto the toune to bye meate. Then sayde the woman of Samaria vnto him: how is it / þ thou beynge a Jewe, askest drynke of me, which am a Samaritane? For the Jewes medle not with the Samaritans Jesus answered & sayde vnto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drynke, thou woldest haue asked of him, & he wolde haue geuen þ water of lyfe. The woman sayde vnto hym. Syr thou hast nothynge to drawe with / & the well is depe: from whence then hast thou þ water of lyfe? Arte thou greater then oure father Jacob which gaue vs þ well, & he him selfe dranke therof, and his chyldren/ and his catell?

a ✠ About the syxte houre &c. The Jewes reken þ houres of their daye from the sonne rysynge to the sonne settyng/ so that the syxte houre was xii. houres after the sonne rysynge which at that tyme of the yere was about none.

Jesus answered and sayde vnto hyr: whosoeuer drincketh of this water / shall thyrst agayne. But whosoeuer shall drincke of the water that I shall geue hym / shall neuer be more

more a thyrst: but ꝑ water that I shall geue him, shalbe in hym a well of water / spryngynge vp into euerlastynge lyfe. The woma sayd vnto him: Syr geue me of that water / ꝑ I thyrst not / nether come hyther to drawe. Jesus sayd vnto her. Go & call thy husband / and come hyther. And the woman answered and sayde to him: I haue no husband. Jesus sayde to her: Thou hast well sayd / I haue no husband. For thou hast had fyue husbādes / and he whom thou now hast / is not thy husband. That sayest thou truely.

The woman sayde vnto hym: Syr I perceaue ꝑ thou arte a Prophet. Oure fathers worshipped in thys mountayne: & ye saye ꝑ in Jerusalem is ꝑ place where men ought to worshippe. Jesus sayde vnto her: woma beleue me, the houre cometh / when ye shall nether in this moūtayne nor yet at Jerusalem / worshippe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For saluacion cōmeth of the Jewes. But the houre cōmeth & now is / when the true worshippers shall worshippe ꝑ father in ꝑ spyrete / & in trouthe. For verely suche the father requyreth to worshippe hym. God is a spyrete / & they ꝑ worshippe hym / must worshippe hym in spyrete and trouthe.

The woman sayde vnto hym: I wot well Messias shall come / wyche is called Chryst. When he is come / he will tell vs all thinges: Jesus sayde vnto her: I that speake vnto thee am he. And euen at ꝑ poynte came hys disciples / & maruelled that he talked with ꝑ woman Yet no man sayd vnto him: what meanest thou / or why talkest thou with her? The woman then lefte her waterpot, and wēt her waye into the cytie / & sayd to the men. Come se a man which tolde me all thynges ꝑ euer I dyd. Is not he Chryst? Then they went out of the cytie / and came vnto him.

And in ꝑ meane whyle his disciples prayed him saying: Master, eate. He sayde vnto thē: I haue meate to eate, that ye know not of. Then sayde the disciples betwene thē selues: hath eny mā brought him meate? Jesus sayd vnto them: my meate is to do the wyll of him ꝑ sent me. And to fynyshe his worcke. Saye not ye: there are yet foure monethes, & then commeth haruest? Beholde I saye vnto you / lyfte vp youre eyes, and loke on the regions: for they are white all redy vnto haruest. And he ꝑ repeth receaueth rewarde, & gathereth fruite vnto lyfe eternall: ꝑ both he ꝑ soweth / and he that repeth myght reioyse together. And herein is ꝑ saying true / that one soweth and another repeth. I sent you to repe that wherein ye bestowed no laboure. Other men laboured, & ye are entred into their labours.

Many of the Samaritans of that cytie beleued on him / for the saying of the woma / which testified: he tolde me all thynges that euer I dyd. Then when the Samaritans were come vnto him they besought hym / ꝑ he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes, and sayde vnto the woman: Now we beleue not because of thy sayinge: for we haue herde hym oure selues / and knowe that thys is euen in dede Chryst the sauioure of the worlde.

After two dayes he departed thence / and went awaye into Galile. * And Jesus hym selfe testified that a Prophete hath none honoure in his awne countre. Then as sone as he was come into Galile / the Galileans receaued hym wheych had sene all the thynges that he dyd at Jerusalem at ꝑ feast. For they wēt also vnto the feast daye. And Jesus cam agayne into Cana of Galile / wher he turned the water into wyne. Math.xiij.f. Marke.vi.a Luke.iij.c

And ther was a certayne ruler / whose sonne was sycke at Capernaum. As sone as the same herde that Jesus was come out of Jewry into Galile, he wēt vnto him / and besought him / that he wolde descende / & heale hys sonne. For he was euen redye to dye. Then sayde Jesus vnto hym: excepte ye se signes & wonders / ye cannot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chylde dye. Jesus sayd vnto him: Go thy waye / thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto him / and went his waye. And anone as he went on his waye his seruauntes mets him / & tolde him sayinge: thy chylde lyueth. Then enquyred he of them the houre when he began to amende. And they sayde vnto hym: Yesterdaye the seuenth houre / the feuer lefte hym. And the father knewe that it was the same houre in which Jesus sayde vnto him: Thy sonne lyueth. And he beleued / & all hys housholde. This is agayne the seconde myracle that Jesus dyd / after he was come oute of Jewry into Galile.

The healeth the man that was sycke eyght & thyrtie yere. The Jewes accuse him. he answereth for hym selfe / and reproueth them.

The .v. Chapter.

After that there was a feast of the Jewes and Jesus went vp to Jerusalē. And there is at Jerusalē / by the* slaughterhouse, a pole called in the Ebrue tonge / *bethseda, hauyng fyue porches / in which laye a greate multytude of syche folcke, of blinde, halt and wydered / waytinge for the mouinge of the water. For an angell wēt doune at a certayne season into the pole and troubled ꝑ water. Whosoeuer then fyrst after the sterynge of ꝑ water / stepped

* The Grebe hath Chepe house: a place where they kylled ꝑ beestes ꝑ were offred.

a. Bethseda or as some writeth Bethesda is as moche to saye as a spitle or an hospitall

where as poore folkes hath their beynge. Whych place was by a pole where ỳ they that were offred in ỳ temple were kept. And sycke remayned ther lookynge for ỳ mouyng of the water. 5.c.

stepped in, was made whoale of whatsoeuer disease he had. And a certayne mā was there/ which had bene diseased xxxviii. yeres. Whē Jesus sawe him lye, and knewe that he now longe tyme had bene diseased / he sayde vnto him. Wylt thou be made whoale? The sycke man answered him: Syr: I haue no mā whē ỳ water is troubled to put me into the pole. But in the meane tyme / whyll I am about to come, another steppeth doune before me.

Jesus sayde vnto him: ryse, take vp thy beed & walke. And immediatly the man was made whole/ & toke vp his beed/ & went. And the same daye was ỳ Saboth daye. The Jewes therfore sayde to hym that was made whole. It is the Saboth daye/ it is not lawfull for the to carry thy beed. He answered thē: he that made me whole/ sayde vnto me: take vp thy beed/ & get the hence. Then asked they him what man is that whych sayd vnto the/ take vp thy beed and walke. And he that was healed/ wist not who it was. For Jesus had gotten him selfe awaye/ because ỳ ther was preace of people in the place.

And after that / Jesus founde hym in the temple/ & sayde vnto him: beholde thou arte made whole / synne no more / lest a worse thynge happen vnto the. The man departed & tolde the Jewes that it was Jesus/ whych had made him whole. ¶ And therfore the Jewes dyd persecute Jesus/ & sought ỳ meanes to slee him/ because he had done these thynges on ỳ Saboth daye. And Jesus answered thē:

D ¶* My father worcketh hytherto and I worche. ¶ That is/ my father kepeth not ỳ Saboth daye no more do I. But my father vseth no cōmen merchaundyse on the Saboth & no more do I.

¶* My father worcketh hytherto, & I worke. Therfore the Jewes sought ỳ more to kyll hym not only because he had brokē the Saboth: but sayde also that God was his father and made him selfe equall with God.

Then answered Jesus & sayde vnto them: verely verely, I saye vnto you: the sonne can do nothynge of him selfe, but that he seeth ỳ father do. For whatsoeuer he doeth, ỳ doeth the sonne also. For the father loueth ỳ sonne/ and sheweth him all thynges whatsoeuer he him selfe doeth. And he will shewe hym greater worckes then these/ because ye should marueyle. For lykewyse as the father rayseth vp the deed/ & quyckeneth thē / euē so the sonne quyckeneth whom he wyll. Neither iudgeth the father eny man: but hath committed all iudgement vnto the sonne / because that all men should honoure the sonne/ euē as they honoure the father. He that honoureth not the sonne/ ỳ same honoureth not ỳ father which hath sent hym. Verely / verely I saye vnto you: He that heareth my wordes/ & beleueth on him that sent me / hath euerlastyng lyfe/ and shall not come into dampnacyon: but is escaped from deeth vnto lyfe.

Verely/ verely I saye vnto you: the tyme shall come/ & now is / when ¶* the deed shall heare ỳ voyce of the sonne of God. And they that heare shall lyue. For as the father hath lyfe in him selfe, so lykewyse hath he geuē to the sonne to haue lyfe in him selfe: and hath geuen hym power also to iudge / in that he is the sonne of man. Marueyle not at thys: ỳ houre shall come in ỳ which, * all that are in ỳ graues, shall heare his voyce, and shall come forthe: they that haue done good vnto ỳ resurrection of lyfe: and they that haue done euyll, vnto the resurrection of dāpnacion. ✠

¶* The deed shall heare the voyce of the sonne of God. ¶ Here he speaketh of the resurrection of all flesh vpon whom ỳ wicked ghostly flesh & his worckinges/ & whereby synner is brought frō ỳ death of his synnes into ỳ lyfe of rygh teousnes. And specially of the callyng of the gentyles / whych was done after the commynge of ỳ holy goost: for the gentyles are reputed as dead men in cōparyson to the Jewes. And afterward when he sayth. All ỳ are in the graues shall heare the voyce of ỳ sonne of mā &c. He meaneth the generall resurrection whych shalbe in ỳ last daye.

¶ I can of myne awne selfe do nothyng at all. As I heare, I iudge, and my iudgmēt is iust / because I seke not myne awne wyll, but the wyll of ỳ father which hath sent me. If I beare wytnes of my selfe/ my wytnes is not true. Ther is another ỳ beareth wytnes of me/ and I am sure that the wytnes which he beareth of me, is true.

Ye sent vnto John/ & he bare wytnes vnto the trueth. But I receaue not the record of man. Neuerthelesse these thynges I saye, that ye myght be safe. He was a burnynge, & a shynynge lyght & ye wolde for a season haue reioyced in his lyght. But I haue greater wytnes then the wytnes of John. For the workes which the father hath geuē me to fynisshe: the same workes ỳ I do/ beare wytnes of me that the father sent me. And ỳ father him selfe which hath sent me beareth wytnes of me. Ye haue not heard hys voyce at eny tyme nor ye haue sene his shape: therto hys word haue ye not abydynge in you. For whō he hath sent: hym ye beleue not.

Search ỳ scriptures/ for in thē ye thincke ye haue eternall lyfe: & they are they whych testify of me. And yet will ye not come to me/ that ye might haue lyfe. I receaue not prayse of men. But I knowe you / that ye haue not the loue of God in you. I am come in my fathers name and ye receaue me not. If another shall come in his awne name/ him wyll ye receaue. How can ye beleue which receaue honoure one of another/ and seke not the honoure that commeth of God only?

Do not thynche that I wyll accuse you to my father. Ther is one that accuseth you: euē Moses in whō ye trust. For had ye beleued Moses / ye wolde haue beleued me: for he wrote of me. But seynge ye beleue not hys wrytynge: how shuld ye beleue my wordes? ✠

¶ Jesus feedeth fyue thousand men departeth awaye/ ỳ they should not make him kyng / & reproueth ỳ fleshly hearers of his worde. The carnall are offended at him.

¶ The.vi. Chapter. ✠

After these thynges Jesus wēt his waye ouer ỳ see of Galile nye to a cytie called Tiberias. And a great multitude folowed hym / because they

they had sene his myracles whych he dyd on them that were diseased. And Jesus went vp into a mountayne / & there he sate wyth hys disciples. And ester, a feast of ꝑ Jewes was nye. ✠* Then Jesus lyfte vp his eyes, and sawe a great cõpany come vnto hym / & sayd vnto Philip: whence shall we bye breed that these might eate. This he sayd to proue him: for he him selfe knewe what he wolde do.

Math xiiij. b. Marck. vi. c. Luke. ix. b.

Philip answered him, two hundred peny worthe of breed are not sufficient for them, ꝑ euery man haue a lytell. Then sayde vnto him one of his disciples, Andrew Simõ Peters brother. There is a lad here / which hath fyue barly loues and two fyshes: but what is that amonge so many? And Jesus sayde: ✠ Make ꝑ people syt doune: There was moche grasse in the place. And the men sate doune / in nombre, about fyue thousand. And Jesus toke the breed and gaue thanckes & gaue to the disciples, and hys disciples to them that were set doune. And lykewyse of the fyshes as moche as they wolde.

When they had eate ynough he sayde vnto his disciples gather vp the broken meate that remayneth: that nothynge be loost. And they gathered it to gether, and fylled twelue basshettes with the broken meate, of the fyue barly loues: which broken meate remayned vnto them that had eatẽ. Then the men / whẽ they had sene the myracle ꝑ Jesus dyd, sayd: this is of a trueth the Prophete that shulde come into the worlde.

Whẽ Jesus perceaued ꝑ they wolde come / & take him vp to make him kyng *he departed agayne into a moũtayne him selfe alone.

Math. xiiij. c Marck. vi. c Luc. vi. c

And whẽ euẽ was come his disciples wẽt vnto the see & entred into a shippe and went ouer the see vnto Capernaum. And anone it was darcke / & Jesus was not come to them. And the see arose with a greate wynde that blew. And when they had rowẽ aboute a. xxv. or a. xxx. furlonges, they sawe Jesus walke on the see & drawe nye vnto ꝑ shippe, & were afrayed. And he sayde vnto them: It is I / be not afrayde. Then wold they haue receaued hym into the shyp / and the shyp was by and by at the lande whither they went.

The daye folowynge / the people whych stode on the other syde of the see, sawe ꝑ ther was none other shyp theare / saue that one wherin to his disciples were entred / & that Jesus went not in with hys disciples in the shyp: but that his disciples were gone awaye alone. How be it ther cam other shippes frõ Tiberias nye vnto the place, where they ate breed when the Lord had blessed. Then whẽ ꝑ people sawe that Jesus was not there neither his disciples, they also toke shippyng & came to Capernaum seekynge for Jesus.

And whẽ they had founde hym on ꝑ other syde of the see they sayde vnto hym: Rabbi / whẽ camest thou hyther? Jesus answerd thẽ and sayde: verely, verely I saye vnto you: ye seke me / not because ye sawe the myracles: but because ye ate of ꝑ loues, & were fylled. ✠ Laboure not for the meate which perysheth, but for the meate that endureth vnto euerlastinge lyfe, which meate the sonne of man shall gene vnto you. For him hath God the father * sealed.

* (Sealed) that is: he hath put hys marke of the holye goost on him which testifieth vnto myracles what he is.

Then sayde they vnto him: what shall we do ꝑ we myght worke the workes of God? Jesus answered and sayde vnto them. This is the worke of God / that ye beleue on him, whõ he hath sent. They sayde vnto him: what sygne shewest thou then / that we maye se & beleue the? What doest thou worke? Oure fathers dyd eate Manna in the desert / as it is wrytte: He gaue them breed from heauen to eate. Jesus sayde vnto thẽ: verely / verely I saye vnto you: Moses gaue you not breed from heauen: but my father geueth you the true breed from heauen. For the ** breed of God is he which cõmeth doune from heauẽ, and geueth lyfe vnto the worlde.

** The breede of God is he which cõmeth doune frõ heauen & ye The worde of the gospell (which is Christ) is ꝑ true and lyuely breed of heauen ꝑ geueth lyfe to ꝑ whole worlde.

Then sayd they vnto him: Lord, euermore geue vs this breed. And Jesus sayd vnto thẽ: I am that breed of lyfe. He that commeth to me shall not hunger: and he that beleueth on me shall neuer thurst. ✠ But I sayde vnto you: that ye haue sene me / & yet beleue not. All that the father geueth me shall come to me: and hym that cometh to me, I cast not awaye. For I came doune from heauen: not to do myne awne will but hys will which hath sent me. And this is the fathers will which hath sent me that of all which he hath geuen me, I shulde loose nothinge: but shuld rayse it vp agayne at ꝑ last daye. And this is ꝑ will of him ꝑ sent me: that euery mã which seyth ꝑ sonne & beleueth on hym, haue euerlasting lyfe. And I will rayse him vp at ꝑ last daye. The Jewes then murmured at him, because he sayd: I am that breed which is come doune frõ heauẽ. And they sayde: Is not this Jesus the sonne of Joseph, whose father and mother we knowe? How is it then that he sayeth / I came doune frõ heauen? Jesus answered & sayde vnto them. Murmur not betwene youre selues. ✠ *No man can come to me except ꝑ father which hath sent me draw me hym. And I will rayse hym vp at the last daye. It is wrytten in ꝑ Prophetes / that they shalbe all taught of God. Euery man therfore that hath herde and hath learned of the father commeth vnto me. Not that eny man hath sene ꝑ father, saue he which is of God, the same hath sene the father.

Math. xi. b. Luc. xi. b.

Verely verely I saye vnto you, he that beleueth

leueth on me, hath euerlastynge lyfe. I am ꝑ
breed of lyfe. Youre fathers dyd eate Manna
in the wyldernes and are deed: Thys is that
breed which commeth from heauen that he
which eateth of it, shulde also not dye. I am
that lyuinge breed which came doune from
heauē. If eny man eate of this breed, he shall
liue for euer. And the breed that I will geue,
is my flesshe, which I wyll geue for the lyfe
of the worlde. ✠

And the Iewes stroue amōge them selues
saying: How can this felow geue his flesshe
to eate? Then Iesus sayde vnto thē: ✠Uere-
ly, verely I saye vnto you, except ye eate the
flesshe of ꝑ sonne of mā & drincke his bloude,
ye shall not haue lyfe in you. Whosoeuer ea-
teth my flesshe & dryncketh my bloude, hath
eternall lyfe: & I wyll rayse him vp at ꝑ last
daye. ✠For my flesshe is meate in dede: & my
bloude is drincke in dede. He that eateth my
flesshe & drinckeeth my bloude, dwelleth in me
and I in him. As the lyuinge father hath sent
me, euen so lyue I by my father: and he that
eateth me shall lyue by me. Thys is ꝑ breed
which cam from heauē: not as youre fathers
haue eaten Manna & are deed. He ꝑ eateth
of this breed, shall lyue euer. ✠

These thinges sayd he in the synagoge as
he taught in Capernaum. Many therfore of
his disciples, whē they had herde this, sayde:
this is an harde sayinge: who can abyde the
hearynge of it? Iesus knewe in hym selfe, ꝑ
his disciples murmured at it, and sayd vnto
them: ** Doth this offende you? What and ye
shall se the sonne of mā ascende vp where
he was before? It is ꝑ spyrete ꝑ quyckeneth,
the flesshe profiteth nothinge. The wordes ꝑ
I speake vnto you, are spyrete and lyfe. But
there are some of you that beleue not. For Ie
sus knewe from the beginninge, which they
were that beleued not & who shulde betraye
him. And he sayd: therfore sayde I vnto you:
that no mā can come vnto me, except it were
geuen vnto him of my father.

From ꝑ tyme many of his disciples went
backe & walked no moare with hym. Then
sayde Iesus to the twelue: wyll ye also goo
awaye? Then Simō Peter answered: Ma-
ster to whom shall we goo? Thou haste the
wordes of eternall lyfe, * & we beleue & know
that thou arte Christ the sonne of ꝑ lyuynge
God. Iesus answered thē: Haue not I chosen
you twelue, and yet one of you is a deuyll?
He spake it of Judas Iscariot the sonne of
Simon. For he it was ꝑ shuld betraye hym,
and was one of the twelue. ✠

¶ Jesus cōmeth to Jerusalem at the feast, teacheth ꝑ Jewes ꝑ reproueth thē: There are diuerse opinions of hym amonge the people. The Pharises rebuke the officers because they haue not taken him, and chyde with Nicodemus for takynge his parte.

¶ The.vii. Chapter. ✠

After that, Iesus went about into Galile, & wolde not go aboute in Iewry for ꝑ Jewes sought to kyll hym. The Jewes tabernacle feast was at hande. His brethrē therfore sayde vnto him: get the hence and go into Iewry that thy disceyples maye se thy worckes that thou doest. For ther is no man ꝑ doeth eny thynge secretly, and he him selfe seketh to be knowē openlye. If thou do soche thynges, shewe thy selfe to the worlde. For as yet his brethrē beleued not in him.

Then Iesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye redy. The worlde can not hate you. But me it hateth: because I testify of it, that ꝑ workes of it are euill. Go ye vp vnto this feast. I will not go vp yet vnto this feast, for my tyme is not yet full come. These wordes he sayde vnto thē, & abode styll in Galile. But as sone as his * brethren were gone vp, then wēt he also vp vnto the feaste: not openly, but as it were preuely. Then sought hym the Iewes at the feast, & sayde: where is he. And moche murmurynge was ther of hym amonge the people. Some sayde: He is good. Other sayde naye, but he deceaueth ꝑ people. How be it no man spake openly of hym, for feare of the Iewes. ✠

✠ In the myddes of the feast, Iesus went vp into the temple and taught. And ꝑ Jewes marueyled sayinge: How knoweth he the scriptures, seynge that he neuer learned? Jesus answered them, & sayde: My doctrine is not myne: but his that sent me: If eny man wyll do hys * wyll he shall know of the doctrine whether it be of God, or whether I speake of my selfe. He ꝑ speaketh of him selfe, seketh his awne prayse. But he ꝑ seketh his prayse that sent him, the same is true & no vnrygh-tewesnes is in him.

Dyd not Moses geue you a lawe, & yet none of you ** keepeth the lawe? why go ye about to kyll me. The people answered and sayde: thou haste the deuill: who goeth aboute to kyll the? Jesus answered & sayde to them: I haue done one worcke, & ye all maruayle. Moses therfore gaue vnto you circūcision not because it is of Moses: but of ꝑ fathers: And yet ye on the Saboth daye, circumcyse a man. If a mā on the Saboth daye receaue circumcision without breakynge of ꝑ lawe of Moses: disdayne ye at me, because I haue made a man euery whit whoale on the Saboth daye: Judge not after ꝑ vtter apparāce: but iudge ryghtewes iudgement.

Then sayde some of them of Jerusalem: is not this he whom they go about to kyll? Beholde he speaketh boldly, & they saye nothing to him.

B
* Of breth. Loke in Gene. xiij. d.

* He ꝑ loueth ꝑ wyll of God to kepe hys lawes the same vnder stondeth the doctrine.

¶
** None of you keepeth ꝑ lawe &c. Of the kepyng the lawe reade Mat. v. c

** Doth thys offende you &c. What is ꝑ my worde, do so offende you what wyll then the performaunce of the dede when ꝑ sonne of man shall do in dede ꝑ he hath now spoken.

Mat. xvi. c Marc. viij. d. Luc. ix. c

to him. Do the rulers knowe in dede ꝑ this is very Chꝛist? How beit we knowe this mā whence he is: but whē Chꝛist cometh/no mā shall knowe whence he is.

Then cryed Jesus in ꝑ tẽple as he taught sayinge: ye knowe me/ and whence I am ye knowe. And yet I am not come of my selfe/ but he that sent me is true / whom ye know not. I know him: foꝛ I am of him/ & he hath sent me. Then they sought to take hym: but no mā layde hādes on him/ because his tyme was not yet come. Many of the people beleued on him & sayde: whē Chꝛist cometh/ will he do moo myꝛacles then this mā hath done?

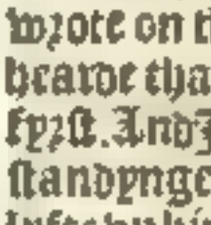
The Pharises heard that ꝑ people murmured such thinges about him. Wherfoꝛe the Pharises and hye pꝛestes sent ministres foꝛth to take hym. Then sayde Jesus vnto thē: Yet am I a lytell whyle wt you / & then go I vnto him ꝑ sent me. Ye shall seke me/ & shall not fynde me: & where I am/ thyther can ye not come. Then sayde the Jewes betwene them selues: whither wyll he go/ that we shall not fynde him? Wyll he go amonge the gentyls which are scattered all abꝛoade/ & teache the gentils: What maner of saying is this that he sayd: ye shall seke me/ & shall not finde me: and where I am thither can ye not come?

In the last daye/ ꝑ great daye of the feast ✠ Jesus stode and cryed sayinge: If eny man thyꝛst/ lett him come vnto me & dꝛynke. He that beleueth on me/ as sayeth the scripture out of his belly shall flowe ryuers of water of lyfe. This spake he of the spꝛyte which they that beleued on hym/ shulde receaue. ✠ Foꝛ ꝑ holy goost was not yet there/ because that Jesus was not yet glorifyed.

✠ Many of the people/ when they herde this saying sayd: of a truth this is a pꝛopheꝛ: other sayde, this is Chꝛist: some sayde: shall Chꝛist come out of Galile? * Sayeth not ꝑ scripture that Chꝛist shall come of the seed Mich.v.a Joh.vij.a. of Dauid: & out of the toune of Bethleem where Dauid was? So was ther dissencion amonge the people about him. And some of thē wolde haue taken him: but no mā layed handes of him. Then came the mynisters to the hye pꝛestes & Pharises. And they sayd vnto them: why haue ye not bꝛought him? The seruauntes answered: neuer man spake as this mā doeth. Then answered thē the Pharises: are ye also disceaued? Doth eny of the rulers oꝛ of ꝑ Pharises beleue on hym? But the comen people which knowe not ꝑ lawe are curssed. Nicodemus sayde vnto them: He that came to Jesus by nyght / & was one of them. Doth oure lawe iudge eny mā befoꝛe it heare him/ and knowe what he hath done? They answered and sayd vnto him: arte thou also of Galile? Search and loke/ foꝛ out of Galile aryseth no Pꝛophete. And euery man went vnto his awne house. ✠

¶ A woman is taken in aduoutry/ Chꝛist deliuereth her. The fredom of soche as folowe Chꝛist/ whō they accuse to haue the deuell with him/ and go aboute to stone hym.

¶ The.viij. Chapter. ✠



Nd Jesus went vnto mounte oliuete/ & erly in the moꝛnynge came agayne into the temple and all the people cam vnto hym/ and he sate doune & taught thē. And the Scribes & Pharises bꝛought vnto him a woman take in aduoutry/ & set hyꝛ in the myddes & sayde vnto him: Maister, this womā was take in aduoutry euē as ꝑ dede was adoyng. * Moses in ꝑ lawe commaunded vs that suche shulde be stoned. What sayest thou therfoꝛe? And thys they sayde to tempt him: ꝑ they myght haue/ wherof to accuse him. Jesus stouped doune/ and with his fynger wꝛote on the grounde. And whyll they contynued asking him / he lyfte him selfe vp/ & sayde vnto thē: let him ꝑ is amonge you without synne / cast the fyꝛst stone at her. And agayne he stouped doune & wꝛote on the grounde. And as sone as they heard that/ they wēt out one by one/ ꝑ eldest fyꝛst. And Jesus was lefte alone/ & the womā standynge in the myddes. When Jesus had lyfte vp him selfe agayne/ and sawe no man/ but the woman / he sayde vnto hir: woman where are those thine accusars? Hath no mā condempned the? She sayde: No mā Lorde. And Jesus sayde: Neither do I condēpne the. *Go/ and synne no moare. ✠ Luck.xxi.a. Luck.xx.b.

✠ Then spake Jesus agayne vnto thē sayīg: I am the lyght of the woꝛlde. He ꝑ foloweth me shall not walcke in darchnes: but shall haue ꝑ light of lyfe. The Pharises sayde vnto him: thou beaꝛest recoꝛde of thy selfe, thy recoꝛde is not true. Jesus answered & sayde vnto thē: though I beare recoꝛde of my selfe, yet my recoꝛde is true: foꝛ I knowe whence I cam & whither I go. But ye cānot tell whēce I come and whither I go. Ye iudge after the flesshe, I iudge no man. And yet I iudge, my iudgemēt is true. Foꝛ I am not alone: but I & the father ꝑ sent me. It is also wꝛytten in youre lawe, that the testimony of two men is true. I am one ꝑ beare wytnes of my selfe/ & the father that sent me / beareth wytnes of me. Then sayde they vnto hym: where is thy father? Jesus answered: ye nether knowe me/ noꝛ yet my father. If ye had knowen me/ ye shulde haue knowen my father also. These woꝛdes spake Jesus in ꝑ tresury/ as he taught in the temple/ and no man layde handes on him/ foꝛ his tyme was not yet come. ✠

Then sayde Jesus agayne vnto them:

as Gods synne nomoꝛe &c. The gospell preacheth not remyssion of synnes vnto vs ꝑ we shuld continew in synne/ but ꝑ we shulde change oure lyfe and walke in a newe lyfe of the spirite/ neuer purposynge to synne any moꝛe

I go my waye/& ye shall seke me / & shall dye in youre synnes. Whyther I go/ thyther can ye not come. Then sayde the Jewes: will he kyll hym selfe/because the sayth: whyther I go/thyther can ye not come? And he sayde vnto them: ye are frō beneth/I am frō aboue Ye are of this worlde/I am not of this worlde. I sayd therfore vnto you/that ye shall dye in youre synnes. For except ye beleue that I am he/ye shall dye in youre synnes.

Then sayd they vnto him, who arte thou? And Jesus sayde vnto thē: Euē the very same thynge that I saye vnto you. I haue many thynges to saye/and to iudge of you. Ye & he ꝑ sent me is true. And I speake in ꝑ world/ those thynges which I haue herde of hym. How beit they vnderstode not that he spake of his father. Then sayd Jesus vnto thē: whē ye haue lyft vp an hye the sonne of mā/then shall ye knowe that I am he / & that I do no thynge of my selfe: but as my father hath taught me/ euē so I speake: and he that sent me/is with me. The father hath not lefte me alone/for I do all wayes those thynges that please hym. As he spake these wordes/ many beleued on him.

Then sayde Jesus to those Jewes which beleued on hym. If ye cōtinue in my word/ then are ye my very disciples/& shall knowe the trueth: & the trueth shall make you free. They answered hym: We be Abrahās seede/ and were neuer bonde to eny mā: why sayest thou then/ye shalbe made fre.

Jesus answered thē: verely. *verely I saye vnto you/ that whosoeuer cōmytteth synne/ is the seruaunte of synne. And the seruaunt abydeth not in ꝑ house for euer: But ꝑ sonne abydeth euer. If ꝑ sonne therfore shall make you fre/then are ye fre in dede. I knowe that ye are Abrahams seede: but ye seke meanes to kill me/because my saying haue no place in you. I speake that I haue sene wyth my father: and ye do that which ye haue sene ꝑ youre father. They answered and sayde vnto him: Abrahā is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go aboute to kyll me/ a man that haue tolde you the truthe whych I haue herde of God: this dyd not Abrahā. Ye do ꝑ dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father/ which is God. Jesus sayd vnto them: yf God were youre father / then wolde ye loue me. For I proceaded forthe and come from God. Neither came I of my selfe / but he sent me. Why do ye not knowe my speache? Euē because ye cānot abyde ꝑ hearyng of my word.

Ye are of youre father the deuyll/and the lustes of youre father ye wyll do. He was a murtherer from the begynnynge/and abode not in the trueth / because there is no trueth in hym. Whē he speaketh a lye/then speaketh he of his owne. For he is a lyar/ and ꝑ father therof. And because I tell you the trueth/ therfore ye beleue me not.

Which of you can rebuke me of synne? If I saye ꝑ trueth/why do not ye beleue me? *He ꝑ is of God heareth Goddes wordes. Ye therfore heare thē not/because ye are not of God. Then answered the Jewes and sayd vnto hym: Saye we not well that thou arte a Samaritane and hast ꝑ deuyll? Jesus answered: I haue not the deuyll: but I honoure my father/& ye haue dishonoured me. I seke not myne owne prayse: but ther is one that seketh and iudgeth.

Verely verely I saye vnto you / yf a man kepe my sayinges / he shall neuer se deeth. Then sayde the Jewes to hym. Now knowe we that thou hast the deuyll. Abraham is deed/ and also the Prophetes: and yet thou sayest/ yf a mā kepe my saying/ he shall neuer taste of deeth. Arte thou greater then oure father Abraham/which is deed? and the Prophetes are deed. Whom makest thou thy selfe.

Jesus answered: If I honoure my selfe/ myne honoure is nothynge worth. It is my father that honoureth me/ whych ye saye/ is youre God, and ye haue not knowē him: but I knowe him. And yf I shuld saye/I knowe hym not / I shulde be a lyar lyke vnto you. But I knowe him/and kepe his sayinge.

Youre father Abraham was glad to se my *daye & he sawe it and reioyced. Then sayde the Jewes vnto him: thou arte not yet. l. yere olde, and hast thou sene Abraham? Jesus sayd vnto thē: Verely verely I saye vnto you: yer Abraham was I am. Then toke they vp stones, to caste at him. But Jesus hid him selfe, and went out of the temple.

*Hy daye re. All the holy fathers that were before the commynge of Christ frō the begynnynge of the worlde had the same fayth in Christ that we haue whych be called Christē.

Christ maketh the man to se ꝑ was borne blynde.

The.ix. Chapter.

And as Jesus passed by, he sawe a man which was blynde from hys byrth. And his disciples asked him sayinge: Master, who dyd synne: this man or his father & mother, that he was borne blynde? Jesus answered: Neither hath this man synned nor yet his father and mother: but that the workes of God shulde be shewed on him. I must worke the workes of him ꝑ sent me whill it is daye. *The night cometh when noman can worke. As longe as I am in the worlde, I am the lyght of the worlde.

*The night &c. is. When ye true knowlege of Christ/how he only iustifieth/ is lost: the can noman worke a good worke B in the sight of God/ how glorious so euer his werke apere.

As sone as he had thus spoke, he spatte on the grounde and made claye of the spetle / & rubbed the claye on the eyes of the blynde, & sayde vnto him: Go wesshe the in the pole of

Syloe/

Syloe/which by interpretacion/ signifyeth sent. He went his waye & washed and came agayne seynge. The neyghboures & they ꝑ had sene him before how ꝑ he was a begger/ sayde: is not this he ꝑ sate & begged? Some ¶ sayde: this is he. Other sayde: he is lyke him.

But he him selfe sayde: I am euē he. They sayde vnto hym. How are thyne eyes opened then? He answered and sayde. The man ꝑ is called Ihesus/ made claye, and anoynted myne eyes/ & sayde vnto me. Go to the pole Siloe and washe. And I went and washed and receaued my syght. They sayd vnto him: where is he? He sayde: I can not tell.

Then brought they to ꝑ Pharises/ hym ꝑ a tyme before was blynde: for it was ꝑ Sabboth daye when Iesus made the claye & opened his eyes Then agayne the Pharises also asked him how he had receaued his syght. He sayde vnto thē: He put claye vpō myne eyes & I washed/ & do se. Then sayde some of the Pharises: thys mā is not of God/ because he kepeth not the Saboth daye. Other sayde: how can a man ꝑ is a synner/ do suche myracles? And there was stryfe amonge thē. Then spake they vnto the blynde agayne: What sayst thou of hym / because he hath opened thyne eyes? And he sayde: He is a Prophet.

But the Iewes dyd not beleue of ꝑ felow/ how that he was blynde and receaued hys syght/ vntyll they had called the father & mother of hym that had receaued his syght. And they asked them saying: Is this youre sonne/ whom ye saye was borne blynde? How doth he now se then? Hys father and mother answered them & sayde, we wote well that this is oure sonne/ & ꝑ he was borne blynde: but by what meanes he now seyth that can we not tell/ or who hath opened his eyes/ can we not tell. He is olde ynough/ aske him, let him ¶ answere for him selfe. Suche wordes spake his father and mother/ because they feared ꝑ Iewes. For the Iewes had cōspyred all redy that yf eny man dyd confesse ꝑ he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/ aske him.

Then agayne called they the man ꝑ was blynde/ & sayd vnto him: Geue God ꝑ prayse: we know ꝑ this mā is a sinner. He answered and sayde: Whyther he be a synner or no / I cannot tell: One thynge I am sure of/ that I was blynd/ & now I se. Then sayd they to him agayne. What dyd he to the? How opened he ¶ thyne eyes? He answered them/ I tolde you yer whyle/ and ye dyd not heare. Wherfore wold ye heare it agayne? Will ye also be his disciples? Then rated they him/ & sayd: Thou arte hys disciple. We be Moses disciples. We are sure that God spake wyth Moses. This felow we knowe not frō whence he is

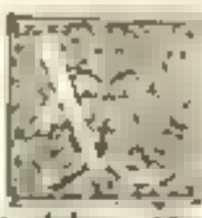
The man answered and sayde vnto them: this is a meruelous thinge that ye wote not whēce he is/ seing he hath opened myne eyes. For we be sure ꝑ God heareth not *synners. But yf eny mā be a worshipper of God & do his will, him heareth he. Sence ꝑ worlde began was it not hearde that eny mā opened the eyes of one that was borne blynd. If this mā were not of God he couldē haue done no thinge. They answered and sayde vnto hym: thou arte all to gether borne in synne/ & dost thou teache vs? And they cast him out.

*God heareth no sinners &c. that is / he heareth none that repēt not nor is not in mynde to leaue their euell lyfe.

Iesus hearde that they had excōmunicate him: & assone as he had founde hym, he sayde vnto hym: doest thou beleue on the sonne of God? He answered & sayde: Who is it Lord/ ꝑ I myght beleue on hym? And Iesus sayde vnto him: Thou hast sene hym/ & he it is that talketh wt the. And he sayde: Lord I beleue/ & worshipped him. ¶ Iesus sayd: I am come vnto iudgement into thys worlde: that they which se not myght se/ & they which se might be made blynde. And some of the Pharises which were with him/ hearde these wordes & sayde vnto hym: are we then blynde? Iesus sayde vnto them: yf ye were blynde ye shulde haue no synne. But now ye saye/ we se/ therfore youre synne remayneth.

¶ Christ is the true shepherde/ & the dore of the shepe/ Some saye: Christ hath the deuell/ & is madd/ Some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth/ the Iewes take vp stones to cast at him/ call his preachyng blasphemy/ and go aboute to take him.

¶ The x. Chapter. ✣



Verely verely I saye vnto you: he ꝑ entreth not in by the dore into the A shepefolde / but clymeth vp some other waye: the same is a theefe & a robber. He ꝑ goeth in by the dore is ꝑ shepeherde of the shepe: to him the porter openeth/ & the shepe heare his voyce / & he calleth hys awne shepe by name & leadeth thē out. And when he hath sent forth hys awne shepe, he goeth before thē & the shepe folowe him: for they knowe his voyce. A straunger they will not folowe but will flye from hym: for they knowe not ꝑ voyce of straūgers. This similitude spake Iesus vnto thē. But they vnderstode not what thynges they were which he B spake vnto thē. Then sayd Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of ꝑ shepe. All euē as many as came before me, are theues & robbers: but ꝑ shepe dyd not heare thē. I am ꝑ dore: by me yf eny mā enter in, he shalbe safe/ & shall go in & out & fynde pasture. The theefe cōmeth not but for to steale / kyll/ and destroye. I am come that they myght haue lyfe/ and haue it more abundantly. ✣

I am the good shepeheerd. The good shepheerd geueth hys lyfe for the shepe. An hyred seruaũt/ which is not ye shepeherd/ nether the shepe are hys awne/ seyth the wolfe cõmynge. & leueth the shepe/ & flyeth and ye wolfe catcheth thẽ/ & scattereth ye shepe. The hyred seruaũt flyeth / because he is an hyred seruaunt/ & careth not for the shepe. I am ye good shepheheerd/ and knowe myne/ and am knowen of myne. * As my father knoweth me: euẽ so know I my father. And I geue my lyfe for ye shepe: & other shepe I haue/ which are not of this fold. Them also must I bring/ that they maye heare my voyce / & that ther maye be one flocke and one shepeherde. Therfore doth my father loue me/ because/ I put my lyfe from me / that I myght take it agayne. No mã taketh it from me: but I put it awaye of my selfe. I haue power to put it from me/ and haue power to take it agayne: This cõmaundemẽt haue I receaued of my father. And there was a dissencyon agayne amonge ye Iewes for these sayinges/ & many of them sayde. He hath the deuyll/ & is made: why heare ye him? Other sayd/ these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

Math. xi. d
Luc. f.
Math. xx. d.

And it was at Ierusalem the feaste of ye dedicacion/ and it was winter: & Iesus walked in Salomõs porche. Then cam ye Iewes rounde aboute him/ and sayd vnto him: How longe dost thou make vs doute? If thou be Christ/ tell vs playnly. Iesus answered thẽ: I tolde you and ye beleue not. The workes ye I do in my fathers name/ they beare witnes of me. But ye beleue not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce / & I knowe them/ and they folow me/ and I geue vnto thẽ eternall lyfe/ & they shall neuer perysshe / nether shall eny man plucke them oute of my hande. My father which gaue them me / is greater then all & no mã is able to take them out of my fathers hande. And I and my father are one.

Then ye Iewes agayne toke vp stones/ to stone hym wt all. Iesus answered thẽ: many good workes haue I shewed you frõ my father: for which of thẽ wyll ye stone me? The Iewes answered him sayinge. For thy good workes sake we stone ye not: but for thy blasphemy/ & because ye thou beinge a mã/ makest thy selfe God. Iesus answered them. Is it not written in youre lawe. * I saye, ye are Goddes? If he called them Goddes vnto whõ the worde of God was spoken (& ye scripture can not be broken) saye ye then to hym/ whõ the father hath sanctifyed / and sent into the worlde/ thou blasphemest/ because I sayd I am the sonne of God? If I do not ye workes of my father / beleue me not. But yf I do/ then though ye beleue not me yet beleue the workes/ that ye maye knowe & beleue that the father is in me/ and I in him.

Psal. lxxxi.

Agayne they wẽt aboute to take him: but he escaped out of their hãdes/ & went awaye agayne beyonde Iordan/ into ye place where Iohn before had baptised/ & there abode. And many resorted vnto him/ & sayd. Iohn dyd no miracle: but all thyngs ye Iohn spake of this mã/ are true. And many beleued on hym theare.

Christ rayseth Lazarus frõ death. The hye prestes and Pharises gather a councell agaynst him/ he getteth him out of the waye.

The.xi. Chapter.

Certayne man was sycke / named Lazarus of Bethania ye towne of Mary and her syster Martha. It was ye Mary which anoynted Iesus with oyntment & wyped hys fete wt her heere, whose brother Lazarus was sycke / & his systers sent vnto him sayinge. Lorde beholde he whõ thou louest is sycke. When Iesus hearde ye he sayde: this infirmite is not vnto deeth but for the laude of God, that the sonne of God might be prayed by the reason of it. Iesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sycke, yet abode he two dayes styll in ye same place where he was.

Then after ye, sayd he to hys disciples: lette vs go into Iewry agayne. His disciples sayd vnto hym: Master, the Iewes lately sought meanes to stone the / & wylt thou go thyther againe? Iesus answered, are ther not twelue houres in the daye? If a mã walke in ye daye/ he stombleth not, because he seyth the lyght of this world. But yf a mã walke in ynight/ he stõbleth because ther is no lyght in hym. This sayde he, & after that, he sayd vnto thẽ: oure frende Lazarus sleepeth, but I goo to wake him oute of sleepe. Then sayde hys disciples: Lorde yf he sleepe / he shall do well ynough. Howbeit Iesus spake of his deeth: but they thought ye he had spoken of ye naturall sleepe. Then sayd Iesus vnto thẽ playnly/ Lazarus is deed/ & I am glad for your sake/ ye I was not there because ye maye beleue. Neuertheles let vs go vnto him. Then sayd Thomas which is called Didymus, vnto the disciples: let vs also go/ ye we maye dye with him. Then went Iesus, & founde that he had lyne in hys graue foure dayes already. Bethanie was nye vnto Ierusalem aboute. xv. furlonges of/ & many of ye Iewes were come to Martha and Mary to comforte thẽ ouer their brother. Martha assone as she hearde that Iesus was comynge/ went & met hym: but Mary sate styll in the house.

Then sayd Martha vnto Iesus: Lorde yf thou haddest bene here / my brother had not bene

bene deed:but neuertheleſſe/I knowe ẏ what ſoeuer thou alkeſt of God, God wyll geue it the.Ieſus ſayde vnto her: Thy brother ſhall ryſe agayne.Martha ſayd vnto him:I knowe ẏ he ſhall ryſe agayne in ẏ reſurrecciō at the laſt daye.Ieſus ſayde vnto her.* *I am ẏ reſurrection & ẏ lyfe:He that beleueth on me/ ye though he were deed yet ſhall he liue.And whoſoeuer lyueth and beleueth on me / ſhall neuer dye:Beleueſt thou this? She ſayd vnto him:ye Lorde I beleue ẏ thou arte Chriſt the ſonne of God which ſhulde come into the worlde. ✠And aſſone as he had ſo ſayde / ſhe went her waye & called Marie her ſyſter ſecretly ſayinge.The maiſter is come & calleth for the.And ſhe aſſone as ſhe hearde ẏ aroſe quickly & came vnto hym.Ieſus was not yet come vnto the toune: but was in ẏ place where Martha met hym. The Iewes then which were with her in the houſe & cōforted her, when they ſawe Mary/ that ſhe roſe vp haſtely and went out/ folowed her/ſayinge: She goeth vnto the graue/to wepe there.

* I am the reſurrection and lyfe &c. That is I am the auctor of reſurrection & lyfe for thoſe that beleue in me will I raiſe vp at the laſte daye into lyfe eueraſtyinge: & thoſe that are deed ſhall lyue by me becauſe they beleue in me.

Then whē Mary was come where Ieſus was & ſawe hym / ſhe fell doune at hys fete/ ſaying vnto him:Lorde yf thou haddeſt bene here/ my brother had not bene deed. Whē Ieſus ſawe her wepe/ and ẏ Iewes alſo wepe/ which came with her/ he groned in ẏ ſpyrite/ & was troubled in him ſelfe & ſayde: Where haue ye layed hym? They ſayde vnto hym: Lorde come & ſe.And Ieſus wept.Then ſayd the Iewes:Behoilde how he loued hym. And ſome of thē ſayd: coulde not he which opened the eyes of the blynde/ haue made alſo/ ẏ this man ſhuld not haue dyed? Ieſus agayne groned in hym ſelfe/ & came to the graue.It was a caue and a ſtone layde on it.

Ieſus ſayde: take ye awaye ẏ ſtone. Martha the ſyſter of him ẏ was deed/ ſayde vnto him: Lorde by this tyme he ſtyncketh. For he hath bene deed foure dayes :Ieſus ſayd vnto her: Sayde I not vnto the/ that yf thou dydeſt beleue / thou ſhuldeſt ſe ẏ glory of God.Then they toke awaye ẏ ſtone frō ẏ place where the deed was layde. And Ieſus lyfte vp hys eyes and ſayd:Father I thancke the becauſe that thou haſt hearde me. I wot that thou hearеſt me all wayes: but becauſe of the people that ſtande by I ſayde it ẏ they maye beleue/ that thou haſt ſent me.

And when he thus had ſpoken/ he cryed wt a loude voyce. Lazarus come forth. And he ẏ was deed/ came forth, bounde hande and fote with graue bondes / & hys face was bounde with a napkin. Ieſus ſayde vnto thē: Iowle him / & let him go. Then many of the Iewes which came to Mary and had ſene ẏ thinges which Ieſus dyd/ beleued on hī. ✠But ſome of them went their wayes to the Phariſes/ and tolde them what Ieſus had done.

Then gathered the hye Prieſtes & the Phariſes a counſell & ſayd: what do we? This mā doeth many miracles. If we lett hym ſcape thus/ all men will beleue on hym, and the Romaynes ſhall come & take awaye oure cōtre & the people. And one of thē named Cayphas which was ẏ hye prieſt that ſame yere/ ſayd vnto them: Ye perceaue nothinge at all nor yet conſyder ẏ it is expediēt for vs/ ẏ one mā dye for the people/ & not ẏ all the people periſhe. This ſpake he not of hym ſelfe/ but beynge hye Prieſte that ſame yere, he prophecied ẏ Ieſus ſhulde dye for the people/ & not for the people only/ but ẏ he ſhuld gather together in one the chyldrē of God which were ſcattered abrode.* Frō ẏ daye forth they held & a counſell to gether for to put him to deeth. Mat.xxvi.a. Marck.xiiij.a

Ieſus therfore walcked no more openly amōge the Iewes: but wēt his waye thence vnto a cōtre nye to a wildernes/ into a citie called Ephraim/ & there haunted wt his diſciples.* And the Iewes eſter was nye at hand & many wēt out of the countre vp to Ieruſalem before eſter to purify thē ſelues. Then ſought they for Ieſus/ & ſpake betwene thē ſelues as they ſtode in ẏ tēple: What thinke ye/ ſeyng he cōmeth not to the feaſt. The hye Prieſtes & Phariſes had geuen a cōmaundement/ that yf eny man knew where he were/ he ſhuld ſhewe it/ ẏ they myght take him. ✠ Joh.xi.a. Joh.xiij.a Luc.xix.a

Mary anoynteth Chriſtes fete. Judas murmureth/ Chriſt excuſeth her/ & rydeth in to Ieruſalem.

The.xij.Chapter. ✠

Then Ieſus ſix dayes before eſter, came to Bethany where Lazarus was wich was deed & whō Ieſus rayſed from deeth. There they made him a ſupper/ and Martha ſerued: but Lazarus was one of them that ſate at the table with him. Then toke mary a pounde of oyntment called Nardus / perfecte & precious/ & anoynted Ieſus fete/ and wypt his fete with her heer & the houſe was fylled of the ſauer of the oyntment.* Then ſayde one of his diſciples named Judas Iſcarioth Simōs ſonne/ which afterward betrayed him: why was not this oyntment ſolde for thre hundred pence/ & geuē to the poore? This ſayde he/ not that he cared for the poore: but becauſe he was a thefe/ & kept the bagge, and bare that which was geuē. Then ſayde Ieſus: Let her alone/ againſt the daye of my burying ſhe kept it. The poore all wayes ſhall ye haue with you/ but me ſhall ye not all wayes haue. Joh.xij.a Math.xxvi.a. Marck.xiiij.a

Moche people of the Iewes had knowledge ẏ he was there. And they came/ not for Ieſus ſake only/ but that they myght ſe Lazarus alſo whom he rayſed from deeth. The hye Prieſtes therfore held a counſell ẏ they

myght put Lazarus to deeth also because that for hys sake many of the Jewes went awaye, and beleued on Jesus. ✠

Mat.xxi.a Mar.xiy.a. Luc.xix.f.

* On the morowe, moche people ꝑ were come to the feast when they hearde ꝑ Jesus shuld come to Jerusalem, toke braunches of palme trees & wēt & met him, & cryed Hosanna, blessed is he that in the name of ꝑ Lord, commeth kynge of Israel. And Jesus got a yonge asse & sate theron, accordynge to that whych was wrytten: feare not daughter of Syon, beholde thy kyng cōmeth syttyng on ¶ an asses coolte. These thinges understode not his disciples at the fyrst: but whē Jesus was glorified, then remēbred they ꝑ soche thinges were written of him, and that soche thinges they had done vnto him. The people ꝑ was w̄ him whē he called Lazarus out his graue, & raysed him frō deeth, bare recorde. Therfore met hym the people, because they hearde ꝑ he had done soche a myracle. The Pharises therfore sayde amōge them selues perceaue ye how we preuayle nothynge? Beholde the worlde goth awaye after him.

There were certayne Grekes amōge thē, that came to praye at ꝑ feast: the same came to Philip which was of Bethsaida a citie in Galile, & desyred him saying: Syr we wolde fayne se Jesus. Philip came & tolde Andrew. And agayne Andrew & Philip tolde Jesus. ¶ And Jesus answered thē sayng: the houre is come ꝑ the sonne of man must be glorifyed.

✠ Verely verely I saye vnto you, except ꝑ wheate corne fall into ꝑ grounde and dye, it bydeth alone. If it dye, it bringeth forth moche frute. He ꝑ loueth his lyfe shall destroye it: & * he ꝑ hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. If eny mā minister vnto me, let him folowe me and where I am ther shall also my minister be. And yf eny mā minister vnto me, hym wyll my father honoure. ✠

a * he that hateth his lyfe &c. that is he that can be content to lose his temporall lyfe in this worlde for Christes sake & his worde shall lyue for euer as in Matth.x. Marc.viij. Luce.ix.

Now is my soule troubled, and what shall I saye? Father deliuer me frō this houre: but therfore came I vnto this houre. Father glorifye thy name. Then came there a voyce frō heaue. I haue glorifyed it & will glorifye it agayne. Then sayd the people that stode by & hearde: it thoundreth. Other sayde an angell spake to him. Jesus answered & sayde: this voyce cam not because of me, but for youre sakes.

✠ Now is the iudgement of this worlde: now shall ꝑ prince of this worlde be cast out. And I, yf I were lyfte vp from the erth, will drawe all men vnto me. This sayde Jesus, signifyinge what deeth he shulde dye. The people answered him: We haue learde oute of ꝑ lawe ꝑ Christ bydeth euer, & how sayest thou then that the sonne of mā must be lyfte vp? who is that sonne of man? Then Jesus sayde vnto thē: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght, lest ꝑ darckenes come on you. He that walketh in the darcke, wotteth not whyther he goeth. Whyll ye haue lyght beleue on the lyght, ꝑ ye maye be the chyldren of the lyght. ✠

These thinges spake Jesus & departed, & hyd him selfe from them. And though he had done so many miracles before thē, yet beleued not they on him, ꝑ the sayinge of Esaias the Prophet myght be fulfilled, ꝑ he spake. ¶ * Lorde who shall beleue oure sayinge? And to whō is ꝑ arme of the Lorde opened? Therfore could they not beleue, because ꝑ Esaias sayth agayne. he hath blynded their eyes and hardened their hertes, that they shulde not se w̄ their eyes, & vnderstāde with their hertes & shuld be cōuerted, and I shuld heale them. Soche thynges sayd Esaias whē he sawe his glory, & spake of him. Neuertheles amōge the chefe rulers many beleued on him. But because of ꝑ Pharises they wolde not be a knowē of it, lest they shuld be excōmunicat. For they loued the prayse ꝑ is geuē of men, more then the prayse that cōmeth of God.

Esaie.liij.a Esaie.vi.c. Math.xiij.b. Marcke.iiij.b Luke.viij.b. Actu.xxviij.f.

And Jesus cryed & sayde: he that beleueth on me, beleueth not on me, but on him that sent me. And he ꝑ seith me, seeth him ꝑ sent me. ✠ I am come a lyght into ꝑ worlde that whosoeuer beleueth on me, shuld not byde in darckenes. And yf eny mā heare my wordes, & beleue not, I iudge him not. For I came not to iudge the worlde: but to saue ꝑ world. He ꝑ refuseth me & receaueth not my wordes, hath one ꝑ iudgeth him. The wordes that I haue spokē, they shall iudge him in the laste daye. For I haue not spokē of my selfe: but ꝑ father which sent me, he gaue me a cōmaūdmēt what I shuld saye, & what I shuld speake. And I know ꝑ this cōmaundemēt is lyfe euerlastyng. Whatsoeuer I speake therfore, euen as the father bade me, so I speake. ✠

¶ Christ washeth the disciples fete, telleth thē of Judas the traytour and cōmaundeth them earnestly to loue one another.

¶ The.xiij. Chapter. ✠

Before the feast of ester whē Jesus knew ꝑ his houre was come, ꝑ he shulde departe oute of this worlde vnto the father. Whē he loued hys which were in ꝑ worlde, vnto ꝑ ende he loued thē. And whē supper was ended, after ꝑ the deuyll had put in ꝑ hert of Judas Iscarioth Simons sonne, to betraye him: Jesus knowyng that the father had geuē all thynges into his handes, & that he was come frō God, and wēt to God: he rose from supper, & layde a syde his vpper garmētes, & toke a towell, and gyrde hym selfe. After that, he poured water

to wasshe his fete. He wastheth them fete / to declare that he came to mynister to other / not to be ministred vnto; and further to teache by this washing / his ministracio was to purge & wasshe away the spech of synne which is done by the shedinge of his blode: for the blode of Christ spilled in to our herres by the worde of his Gospell and receaued by faith cleuseth vs frō all synne.

water into a basyn, & * * begāne to wasshe his disciples fete, & to wype thē with the towell / wherwith he was gyrde.

Then came he to Simon Peter. And Peter sayde to him: Lorde shall thou wesshe my fete? Iesus answered & sayde vnto him: what I do, thou wotest not now / but thou shalt knowe hereafter. Peter sayde vnto him: thou shalt not wesshe my fete whyll ỹ worlde stādeth. Iesus answered him: yf I wasshe ỹ not / thou shalt haue no part with me. Simō Peter sayde vnto him: Lorde / not my fete only: but also my handes & my heed. Iesus sayde to hym: he ỹ is washed / needeth not saue to wesshe his fete, & is clene euery whit. And ye are clene: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all clene.

After he had washed their fete, & receaued his clothes & was set doune agayne, he sayd vnto them: wot ye what I haue done to you? Ye call me master & Lord, & ye saye well for so am I. If I then youre Lorde and master haue washed your fete ye also ought to wesshe one anothers fete. For I haue geuen you an ensample, ỹ ye shuld do as I haue done to you. Verely verely I saye vnto you / ỹ seruaunt is not greater then his master, neither the messenger greater then he that sent hym.

If ye vnderstāde these thynges, happy are ye yf ye do them. I speake not of you all / I knowe whō I haue chosen. But ỹ the scripture be fulfylled: he ỹ eateth breed with me / hath * lyfte vp his hele agaynst me. Nowtell I you before it come: that when it is come to pasle ye myght beleue ỹ I am he. Verely verely I saye vnto you. He that receaueth whōsoeuer I sende / receaueth me. And he that receaueth me, receaueth him that sent me.

When Iesus had thus sayd, he was troubled in ỹ spyrete, & testyfyed saying: verely verely I saye vnto you / ỹ one of you shall betraye me. And then the disciples loked one on another doutynge of whom he spake. There was one of his disciples, which leaned on Iesus bosome, whō Iesus loued. To him becked Simon Peter that he shuld aske who it was of whō he spake. He then as he leaned on Iesus brest, sayd vnto him: Lorde who is it? Iesus answered, he it is to whō I geue a soppe, whē I haue dypt it. And he wet a soppe / & gaue it to Iudas Iscarioth Simons sonne. And after the soppe * Satan entred into him. Then sayd Iesus vnto him: ỹ thou doest do quyckly. That wist no mā at the table for what intēt he spake vnto him. Some of thē thought / because Iudas had ỹ bagge / ỹ Iesus had sayd vnto him bye those thynges ỹ we haue nede of against the feast: or ỹ he shuld geue some thynge to the poore. As sone then as he had receaued ỹ soppe, he wēt immediatly out. And it was night / whē he was gone out. Iesus sayde: now is ỹ sonne of mā glorifyed. And God is glorifyed by hym. If God be glorified by him God shall also glorify him in him selfe: & shall straycht waye glorify him.

b. To lyfte vp his hele is / to oppresse by violence: for whō ye thynke of tryppe with his hele / him do ye vtterly ouerthowe.

e * After the soppe Satan entred &c. Satan was entred into hym before as thys Euāgelist affirmeth in the begynning of this Chapter. But now begāne he more to enforce his strenghte / and more openly to shewe hym selfe. In lyke maner as ỹ Apostles had the holy goost before Christes resurrectiō whē they beleued on him whē they confessed hym to be the sonne of God &c. But then euydently receaued hym when Christ was ascended. Act. 2.

✣ Deare children, yet a lytell whyle am I with you. Ye shall seke me / & as I sayde vnto ỹ Iewes / whyther I goo, thyther can ye not come. Also to you saye I now. A new cōmaūdemēt geue I vnto you / ỹ ye loue to gether as I haue loued you / ỹ euen so ye loue one another. By this shall all men knowe ỹ ye are my disciples, yf ye shall haue loue one to another. Simon Peter sayde vnto hym: Lorde whyther goest thou? Iesus answered hym: whyther I go thou canst not folowe me now, but thou shalt folowe me afterwardes. ✣ Peter sayde vnto hym: Lorde / why can not I folowe ỹ now? I wyll geue my lyfe for thy sake. Iesus answered him: wylt thou geue thy lyfe for my sake? Verely / verely I saye vnto the / the cocke shall not crowe, tyll thou haue denyed me thryse.

The armeth his disciples with consolacion agaynst trouble / and promyseth thē the holy goost / the spirite of comforte.

The. xiiij. Chapter. ✣

And he sayde vnto his disciples: Let not youre hertes be troubled. Beleue in God and beleue in me. In my fathers house are many mansions. If it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you / I will come agayne / & receaue you euen vnto my selfe ỹ where I am, there maye ye be also. And whyther I go ye knowe & the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? Iesus sayde vnto him: I am the waye, the truthe & ỹ lyfe. And no mā cometh vnto the father, but by me. If ye had knowē me, ye had knowē my father also. And now ye knowe him & haue sene him.

Philip sayde vnto him: Lorde shewe vs the father & it sufficeth vs. Iesus sayd vnto him / haue I bene so longe tyme wt you: & yet hast thou not knowē me? Philip / he ỹ hath sene me, hath sene ỹ father. And how sayest thou then: shewe vs the father? Beleuest thou not ỹ I am in the father & ỹ father in me? The wordes ỹ I speake vnto you, I speake not of my selfe: but the father ỹ dwelleth in me / is he that doeth the workes. Beleue me that I am in ỹ father & the father in me. Or ỹ leest beleue me for the very workes sake.

Verely / verely I saye vnto you, he ỹ beleueth on me, the workes that I do / the same shall he do & greater workes then these shall

he do, because I go vnto my father. And what soeuer ye aske in my name/ that will I do/ ℣ the father myght * be glorified by ℣ sonne. If ye shall aske eny thynge in my name, I will do it. ✠ If ye loue me kepe my comaundemētes, & I will praye the father/ & he shall geue you another cōforter / that he maye byde w you euer: which is ℣ ** spirete of trueth whom the worlde cannot receaue/ because the worlde seeth hym not / nether knoweth hym. But ye knowe hym. For he dwelleth w you, & shalbe in you. I will not leaue you cōfortlesse: but will come to you. Yet a lytell while and the worlde seeth me no moare: but ye shall se me. For I lyue & ye shall lyue. That daye shall ye knowe that I am in my father/ & you in me/ & I in you.

He ℣ hath my comaundemētes & kepeth them, the same is he that loueth me. And he ℣ loueth me shalbe loued of my father: & I will loue him, & will shewe myne awne selfe to him. Iudas sayde vnto him, not Iudas Iscarioth) Lorde what is the cause that thou wylt shewe thy selfe vnto vs / & not vnto the worlde? Iesus answered and sayd vnto hym: yf a mā loue me and will kepe my sayinges/ my father also will loue him/ & we will come vnto hym/ and will dwell with him. He that loueth me not/ kepeth not my sayinges. And ℣ wordes which ye heare, are not myne, but the fathers which sent me.

D This haue I spoken vnto you beynge yet present with you. But ℣ cōforter which is ℣ holy goost (whō my father will sende in my name) he shall teache you all thynges / and bringe all thynges to youre remembraunce whatsoeuer I haue tolde you.

Peace I leue with you/ my peace I geue vnto you. Not as ℣ worlde geueth/ geue I vnto you. Let not your hertes be greued/ nether feare ye. Ye haue hearde how I sayde vnto you: I go & come agayne vnto you. If ye loued me / ye wolde verely reioyce / because I sayde I go vnto the father. For the father is greater then I. And now haue I shewed you/ before it come/ ℣ when it is come to passe/ ye myght beleue. Here after will I not talcke many wordes vnto you. For the rular of thys worlde cōmeth/ & hath nought in me. But ℣ the worlde maye knowe that I loue the father: therfore as ℣ father gaue me cōmaundment/ euē so do I. ✠ Ryse let vs go to hence.

* That the father myght be glorified &c. Our father is glorified by the sonne/ whē we knowledge and geue thankes that he gaue hys sonne for vs to saue vs.

** Which is the spirete of trueth he is called the spirete of trueth notwithstondyng because he is true: but because he maketh the men in to whō he entreth true/ where as all ℣ they do without the spirete is no nother thyg but lyes.

¶ The true vyne/ the husbandman & the braunches. A doctrine of loue & a swete cōforte agaynst persecutiō.

¶ The.xv. Chapter. ✠

I Am the true vyne / & my father is an husbande mā. Euery braunche ℣ beareth not frute in me, he will take awaye. And euery braunche ℣ beareth frute/ will he pourge / ℣ it maye bringe moare frute. Now are ye cleane thorow the wordes which I haue spoken vnto you. Byde in me/ & let me byde in you. As ℣ braunche cānot beare frute of itselfe/ except it byde in the vyne: no moare can ye excepte ye abyde in me. I am the vyne/ and ye are the braunches. He that abydeth in me / and I in him/ ℣ same bringeth forth moche frute. For without me can ye do nothing. If a mā byde not in me, he is cast forthe as a braūche/ & is wyddered: and men gather it and cast it into the fyre/ and it burneth. * If ye byde in me & my wordes also byde in you: aske what ye will, and it shalbe done to you. ✠ Herein is my father glorified ℣ ye beare moche frute/ and be made my disciples. B Math.xxi. 1.Ioh.iy.a

As the father hath loued me/ euen so haue I loued you. Cōtinue in my loue. If ye shall kepe * my cōmaundementes/ ye shall byde in my loue/ euē as I haue kept my fathers cōmaundementes/ and byde in his loue. These thynges haue I spoken vnto you / that my ioye myght remayne in you / and that youre ioye myght be full.

✠ * This is my commaundement: that ye loue to gether as I haue loued you. Greater loue then this hath no man, then that a man bestowe hys lyfe for hys frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth call I you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all thynges that I haue hearde of my father I haue opened to you.

Ye haue not chosen me/ but I haue chosen you and ordeyned / that ye goo and bringe forth frute / and that youre frute remayne/ that whatsoeuer ye shall aske of the father in my name, he shulde geue it you. ✠

✠ This commaunde I you/ that ye loue to gether. If the worlde hate you / ye knowe ℣ he hated me before he hated you. If ye were of the worlde / the worlde wolde loue hys awne. Now be it because ye are not of the worlde / but I haue chosen you oute of the worlde/ therfore hateth you the worlde. Remember the sayinge that I sayde vnto you: the seruaunt is not greater then the Lorde. * If they haue persecuted me, so will they persecute you. If they haue kept my sayinges, so will they kepe yours. Math.x.c Luce.xxi.c. Marche.x.c.

But all these thinges will they do vnto you for my names sake / because they haue not knowē him that sent me. If I had not come and spoken vnto them they shulde not haue had synne: but now haue they nothynge to cloke their synne wyth all. He ℣ hateth me/ hateth my father. If I had not done workes amōge them which none other man did/ they had not had synne. But now haue they sene/ D

* To kepe the lawe in hath vs continewe in the loue and fauoure of Christ. Ephe.v.a.

a* Where as in the .xv. chapter of Iohn Christ sayth ye bretherne no wytnesse of mā Ie is to vnderstande ye for his awne parte he neded none but for oure cause it was expedyēt that his disciples shulde testifye hys truethe wherfore Ie sayth / ye shall beare wytnesse of me also.

& yet haue hated bothe me & my father: euen ye the sayīg myght be fulfylled ye is wrytte in their lawe: they hated me without a cause. ✠ But when the comforter is come / whom I will sende vnto you from the father, which is the spyrite of truthe / which proceadeth of ye father, he shall testifie of me. And ye shall beare a* wytnes also, because ye haue bene with me from the begynnynge.

¶ Consolacyon agynst trouble. Prayers are herde thorow Christ.

¶ The .xvi. Chapter.

THese thynges haue I sayde vnto you, because ye shuld not be offended. They shall excōmunicat you: ye the tyme shall come that whosoeuer killeth you, will thynke ye he doth God seruyce. And suche thyngs will they do vnto you because they haue not knowē ye father nether yet me. But these thyngs haue I tolde you, that when that houre is come ye myght remember them that I tolde you so. ✠ These thynges sayde I not vnto you at the begynnynge because I was present with you.

✠ But now I go my waye to hym ye sent me / & none of you asketh me: whither goest thou? But because I haue sayd suche thyngs vnto you youre hertes are full of sorowe. Neuertheles I tell you the trueth / it is expedient for you that I go awaye. For yf I goo not awaye that comforter will not come vnto you. But yf I departe / I will sende hym vnto you. And when he is come / he will rebuke the worlde of synne and of ryghtewesnes & of iudgemēt. a* Of synne because they beleue not on me: of ryghtewesnes, because I go to my father, & ye shall se me no moare: of iudgemēt, because the chefe ruler of this worlde, is iudged all ready.

a* Of synne because they beleue not on me. All vnbeleffe is ye synne that condempneth the worlde. By the worlde vnderstande the wycked reprobate and vnfaythfull / not all the creatures that be in the worlde, and sayth is ye ryght trueth of beleuers: This thyng because the worlde and nature all reason will not knowe but will be iustified and saued by their awne workes as is euen it / wherof the holy goost shall rebuke ye worlde and shewe that

I Haue yet many thyngs to saye vnto you: but ye cānot beare them awaye now. How be it when he is come I meane the spyrite of trueth, he will leade you into all trueth. He shall not speake of hym selfe: but whatsoeuer he shall heare that shall he speake / and he will shewe you thinges to come. He shall glorifye me, for he shall receaue of myne & shall shewe vnto you. All thynges ye the father hath are myne. Therfore sayde I vnto you / ye he shall take of myne and shewe vnto you. ✠

✠ After a while ye shall not se me, & agayne after a while ye shall se me: for I go to the father. Then sayd some of his disciples betwene them selues: what is this that he sayth vnto vs after a while ye shall not se me & agayne after a while ye shall se me: and that I go to the father. They sayde therfore: what is this that he sayth after a while? we cannot tell what he sayth. Iesus perceaued ye they wold aske hym, & sayde vnto them: Thus is it that enquyre of betwene youre selues / ye I sayde after a while ye shall not se me, and agayne after a while ye shall se me. Verely verely I saye vnto you: ye shall wepe & lament and ye worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe turned to ioye.

A womā whē she trauayleth hath sorowe / because her houre is come: but assone as she is deliuered of the chylde she remembreth no moare the anguysshe, for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you agayne, and youre hertes shall reioyce & your ioye shall no mā take frō you. ✠ And in that daye shall ye aske me no question. ✠ Verely verely I saye vnto you, whatsoeuer ye shall aske ye father in my name he will geue it you. Hitherto haue ye asked nothinge in my name. a* Aske & ye shall receaue it: that youre ioye maye be full.

a* Math. vii. Luc. xi. d. Iacobi. i.a.

These thinges haue I spoken vnto you in prouerbes. The tyme will come whē I shall no moare speake to you in prouerbes: but I shall shewe you playnly frō my father. At ye daye shall ye aske in myne name. And I saye not vnto you that I will speake vnto my father for you. For the father hym selfe loueth you because ye haue loued me and haue beleued ye I came out frō God. I wēt out from the father, and cam into the worlde: & I leue the worlde agayne, and go to the father.

His disciples sayde vnto him: lo now speakest thou playnly & thou vsest no prouerbe. Now knowe we that thou vnderstandest all thinges and needest not that eny man shulde aske ye eny question. Therfore beleue we ye thou camest frō God. ✠ Iesus answered thē: Now ye do beleue. a* Beholde ye houre draweth nye and is all ready come that ye shalbe scattered euery man his wayes, and shall leaue me alone. And yet am I not alone. For ye father is with me.

a* Math. xxvi. c. Marc. xiiij. c.

These wordes haue I spoken vnto you that in me ye myght haue peace. For in the worlde shall ye haue tribulacyon: but be of good cheare, I haue ouercome the worlde.

¶ The most harty & louynge prayer of Christ vnto his father for all soch as receaue the trueth.

¶ The .xvii. Chapter. ✠

THese wordes spake Iesus & lyfte vp his eyes to heauē, & sayd: father ye houre is come: glorifye thy sonne / that thy sonne maye glorifye the: as thou hast geuē him power ouer all flesshe, ye he shulde geue eternall lyfe to as many as thou hast geuē him. This is lyfe eternall / ye they myght knowe the that only very God, & whom thou hast sent Iesus Christ.

I haue glorifyed the on the erth. I haue fynyshed the worke which thou gauest me to do. And now glorifye me thou father wt thyne

awne selfe with the glory which I had with the yer the worlde was. I haue * declared thy name vnto the men whych thou gauest me oute of the worlde. Thyne they were and thou gauest thē me / and they haue kept thy sayinges. Now they knowe that all thinges whatsoeuer thou hast geuē me, are of ꝓ. For I haue geuen vnto them the wordes whych thou gauest me / & they haue receaued thē, & knowe surely that I came out from the: & do beleue that thou diddest send me.

a* I haue declared thy name &c. That is thy fame thy renowmes glorie that thou art mercifull/ forgeuest synnes for my sake art good & ryghtweise &c.

b* I pray for thē / I pray not for the worlde: that is/ for the chosen pray I not for the wicked/ frowarde & vnbeleuers.

B * I praye for thē, & praye not for ꝓ worlde: but for them which thou hast geuen me/ for they are thyne. And all myne are thyne / and thyne are myne, & I am glorified in thē. And now am I no moare in the worlde, but they are in ꝓ worlde & come to the. ✠ ✠. Holy father kepe in thyne awne name / thē which thou hast geuen me / that they maye be one/ as we are. Whyll I was with thē in ꝓ worlde/ I kepte them in thy name. Those that thou gauest me/ haue I kepte / and none of thē is lost/ but that lost chylde / that the scripture myght be fulfylled.

Now come I to the/ & these wordes speake I in the worlde / ꝓ they myght haue my ioye C full in thē. I haue geuē them thy wordes / & the worlde hath hated them/ because they are not of ꝓ worlde/ euē as I am not of ꝓ worlde. I desyre not that thou shuldest take thē out of the worlde: but that thou kepe them from euyll. They are not of the worlde / as I am not of the worlde. Sanctifie them wyth thy trueth. Thy saying is trueth. As thou diddest send me in to the worlde/ euen so haue I sent them into the worlde/ and for their sakes sanctify I my selfe/ that they also myght be sanctifyed thorowe the truthe.

I praye not for them alone: but for them also which shall beleue on me thorowe their preachinge/ ꝓ they all maye be one/ as thou father arte in me/ & I in the/ that they maye be also one in vs / ꝓ the worlde maye beleue that thou hast sent me. And that glory that thou gauest me/ I haue geuē them/ that they maye be one/ as we are one. I in thē & thou in me / ꝓ they maye be made perfecte in one/ & ꝓ the worlde maye know ꝓ thou hast sent me/ & hast loued thē as thou hast loued me.

D Father I wyll that they which thou hast geuen me/ be with me where I am/ that they maye se my glory which thou hast geuē me. For thou louedest me before the makynge of the worlde. * O ryghteous father, the very worlde hath not knowē ꝓ: but I haue knowē the / and these haue knowen that thou hast sent me. And I haue declared vnto them thy name/ & will declare it/ that the loue wherwith thou hast loued me/ be in them/ & that I be in them. ✠

Math.xi.b Luc.x.b

C Christ is betrayed. The worde of his mouth smyte ꝓ officers to ꝓ groundr. Peter smyteth of Malchas eare. Jesus is brought before Anna Cayphas/ & Pilate.

C The.xviij. Chapter. ✠

When Jesus had spoke these wordes/ he went forth wyth hys disciples ouer the broke Cedron/ wher was a garden into the whych he entred wt his disciples. Judas also whych betrayed him/ knewe the place: for Jesus ofte tymes resorted thyther wyth hys disciples. Judas then after he had receaued a bonde of men/ & ministers of the hye Prestes and Pharises/ came thither with lanters and fyerbrandes & wepens. Then Jesus knowing all thinges that shulde come on him/ went forth & sayde vnto them: whome seke ye? They answered him: Jesus of Nazareth. Jesus sayd vnto thē: I am he. * Judas also which betrayed hym/ stode with them. But assone as he had sayde vnto them I am he, they wēt backe wardes and fell to the grounde. And he asked them agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayd vnto you/ I am he. If ye seke me / lett these goo their waye. That the sayinge myght be fulfylled which he spake: of them whych thou gauest me/ haue I not lost one.

I Matth.xxvi.b Marck.xiiij.b Luke.xxij.b

B Matth.xxvi.c. Marc.xiiij.c. Luc.xxij.c

Simon Peter had a swearde/ & drue it, & smote the hye prestes seruaunt/ & cut of hys ryght eare. The seruauntes name was Malchas. Then sayde Jesus vnto Peter: put vp thy swearde into ꝓ sheath: shall I not drincke of the cup which my father hath geuen me. Then the cōpany & the Captayne/ and ministers of the Jewes toke Jesus & boūde him/ & led him awaye to Anna fyrst: for he was fatherelawe vnto Cayphas which was ꝓ hye Preste ꝓ same yere. Cayphas was he ꝓ gaue counsell to the Jewes/ that it was expediente that one man shulde dye for the people.

*And Simon Peter folowed Jesus & another disciple: that disciple was knowen of ꝓ hye preste, & went in with Jesus into ꝓ pallys of the hye Preste. But Peter stode at the dore without. Then went out that other disciple which was knowē vnto the hye preste/ & spake to the damsell that kept the doore / and brought in Peter. Then sayde the damsell ꝓ kept the doze/ vnto Peter: Arte not thou one of this mānes disciples? He sayde: I am not. The seruaūtes & the ministers stode there/ & had made a fyer of coles: for it was colde and they warmed them selues. Peter also stode amonge them and warmed him selfe.

C Matth.xxvi.c. Marc.xiiij.c. Luc.xxij.c.

*The hye preste asked Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in ꝓ world. I euer taught in ꝓ Synagoge & in the tēple whyther all the Jewes resorted, & in secrete haue I sayde nothynge:

D Marck.xiiij.c. Luc.xxij.c.

Why

why asketh thou me? Aske thē which herde me/what I sayde vnto thē. Beholde they can tell what I sayd. Whē he had thus spokē/ one of ꝑ ministers which stode by/smote Jesus on ꝑ face sayinge: answerest thou the hye prieste so? Jesus answerred him. If I haue euyll spoken, beare witnes of ꝑ euyll: ꝑ I haue well spoken/ why smytest thou me? And Annas sent him bounde vnto Cayphas ꝑ hye prieste.

Simon Peter stode & warmed him selfe. ¶ And they sayde vnto hym: arte not thou also one of hys disciples? He denyed it/ & sayde: I am not. One of ꝑ seruaūtes of ꝑ hye prestes (his cosyn whose eare Peter smote of) sayd vnto him: did not I se ꝑm in ꝑ gardē with hym? Peter denyed agayne: & immediatly ꝑ cocke crewe. Math.xxvij.a Luke.xxij.a Iohn.xviij.a *Then led they Jesus frō Cayphas into ꝑ hall of iudgemēt. It was in ꝑ mornynge & they them selues went not into the iudgemēt hall lest they shuld be defyled/ but that they myght eate the paschall lambe. Pylate then went out vnto them & sayde: what accusaciō bringe ye agaynste this mā? They answered & sayd vnto him. If he were not an euyll doar we wolde not haue delyuered hym vnto the. Then sayd Pylate vnto them: take ye hym & iudge hym after youre awne lawe. Then the Jewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. a *That ꝑ wordes of Jesus myght be fulfylled which he spake/ sygnifyinge what deeth he shuld dye.

a That ꝑ wordes of Jesus myght be fulfilled he had sayde that he shulde be crucified of the Gentyles. therfore wolde Pilate geue sentence on hym & not the Jewes: for the performaunce of hys worde.

Then Pylate entred into the iudgemēt hall agayne & called Jesus & sayd vnto him: arte thou ꝑ kynge of the Jewes? Jesus answerred: sayest thou that of thy selfe or dyd other tell it the of me? Pylate answerred: Am I a Jewe? Thyne awne naciō & hye prestes haue delyuered ꝑ vnto me. What hast thou done? Jesus answered: b *my kyngdome is not of thys worlde. If my kyngdome were of this worlde then wolde my ministers surely fyght that I shulde not be delyuered to ꝑ Jewes, but now is my kingdome not frō hence. Pylate sayde vnto him: Arte thou a kynge then? Jesus answered: thou sayst ꝑ I am a kynge. For thys cause was I borne, & for thys cause came I into the worlde that I shulde beare wytnes vnto the trueth. And all that are of ꝑ trueth heare my voyce. Pylate sayd vnto him: what thynge is trueth? And whē he had sayd that/ he went out agayne vnto the Jewes & sayde vnto them: I fynde in him no cause at all. Ye haue a custome ꝑ I shulde delyuer you one louse at ester. Will ye that I louse vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not hym but Barrabas: that Barrabas was a robber.

b That ꝑ kyngdome is not of thys worlde &c. ꝑ is my kyngdome is not a worldly kyngdome. ¶ me that conspyreth in stregth in harnes in men in the swerde in the shedynge of bodely thinges but my kyngdome is spyrytuall/ which is in the hertes of the faythfull that are ruled not by the swerde but by ꝑ gospell

¶ Christ is crucifyed. He cōmendeth his mother vnto Iohn. He dyeth his blonde/ and is buryed.

¶ The .xix. Chapter.

Then Pylate toke Jesus & scourged hym. *And the soudiers wounde a croune of thornes & put it on hys heed. And they dyd on him a purple garmēt. & sayd. hayll kyng of ꝑ Jewes: & they smote hym on ꝑ face. Pylate wēt forth agayne & sayde vnto thē: beholde I bringe him forth to you/ ꝑ ye maye knowe/ ꝑ I fynde no faute in hym. Then came Jesus forth wearinge a croune of thorne & a robe of purple. And Pylate sayde vnto them: beholde ꝑ man. *When the hye Prestes & mynisters sawe hym, they cryed sayinge: crucify him, crucify him. Pylate sayde vnto thē. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. We haue a lawe/ & by oute ꝑ lawe he ought to dye: because he made him selfe ꝑ sonne of God. Whē Pilate heard ꝑ sayinge he was ꝑ moare afrayde/ & went agayne into the iudgemēt hall/ & sayde vnto Jesus: whēce arte thou? But Jesus gaue him none answere. Then sayde Pylate vnto hym. Speakest thou not vnto me? Knowest thou not that I haue power to crucify the/ & haue power to lowse the? Jesus answered: Thou couldest haue no power at all agaynst me/ except it were geuē the from aboue. Therfore he that delyuered me vnto ꝑ, is moare in synne. *And from thence forth sought Pylate meanes to lowse hym: but the Jewes cryed sayinge: yf thou let hym go thou arte not Cesars frende. For whosoeuer maketh him selfe a kynge/ is agaynst Cesar.

Math.xxvij.b Mark.xv.a Luke.xxij.b

Math.xxvij.a Mark.xv.c. Luke.xxij.c.

Whē Pilate heard ꝑ sayinge/ he brought Jesus forthe/ & sate doune to geue sentence/ in a place called the pauement: but in ꝑ Hebrue tonge/ Gabbatha. It was the Saboth euen which falleth in the ester feest/ & aboute ꝑ syxte houre. And he sayd vnto ꝑ Jewes: beholde youre king. They cryed, awaye w̄ him/ awaye w̄ him/ crucify him. Pilate sayde vnto thē shall I crucifie your king? The hye prestes answered. we haue no kyng but Cesar. *Then delyuered he hym vnto them, to be crucifyed.

Math.xxvij.b Mark.xv.c. Luke.xxij.c.

And they toke Jesus, and led hym awaye. And he bare hys crosse, and wēt forthe into a place called the place of deed mens sculles/ which is named in Hebrue/ Golgotha. Wher they crucifyed him/ and two other with him/ on ether syde one/ and Jesus in the myddes. And Pylate wrote his tytle/ and put it on the crosse. The writinge was: Jesus of Nazareth kynge of the Jewes. Thys tytle red many of the Jewes. For ꝑ place where Jesus was crucifyed/ was nye to the cytye. And it was written in Hebrue/ Greke and Latyn. Then sayde the hye prestes of the Jewes to Pilate: wryte not kyng of the Jewes/ but ꝑ he sayde I am kynge of the Jewes. Pylate answered: what I haue wrytten, that haue I wrytten.

℣ Then the soudiers, whē they had crucifyed Jesus, toke his garmētes & made foure partes, to euery soudier a parte, & also his coote The coote was wythout seme, wrought vpō thorowe out. And they sayde one to another. Let vs not deuyde it, but cast lotes who shal haue it. That ỹ scripture myght be fulfylled
Psal.xxii. whych sayth. *They departed my rayment amōge thē, & on my coote dyd cast lotes. And the soudiers dyd soche thinges in dede.

Then stode by the crosse of Jesus his mother, & his mothers syster Mary the wyfe of Cleophas & Mary Magdalene. Whē Jesus sawe his mother, & ỹ disciple standinge whō he loued, he sayde vnto his mother: womā beholde thy sonne. Then sayde he to ỹ disciple: beholde thy mother. And from that houre the dyscypple toke her for his awne.

℣ After that when Jesus perceaued that al thynges were perfo*r*med: that the scrypture myght be fulfylled: *he sayde. I thyr*s*t. Ther
Psal.lxviii. stode a vessell full of veneger by. *And they
Math.xxvii. Luc. xxiii. filled a spōge w veneger & wounde it about with ysope, & put it to hys mouth. Assone as Jesus had receaued of ỹ veneger, he sayde: It is fynished, & bowed his heed, & gaue vp the goost. The Jewes then because it was the sabboth euen, that ỹ bodyes shuld not remayne vpō ỹ crosse on ỹ sabboth daye, for that sabboth daye was an hye daye) besought Pylate that their leggs might be brokē & that they might be taken doune. Then came ỹ soudiers & brake the legges of the fyrst, & of ỹ other which was crucified with Jesus. But when they came to Jesus, & sawe ỹ he was deed already they brake not his legges: but one of ỹ soudiers wyth a speare, thrust hym into ỹ syde, & forthwith came ther out bloud and water.

And he that sawe it, bare recorde, & his recorde is true. And he knoweth ỹ he sayth true ỹ ye myght beleue also. These thinges were
Exod.xii.g. Num.ix.b. Zacha.xii.c. done ỹ the scrypture shuld be fulfylled. *Ye shall not breake a bone of hym. And agayne ℣ another scrypture sayeth: they shall loke on
Math.xxvii.g. Marc.xv.b. Luc.xxiii.g. him whō they pearced. *After ỹ / Joseph of Aramathia, whych was a disciple of Jesus: but secretly for feare of ỹ Jewes) besought Pilate ỹ he might take doune ỹ body of Jesus. And Pilate gaue him licēce. And ther cā also Nicodemus which at ỹ beginninge came to Jesus by night, & brought of myrre & aloes mingled together aboute an hundred poūde wayght. Then toke they ỹ body of Jesu and wounde it in lynnē clothes with ỹ odoures, as the maner of the Jewes is to bury. And in ỹ place where Jesus was crucified, was a garden, & in the gardē a newe sepulcre, wherin was neuer mā layde. There layde they Jesus because of the Jewes Saboth euen, for the sepulcre was nye at hande. ✠

℣ The resurrection of Chryst, whiche appeareth to Mary Magdalene, & to all his disciples, to their greate confo*r*te.

℣ The .xx. Chapter. ✠

The morow after ỹ Sabothdaye, cā Mary Magdalene erly whē it was yet darcke vnto ỹ sepulcre, & sawe ỹ stone takē awaye from ỹ toumbe. Then she rāne, & came to Simon Peter & to ỹ other disciple whō Jesus loued, & sayde vnto thē. They haue takē awaye ỹ Lorde out of the toumbe, & we cānot tell where they haue layde him. Peter went forth & that other disciple & came vnto the sepulcre. They ranne bothe to gether, & that other dyscypple dyd out rūne Peter, & came fyrst to the sepulcre. And he stouped doune & sawe the lynnen clothes lynge, yet wēt he not in. Then came Simon Peter folowinge him, & wēt into ỹ sepulcre, & sawe the lynnen clothes lye, & the napkyn that was aboute his heed, not lynge with ỹ lynnē clothe, but wrapped to gether in a place by it selfe. Then went in also that other dyscypple which came fyrst to the sepulcre, & he sawe ** & beleued. For as yet they knew not the scriptures that he shulde rise agayne from deeth. ✠ And the disciples went awaye agayne vnto their awne home.

✠ Mary stode without at ỹ sepulcre weepinge. And as she wept she bowed her selfe into ỹ sepulcre & sawe two angels in whyte sittinge the one at the heed & the other at the fete, where they had layde the body of Jesus. And they sayde vnto her: womā why wepest thou? She sayde vnto thē: for they haue takē awaye my Lorde, & I wote not where they haue layde him. Whē she had thus sayde, she turned her selfe backe & sawe Jesus stādinge & knewe not ỹ it was Jesus. Jesus sayd vnto her: womā why wepest thou? Whom seekest thou? She supposinge ỹ he had bene a gardener, sayde vnto hī. Syr yf thou haue borne him hēce tell me wher thou hast layde him, & I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe, & sayd vnto him: Rabboni, which is to saye master. Jesus sayde vnto her, [b] *touche me not, for I am not yet ascended to my father. But go to my brethren & saye vnto them I ascende vnto my father & youre father: to my God & youre God. Mary Magdalene came & tolde the disciples ỹ she had sene the Lorde and that he had spoken soche thinges vnto her. ✠

✠ The same daye at nyght, which was ỹ morowe after ỹ Saboth daye, when ỹ doores were shut, where ỹ disciples were assembled to gether for feare of the Jewes, came Jesus and stode in ỹ myddes, & sayd to thē: peace be wyth you. And when he had so sayde, he shewed vnto thē his handes, and his syde. Then were the

Math.xvi.b. Luc.xxiv.a. Marc.xvi.a.

a *And beleued ℣ Chefly that Chryst was taken oute of ỹ sepulchre as Mary Magdalene had tolde hym afore. ℣

b *Touche me not &c that is because thou beleuest not that I am ryse from deeth but am carnal as I was afore I suffreth deeth, therfore touche me not. ℣

were the dyscypples glad when they sawe the Lord. Then sayde Iesus to thē agayne: peace be wyth you. As my father sent me, euen so sende I you. And when he had sayde that, he brethed on them & sayde vnto them: Receaue ye holy goost. Whosoeuers *synnes ye remit they are remitted vnto thē. And whosoeuers synnes ye retayne they are retayned. ✠

* Whose synnes ye remyt, they are remytted &c. loke in Math. xvij. c.

✠ But Thomas one of the twelue/called Didymus, was not wyth them when Iesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayde vnto thē: except I se in his handes ye prynt of ye nayles/ & thrust my hāde into his syde/ I will not beleue. And after .viij. dayes agayne hys dyscyples were wtin/ & Thomas with them. Then came Iesus when ye dores were shut/ & stode in the myddes & sayde: peace be with you.

After that sayde he to Thomas: bringe thy fynger hether & se my handes, and bringe thy hande & thrust it into my syde/ & be not faythlesse, but beleuinge. Thomas answered and sayde vnto him: my Lorde/ & my God. Iesus sayde vnto him. Thomas, because thou hast sene me/ therfore thou beleuest: Happy are they that haue not sene/ and yet beleue. ✠

And many other sygnes dyd Iesus in the presence of his disciples/ which are not wrytten in thys boke. These are wrytten that ye myght beleue/ that Iesus is Christ ye sonne of God/ & that in beleuynge ye myght haue lyfe thorowe his name.

The appeareth to hys disciples agayne by the see of Tyberias and commaundeth Peter earnestly to fede hys shepe.

The .xxi. Chapter. ✠

After that Iesus shewed hym selfe agayne/ at ye see of Tyberias. And on thys wyse shewed he hym selfe. There were together Simō Peter & Thomas/ which is called Didymus: & Nathanael of Cana a cite of Galile/ & the sonnes of Zebedei/ & two other of the disciples. Simon Peter sayde vnto thē: I go a fyshynge. They sayde vnto him: we also will go with ye. They went their waye & entred into a shippe strayght waye/ & that night caught they nothinge. But whē ye morninge was now come Iesus stode on ye shore: neuertheles the disciples knewe not ye it was Iesus. Iesus sayde vnto thē: Syrs, haue ye eny meate? They answered him/ no. And he sayd vnto thē: cast out ye net on ye right syde of ye ship/ & ye shal fynde. They cast out/ and anone they were not able to drawe it for the multitude of fysshes.

Then sayde the disciple whō Iesus loued vnto Peter: It is ye Lorde. When Simō Peter herde that it was the Lorde, he gyrde his mantell to him (for he was naked) & sprange into the see. The other disciples came by ship for they were not farre from lande/ but as it were two hondred cubites/ & they drewe the net wyth fyshes. Assone as they were come to lande/ they sawe hoote coles and fysshe layd theron/ & breed Iesus sayde vnto thē: bringe of the fysshe which ye haue now caught. Simon Peter stepped forth and drewe the net to londe full of greate fyshes/ an hondred & liij. And for all ther were so many/ yet was not the net broken. Iesus sayde vnto them: come & dyne. And none of the disciples durste aske him: what arte thou? For they knewe that it was the Lorde. Iesus then came and toke breed/ and gaue them/ and fysshe lykewyse. And thys is now the thyrde tyme that Iesus appered to hys disciples/ after that he he was ryssen agayne from deeth. ✠

When they had dyned/ Iesus sayde to Simon Peter: Simon Ioānā/ louest thou me more then these? He sayde vnto him: ye Lord thou knowest that I loue the. He sayd vnto him: fede my* lābes. He sayde to hym agayne the seconde tyme: Simō Ioānā, louest thou me? He sayde vnto him: ye Lorde thou knowest ye I loue ye. He sayde vnto him: fede my shepe. He sayde vnto him ye thyrde tyme: Simon Ioanna/ louest thou me? And Peter sorowed because he sayde to him ye thyrde tyme louest thou me/ & sayde vnto him: Lord thou knowest all thinge/ thou knowest that I loue the. Iesus sayde vnto hym: fede my shepe.

* He loueth Christ that fedeth hys lābes and shepe.

Verely verely I saye vnto the/ when thou wast ponge/ thou gerdedst thy selfe/ & walkedst whyther thou woldest: but when thou arte olde/ thou shalt stretche forth thy handes & another shal gyrde the/ & leade the whyther thou woldest not. That spake he signifyinge by what deeth he shuld glorify God.

And whē he had sayde thus, he sayd to him ✠ folowe me. Peter turned about & sawe ye disciple whom Iesus loued folowinge: which also lened on his brest at supper & sayd: Lord which is he that shall betraye the. When Peter sawe him he sayde to Iesus: Lorde what shall he here do? Iesus sayde vnto him: If I wyll haue hym to tary tyll I come, what is that to the? folowe thou me. Then went this sayinge abroode among the brethren, that ye disciple shulde not dye. Yet Iesus sayde not to him he shall not dye: but yf I wyll that he tary tyll I come, what is that to the? The same disciple is he, which testifyeth of these thynges, and wrote these thynges. And we knowe, that his testimony is true. ✠ There are also many other thinges which Iesus dyd the which yf they shuld be written euery one * I suppose the worlde coulde not contayne the bokes that shuld be written.

* I suppose ye worlde coulde not contayne ye bokes yt shuld be written &c. this is a figuratiue speche wherby doth signifye ye ther was many thinges moo to wrytte. But as Erasmus affyrmeth in hys paraphrasis vpō this place. There remayneth so moche writtē as is necessary & sufficyēt to oure saluacyon.

Here endeth the Gospell of Saynct Iohn.

The

¶ The Actes of the Apostles/ Written by Sayncte Luke the Euangelyst/ whych was p;esent at ỹ doynges of them.

¶ The ascensyon of Chryst/ Mathias is chosen in the stede of Judas.

¶ The fyrst Chapter. ✠

IN the former treatyse (Deare frende Theophylus) I haue wr;itten of all that Jesus begaune to do and teache vntyll the daye in whych he was taken vp, after that he/ thor;owe the holy goost, had geuen cõmaundementes vnto the Apostles, whych he had chosen: to whõ also he shewed him selfe alyue after his passion by many tokẽs/ appearynge vnto them fourtye dayes/ & speakinge of the kyngdome of God/ & gathered thẽ to gether/
Luke.xxiiij.E. *and commaunded them, that they should not departe from Jerusalem: but to wayte for ỹ p;omys of the father wherof ye haue herde of me. For John baptised wyth water: but ye shalbe baptised with the holy goost/ and that with in this fewe dayes. When they were come to gether/ they asked of hym sayinge: Lo;de wilt thou at this tyme/ restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ o; the seasons whych the father hath put in his awne power: but ye shal receaue power of the holy goost whych shall come on you. And ye shall be wytnesses vnto me in Jerusalem/ and in all Jewry and in Samary/ & euen vnto the wor;des ende.

B *And when he had spoken these thynges/ whyll they beheld/ he was taken vp/ and a
Mark.xvi.d. Luke.xxiiij.f. cloude receaued hym vp out of their syght. And whyle they looked stedfastly vp to heuẽ as he wẽt/ behold two men stode by them in whyte apparell/ whych also sayde: ye men of Galile, why stande ye gasinge vp into heauẽ This same Jesus which is taken vp frõ you into heuẽ/ shall so come/ exẽ as ye haue sene him go into heauen. ✠ Then returned they vnto Jerusalẽ from mount Olyuete, whych is nye to Jerusalẽ, cõteyninge a * Saboth dayes iorney. And when they were come in, they wẽt vp into a parler. where abode both Peter and James, John and Andrew, Philip and Thomas/ Bartlemew and Mathew/ James the sonne of Alpheus/ & Simon Zelotes, and Judas James sonne. These all cõtynued wyth one accor;de in p;ayer and supplycacyon wyth the wemen and Mary the mother of Jesu/ and with his br;ethren.

* A Sabothdayes Iorney was aboute a mile as afore in Math.xxiiij.b

✠ And in those dayes Peter stode vp in ỹ middes of the disciples and sayde (ỹ noumbre of names that were to gether/ were aboute an hondred and twentye) Ye men & br;ethren this scripture must haue nedes ben fulfylled which the holy goost thor;owe ỹ mouth of Dauid spake before of Judas/ which was gyde to them that toke Jesus. For he was noumbred with vs and had obtayned fellowshyp in thys mynystracyon. And the same hath now possessed a plat of grounde with the rewarde of iniquite/ and when he was hanged/ brast a sondre in the myddes/ and all hys bowels gusshed oute. And it is knowen vnto all the inhabiters of Jerusalem: in so moche ỹ that felde is called in their mother tonge/ Acheldamã, that is to saye the blouddelde.

It is wr;ittẽ in the boke of Psalmes: * hys habitacion be voyde, & no man be dwellinge therin: * & his Bisshop;yche let another take Psal.lxviij. Psal.cviij.
Wherfor;e of these mẽ which haue cõpanyed with vs/ all the tyme that the Lo;de Jesus went in and out amonge vs, begynnynge at the baptime of John vnto that same daye ỹ he was takẽ vp frõ vs: must one be or;deyned to beare witnes with vs of his resurrection. D

And they apoynted two/ Joseph called Barsabas (whose sy;name was Justus) and Mathias. And they p;ayed sayinge: thou Lo;de which knowest the hertes of all men/ shewe whether ỹ of these two thou hast chosen that the one maye take the roume of this mynistracion & Apostleshippe/ from which Judas by transgression fell that he myght go to his awne place. And they gaue forth their lottes/ and the lot fel on Mathias/ and he was counted with the eleuen Apostles. ✠

¶ The commynge of the holy goost. The sermon of Peter before the congregacyon at Jerusalem and the wonder of the fayth full.

¶ The seconde Chapter. ✠

When

When ỹ fyftith daye was come/they were all wt one accorde to gether in one place. And sodēly ther came a sounce frō heauē, as it had bene the cōmynge of a myghty wynde/ and it fylled all ỹ house where they sate. And there appered vnto them clouen tonges/lyke as they had bene fyer/ and it sate vpon eache of thē: *& they were all fylled wyth the holy Goost/ and beganne to speake wyth other tonges/ euen as the spyrete gaue them vtteraunce. Act.iij.c. and.xix.b.

And ther were dwellinge at Jerusalē/ Jewes/deuoute men wyche were of all nacyōs vnder heauē. When this was noysed aboute the multitude came together and were astonyed/ because that euery man hearde them speake his awne tounge. They wondred all & marueyled/ sayinge amōge thē selues: Beholde, are not all these wyche speake/ of Galile? And how heare we euery man his awne tounge wherin we were bozen? Parthians/ Medes & Elamytes/ and the inhabiters of Mesopotamia/ of Jury, & of Capadocia/ of Ponthus & Asia/ Phrygia/ Pamphylia, & of Egypte/ & of the parties of Lybia wyche is besyde Syrene/ & straungers of Rome/ Jewes and* conuertes Grekes & Arabians: we haue herde thē speake wyth oure awne tonges ỹ greate workes of God. ✠ They were all amased/ & wōdred sayinge one to another what meaneth thys? Other mocked them sayinge: they are full of newe wyne. * Conuertes: that is he the gentyles cōuerted to ỹ Jewes fayth

✠ But Peter stepped forth wyth ỹ eleuē/ and lyft vp his voyce/ & sayde vnto them: Ye men of Jewrye/ & all ye that inhabite Jerusalem: be this knowē vnto you & wyth youre eares heare my wordes. These are not dronken, as ye suppose: for it is yet but ỹ thyrde houre of the daye. But this is ỹ wyche was spoken by the Prophete Joel: It shalbe in the last dayes sayth God: of my spyrete I will powre out vpō all flesche. And youre sonnes & youre daughters shall prophesy and youre yonge men shal se visions, & youre olde men shall dreme dremes. And on my seruaūtes/ & on my handemaydēs I will powre out of my spyrete in those dayes/ & they shall prophesye. And I will shewe wonders in heauē aboue/ & tokens in the erth beneth/ bloud and fyre/ & the vapour of smoke. * The sunne shalbe turned into darcknes/ & the mone into bloud before that greate & notable daye of the Lorde come. * And it shalbe/ ỹ whosoeuer shall call on the name of the Lorde/ shalbe saued. Joel.ij.g. Roma.x.c.

✠ Ye men of Israel heare these wordes. Jesus of Nazareth a man approued of God amonge you wyth myracles/ wondres & sygnes wyche God dyd by hym in the myddes of you, as ye youre selues knowe: hym haue ye taken by ỹ handes of vnrightewes persones/ after he was delyuered by ỹ determinat cōsell & foreknowledge of God/ and haue crucifyed & slayne: whom God hath raysed vp & lowsed the sorowes of deeth/ because it was vnpossyble that he shuld be holden of it. For Dauid speaketh of him. * I fore hāde I sawe God alwayes before me: for he is on my right hande/ that I shuld not be moued. Therfore dyd my hert reioyce/ and my tonge was glad. Moreouer also my flesche shall rest in hope/ because thou wilt not leue my soule in hell/ nether wilt suffre thine holye/ to se corrupcyō Thou hast shewed me ỹ wayes of life/ & shalt make me full of ioye wyth thy countenaūce. Psal.xvi.c.

✠ Men & brethren/ let me freely speake vnto you of the patriarke David. * For he is both deed & buryed/ & hys sepulcre remayneth wt vs vnto this daye. Therfore seinge he was a Prophet/ & knewe that God had sworne wyth an othe to him, that ỹ frute of his loynes shuld syt on his seat, (in ỹ Christ shulde ryse agayne in the flesche) he sawe before: & spake of the resurrection of Christ/ that his soule shulde not be left in hell: nether hys flesche shuld se corrupcion. This Jesus hath God raysed vp/ wherof we all are witnesses. ✠ 1.Re.ij.b.

Sence now that he by the ryght hande of God exalted is/ & hath receaued of the father the promyse of the holy Goost, he hath shed forth ỹ which ye now se & heare. For David is not ascended into heuē: but he sayde. * The Lorde sayde to my Lord syt on my right hāde vntyll I make thy foes thy fote stole. So therfore let al the house of Israel knowe for a suerty/ that God hath made ỹ same Jesus whom ye haue crucifyed/ Lorde and Christ. Psal.cix.a.

✠ When they hearde this they were pricked in their hertes/ & sayd vnto Peter & vnto the other Apostles: Ye mē & brethren, what shal we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Jesus Christ for ỹ remissyon of synnes/ and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you & to youre children, and to all that are a farre, euen as many as ỹ Lorde oure God shall call. And wt many other wordes bare he witnes & exhorted them sayinge: Saue youre selues from this vntoward generacion ✠ Then they that gladly receaued his preachinge/ were baptised: and the same daye/ ther were added vnto them aboute thre thousande soules.

And they continued in ỹ Apostles doctrine & felouchippe/ and in breakynge of breed/ & in prayer. And feare came ouer euery soule. And many wondres & signes were shewed by ỹ Apostles. And all that beleued kept thē selues to gether/ & had all thyng (cōmen/ & solde their possessions and goodes/ & departed thē to all men/ as euery man had nede. And they

contynued dayly with one accorde in ỹ tẽple/ and brake breed in euery house/and dyd eate their meate together/with gladnes & singlenes of hert prayseinge God/ & had fauour wt all the people. And the Lorde added to the cõgregacion dayly soche as shuld be saued.

¶ The halt is restored to hys fete. Peter preacheth Christ vnto the people.

¶ The.iij.Chapter. ✠

1 PEter & John wẽt vp together into the temple at the nynthe houre of prayer. And ther was a certayne man halt from his mothers wõbe/ whom they brought and layde at the gate of the temple called beutyfull/ to aske almes of them that entred into the temple. Which same when he sawe Peter & John/that they wolde into the temple/desyred to receaue an almes. And Peter fastened hys eyes on hym with John/ & sayde: loke on vs. And he gaue hede vnto them/ trustynge to receaue some
2 thinge of them. Then sayd Peter: Syluer & golde haue I none/ suche as I haue/ geue I the. In ỹ name of Iesus Christ of Nazareth/ ryse vp and walke. And he toke hym by the ryght hande/and lyfte hym vp. And immediatly his fete & ancleboones receaued strẽght.
3 And he sprange/ stode and also walked/ and entred with them into the temple/ walkinge and leapinge and laudynge God.

And all the people sawe hym walke and laude God. And they knewe him/that it was he which sate & begged at the beutyfull gate of the temple. And they wondred & were sore astonyed at that whych had happened vnto hym. And as the halt whych was healed/ helde Peter and John/ all the people ranne amased vnto them in Salomons porche.

¶ When Peter sawe that, he answered vnto the people. ✠ Ye men of Israel/ why mar-
4 uayle ye at thys, or why loke ye so stedfastly on vs, as though by oure awne power or holynes/ we had made this man go? The God of Abraham/ Isaac and Iacob, the God of oure fathers hath glorified his sonne Iesus/ whõ ye delyuered/ & denyed in the presence of Pylate when he had iudged hym to be lowsed.
5 * But ye denyed the holy and iust, & desyred a murderar to be geuẽ you & killed ** ỹ Lord of lyfe whom God hath raysed frõ deeth of ỹ which we are wytnesses. And hys name thorow the fayth of hys name/ hath made this man sound, whom ye se and knowe. And the fayth which is by him hath geuẽ to him this
6 healthe in the presence of you all.

And now brethren I wote well ỹ thorow ignorance ye dyd it/as dyd also youre heddes. But those thynges which God before had shewed/ by the mouth of all his Prophetes, how that Christ shuld suffre/ he hath thus wyse
7 fulfylled. * Repent ye therfore & turne, that
8 youre synnes maye be done awaye. ✠ when the tyme of refreshynge cõmeth, whych we shall haue of the presence of ỹ Lorde/ & whẽ God shall sende him/ which before was preached vnto you, that is to wit Iesus Christ/ which must receaue heauen vntyll the tyme that all thynges, whych God had spoken by the mouth of all his holy Prophetes sence ỹ worlde began/ be restored agayne.

For Moses sayd vnto the fathers: * a Pro-
9 phet shal the Lorde youre God rayse vp vnto you, euen of youre brethren lyke vnto me: him shall ye heare in all thynges whatsoeuer he shall saye vnto you. For the tyme will come/ that euery soule which shall not heare that same Prophet/ shalbe destroyed frõ amonge the people. Also all the Prophetes frõ Samuel & thence forth/ as many as haue spokẽ haue in lykewyse tolde of these dayes.

Ye are the chyldren of the Prophetes and of the couenaũt/ which God hath made vnto
10 oure fathers saying to Abraham: * Euen in thy seede shall all the kynredes of the erth be blessed. Vnto you hath God raysed vp hys sonne Iesus/ & him he hath sent to blysse you/ that euery one of you shuld turne from youre wyckednes. ✠

¶ The Apostles are taken & brought before the counsell. They are forbydden to preach/ but they turne the vnto prayer/ & are more obedyẽt vnto God the vnto mẽ

¶ The.iiij.Chapter.

1 AS they spake vnto the people/ the Priestes and the rular of ỹ temple/ and the Saduces came vpon them
2 takinge it greuously ỹ they taught ỹ people & preached * in Iesus ỹ resurrecion frõ deeth And they layde handes on them and put thẽ in holde vntyll the nexte daye: for it was now euen tyde. Howbeit many of thẽ which hearde ỹ wordes/ beleued & the nũbre of the men was aboute fyue thousande.

And it chaunced on the morowe that their rulars & elders & Scribes/ as Annas ỹ chefe Priest and Caiphas & John and Alexander & as many as were of ỹ kynred of ỹ hye Priestes gathered to gether at Ierusalem/ and set the
3 other before thẽ, & asked. by what power or in what name haue ye done this, syrs? ✠
4 Then Peter full of the holy goost sayd vnto thẽ: ye rulars of ỹ people/ & elders of Israel/ yf we this daye are examined of ỹ good dede done to the sicke man/ by what meanes he is made whoale: be it knowẽ vnto you all/ & to the people of Israel/ that in the name of Iesus Christ of Nazareth/ whõ ye crucifyed/ & whõ God raysed agayne from deeth: euen by
5 him doth this man stande here present before you whoale. * This is the stone cast a syde of you byelders, which is set in the chefe place of
6 the corner.

* In Iesus that he was rysen & all shuld rise by hym.

Deut.xviij.c. Act.vij.c.

Gene.xxij.a.

Math.xxi.d. Mar.xij.a. Luke.xx.c.

the corner. Nether is ther saluacyon in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saued. ✠

When they sawe the boldnes of Peter and John/ & vnderstode that they were vnlerned men and laye people/they marueyled/& they knewe thē/that they were with Jesu: and beholdinge also the man which was healed stādinge with thē/they coulde not saye agaynst it. But they cōmaunded thē to go a syde out of the counsell/and counceled amonge themselues sayinge: what shal we do to these mē? For a manifest sygne is done by them/and is openly knowen to all thē that dwell in Jerusalem/& we cannot denye it. But that it be noysed no farther amonge the people/let vs threaten and charge them that they speake hence forth to no man in this name.

D And they called them/and cōmaunded thē that in nowise they should speake or teache in the name of Jesu. But Peter & John answered vnto them and sayde: whether it be right in the sight of God/to obeye you moare then God/iudge ye. For we cānot but speake that which we haue sene & hearde. So threatened they them and let them go/ and founde nothinge how to punysshe them/because of the people. For all men lauded God for the myracle which was done: for ỹ man was aboue fourty yeare olde/on whom thys myracle of healinge was shewed.

Alone as they were let go/ they came to their felowes/ and shewed all that the hye Prestes & elders had sayde to thē. And when they hearde that/they lyfte vp their voyces to God wyth one accorde/& sayde: Lorde/ thou arte God which hast made heauen & erth the see and all that in them is/which by ỹ mouth of thy seruaunt Dauid hast sayd: *Why dyd the hethē rage/& the people immagen vayne thinges. The kynges of the erth stode vp and the rulars came to gether/agaynst ỹ Lorde and agaynst his Christ. Psal. 2. a.

For of a trueth/ agaynst thy holy chylde Jesus whō thou hast anoynted, both Herode and also Poncius Pylate, with the Gentyls and the people of Israel gathered thē selues to gether/for to do whatsoeuer thy handes & thy counsell determyned before to be done. And now Lorde/beholde their threatenynges and graunte vnto thy seruauntes with all cōfydence to speake thy worde. So that thou stretche forth thyne hande/that healinge and sygnes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed the place moued wheare they were assembled to gether/and they were all fylled wyth the holy Goost/ and they spake the worde of God boldely.

G ✠ And the multitude of thē that beleued/ were of one hert/and of one soule. Also none of them sayde/that eny of the thinges whych he possessed/was his awne. but had all thinges commen. And wyth greate power gaue the Apostles witnes of the resurrectiō of ỹ Lord Jesu. And greate grace was wyth them all. Nether was ther eny amonge them/that lacked. For as many as were possessers of landes or houses/solde them and brought the pryce of the thynges that were solde/ and layed it doune at the Apostles fete. And distribucion was made vnto euery man accordinge as he had nede. ✠

And Joses which was also called of ỹ Apostles/Barnabas (that is to saye/the sonne of consolacion) beynge a Leuite/& of the countre of Cypers had lande/ and solde it & layde the pryce doune at the Apostles fete.

¶ The dyssemblynge of Ananias and Saphira is punysshed. Wonders are done by the Apostles which are taken/but the angell of God bryngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The apostles are bett/they reioyse in trouble.

¶ The .v. Chapter.

Certayne man named Ananias wt Saphira his wyfe solde a possessiō & kepte awaye parte of ỹ pryce (his wyfe also beyng of counsell) and a*brought a certayne parte/ & a**layd it doune at ỹ Apostles fete. Then sayde Peter: Ananias how is it ỹ Sathan hath fylled thyne hert, ỹ thou shuldest lye vnto the holy goost, & kepe awaye parte of ỹ pryce of ỹ lande? Pertayned it not vnto ỹ only and after it was solde, was not ỹ pryce in thine awne power? How is it ỹ thou hast cōceaued this thinge in thine herte? Thou hast not lyed vnto mē, but vnto God. When Ananias herde these wordes he fell doune and gaue vp the goost. And great feare came on all thē ỹ these thinges herde. And the younge men roose vp and put hym a parte and caryed him out, and buryed him.

a* By the cause mouy at ỹ Apostles fete/ would he haue bene counted to be one of the christen congregacio & that one of the chefe. But in holdynge B parte a wae be, he declared peter ly what he was that so secretly & very ypocryte myssetusynge the holy ghoost. which thing because Peter wolde in no cōdicion shuld be vsed amonge ỹ sorte/ therfore punysshed he it so cruelly.

Ānd it fortuned as it were aboute ỹ space of .iij. houres after that his wyfe came in/ ignorant of that which was done. And Peter sayde vnto her: Tell me, gaue ye ỹ lande for so moche? And she sayd: ye, for so moche. Then Peter sayde vnto her: why haue ye agreed together, to tempt the spryte of the Lorde? Beholde the fete of them which haue buryed thy husbande, are at the doze/ and shall cary the out. Then she fel doune strayght waye at his fete and yelded vp the goost. And the younge men came in/and founde her ded/and caryed her out, and buryed her by her husbande. And great feare came on all the congregacyon, & on as many as hearde it.

By the handes of the Apostles were many C signes & wondres shewed amonge ỹ people. And they were all to gether wt one accorde in

Salomons

Salomõs porche. And of other durst no mã ioyne himselfe to thẽ: neuertheles the people magnified them. The noumbre of them that beleued in the Lorde bothe of men and wemẽ grewe moare and moare: in so moche þ they brought the sicke into the stretes, and layde them on beddes and palettes/ that at the least waye the shadowe of Peter whẽ he came by/ myght shadowe some of them. There came also a multitude out of the cities round about/ ☞ vnto Jerusalem/ bringynge sycke folkes, & thẽ whych were vexed wyth vnclene spretes. And they were healed euery one.

Then the chefe Prest rose vp & all they that were with him (whych is the secte of the Sadduces) and were full of indignacion, and layde handes on the Apostles/ & put thẽ in þ cõmen prison. But the angell of þ Lorde by nyght opened the prison dores/ and brought them forth/ and sayde: go/ stoppe forth/ and speake in the temple to the people all þ wordes of this lyfe. When they herde þ/ they entred into the tẽple early in þ morninge & taught. The chefe Prest came & they that were with him/ & called a counsell to gether, and all the elders of the chyldren of Israel/ & sent to the prison to fet them. When the ministres came and founde thẽ not in the prison/ they returned & tolde sayinge: þ prison founde we shut as sure as was possible/ and the kepers standinge without before the dores. But whẽ we had opened/ we founde no man with in. When ℭ þ chefe Prest of all & the ruler of þ temple & þ hye Prestes herde these thinges/ they doubted of them, wher vnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in prison/ stande in þ tẽple, & teache the people. Then went þ ruler of the temple with ministres/ & brought thẽ without violence. For they feared þ people/ lest they should haue bene stoned. And when they had brought them/ they set thẽ before þ coũsell. And þ chefe Prest asked thẽ sayinge dyd not we straytely commaunde you that ye should not teache in thys name? And beholde ye haue fylled Jerusalem with youre doctrine & ye intende to bringe this mãs bloud vpõ vs

ℱ Peter and the other Apostles answered & sayde: *We ought moare to obey God then men. The God of oure fathers rayled vp Jesus/ whom ye slewe and hanged on tre. Hym hath God lyfte vp with his ryght hand/ to be a ruler & a sauiour/ for to geue repentaunce to Israel & forgeuenes of synne. And we are his recordes cõcernynge these thinges & also the holy goost whom God hath geuẽ to them that obey him. When they herde that, they claue a sunder: & sought meanes to slee thẽ. Then stode ther vp one in the coũsell/ a Pharisey named Gamaliel/ a doctoure of lawe/ had in auctorite amonge all the people & cõmaunded to put the Apostles a syde a lytell space/ & sayde vnto them: men of Israel take hede to youre selues what ye entẽde to do as touchinge these mẽ. Before these dayes rose ℭ vp one Theudas boostinge hym selfe/ to whõ resorted a nõbre of men/ about a foure hondred which was slayn/ & they all which beleued hym were scatred a broode & brought to nought. After thys man/ arose ther vp one Judas of Galile in the tyme when trybute begã/ and drewe awaye moche people after hym. He also perished. & all euen as many as harkened to him are scattered a brood.

And now I saye vnto you: refrayne youre selues from these men/ let them alone. For yf the coũsell of this worke be of men, it will come to nought. But & yf it be of God ye cãnot destroye it/ lest haply ye be founde to stryue agaynst God. And to hym they agreed/ and called the Apostles, and bet them/ and commaunded that they shulde not speake in the name of Jesu, and let them go.

And they departed frõ the counsell/ reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in þ tẽple and in euery house they ceased not, teaching and preachinge Jesus Christ.

ℭ Mynysters (or deacons) are ordened in the congregacion to do seruyce in necessary thynges of the body/ that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.

ℭ The. vi. Chapter.

In thole dayes as the nombre of the disciples grewe/ ther arose a grudge amonge the Grekes agaynst þ Hebrues/ because their **wyddowes were despised in the dayly mynistringe. Then the twelue called the multitude of the disciples to gether & sayde: it is not mete that we should leaue the worde of God and serue at þ tables. Wherfore brethren loke ye out amõge you seuen men of honest reporte & full of the holy goost and wysdome/ whych we maye appointe to this needfull busynes. But we will geue oure selues continually to prayer and to the ministracion of þ worde. And þ sayinge pleased the whoale multitude. And they chose Steuen a man full of fayth and of the holy goost & Philip & Prochorus and Nichanor and Timon and Parmenas, and Nicholas a conuerte of Antioche. Which they set before the Apostles and they prayed and **layde their handes on them.

And the worde of God encreased and the nombre of the disciples multiplied in Jerusalem greatly and a great company of the prestes were obedient to the fayth. ✠ And Steuen full of fayth and power dyd great wonders and myracles amonge the people.

Then ther

a* Because their wedowes were not indifferently loked on in the dayly distribucion of cõmen goodes.

b* Putting on of handes here is no nother thyng than to an open synge to admyt the to their offices & declare openly their callyng: euen as handes were put on Paul & Barnabas whẽ they were sent to preache/ after in the. xiij. a. They receaued nether moare grace nor goodnesse therby/

no; coulde not: ſo; they had be- fore ꝛeſiſted ꝓ holy g holt the very tow.ther of al grace and goodnes.

Then ther aroſe certayne of the Synagoge/ which are called Lybertines & Syrenites, & of Alexandria and Cilicia and Aſia and diſ- puted with Steuen. And they coulde not re- ſiſt the wiſdome & the ſpyrete, with which he ſpake. Then ſent they in men, whych ſayde: we haue hearde hym ſpeake blaſphemous wordes agaynſt Moſes/ and agaynſt God. And they moued the people and the elders & the ſcrybes: and came vpon hym and caught him & brought him to the coũſell/ & brought forth falſe witneſſes which ſayde. This man ceaſyth not to ſpeake blaſphemous wordes agaynſt this holy place and the lawe: for we hearde hym ſaye: thys Jeſus of Nazareth ſhall deſtroye thys place/ and ſhall chaunge the ordinaunces which Moſes gaue vs. And all that ſate in the counſell/ loked ſtedfaſtly on him/ and ſawe hys face as it had bene the face of an Angell.

¶ Steuen maketh answere to his accuſacio/ rebuketh the hardnecked Jues/ and is ſtoned vnto death.

¶ The.vij. Chapter.

Then ſayde the cheſe preſt: is it euẽ ſo? And he ſayde: ye men, brethrẽ & fathers/ hearkẽ to. The God of glo ry appered vnto oure father Abra- hã whil he was yet in Mesopotamia/ before he dwelt in Charran, & ſayd vnto him: *come out of thy contre/ & from thy kynred/ & come into the lande/ which I ſhal ſhewe the. Then came he out of the lande of Chaldey/ & dwelt in Charran. And after that/ aſſone as his fa- ther was deed, he brought him into this lãde in whych ye now dwell/ & he gaue him none inheritaũce in it/ no not the bredeth of a fote: *but promyſed that he wolde geue it to hym to poſſeſſe and to his ſeed after him, when as yet he had no chylde.

God verely ſpake on thys wyſe/ that hys ſeade ſhulde be a dweller in a ſtraunge lande and that they ſhuld kepe them in bondage & entreate thẽ euyll. iiij. C. yeares. But the na- cion to whom they ſhalbe in bondage wyll I iudge/ ſayde God. And after that ſhall they come forth and ſerue me in this place. *And he gaue him the couenaunt of circumciſyon. And he begat Iſaac and circumciſed him the viij. daye, and Iſaac begat Jacob/ and Jacob the twelue Patriarkes. *And the Patriarkes hauinge indignaciõ ſolde Joſeph into Egipt And God was with him/ & deliuered him out of all his aduerſities, and gaue him fauoure and wyſdome in the ſyght of Pharao kynge of Egipte whych made hym gouerner ouer Egypte/ and ouer all his houſholde.

*Then came there a derth ouer all ꝓ lande of Egypt & Canaan/ and great afflicciõ/ that our fathers founde no ſuſtenaũce. But whẽ Jacob hearde that ther was corne in Egipte he ſent oure fathers fyrſt. *And at the ſecõde tyme/ Joſeph was knowen of hys brethren/ and Joſephs kinred was made knowne vnto Pharao. Then ſent Joſeph & cauſed hys fa- ther to be brought & all his kynne thyr ſcore & xv. *ſoulꝭ. And Jacob deſcẽded into Egipt and dyed both he and oure fathers/ and were tranſlated vnto Sichem and were put in the ſepulcre that Abraham bought for money of the ſonnes of Emor, at Sichem.

¶ When the tyme of the promes drue nye (which God had ſworne to Abrahã) ꝓ people grewe & multiplyed in Egypte/ tyll another kyng aroſe which knewe not of Joſeph. The ſame dealte ſuttely with oure kynred & euyll intreated oure fathers/ and made thẽ to caſt oute their younge chyldren/ that they ſhulde not remayne alyue. The ſame tyme was Mo ſes borne/ & was a proper chylde in the ſyght of God/ whych was noryſhed vp in hys fa- thers houſe thre moneth. When he was caſt out, Pharoes daughter toke him vp/ and no- ryſhed hym vp for her awne ſonne. And Moſes was learned in all maner wyſdome of the Egyptians, and was myghty in dedes and in wordes.

And when he was full forty yeare olde/ it came into hys hert to viſet hys brethren/ the chyldren of Iſrael. And when he ſawe one of them ſuffre wronge, he defended him & auen- ged hys quarell that had the harme done to hym/ and ſmote the Egyptian. For he ſuppo- ſed hys brethren wolde haue vnderſtande/ how that God by his handes ſhulde ſaue thẽ But they vnderſtode not.

And the nexte daye he ſhewed him ſelfe vn- to them as they ſtroue/ and wolde haue ſet them at one agayne ſayinge: Syrs/ ye are brethren, why hurte ye one another? But he that dyd his neyghboure wrõge/ thruſt him awaye ſayinge: who made the a ruler and a iudge amonge vs? What/ wylt thou kyll me/ as thou diddeſt the Egyptian yeſter daye? *Then fled Moſes at that ſayinge, and was a ſtranger in the lande of Madian/ where he begat two ſonnes.

*And whẽ xl. yeares were expired, ther ap- pered to him in the wyldernes of mouñte Sy- na, an Angell of the Lorde in a flãme of fyre in a buſſhe. When Moſes ſawe it, he wõdred at ꝓ ſyght. And as he drue neare to beholde/ the voyce of the Lorde came vnto hym: I am the God of thy fathers/ the God of Abraham the God of Iſãac/ & the God of Jacob. Mo- ſes trembled & durſt not beholde. Then ſayde the Lord to him. *Put of thy ſhoes frõ thy fete/ for the place where thou ſtandeſt is holy grounde. I haue perfectly ſene the afflicciõ of my people which is in Egypte and I haue hearde their gronynge/ and am come downe

Gene. xxj. a.

Gene. xxiij. d.

Gene. xlv. a.

a *Soules are men and wemẽ agayn gene. xlvj. b. and. xlvij. d.

Exod. ij. c.

Exod. iij. b.

Exod. iij. b.

Exod. iij. b. Josue. v. b.

to delyuer them. And now come and I wyll sende the into Egypte.

This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler and a delyuerer, by ꝑ handes of the Angell whych appered to hym in ꝑ bushe. And the same brought them out/ shewinge wonders & signes in Egipt/ & in ꝑ reed see & in the wyldernes .xl. yeares. Thys is that Moses whych sayde vnto the chyldrē of Israel: *A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren/ lyke vnto me/ hym shall ye heare.

Exod.vij.c. Deut.xviij.d.

This is he that was in the congregacyō/ in the wyldernes with ꝑ Angell which spake to hym in the mounte Syna/ & with oure fathers. This mā receaued the worde of lyfe to geue vnto vs/ to whō oure fathers could not obeye, but cast it frō thē/ and in their hertes turned backe agayne vnto Egypte/ sayinge vnto Aarō. *make vs Goddes to go before vs. For this Moses ꝑ brought vs out of ꝑ lande of Egypte/ we wote not wat is become of hym. And they made a calfe in those dayes/ & offered sacrifyce vnto the ymage/ & reioyced in the workes of their awne handes.

Exod.xxxij.a.

Then God turned hym selfe & gaue them vp/ that they shulde worship the starres of ꝑ skye/ as it is written in the boke of the Prophetes. *O ye of the house of Israel/ gaue ye to me sacrifyces & meateofferynges by the space of .xl. yeares in the wyldernes? And ye toke vnto you the tabernacle of Moloch/ & the starre of youre God Remphan figures which ye made to worshyppe thē. And I wyll translate you beyonde Babylon.

Amo.v.g.

b * Moloch: this is expounded in Actu. vij.g.

Oure fathers had the tabernacle of witnes in the wyldernes/ as he had apoynted them speakinge vnto Moses/ that he shuld make it accordynge to the fassyon that he had sene. Which tabernacle oure fathers receaued/ & brought it in with Iosue into ꝑ possession of the Gentyls whych God draue out before ꝑ face of oure fathers vnto the tyme of Dauid. Which founde fauour before God/ & wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an house.

How be it he that is hyest of all/ dwelleth not in tēples made with handes as sayth ꝑ Prophet: heauē is my seate/ & erth is my foote stole, what house wyll ye bylde for me sayth ꝑ Lorde? or what place is it ꝑ I shulde rest in hath not my hande made all these thinges?

G Ye stiffenecked & of vncircumcised hertes and eares: ye haue all wayes resysted ꝑ holy goost: as youre fathers dyd/ so do ye. Which of the Prophetes haue not youre fathers persecuted? And they haue slayne them/ whych shewed before of the comminge of that Iust/ whom ye haue now betrayed and murdred. And ye also haue receaued a lawe by the ordinaunce of Angels/ and haue not kept it.

When they harde these thynges/ their hertes claue a sunder and they gnasshed on him with their tethe. But he beinge full of ꝑ holy goost loked vp stedfastly with his eyes into heauen/ and sawe the glorye of God/ and Jesus standinge on the ryght hande of God and sayde: beholde/ I se the heauens open/ and the sonne of man standynge on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares & rāne vpon him all at once/ and cast him out of the citie/ & stoned hym. And the wytnesses layde doune their clothes at a ponge manes fete named Saul. And they stoned Steuen callinge on & sayinge: Lorde Jesu receaue my spyrete. And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken/ he fell a slepe. ✠

Saul persecuteth the Christen/ The Apostles are scatred abrode. Philip commeth in to Samaria. Simon magus is baptysed he dyssembleth. Philip baptyseth the chamberlayne.

The.viij. Chapter.

Saul had pleasure in his deeth. And at that tyme ther was a great persecucion agaynst the congregacyō whych was at Jerusalē/ and they were all scattered abroade thorowout ꝑ regiōs of Jury & Samaria/ except ꝑ Apostles. Then deuout men dressed Steuen/ & made great lamētaciō ouer him. But Saul made hauocke of the congregaciō, and entred into euery house & drewe out bothe man & womā & thrust thē into prison. Howbeit they that were scattered abroade/ went euery where preachinge ꝑ worde. Then came Philip into a citie of Samaria, & preached Christ vnto them. And the people gaue hede vnto those thinges which Philip spake/ with one accorde in that they harde and sawe the myracles which he dyd. For vnclene spyretes cryinge with loude voyce/ came out of many ꝑ were possessed of thē. And many taken with palsyes/ and many that halted, were healed. And ther was greate ioye in that citie. And ther was a certayne mā called Simon/ which before tyme in ꝑ same citie/ vsed witchecrafte & bewitched the people of Samarie, sayinge that he was a man that coulde do greate thynges. Whom they regarded/ frō the lest to ꝑ greatest/ sayinge: this felow is ꝑ great power of God. And hym they set moche by/ because ꝑ of longe tyme he had mocked them with sorcery. But assone as they beleued Philippes preachynge of the kyngdome of God & of ꝑ name of Jesu Christ/ they were baptysed both the men and women. Then Simon him selfe beleued

beleued also/and was baptised/& continued with Philip/ & wondred beholdynge the myracles and tygnes/which were shewed.

2 ✠ When ỹ Apostles which were at Jerusalem hearde saye that Samaria had receaued the worde of God.they sent vnto thẽ Peter & John.Whych when they were come/ prayed for thẽ that they might receaue ỹ holy goost. For as yet he was come on none of thẽ: but they were baptised only in ỹ name of Christ Jesu.Then layde they their handes on them/ and they receaued the holy goost. ✠

a And they receaued the holy ghost.Under stande in a myracle & visyble sygne as the Apostelles the gyftes receaued at on the fyftye daye or (as we call it) Whitsonday: whych thing it seyme was necessarye: for the forthe raunce and stablysshement of ỹ preachyng of ỹ Gospel although not neadefull to saluacion: but now ỹ preaching therof is sufficiently confyrmed thys visyble myracle is ceased: yet remayneth ỹ gyft which was stablysshed by the myracle so that by the preachyng of the Gospell is mynystred ỹ holy ghost although oure bodely eye se it not: by whom fayth cometh/ whych receaueth Christ to be oure ryghteousnes.Gala.i.b

When Simõ sawe, that thorowe layinge on of the Apostles handes on them, the holy goost was geuẽ he offered thẽ money saying: geue me also this power, ỹ on whom soeuer I put the handes, he maye receaue the holy goost. Then sayde Peter vnto hym:thy money perysshe wyth the/ be cause thou wenest that the gifte of God maye be obteyned with money Thou hast neyther parte nor fellowshyppe in tys busynes. For thy hert is not ryght in the syght of God. Repent therfore of this thy wickednes, & praye God that the thought of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall, and wrapped in iniquite.

Then answered Simon & sayd: praye ye to the Lorde for me, ỹ none of these thynges whych ye haue spoken, fall on me. And they yͤ whẽ they had testified & preached ỹ worde of ỹ Lord returned toward Jerusalẽ & preached the gospell in many cities of ỹ Samaritãs.

✠ Then the Angel of the Lorde spake vnto Philip sayinge:aryse & go towarde middaye vnto the waye that goeth doune from Jerusalem vnto Gaza which is in the desert. And he arose and wẽt on.And beholde a man of Ethiopia which was a chamberlayne, and of greate auctorite wyth Candace quene of the Ethiophians, and had the rule of all her treasure, came to Jerusalẽ for to praye. And as he returned home agayne syttynge in hys charet, he rede Esay the Prophete.

Then the spyrete sayde vnto Philip:goo nere & ioyne thy selfe to yonder charet.And Philip rãne to him, & hearde him rede ỹ Prophet Esayas/ & sayde: Understandest thou what thou redest? And he sayd: how can I/ except I had a gyde? And he desyred Philip that he wold come vp & sit with him.The tenoure of ỹ scripture which he redde was this.He was ledde as a shepe to be slayne:& lyke a lambe dõme before his shearer/ so opened he not hys mouth.*Because of his humblenes, he was not estemed:who shal declare his generacion? for his lyfe is taken frõ the erthe.The chamberlayne answered Philip & sayde: I praye the, of whom speaketh the Prophet thys: of him selfe/or of some other man?

*Because he was of so lowe degree in thys worlde: but a poore carpenters & humbled him selfe vnto all men & was obedyent vnto the moost vyle deathe of yͤ crosse: therfore can not the Jewes esteme hym for yͤ sonne of God

And Philip opened his mouth/& begãne at the same scripture, & preached vnto hym Jesus.And as they went on their waye they came vnto a certayne water, & the chamberlayne sayde: See here is water what shall let me to be baptised?Philip sayde vnto him: If thou beleue with all thyne hert, thou mayst. He answered and sayde:I beleue that Jesus Christ is the sonne of God. And he cõmaunded the charet to stande styll. And they went doune bothe into the water:both Philip and also the chamberlayne/and he baptised him. And assone as they were come out of the water/the spyrete of ỹ Lorde caught awaye Philip/that the chãberlayne sawe him no moore And he wẽt on his waye reioysinge:but Philip was founde at Azotus. And he walked thorowout the countre preachynge in their cities/tyll he came to Cesarea. ✠

¶ Paul is converted and confoundeth the Jewes. Peter rayseth Tabitha.

¶ The.ix.Chapter. ✠

And Saul yet breathinge out threatninges & slaughter agaynst ỹ disciples of ỹ Lorde, went on to the hye preste, & desyred of hym lettres to Damasco to ỹ synagoges:*that yf he founde eny of thys waye whether they were men or wemẽ he myght bringe thẽ bounde vnto Jerusalẽ. But as he iorneyed & was come nye to Damasco/sodẽly there shyned rounde about hym a lyght frõ heauẽ/ & he fell to the erth/ & heard a voyce saying to him:*Saul, Saul why persecutest thou me? And he sayd:what arte thou Lorde? And the Lorde sayd: I am Jesus whõ thou persecutest it shalbe harde for the to kycke agaynst the pricke. And he bothe trẽblinge & astonyed sayde:Lord what wilt thou haue me to do? And the Lorde sayd vnto him.aryse & go into the citie/& it shalbe tolde the what thou shalt do. Act.viij.d. Act.xxij.b. Saul is cõuerted.

The men whych iorneyed with him/ stode amased/for they heard a voyce/but sawe no man. And Saul arose from the erth/& opened hys eyes, but sawe no man. Then ledde they him by the hande/and brought him into Damasco.And he was.iij dayes wout sighe & nether ate nor dranke.And ther was a certayne disciple at Damasco named Ananias and to him sayde the Lorde in a vysyon:Ananias?And he sayde:beholde I am here Lorde And the Lord sayde vnto him:aryse & go into the strete whych is called Straught/ and seke in the house of Judas, after one called Saul of Tharsus. For beholde he prayeth, & hath sene in a vysyon a man named Ananias cominge into him/and puttinge his handes on him/that he myght receaue hys syght.

Then Ananias answered: Lorde/I haue heard by many of this mã, how moche euyl ¶

he hath done to thy ** saynctes at Ierusalē: & here he hath auctorite of the hye Prestes to bynde all ỳ call on thy name. The Lord sayde vnto hym: go thy wayes: for he is a chosen vessell vnto me, to beare my name before the Gentyles & kynges & the children of Israel. For I will shewe hym how great thynges he must suffre for my names sake.

Anamas wēt his waye and entred into ỳ house, and put his handes on him and sayde: brother Saul, the Lorde that apperyd vnto the in the waye as thou camst, hath sent me/ that thou mygtest receaue thy syght and be fylled wyth the holy goost. And immediatly there fell frō hys eyes as it had bene scales, & he receaued syght & arose and was baptised/ and receaued meate & was comforted. Then was Saul a certayne dayes wyth the disciples which were at Damasco. And streyght waye he preached Christ in the Synagoges/ how that he was the sonne of God. All that heard him were amased & sayde: Is not this he that spoyled thē which called on thys name in Ierusalem, & came hyther for ỳ entent that he should bringe them bounde vnto ỳ hye prestes? But Saul encreased in strēgth, & cōfounded ỳ Iewes which dwelt at Damasco affyrminge that this was very Christ. ✠

And after a good whyle/ ỳ Iewes toke cousell to gether/ to kyll him. But their layinge awayte was knowē of Saul. And they watched at the gates daye and nyght to kyll him. ỳ. Cor. xi. g. *Then the disciples toke hym by night & put him thorow ỳ wall & let hī doune in a basket.

And when Saul was come to Ierusalē/ he assayde to cople him selfe with ỳ disciples and they were all afrayde of hym/ & beleued not ỳ he was a disciple. But Barnabas toke him & brought him to the Apostles and declared to thē how he had sene the Lorde in the waye/ & had spoken wyth hym: & how he had done boldely at Damasco in ỳ name of Iesu. And he had his cōuersacō with them at Ierusalem/ & quit him selfe boldly in the name of the Lorde Iesu. And he spake and disputed wyth the Grekes: & they went about to slee hym. But when the brethren knewe of that/ they brought hym to Cesarea/ and sent hym forth to Tharsus. Then had the cōgregacios rest thorowoute all Iewry and Galile and Samary and were edifyed & walked in the feare of the Lorde, and multiplied by the cōforte of the holy goost.

And it chaunsed as Peter walked throughoute all quarters/ he cam to the saynctes which dwelt at Lydda. And there he founde a certayne mā named Eneas which had kepte his bed. viii. yeres sycke of the palsye. Then sayde Peter vnto hym: Eneas Iesus Christ make the whole: aryse and make thy bed. Eneas.

And he arose immediatly. And all that dwelt at Lydda and Sharon/ sawe hym/ and turned to the Lorde.

Ther was at Ioppa a certayne woman (whyche was a dyscypple named Tabitha/ which by interpretacō is called Dorcas) the same was full of good workes & almes dedes/ which she did. And it chaunsed in those dayes that she was sycke and dyed. When they had washed her and layd her in a chāber: because Lydda was nye to Ioppa/ & the disciples had hearde that Peter was there/ they sent vnto him/ desyringe him that he wolde not be greued to come vnto them. Tabitha. Dorcas. G

Peter arose & came with them. And when he was come/ they brought him in to the chāber. And all the widowes stode round about him wepinge & shewinge the cotes & garmētes which Dorcas made whill she was wyth thē. And Peter put thē all forth & kneled doune & prayde & turned him to the body & sayde: Tabitha, arise. And she opened her eyes, and when she sawe Peter, sat vp. And he gaue her ỳ hande & lyft her vp/ & called ỳ saincts & widowes/ & shewed her aliue. And it was knowne thorowout all Ioppa/ & many beleued on ỳ Lorde. And it fortuned that he taryed many dayes in Ioppa wyth one Simon a tanner.

¶ The vision that Peter sawe. How he was sent to Cornelius. The heythen also receaue the spyrite/ and are baptised.

A

¶ The. x. Capter. ✠

There was a certayne mā in Cesarea called Cornelius a captayne of the souldiers of Italy a deuoute mā, & one that feared God wyth all hys housholde, whych gaue moche almes to the people, and prayde God alwaye. The same sawe in a vision euidētly about the nynthe houre of the daye an Angell of God comynge in to him, and sayinge vnto hym: Cornelius. Whē he loked on him, he was afrayde & sayd what is it lorde? He sayde vnto hym. ** Thy prayers & thy almes are come vp into remembraunce before God And now sende mē to Ioppa. & call for one Simon named also Peter. He lodgeth with one Simon a tanner whose house is by the see syde. He shall tell the what thou oughtest to do. When the Angell which spake vnto Cornelius, was departed he called two of his housholde seruaūtes and a deuoute soudyer of them that waited on hym, and tolde them all the mater, and sent them to Ioppa.

On ỳ morowe as they wēt on their forney & drewe nye vnto the citie. Peter wēt vp vpō the toppe of the house to praye, about ỳ. vi. houre. Then wered he an hongred/ & wolde haue eatē. But whyll they made redy. He fell into a traūce, and sawe heauen opened and a certayne

A ¶ Thy prayer & almes &c In as much as by workes no man can be saued as the Psalmist openly affirmeth In thy syght none ỳ lyueth can be iustified ỳ. cxlii. and again. If thou looke on our iniquytes Lord Lorde who shall be able to beare the trial. erre Christ cōsequently dare be so hardye as to attribute ỳ iustyfyinge vnto any of hys mar. Cornelius to hys prayer & fastynge. For yf ye se he was a gentyle/ vncircumcised not keppinge the lawe nor once thinkinge ther on: & therfore must be iustyfyed by fayth & came by ỳ. ii. g

the glad tydin-
ges p.ached in
Christ. Romay
And therfore
must ye lo-
ke vnto the
wo.des of Lu-
ke in the be-
gynnynge of
this Chapter
where he sayth
that he feared
God: whych
thynge he coul
de not have do-
ne, nether
yet have
p.ayed nor gy-
uen almose,
except he had
beleued: for
how shuld he ha
ue called on hi
on whome he
beleued not?
Thus are we
cōpelled to as-
cribe vnto fayth
alone vnto
fayth out of
which these frutes of
p.ayer & fastyn
ge p.oceaded
specially seyng
that Cornelius
is alwaymore &
whatsoever is
not done of
fayth the same
is synne Roma.
xiiij.d. The
christen then
loche as well
scripture to be
drewn in all pla
ces so expound
one text, that a
nother may
agree with it do
right well, kno
we that his cal
linge & oure sal
uacion is freely
geuen of God
for his sonne
Christes sake &
not for the de-
sertynge of
oure wo.-
kes. And becau
se fayth cā re-
ceaue this gret
& free benefite of
God & beleue
it to be true, &
wo.kes ne-
ther can beleue
ne yet order
ne it: therfore
is it ascribed vn
to fayth & not
to wo.kes. If
p.ayer or fastin
ge or ꝑ polycy

certayne vessell come downe vnto hym, as it
had bene a greate sheete, knyt at the .iiij. cor-
ners, and was let doune to the erth, where in
were all maner of .iiij. foted beastes of the
erth and vermen & wormes, & foules of the
ayer. And ther came a voyce to him: ryse Pe-
ter kyll & eate. But Peter sayde: God forbyd
Lorde for I have neuer eatē eny thynge that
is comen of vnclene. And ꝑ voyce spake vnto
him agayne the secōde tyme: what God hath
clensed, that make thou not comē. This was
done thryse, and the vessell was receaued vp
agayne vnto heauen.

¶ Whyle Peter mused in him selfe what this
visyon which he had sene mēt: beholde, the
men which were sent from Cornelius, had
made inquisicōn for Simons house, & stode
before the dore. And called out one and asked
whether Simon which was also called Pe-
ter were lodged there. Whyll Peter thought
on this vision the spyrite sayde vnto him: be-
holde, mē seke the: aryse therfore, get ꝑ doune
& go wyth them & doute not: for I have sent
them. Peter wēt doune to the mē which we-
re sent vnto him from Cornelius, and sayde.
Beholde, I am he whom ye seke, what is the
cause wherfore ye are come? And they sayde
vnto him Cornelius the captayne a iust mā,
and one that feareth God and of good repo-
te amonge all the people of the Jewes, was
warned by an holy angell to sende for ꝑ into
his house and to heare wordes of the. Then
called he them in and lodged them.

And on the morowe Peter went awaye wt
them and certayne brethren from Joppa ac
cōpanyed him. And ꝑ thyrd daye entred they
into Cesaria. And Cornelius wayted for thē,
and had called together hys kynsmen & spe-
ciall frendes. And as it chaūced Peter to come
in Cornelius met him and fell doune at hys
fete and worshypped hym. But Peter toke
him vp sayinge: stāde vp: for even I my selfe
am a man. And as he talked with him he cam
in & founde many that were come together.
And he sayde vnto them: Ye knowe how that
it is an vnlawfull thynge for a man that is a
Jewe, to company or come vnto an alīēt: but
God hath shewed me that I shulde not call
eny man common or vncleane: therfore came
I vnto you without sayinge naye, assone as
I was sent for. I aske therfore, for what in-
tent have ye sent for me.

And Cornelius sayde. This daye now .iiij.
dayes I fasted & at ꝑ nynthe houre I prayde
in my house: & beholde, a mā stode before me
in bright clothynge & sayde: Cornelius thy
prayer is hearde & thine almes dedes are had
in remēbraunce in the syght of God. Sende
therfore to Joppa, & call for Simon whych
is also called Peter. He is lodged in the house
of one Symon a tanner by the see syde, the
which assone as he is come, shal speake vnto
the. Then sent I for the immediatly: & thou
hast well done for to come. Now are we all
here p.esent before God to heare all thinges
that are commaunded vnto the of God.

Then Peter opened his mouth & sayde: Of
a truth I perceaue, that God is not partial
but in all people he that feareth hym & wor-
keth righteousnes, is accepted with him.

Ye knowe the p.eachynge that God sent
vnto the childrē of Israel, preachinge peace
by Jesus Christ, which is Lorde ouer all
thinges: ✠ Which p.eachynge was publisshed
thorow oute all Jewry, and begānne in Ga
lile, after the baptyme which John p.eached
how God had annoynted Jesus of Nazareth
with the holy goost, and with power. Which
Jesus went aboute doynge good & healinge
all that were oppressed of the deuels for God
was wyth hym. And we are witnesses of all
thynges wbych he dyd in the lande of the Je-
wes & at Jerusalē: whom they slew & honge
on tree. Him God reysed vp the thyrde dye, &
shewed him openly not to all the people but
vnto vs witnes chosen before of God which
ate & dronke with him, after he arose from
deeth. ✠ And he cōmaunded vnto vs to p.ea
che vnto ꝑ people & testifie, that it is he that
is ordened of God a iudge of quycke & deed.
To him geue all the Prophetes witnes, that
thorowe hys name, all that beleue in hym,
shall receaue remission of synnes. ✠

Whyle Peter yet spake these wordes, the
holy goost fell on all thē which hearde ꝑ p.ea
chynge. And they of the circumcision which
beleued were astonyed as many as came wt
Peter, because that on the Gentyls also was
shed oute the gyfte of ꝑ holy goost. For they
hearde them speake with tonges & magnify
God. Then answered Peter: cā eny mā forbid
water, ꝑ these shuld not be baptised, which
haue receaued the holy goost as well as we?
And he commaunded them to be baptysed in
the name of the Lorde. ✠ Then p.ayde they
him: to tary a fewe dayes.

¶ Peter sheweth the cause wherfore he wente to the
Gentyls. Barnabas & Paul p.each vnto the Gentyls.
Agabus p.opheceth deeth for to come.

¶ The .xi. Chapter.

AND the Apostles & the brethrē that
were thorowout Jewry heard saye
how ꝑ the Gethen had also receaued ꝑ
wo.de of God. And whē Peter was
come vp to Jerusalē they of the circūcision
reasoned wyth hym sayinge: Thou wentest
into men vncircumcised and atest wyth thē.

Then Peter began & expounded the thyn-
ge in order to thē sayinge: I was in the cytye
of Joppa p.ayinge, & in a traunce I sawe a

wo.ke vnder the
sunne could sa-
ue, if it had
neuer needed to
haue suffred so
the great cru
elties and ty-
rannies wrought
vpon vs euen
from the begin-
nynge of the
worlde. Nether
had God freely
chose vs but
for our wor-
kes sake
chose him.
Understande
therfore that
by his wo.kes
was he not cal
led, but by his
fayth out of
which his wo.-
kes sprange,
which fayth,
God freely ga-
ue him & by it
freely called him
as he calleth &
saueth vs all.
Good wo.kes
must we do as
this man dyd &
that with all lo
ue & entyrenes,
And therto
are we
bounde & with
out them can it
not be knowen
whether we be
very Christen
or not, no more
then we can kno
we a tre to be
good & neuer se
he his frute, but
we maye in no
condicion ascri
be iustificacion
or saluacyon to
the forasmuch
Christ Luce.xvij.
when ye have
done all ye can
do, saye ye are
vnp.ofytable
seruantes, but
to fayth: which
only can receā
ue the benefyte
of Christ & be-
leue that he alo
ne hath de
serued for-
geuenes for the
synnes of the
whole worlde.
1.Joan.ij
The Apostles
were here first
taught & certi-
fyed by the ho-
ly ghost of the
conuersyon of
the gentyles.

bilion/a certē vessell descende/as it had bene a large lynnyn clothe/let downe frō heuen by the fower corners/ & it came to me. Into the which when I had fastened myne eyes/I cō-sydered and sawe fowerfoted beastes of the erth/& vermen and wormes/& fowles of the ayer. And I herde a voyce sayinge vnto me: Aryse Peter/sley & eate. And I sayd: God forbyd Lorde, for nothynge *comen or vnclene/ hath at eny tyme entred into my mouth. But ỹ voyce answered me agayne frō heuē/cōt not thou those thynges comen/ whych God hath clensed. And this was done thre tymes. And all were taken vp agayne into heauen.

* The Jewes called ỹ comen which is vnpure & vncleane & which they were forbydden by ỹ lawe to eate. Leuit.xi

And beholde immediatly ther were thre mē come vnto the house where I was sent from Cesarea vnto me. And the spyrite sayde vnto me/that I should go with them/with out doutynge. Moreouer these sixe brethren accompanyed me: & we entred into the mans house. And he shewed vs/ how he had sene an angel in his house, which stode & sayde to him: send mē to Joppa/& call for Simon/named also Peter: he shall tell the wordes/ wherby both thou & all thyne house shalbe saued. And as I began to preache/ the holy goost fell on them/as he dyd on vs at ỹ beginnynge. Then came to my remembraunce the wordes of ỹ Lorde/how he sayde: * John baptised w̄ water but ye shalbe baptised with ỹ holy goost. For as moche then as God gaue them lyke giftes/as he dyd vnto vs / when we beleued on ỹ Lorde Jesus Christ: what was I/that I should haue withstande God? When they heard thys, they held their peace & glorifyed God/ sayinge: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

John.i.d.

They which were scattred abroade thorow the affliccion that arose aboute Steuē/ walked thorow out tyll they came vnto Phenice and Cypers & Antioche preachinge the worde to no man/but vnto ỹ Jewes only. Some of them were men of Cypers and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/and preched ỹ Lorde Jesus. And the hande of the Lorde was with them, and a greate nombre beleued & turned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the congregaciō/ which was in Jerusalem. And they sent forth Barnabas that he should go vnto Antioche. Which when he was come and had sene ỹ grace of God/ was glad/and exhorted thē all/ that with purpose of hert/they wolde continually cleaue vnto the Lorde. For he was a good man/ and full of the holy goost & of faythe: & moche people was added vnto the Lorde. Then departed Barnabas to Tarsus/for to seke Saul. And when he had founde hym/ he brought hym vnto Antioche. And it chaunced that a whole yere they had ther conuersacion with the congregacion there/ and taught moche people: in so moche that ỹ disciples of Antioche were the fyrst that were called Christen.

*In those dayes came Prophetes frō Jerusalē vnto Antioche. And ther stode vp one of them named Agabus/ and signified by the spyrite/that ther should be great derth throughoute all the worlde/ which same to passe in the Emproure Claudius dayes. Then the disciples euery man accordinge to his abylite/ purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thynge they also dyd/& sent it to the elders/ by the handes of Barnabas and Saul. Act.xi.d

Herode persecuteth the Christen / & pleth James & putteth Peter in prison/ whom the Lorde delyuereth by an Angell. The shamefull death of Herode.

¶ The.xii. Chapter. ✝

IN that tyme Herode ỹ kynge stretched forth his hādes to vexe certayne of the congregacyō. And he kylled James ỹ brother of John with the swerde & because he sawe that it pleased the Jewes, he proceded forther/& tobe Peter also. Then were the dayes of swete breed. And whē he had caught him/he put him in prison & delyuered him to.iiii. *quaternions of soudyers to be kepte/ entendynge after ester to bringe him forth to ỹ people. Then was Peter kepte in prison. But prayer was made w̄out ceasynge of the congregacion/ vnto God for him. And whē Herode wold haue brought hym oute vnto the people/ the same nyght slepte Peter betwene two soudyers, bounde with two chaynes, and the kepers before the dore kepte the prison.

* Quarterni is foure,

And beholde the angell of the Lorde was there present/ and a light shyned in the lodge. And he smote Peter on the syde/ & stered hym vp sayinge: aryse vp quickly. And his cheyns fell of from hys handes. And the Angell sayd vnto hym: gyrde thy selfe and bynde on thy *sandales. And so he dyd. And he sayde vnto hym: cast thy mantle aboute the/ and folowe me. And he came oute and folowed hym, and wist not, that it was truthe which was done by ỹ Angel, but thought he had sene a visiō. When they were past the fyrst and the secōde watche/ they came vnto the yron gate/ that ledeth vnto the citie, which opened to thē vp his awne accorde. And they went out & passed thorowe one strete/ and by and by the Angell departed from hym.

* Sādales are soles to be bounde vnder the feete.

And when Peter was come to hym selfe/ he sayde: now I knowe of a surety, that the Lorde hath sent his Angel/ & hath delyuered me out of the hande of Herode/ & from all the

waytyng for of ỹ people of the Iewes. ✠ And as he consydred the thinge, he came to ỹ house of Mary the mother of one *John, which was called Marke also, where many were gathered to gether in prayer. As Peter knocked at ỹ entry dore, a damell came forth to herken, named Rhoda. And whē she knew Peters voyce, she opened not the entre for gladnes, but ran in and told how Peter stode before ỹ entre. And they sayde vnto her: thou arte mad. And she bare thē doune that it was euen so. Then sayde they: it is his angel. But Peter contynued knockynge: and when they had opened the dore, & sawe hym, they were astonyed. And he beckened vnto thē wyth the hande, to holde their peace, and tolde them by what meanes ỹ Lorde had brought him oute of the prison. ✠ And he sayde go shew these thinges vnto Iames & to the brethren. And he departed and went into a nother place.

* This John is ỹ same Marke that wrote the gospell of Marke.

As sone as it was daye ther was no lyttell a do amōge the soudiers, what was become of Peter. When Herode had called for him, and founde him not, he examined the keepers, and cōmaunded thē to departe. And he descended from Iewry to Cesarea, and ther aboode. Herode was displeased wyth them of Tyre and Sidon. And they came all at once, and made intercession vnto Blastus the kynges chamberlen, and desyred peace, because their cōtrey was norysshed by the kinges lande. And vpon a daye appoynted, Herode arayed hym in royall apparell, and sat him in his seate, & made an oracion vnto them. And the people gaue a shoute, sayinge: it is ỹ voyce of a God and not of a man. And immediatly the angel of ỹ Lorde * smote him because he gaue not God the honoure, & he was eaten of wormes & gaue vp the goost. And the worde of God grewe & multiplied. And Barnabas & Paul returned to Ierusalem, whē they had fulfylled their office, & toke wyth thē John, which was also called Marcus.

* Herode is stryne and eate of wormes.

Paul and Barnabas are called to preache amonge ỹ heythen. Of Sergius Paulus & Elymas the sorcerar. Paul preacheth at Antioche.

¶ The .xiij. Chapter.

There were at Antioche, in the congregacion certayne * prophetes & teachers: as Barnabas and Simō called Niger, & Lucius of Cirene and Manahen Herode the Tetrarkes norsfelowe, and Saul. As they ministred to the Lorde & fasted, the holy goost sayde: separate me Barnabas & Saul, for the worke where vnto I haue called them. Then fasted they & prayed and * put their handes on them, & let them go. And they after they were sent of the holy goost, came vnto Seleucia, and from thence they sayled to Cyprus. And when they were come to Salamine, they shewed the worde of God in the synagoges of ỹ Iewes. And they had John to their minister.

* Prophetes loke after in ỹ xv. c.

* But their handes &c loke before in ỹ xiij. Chapt. b.

When they had gone thorowout ỹ Ile vnto the citie of Paphos, they founde a certayne sorcerer, a false prophet which was a Iewe, named b** Bariesu which was wyth ỹ ruler of the countre one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, & desyred to heare the worde of God. But Elymas the sorcerar, for so was his name by interpretaciō, withstode thē, & sought to turne awaye the ruler from the fayth. Then Saul * which also is called Paul beynge full of ỹ holy goost set his eyes on hym, & sayde: O full of all suttelte & disceytfulnes the chylde of the deuyll & ỹ enemye of all ryghtcousnes, thou ceasest not to peruert the strayght wayes of the Lorde. And nowe beholde the hande of the Lorde is vpō ỹ & thou shalt be blynde & not se ỹ sunne for a season. And immediatly ther fell on hym a myste & a darckines, & he wēt aboute sekinge thē that shuld leade him by the hande. Then ỹ rulat whē he sawe what had happened, beleued & wondred at the doctrine of the Lorde.

b * Bariesu ỹ is by interpretacid Jesus sonne, euē this name had thys sorcerar gotte to hymself wyde vb all. As nowe oute sorcerars & cōiurers whē they go to worke, they call to crossynge and prayinge wyth all holy wordes to deceaue the people with all makynge them to iudge ỹ they rather talke wt God then wt ỹ deuell. And Elimas was hys name by interpretacion sayth ¶ the text / wbych (as Erasmus affyrmeth in hys paraphrasis) sounded as moche in the Syrian language, as great & false Prophet.

c * Saul which also is called Paul. Of the name of Paul do many dispute but the most allowed opinions / that of the Hebrues he was called Saul: & after ỹ maner of speache of ỹ Gentyles and Romaynes he was called paul.

When they that were with Paule, were departed by shippe frō Paphus, they came to Perga a citie of Pamphilia: and there John departed from them and returned to Ierusalem. But they wandred thorowe the countres frō Perga to Antioche a citie of the coūtrey of Pisidia and wēt into the synagoge on the Saboth daye and sate doune. And after the lawe and the Prophetes were redde, the rulers of the synagoge sent vnto thē sayinge Ye men and brethren, yf ye haue ony sermon to exhorte the people, saye on.

Then Paul stode vp and beckened wyth the hande, & sayde: Men of Israel, & ye that feare God geue audience. The God of thys people chose oure fathers, and exalted the people when they dwelt as straungers in the lande of Egypt, and wyth a myghty arme brought them oute of it and about the tyme of xl. yeares suffred he their maners in the wyldernes. And he destroyed .vij. nacyons in the lande of Canaan, and deuided their lande to them by lot. And after warde he gaue vnto thē iudges aboute the space of, b** .iiij.C. and l. yeres vnto the tyme of Samuel ỹ Prophet. And after that, they desyred a kynge, & God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of xl. yeres. And after he had put hym doune, he set vp David to be their kynge, of whome he reported sayinge: I haue founde David the sonne of Iesse, a man after myne awne hert, he shall fulfyll all my wyll.

b ** Foure hundred and fyfty yeares. These yeares must be reaken frō their commyng forth of Egypt Exo. xij. & not frō their fyrst Judge. Judic. ij.

Of this mānes seed hath God (accordinge

to hys promes) brought forth to the people of Israel, a sauiour, one Iesus/when Iohn had firste preached before his comynge ỳ baptime of repentaūce to Israel. And whē Iohn had fulfylled hys course/he sayde: whome ye thinke that I am/the same am I not. But beholde ther cometh one after me/whose shewe of his fete I am not worthy to lowse.

✠ Ye men & brethren/children of the generacion of Abraham/& whosoeuer amōge you feareth God/to you is this worde of saluacyō sent. The inhabiters of Ierusalē and their rulers/because they knewe him not/nor yet ỳ voyces of ỳ Prophetes whych are redde euery Saboth daye/they haue fulfylled thē in condempnynge him. * And whē they founde no cause of deeth in him, yet desyred they Pilate to kyll him. And when they had fulfylled all that were written of hym/they toke hym doune frō ỳ tree & put him in a sepulcre. But God rayled hym agayne frō deeth/& he was sene many dayes of them whych came wyth hym from Galile to Ierusalem. Whych are his witnesses vnto the people.

Math.xxvij.c. Luke.xxiij.c.

And we declare vnto you, how that ỳ promes made vnto ỳ fathers/God hath fulfyled vnto vs their children/in that he reysed vp Iesus agayne ✠ euen as it is wrytten in the fyrste psalme: * Thou arte my sonne, this same daye begat I the. As concerninge that he reysed him vp from deeth, now no more to returne to corrupcyon/he sayde on this wyse: The holy promyses made to Dauid/I wyll geue thē faythfully to you. Wherfore he saith also in another place. * Thou shalt not suffre thine holye to se corrupciō. Howbeit Dauid after he had in hys tyme fulfylled the wyll of God he slepte/& was layde with his fathers/ and sawe corrupciō. But he whō God reysed agayne, sawe no corrupcion.

Psalm.ij.b. Hebre.i.b.

Actes.xiij.d. Esa.lv.b. psalm.xvi.d.

✠ Be it knowne vnto you therfore ye men & brethren/that thorow thys man is preached vnto you the forgeuenes of sinnes, & that by him, all that beleue, are iustified frō all thinges from which ye coulde not be iustifyed by the lawe of Moses. Beware therfore lest ỳ fall on you/which is spokē of in ỳ Prophetes: Beholde ye despysers & wonder/ & perysshe ye: for I do a worke in youre dayes/which ye shal not beleue, yf a mā wolde declare it you

Whē they were come out of ỳ Synagoge of the Iewes/the Gentyls besought ỳ they wolde preache the worde to thē betwene the Saboth dayes. When the congregaciō was broken vp/many of the Iewes and deuoute cōuertes folowed Paul & Barnabas/which spake to them & exhorted them to contynue in ỳ grace of God. ✠ And ỳ nexte saboth daye came almoste ỳ whole citie to gether to heare the worde of God. When the Iewes sawe the people, they were full of indignaciō & spake agaynst those thinges which were spoken of Paul spekinge agaynst it/& raylinge on it. Then Paul and Barnabas waxed bolde, and sayde: it was mete ỳ the worde of God shuld fyrst haue bene preached to you. But seynge ye put it from you/& thinke youre selues vnworthy of euerlastinge lyfe: lo, we turne to ỳ Gentyls: for so hath ỳ Lorde cōmaunded vs * I haue made the a lyght to ỳ Gentyls, that thou be saluacion vnto ỳ ende of the worlde. G

Esa.xlix.b.

The gentyls hearde & were glad and glorifyed the worde of the Lorde, & beleued: euē as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was publysshed thorowe oute all the region. But the Iewes moued the worshipfull and honorable wemē and the chefe men of the citie/& reysed persecucion agaynst Paul and Barnabas and expelled thē oute of their costes. * And they shoue of the dust of their fete agaynst thē, & came vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ✠

Math.x.b. Mark.vi.b. Luke.ix.a.

¶ Paul and Barnabas preach at Iconium/ some beleue some stere vp sedicyon. At Listra they wolde do sacrifyce to Barnabas and Paul/which refuse it/and exhorte the people to worshyppe the true God/ Paul is stoned/after that commeth he to Derba/Lystra Iconium and to Antioche.

¶ The.xiiij. Chapter.

And it fortuned in Iconium ỳ they wēt both to gether into ỳ synagoge of ỳ Iewes, & so spake, that a great multitude both of ỳ Iewes & also of ỳ Grekes beleued. But ỳ vnbeleuinge Iewes/ stered vp & vnquieted the myndes of ỳ gētyls agaynste ỳ brethrē. Longe tyme a bode they there & quyt thē selues boldly wyth ỳ helpe of the Lorde, which gaue testimony vnto the worde of his grace/& caused signes & wōdres to be done by their handes. The people of the citie were deuyded: and parte helde wyth the Iewes/and parte with the Apostles. I

When ther was a saulte made both of the Gentyles & also of the Iewes with their rulers/to put them to shame and to stone them they were ware of it/& fled vnto Lystra and Derba/cities of Lycaonia/& vnto ỳ region ỳ lyeth round aboute, & there preached ỳ Gospell. And ther sate a certayne man at Lystra weake in his fete/beynge creple frō his mothers wombe/and neuer walked. The same hearde Paul preache. Which beholde hym & perceaued that he had fayth to be whole/and sayd with a loude voyce: stand vpright on thy fete. And he stert vp/and walked. And whē ỳ people sawe/what Paul had done/they lyfte vp their voyces/sayinge in ỳ speache of Lycaonia: Goddes are come doune to vs in ỳ lykenes of mē. And they called Barnabas Iupiter/& Paul Mercurius/because he was the preacher

Paul & Barnabas almost worre to have offred vnto the.

preacher. Then Jupiters preste/which dwelt before their citie brought oxen & garlandes vnto the churche porche/ & wolde haue done sacrifice with the people.

But whē the Apostles/Barnabas & Paul herde that/they rent their clothes/ and ran in amonge the people/cryinge and sayinge: Syrs why do ye this? We are mortall men like vnto you/and preache vnto you/ that ye shulde turne from these vanyties vnto the lyuinge God/which made heauē & erth & the see & all ꝑ in thē is: the whych in tymes past suffred all nacions to walcke in their awne wayes. Neuertheles he left not him selfe without wytnes/ in that he shewed hys benefites/ in geuynge vs rayne from heauē and frutefull seasons/fyllinge oure hertes vᵗ fode/ & gladnes. And with these sayinges/scarce refrayned they the people/ that they had not done sacrifyce vnto them.

Thyther came certayne Jewes frō Antioche and Iconium/& obtayned the peoples cōsent/& stoned Paul/and drewe hym out of ꝑ D citie/supposynge, he had bene deed. Howbeit as the disciples stode rounde about him he arose vp and came into the citie. And ꝑ nexte daye he departed with Barnabas to Derba. After they had preached to that citie/and had taught many/ they returned agayne to Lystra/& to Iconium & Antioche/ & strengthed the disciples soules, exhortynge them to continue in the fayth/ affirminge that we must thorowe moche tribulacyon / entre in to the kyngdome of God. And they ordened them elders by election in euery congregacion/ and prayde and fasted/and cōmended thē to God on whom they beleued. And they wēt thorow out Pisidia & came to Pamphilia/and when they had preached the worde of God in Perga, they descended in to Attalia/ & thence departed by shyppe to Antioche / from whence they were delyuered vnto the grace of God/ to the worcke which they had fulfylled. Whē they were come & had gathered the congregacion to gether/they rehersed all that God had done by them/ & how he had opened the doze of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

¶ Variaunce aboute circumcision. The Apostles pacifye the matter at Jerusalem. Paul and Barnabas preche at Antioche. ¶ The.xv. Chapter.

Wala.v.a.

And certayne men came downe from Iewrie/ and taught the brethren * except ye be circumcysed after the maner of Moses/ye cannot be saued. And when ther was no smal dissencion & disputyng not a lyttel vnto Paul & Barnabas agaynst them. They determined that Paul and Barnabas/ and certayne other of them shuld ascende to Jerusalē vnto the Apostles & elders aboute thys question. And after they were brought on their waye by the cōgregacyon/ they passed ouer Phenices & Samaria / declarynge the conuersion of the Gentyls/and they brought great ioye vnto all the brethrē And when they were come to Jerusalē/ they were receaued of the congregacion and of ꝑ Apostles and elders. And they declared what thynges God had done by thē. Then rose vp certayne of the secte of the Pharises/ whych dyd beleue/saying/ that it was needfull to circumcyse them and to entoyne them to kepe ꝑ lawe of Moses. And the Apostles & elders came to gether to reason of this matter.

And whē ther was moche disputynge Peter rose vp & sayd vnto thē: Ye men & brethrē/ ye knowe how that a good whyle agoo/ God chose amōge vs ꝑ the Gentyls by my mouth shuld heare the worde of the Gospell and beleue. And God which knoweth the hert/bare them wytnes / and gaue vnto them the holy goost / euen as he dyd vnto vs and he put no difference betwene thē & vs / but wyth fayth * * purified their hertes. Now therfore why tempte ye God that ye wolde put a yoke on the disciples neckes / whych nether oure fathers nor we were able to beare. But we beleue that thorowe the grace of the Lorde Jesu Christ we shalbe saued, as they do. Then all the multytude was peased and gaue audience to Barnabas and Paul, which tolde what synges and wonders God had shewed amonge the Gentyls by them.

And whē they helde their peace James answerred saying: Men & brethren herken vnto me. Symeon tolde how God at ꝑ beginning dyd visit ꝑ Gentyls/& receaued of thē/people vnto his name. And to this agreyth ꝑ wordes of the Prophetes/as it is writtē. After this I wyll returne/& wyll bylde agayne/the tabernacle of Dauid which is fallen doune and ꝑ which is fallen in decay of it / wyll I bylde agayne and I wyll set it vp that the residue of men myght seke after the Lorde / & also ꝑ Gētyls b * vpō whō my name is named sayth ꝑ Lorde which doth all these thinges: knowē vnto God are all his workes frō the begynnyng of the world. Wherfore my sentence is, that we trouble not thē which frō amōge the Gentyls are turned to God: but ꝑ we write vnto thē / that they abstayne thē selues from filthynes of ymages from fornicacion, from c * strangled & frō blonde. For Moses of olde tyme hath in euery citie that preache him/ & he is rede in ꝑ synagoges euery Sabboth daye.

Then pleased it the Apostles & elders wᵗ the whole cōgregacion to sende chosen men of their awne company to Antioche wᵗ Paul and Barnabas. They sent Judas called also Barsabas, & Sylas, which were chefe men

a. Fayth purified their hertes &c. Their hertes were purified wᵗ fayth/ because they receaued by fayth ¶ fayth that their synnes were not imputed vnto them/ but forgeue for Christes bloudes sake.

b. Vpon whō my name is named &c. That is. Those that shalbe named wᵗ my name: as are those ꝑ are called ꝑ people of Gods ꝑ seruauntes of the Lorde/& the cōgregacion of Christ/ or the Christen company.

c. Strāgled & which dyeth & hath not hys bloud shed.

among the brethren/and gaue them letters in their handes after this maner.

The Apostles, elders & brethren send gretynges vnto the brethrē which are of ỹ Gentyls in Antioche, Syria and Cylicia. For asmoche as we haue heard ỹ certayne whych departed from vs / haue troubled you wyth wordes/and combred youre myndes saying: Ye must be circumcyled and kepe the lawe/ to whom we gaue no soche cōmaundement. It semed therfore to vs a good thinge/ whē we were come to gether with one accorde, to sende chosen men vnto you / vnto oure beloued Barnabas and Paul, men that haue ieopar-ded their lyues for the name of oure Lorde Jesu Christ. We haue sent therfore Judas and Silas/which shall also tell you ỹ same thynges by mouth. For it semed good to the holy goost & to vs/to put no greuous thynge to you, more then these necessary thinges: ỹ is to saye/that ye abstayne from thinges offered to ymages/from bloud/ from stragled and fornicacion. frō which yf ye kepe youre selues/ye shall do well. So fare ye well.

When they were departed they cam to Antioche and gathered ỹ multytude to gether/ & delyuered the pistle. When they had rede it/ they reioyced of that consolacion. And Judas & Silas beinge *Prophetes, exhorted ỹ bre with moche preachyng, and strengthed thē. And after they had tarryed there a space/ they were let go in peace of the brethrē vnto the Apostles. Not wythstandynge it pleased Silas to abyde there styll. Paul & Barnabas cōtinued in Antioche teachyng & preachyng ỹ worde of ỹ Lord with other many.

But after a certayne space/ Paul sayd vnto Barnabas: Let vs go agayne and vysite oure brethren in euery cytie where we haue shewed ỹ worde of ỹ Lord & se how they do.

And Barnabas gaue counsell to take wyth them John, called also Marcke. But Paul thought it not mete to take hym vnto their cōpany which departed from thē at Pamphilia/& went not with thē to the worcke. And the dissencion was so sharpe betwene them/ ỹ they departed a sunder one from the other: so ỹ Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Silas & departed / delyuered of the brethrē vnto the grace of God. And he went thorowe all Syria and Cylicia/stablisshinge the congregacions.

* Prophetes are here taken in diuerse places of the new Testament, for expounders of the scripture.

¶ Timothy is circumcysed. Paul preacheth at Philippos/and there is he put in prison.

¶ The.xvi. Chapter.

Then cam he to Derba & to Lystra. And beholde a certayne disciple was there named Timotheus / a womās sonne which was a Jewesse & beleued; but his father was a Greke. Of whom reported well the brethren of Lystres & of Iconium. The same Paul wolde that he should go forth with him/and toke & circumcised him because of the Jewes whych were in those quarters: for they knewe all/ ỹ his father was a Greke. As they went thorow the cyties/they deliuered thē ỹ decrees for to kepe / ordeyned of the Apostles and elders/ whych were at Jerusalem. And so were the congregacions stablysshed in the fayth / and encreased in noumbre dayly.

When they had gone thorow out Phrigia/ & the region of Galacia/and were forbydden of the holy goost to preach the worde in Asia/ they came to Mysia/ & sought to go into Bethynia. But the spyrete suffred thē not. Then they went ouer Mysia / and came doune to Troada. And a vision appered to Paul in ỹ nyght. There stode a man of Macedonia and prayed him, sayig: come in to Macedonia & helpe vs. After he had sene the vision, immediatly we prepared to go in to Macedonia/ certified ỹ the Lord had called vs, for to preache ỹ gospell vnto thē. Then lowsed we forth frō Troada/ & with a straight course cam to Samothracia & ỹ nexte daye to Neapolim/ & frō thence to Philippos / which is ỹ chefe citie in ỹ partes of Macedonia/ & a free citie.

We were in that citie abyding certayne dayes. And on ỹ Saboth dayes we wēt out of the citie besydes a ryuer where men were wont to praye. And we sate doune and spake vnto the wemen which resorted thyther. And a certayne woman named Lydia a seller of purple, of the citie of Thyatira, which worshipped God, gaue vs audience, whose hert the Lorde opened that she attended vnto the thynges/which Paul spake. When she was baptised and her housholde, she besought vs saying: If ye thincke ỹ I beleue on ỹ Lord/ come into my house, & abyde there. And she constrayned vs.

*And it fortuned as we went to prayer/ a certayn damsell possessed with a spyrete that prophesyed met vs, which brought her master & maistres moche vauntage wt Prophesynge. The same folowed Paul and vs and cryed saynge: these men are the seruauntes of the most hye God/which shewe vnto vs ỹ waye of saluacyon. And thys dyd she many dayes. But Paul not content/turned about and sayde to the spyrete. I commaunde the in the name of Jesu Christ / that thou come out of her. And he came out the same houre.

And when her master and maistres sawe that ỹ hope of their gaynes was gone / they caught Paul and Silas / and drue thē into the market place vnto the rulars, & brought thē to the officers saying: These men trouble oure cytie, which are Jewes & preache ordi-

Leuit.xx.b. Deut.xviij.b. 1.Reg.xxviij.*

naunces/

maimres/ which are not lawfull for vs to receaue, nether to observe, seinge we are Romayns. And ꝑ people ranne on thē. & the officers rent their clothes, & cōmaunded thē to be beatē w rodes. And when they had beatē them sore, they cast thē into prison cōmaūdynge the iayler to kepe them surely. Which iayler when he had receaued suche cōmaundement thrust them into the vnner prison, & made their fete fast in the stockes.

F At mydnight Paul & Sylas prayed and laud'd God. And the prisoners hearde them. And sodenly there was a greate erthquake so that the foundacion of ꝑ prison was shakē, & by & by all ꝑ doores opened, & euery mānes bandes were lowsed. When the keper of the prison waked out of his slepe & sawe the prison doores open he drue oute his swearde and wolde haue kylled him selfe, supposinge the prisoners had bene fledde. But Paul cried w a loude voyce saying: do thy selfe no harme/ for we are all heere. Then he called for a lyght and sprange in and cam tremblynge/ & fell doune before Paul & Sylas/ & brought thē oute & sayde: Syrs what must I do to be saued? And they sayde: beleue on the Lorde Iesus & thou shalt be saued & thy household: And they preached vnto him the worde of the Lord, & to all that were in his house. And he toke thē the same houre of the nyght & washed their woundes, & was baptised with all ꝑ belonged vnto him straight waye. When he had brought thē into his house, he set meate before them / and ioyed that he with all hys household, beleued on God.

And when it was daye, the officers sent ꝑ ministers sayīg: let those men go. Then the keper of the prison tolde this sayinge to Paul/ the officers haue sent worde to lowse yow. Now therfore get you hēce and go in peace. Then sayd Paul vnto thē: they haue beatē vs openly vncondēpned, for all ꝑ we are Romayns/ & haue cast vs into prison: & now wolde they sende vs awaye preuely? Naye not so/ but let thē come thē selues & fet vs out. When ꝑ ministers tolde these wordes vnto ꝑ officers/ they feared when they hearde that they were Romayns, & cam & besought thē / and brought thē out, and desyred them to departe out of ꝑ cytie. And they went out of ꝑ prison & entred into ꝑ house of Lidia/ & when they had sene the brethren/ they cōforted them & departed.

¶ Paul cōmeth to Thessalonica/ wher the Iewes set the cytie on a rore. Paul escapeth/ & commeth to Athens/ where he preacheth the true & vnknowne God

¶ The.xvij. Chapter.

Now they made their iorney thorow Amphipolis/ and Appolonia/ they cam to Thessalonica where was a Synagoge of the Iewes. And Paul as his maner was went in vnto them/ & the saboth dayes declared out of the scripture vnto them, * openynge & allegynge that Christ must nedes haue suffred and ryssen agayne from deeth, and that this Iesus was Christ, whom sayd he, I preache to you. And some of them beleued & cam and companyed with Paul and Sylas: also of the honorable Grekes a greate multitude & of ꝑ chefe wemen not a feawe. * Luke.xxiiij.b.

But ꝑ Iewes which beleued not hauyng indignacīō toke vnto them euyll men which were vagabondes, & gathered a company, & B set all the cytie on a rore / and made assaut vnto the house of Iason, & sought to bringe them out to the people. But whe they founde them not, they drue Iason and certayne brethrē vnto the heedes of ꝑ cite cryinge: these/ that trouble the worlde are come hyther also which Iason hath receaued preuely.* And these all do contrary to the decrees of Cesar/ affirmynge another kynge, one Iesus. And they troubled the people & the officers of the cytie / when they hearde these thynges. And when they were sufficiently answered of Iason & of the other, they let them go. * Iohn.xix.b.

And the brethren immediatly sent awaye Paul and Sylas by nyghte vnto Berrea. Which when they were come thyther, they C entred in to the Synagoge of the Iewes. These were the noblest of byrthe amōge thē of Thessalonia / which receaued the worde wyth all dyligence of mynde / and searched *the scriptures dayly whether those thinges were euen so. And many of them beleued: also of worshypfull women which were Grekes, and of men not a feawe. When the Iewes of Thessalonia had knowledge that ꝑ worde of God was preached of Paul at Berrea/ they came and moued the people there. And then by and by the brethrē sent awaye Paul to go as it were to the see: but Sylas & Timotheus abode there styll. And they that gyded Paul, brought him vnto Athens, and re- D ceaued a cōmaūdemēt vnto Sylas & Timotheus for to come to him atōce & came their waye. While Paul wayted for thē at Athēs/ his spirite was moued in him / to se the cytie geuen to worshyppyng of ymages. Then he disputed in the synagoge w the Iewes/ & w ꝑ deuout personnes, and in the market dayly with them that came vnto hym. Certayne Philosophers of the Epicures and of the Stoyckes/ disputed with him. And some ther were which sayd: what will this babler saye? Other sayde: he semeth to be a tydynges bringer of newe deuils because he preached vnto them Iesus & the resurrecciō. And they toke him/ & brought hym into Marce strete sayinge: maye we not knowe what this newe * Searche the scriptures for by them maye pr tryе all doctrine.

doctrine

doctrine wherof thou speakest/is: for thou bringest straunge tydinges to oure eares. We wolde know therfore what these thinges meane. For all the Athenians and straūgers which were there/gaue thē selues to nothing/ els/but either to tell or to heare new tydinges.

Paul stode in the myddes of Marce strete & sayde: ye men of Athens I perceaue that in all thinges ye are to superstitious. For as I passed by and beheld ꝑ maner how ye wor- F shyp youre goddes/I foūde an auter wherin was writtē: vnto the vnknowē God. Whom ye then ignorātly worshyp him shewe I vnto you: * God ꝑ made the worlde & all that are Act.xvij.c. in it/ seynge that he is Lorde of heauē and erth/he dwelleth not in tempels made wyth handes/ neither is worshipped with mennes handes/ as though he neded of eny thynge/ seinge he him selfe geueth lyfe and breeth to all men eucry where and hath made of one blood all nacions of men/for to dwell on all the face of the erth/and hath assigned before/ how longe tyme/& also the endes of their inhabitacion/that they shuld seke God/yf they myght fele & fynde him though he be not farre from euery one of vs. For in him we lyue/ moue and haue youre beinge/as certayne of youre awne Poetes sayd. For we are also his G generacion. For as moche then as * * we are * We are hys generacion &c. ꝑ generacion of God we ought not to thinke ꝑ the Godhed is lyke vnto golde / syluer or stone grauē by crafte & ymaginacio of mā. And the tyme of this ignorance God regarded not. But now he biddeth all men euery were repent/because he hath appoynted a daye/in the which he will iudge the world according to ryghtewesnes/by that mā whom he hath apoynted, & hath offered faith[b*] to all men after that he had rayled him frō deeth. b* Faith is here taken for ꝑ promyses of mercye/which thorowe fayth saue vs: which promises after ꝑ resurrection of Christ God cōmaunded to be preached vnto all nacions & not to ꝑ Jewes onlye as before

When they hearde of the resurrection frō deeth, some mocked and other sayd: we will heare the agayne of thys matter. So Paul departed frō amonge thē. How beit certayne men claue vnto Paul & beleued / amōge the which was Dionisius a senatour and a wo man named Damaris, and other with thē.

¶ Paul preacheth at Corinthum/contynuing there yerre and a half goeth agayne into Syria / cōmeth to Ephesus/Cesarea and Antioche. Of Apollos. Aquila and Priscilla.

¶ The.xviij. Chapter.

After that Paul departed from Athens & came to Corinthū/& foūde a certayne Jewe named Aquila borne in Ponthus/lately come frō Italie with his wyfe Priscilla (because that the Emperour Claudius had cōmaunded all Jewes to departe from Rome) & he drewe vn to thē. And because he was of ꝑ same crafte/ he abode with them & wrought: their crafte was to make tentes. And he preached in the synagoge euery Sabboth daye/ & exhorted ꝑ Jewes and the gentyls.

When Silas and Timotheus were come from Macedonia/Paul was cōstrayned by B the spyrite to testifie to the Jewes that Jesus was very Christ. And when they sayde cōtrary & blasphemed/ he shoke hys rayment and sayde vnto thē: youre bloud vpō youre awne heedes/ & from hence forth I go blamelesse vnto the gentyls. And he departed thence / & entred into a certayne mannes house named Justus a worshypper of God / whose house ioyned hard to the synagoge. How beit one Crispus the chefe ruler of the synagoge be- C leeued on the Lorde wyth all his household/& many of the Corinthians gaue audiēce/& beleued and were baptised.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde / but speake/and holde not thy peace: for I am with the/ & noman shall inuade the that shall hurte the. For I haue moche people in this citie. And he cōtinued there a yeare and syx monethes/ and taught them the worde of God.

When Gallio was ruler of the countre of D Acaia the Jewes made insurrection wt one accorde agaynst Paul/& brought him to the iudgement seate/saying: this felow counceleth men to worshyp God cōtrary to ꝑ lawe. And as Paul was about to open his mouth/ Gallio sayde vnto the Jewes: yf it were a matter of wronge / or an euyll dede (O ye Jewes) reason wold that I shulde heare you: but yf it be a question of wordes/or of names/ or of youre lawe / loke ye to it youre selues. For I wyll be no iudge in soche matters / & he draue thē frō the seate. Then toke all the Grekes Sosthenes ꝑ chefe ruler of the Synagoge/& smote him before ꝑ iudges seate. E And Gallio cared for none of those thynges.

Paul after this / taryed there yet a good whyle/& then toke his leaue of the brethrē/& sayled thence into Cirria/ Priscilla & Aquila accōpanying him. And [a*] he shore his hed in Cenchrea for he had a vowe. And he cam to Ephesus & lefte them there: but he hym selfe entred into the Synagoge, and reasoned wt the Jewes. When they desyred hym to tary longer tyme with them, he cōsented not / but bad them fare well sayinge. I must nedes at this feast that cometh/be in Jerusalem: but I will returne agayne vnto you/yf God will And he departed from Ephesus & came vnto F Cesarea: & ascended and saluted the cōgregacion/& departed vnto Antioche/& whē he had taryed there a whyle he departed. And went ouer all the countre of Galacia and Phrygia by order/strengthinge all the disciples.

[a*] he shore his hed and kept his vowe after the lawe of Nazarite / as ye maye reade. Nume.vi.c

And a certayne Jewe named Apollos/ borne

borne at Alexandria / came to Ephesus / an eloquent mā/and myghty in the scriptures. This same was informed in the waye of the Lorde/ & he spake feruently in the spyrete / & taught diligently the thynges of ỹ Lorde/ & knewe but the *baptime of John only. And the same begā to speake boldely in the Synagoge. And when Aquila and Priscilla had heard him, they toke him vnto thē & expoūded vnto him ỹ waye of God more perfectly.

*baptime of John take ye begynnyng of the next chap.

And whē he was disposed to go into Acaia/ the brethren wrote exhortynge the disciples to receaue him. After he was come thyther/ he holpe them moche which had beleued thorow grace. And myghtely he ouercame the Jewes/and that openly / shewynge by the scriptures that Jesus was Christ.

¶ Of the xii men whom Paul baptised at Ephesus/ and what miracles were done by him. Demetrius mouyth sedicion in the cyte.

¶ The xix. Chapter. ✠

And it fortuned whyll Apollo was at Corinthum, that Paul passed thorow the vpper coostes and came to Ephesus, & founde certayne disciples & sayde vnto thē: haue ye receaued the holy goost sence ye beleued? And they sayde vnto hym: no we haue not hearde whether ther be eny holy goost or no. And he sayde vnto thē: wherwith were ye then baptised? And they sayde: *with Johns baptyme. Then sayd Paul: John verely baptised with the baptym of repentaunce, sayeng vnto the people that they shuld beleue on him / which shuld come after him: that is on Christ Jesus. Whē they hearde that, they were baptised in the name of the Lorde Jesu. And Paul layde his hādes vpon them & the holy goost came on them & they spake with tonges, and prophesied. and all the men were about. xii.

* Wyth Johns baptyme &c. The difference betwene the baptyme of John & ỹ apostles was a thyng this that Johns baptised tho to beleue in christ that was for to come & the Apostles baptysed the to beleue in christ which was come all readye & had offered for ỹ remission of the synnes of so many as beleued in him.

And he wēt into the synagoge / & behaued him selfe boldely for the space of thre monethes disputynge and geuynge them exhortacions of the kyngdom of God. ¶ When ouers were hardeherted & beleued not/ but spake euyll of the waye / and that before the multitude: he departed from thē/ and seperated the disciples. And he disputed dayly in ỹ scole of one called Tyrānus. And this contynued by the space of two yeares: so that all they which dwelt in Asia / hearde the worde of the Lorde Jesu / bothe Jewes & Grekes. ¶ And God wrought no small myracles by the handes of Paul: so that from his body/ were brought vnto ỹ sicke/ napkyns or parelett(/ and the diseases departed from them/ and the euyll spyretes went out of them.

Then certayne of the vagabounde Jewes exorcistes, toke vpon them to call ouer them which had euyll spyretes/ the name of ỹ Lord Jesus sayinge: We adiure you by Jesu whō Paul preacheth. And ther were seuē sonnes of one Sceua a Jewe and chefe of ỹ prestes which dyd so. And the euyll spyrete answered & sayde: Jesus I knowe & Paul I know: but who are ye? And the man in whome the euyll spyrete was, ranne on them/ & ouercame thē/ and preuayled agaynst them/ so ỹ they fledde out of that house naked & wounded. And this was knowen to all the Jewes & Grekes also, which dwelt at Ephesus and feare came on them all/ and they magnified the name of the Lorde Jesus. ¶

And many that beleued/ cam & confessed & shewed their workes. Many of thē which vsed curious crafftes/ brought their bokes & burned them before all men / & they counted the pryce of them/ & founde it fyfty thousand *syluerlynges. So mightely grewe ỹ worde of God, and preuayled. After these thynges were ended Paul purposed in the spyrete, to passe ouer Macedonia & Achaia / & to go to Jerusalem sayeng: After I haue bene there, I must also se Rome. So sent he into Macedonia two of thē that ministred vnto hym Timotheus and Erastus: but he hym selfe remayned in Asia for a season.

* These syluerlynges wt ỹ why we now and then call peces or ỹ pens ỹ are worth. x. pence sterlyng ỹ the pece.

¶ The same tyme ther arose no lytell a do aboute that waye. For a certayne mā named Demetrius/ a syluersmyth / which made syluer schrynes for Diana/ was not a lytell beneficiall vnto the craftes men. Which he called together wythe worhemen of lyke occupaciō/ & sayd: Syrs/ ye knowe ỹ by this crafte we haue vauntage. Moreouer ye se & heare ỹ not alone at Ephesus/ but almost thorow out all Asia/ this Paul hath perswaded & turned awaye moche people sayinge ỹ they be not goddes which are made with hādes. So ỹ not only this oure crafte cometh into parell to be set at nought: but also that ỹ tēple of the greate Goddas Diana shulde be despysed / and her magnificence shulde be destroyed/ which all Asia and the worlde worshippeth.

¶ When they hearde these sayinges / they were full of wrathe/ and cryed out sayinge: Greate is Diana of the Ephesians. And all ỹ citie was on a rooze/ & they rushed into the comen hall with one assent/ & caught Gayus and Aristarcus/ men of Macedonia / Pauls companiōs. When Paul wolde haue entred in vnto the people/ the disciples suffered him not. Certayne also of the chefe of Asia which were his frendes/ sent vnto hym / desyringe him that he wolde not preace into the comen hall. Some cryed one thynge and some another/ & the cōgregacion was all out of quiet/ and ỹ moare parte knewe not wherfore they were come together.

Some

Some of the company drue forth Alexander / the Jewes thrustynge hym forwardes. Alexander beckened with the hand / & wolde haue geuē the people an answer. When they knew & he was a Jewe / ther arose a shoute almost for the space of two houres / of all mē cryinge: great is Diana of the Ephesians.

When ỹ towne clarcke had ceased ỹ people / he sayde: ye men of Ephesus / what man is it that knoweth not how that the cytye of the Ephesians is a worshipper of ỹ great goddes Diana, & b* of the ymage which cam frō heauen. Seinge then that no mā sayth here agaynst ỹ: ought to be content, and to do nothing rashly: for ye haue brought hither these mē which are nether robbers of churches / not yet despisers of youre goddes. Wherfore yf Demetrius & the craftes men whych are with him haue eny sayinge to eny man / the lawe is open, and ther are rulers, let thē accuse one another. If ye goo aboute eny other thynge, it maye be determined in a lawfull congregacyon. For we are in ieopardy to be accused of this dayes busynes: for as moche as ther is no cause wherby we maye geue a rekenynge of this concourse of people. And when he had thus spoken he let the congregacion departe.

b* Of ỹ Image which came from heuē. Ỹ ỹ made Images the Grekes to thinket to wyn ỹ & auoide damnage they bysayed that they were send from Jupiter for th or heuen and that they were not mortall & subiect to death.

¶ Paul goeth in to Macedonia and into Greece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregacion together commyteth the kepyng of Gods flocke vnto them warneth them of false teachers maketh his prayer wyth them and departeth to shippe.

¶ The .xx. Chapter.

After the rage was ceased / Paul called ỹ disciples vnto him, & toke hys leaue of thē / & departed for to go into Macedonia. And when he had gone ouer those partyes / & geuen them large exhortacōs, he cam into Greece / & there abode iij. monethes. And when the Jewes layde wayt for him as he was about to sayle into Syria / he purposed to returne thorow Macedonia. Ther accompanied him into Asia / Sopater of Berrea / and of Thessalonia Aristarcus and Secundus / and Gayus of Derba / and Timotheus: & oute of Asia Tychicus and Trophimos. These went before / & tarved vs at Troas. And we sayled awaye from Philippos after the e ster holy dayes / & cam vnto thē to Troas in fyue dayes / where we abode seuen dayes.

B And on ỹ morowe after ỹ Saboth daye ỹ disciples cam to gether for to breake breed / and Paul preached vnto thē (redy to departe on the morowe) & continued the preachynge vnto mydnyght. And ther were many lightes in the chamber where they were gathered to gether / & ther sate in a wyndowe a certayne yonge mā named Eutichus / fallē into a depe sleepe. And as Paul declared / he was the moare ouercome with slepe / & fell doune frō the thyrde lofte / & was taken vp deed.* Paul C wēt doune and fell on him / & embraced him, and sayde: make nothinge a do for his lyfe is in hym. When he was come vp agayne / he brake breed / & talcked / and comened a longe whyle euen tyll the morynyng / & so departed. And they brought the younge man a lyue / & were not a lytell comforted. tū. Reg. xvū. d tij. Reg. tij. f.

And we went a fore to shippe / and lowsed vnto Asson there to receaue Paul. For so had he apoynted / and wolde him selfe goo a fote. When he was come vnto vs to Asson / we toke him in / & came to Mytilenes. And we sayled thence / and cam the nexte daye ouer agaynst Chios. And the nexte daye we arriued at Samos / and taried at Trogilon. The nexte daye we came to Mileton: for Paul had determined to leaue Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pentecoste. Wherfore frō D Mileton he sent to Ephesus / and called the elders of the congregacion. And when they were come to him, he sayd vnto thē: Ye know from the fyrst daye that I cam into Asia / after what maner I haue bene with you at all seasons / seruynge the Lorde wyth all humblenes of mynde / & with many teares / & tēptacōs which happened vnto me by ỹ layinge awayte of the Jewes / & how I kepte backe nothinge ỹ was profitable: but that I haue shewed you & taught you opēly and at home in youre houses, witnessing both to ỹ Jewes / & also to the Grekes, the repentaūce toward God / & fayth toward oure Lorde Jesus.

And now beholde / I go bounde in ỹ spyrete vnto Jerusalē / & knowe not what shall come E on me there, but ỹ the holy goost witnesseth in euery cytie sayinge: that bandes & trouble abyde me. But none of those thynges moue me: nether is my lyfe dere vnto my selfe, that I myght fulfill my course with ioye / and the mynistracion which I haue receaued of the Lorde Jesu, to testifye ỹ Gospell of ỹ grace of God.

And now beholde / I am sure ỹ hence forth ye all (thorow whō I haue gone preachynge the kyngdō of God) shall se my face no more. *Wherfore I take you to recorde this same F daye, that I am pure from the bloude of all men. For I haue kepte nothynge backe: but haue shewed you all ỹ counsell of God. Take hede therfore vnto youre selues and to all the flocke, where of ỹ holy goost hath made you ouer seers / to rule the cōgregacion of God / which he hath purchased ỹ his bloude.* For I am sure of this, that after my departynge shall greuous wolues entre in amōge you which ū. Reg. tū. f. Dane. ix. c. i. Timo. iij. a. ū. Cor. xi. c. ū. Pet. ij. a. Jude. c.

which wyll not spare the flocke. Moreouer of youre awne selues shall men aryse speakinge peruerse thinges to drawe disciples after thē. Therfore awake & remēber/ þ by the space of iii. yeres I ceased not to warne euery one of you both nyght & daye with teares.

And now brethrē I cōmende you to God & to þ worde of his grace/which is able to bilde further & to geue you an inheritaūce amōge all thē which are sanctifyed. I haue desyred no mans syluer/golde/or vesture. Ye knowe well þ these handes haue ministred vnto my necessities/& to thē þ were with me. I haue shewed you all thinges, howe þ so laboringe ye ought to receaue the weake & to remēber the wordes of þ Lorde Jesu / how þ he sayd: it is more blessed to geue then to receaue.

When he had thus spokē/he kneled doune & prayed w thē all. And they wept all aboum dātly & fell on Pauls necke/& kissed hym/sorowinge most of all for the wordes which he spake/ that they shulde se hys face no more. And they accompanied him vnto the shippe.

¶ Pauls Journeye by shyppe. Of Philippe the Euāgelist. and Agabus the Prophet/which warned Paul not to go to Jerusalem. He remayned stedfast in hys purpose/and is taken in the temple.

¶ The.xxi. Chapter.

And it chaunced that assone as we had launched forth/& were departed from them / we came wyth a straight course vnto Choon and þ daye following vnto the Rhodes/ & frō thēce vnto Patara. And we founde a shippe redy to sayle vnto Phenices/and went a borde & set forthe. Then appered vnto vs Cyprus/& we lefte it on the lefte hande/& sayled vnto Syria & cam vnto Tyre. For there þ shippe vnladed her burthen. And when we had founde brethren we taryed there. vii. dayes. And they tolde Paul thorowe the spyrete / that he shuld not go vp to Jerusalem. And when the dayes were ended, we departed & wēt oure wayes/ and they all brought vs on oure waye / wyth their wyues & chyldren / tyll we were come out of the cyte. And we kneled doune in the shore & prayde. And when we had takē oure leaue one of another/we toke shippe/& they returned home agayne.

When we had full ended the course from Tyre we arryued at Ptolomaida / & saluted the brethrē/ & a bode with thē one daye. The nexte daye / we that were of Pauls cōpany departed & came vnto Cesarea. And we entred into the house of Philip the Euangelist/ which was one of the seuē deacones & abode w him. The same man had fower daughters virgens, which dyd prophesy.* And as we taryed there a good mayny of dayes/there came a certayne prophet from Jurie/named Agabus. When he was comē vnto vs/he toke Pauls gerdell/ & bounde his hādes & fete / & sayde: Thus sayth the holy goost. so shall the Jewes at Jerusalem bynde the mā þ oweth thys gerdell / and shall delyuer hym into the handes of the Gentyls.

When we hearde this, both we & other of the same place besought him that he wolde not go vp to Jerusalē. Then Paul answered and sayde: what do ye weppinge & breakinge myne herte? I am redy not to be bound only/ but also to dye at Jerusalē for the name of þ Lorde Jesu. When we couldе not turne hys mynde/ we ceased / sayinge: the wyll of the Lord be fulfilled. After those dayes we made oure selues redy/ & wēt vp to Jerusalē. Ther went with vs also certayne of the disciples of Cesarea, & brought with them one Mnason of Cyprus/an olde disciple with whome we shulde lodge. And when we were come to Jerusalem/the brethren receaued vs gladly And on the morowe Paul wēt in with vs vn to James. And all the elders came to gether. And when he had saluted them / he tolde by order all thyngs, þ God had wrought amōge the gentyls by his ministracyon. And when they hearde it, they glorifyed the Lorde / and sayd vnto hym: Thou seest brother/ how many thousande Jewes ther are which beleue/ and they are all * zelous ouer the lawe. And they are informed of the / that thou teachest all the Jewes which are amonge þ gentyls to forsake Moses and sayst that they ought not to circumcyse their chyldrē nether to lyue after the customes. What is it therfore? The multytude must nedes come together. For they shall heare þ thou arte come. Do therfore this that we saye to the.

* zelotipe is: gelosie as a man is ouer his wyfe.

* We haue.iiii.men, which haue a bowe on them. Them take/& purifye thy selfe wyth thē/and do cost on thē/ that they maye shaue their heddes and all shall knowe that those thinges which they haue hearde concernyng the/are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchyng the gentyls which beleue / we haue writtē & concluded that they obserue no soche thyngs: but that they kepe them selues from thyngs offred to ydoles from bloud, frō strangled, & from fornicacion. Then the nexte daye Paul toke the men/& purified him selfe with them and entred into the temple / declarynge that he obserued the dayes of the purificacion/ vntyll þ an offeringe shuld be offered for euery one of them.

Numer. vi. a. & e.

And as the seuen dayes shuld haue bene ended, þ Jewes which were of Asia when they sawe him in the tēple they moued all þ people and layde handes on him cryinge: men of Israel, helpe. This is the man that teacheth all

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all men euery where agaynst the people and ꝑ lawe, & this place. Moreouer also he hath brought Greekes into the tẽple / & hath polluted thys holy place. For they sawe one Trophymus an Ephesian wyth him in the cytye. Him they supposed Paul had brought into the tẽple. And all the cytie was moued / & the people swarmed together. And they toke Paul and drue hym oute of the temple / and forth with the dores were shut to.

As they went about to kyll hym / tydinges came vnto the hye captayne of the soudyers / that all Ierusalem was moued. Which immediatly toke soudiers & vndercaptaynes / & ranne doune vnto them. When they sawe ꝑ hyer captayne & the soudiers they lefte smytinge of Paul. Then the captayne cam neare & toke him / and cõmaunded him to be bounde wt two chaynes / & demaunded what he was / & what he had done. And one cryed this / another ꝑ amõge the people. And when he coulde not knowe ꝑ certaynte for the rage / he commaũded him to be caryed into the castle. And when he cam vnto a Grece / it fortuned that he was borne of the soudiers for the violẽce of the people. For the multitude of ꝑ people folowed after crynge: away wyth him.

And as Paul shulde haue bene carried into the castle / he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Cãst thou speake Greke? Arte not thou that Egyptian which before these dayes made an vproure / and ledde out into the wyldernes .iiij. thousande men that were mortherers? But Paul sayde: I am a mã which am a Iewe of Tharsus a citie in Cicill a Citezin of no vyle cytie / I beseche the suffre me to speake vnto the people. When he had geuen him lycence / Paul stode on the steppes / and beckened wt the hande vnto the people / & ther was made a great sylence. And he spake vnto them in ꝑ hebrue tonge sayinge.

¶ Paule answereth the Iewes / is scourged / and layde in prison agayne.

¶ The .xxij. Chapter

MEn / brethrẽ and fathers / heare myne answere which I make vnto you. When they hearde ꝑ he spake in the Ebrue tonge to them / they kept ꝑ more sylence. And he sayd: I am verely a mã which am a Iewe borne in Tharsus / a cytie in Cycill: neuertheles yet brought vp in this cytie / at the fete of Gamaliel / and informed diligently in ꝑ lawe of the fathers / & was feruent mynded to God warde / as ye all are this same daye / & * I persecuted this waye vnto the deeth byndynge & deliuerynge into prison bothe men & wemen / as ꝑ chefe prest doth beare me wytnes / & all ꝑ elders of whom also I receaued letters vnto ꝑ brethren / and went to Damasco to bringe thẽ which were there bounde vnto Ierusalem for to be punyshed.

Act.viii.a. and.ix.a

And it fortuned / as I made my iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heauen a great lyght rounde aboute me / and I fell vnto the erth / & heard a voyce sayīg vnto me, * Saul Saul / why persecutest thou me? And I answered: what arte thou Lorde? And he sayde to me: I am Iesus of Nazareth whom thou persecutest. And they that were wt me / sawe verely a lyghte and were afrayde: but they hearde not ꝑ voyce of him ꝑ spake with me. And I sayde. what shall I do Lorde? And the Lord sayd vnto me: Aryse & go in to Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. And when I sawe nothing for ꝑ brightnes of ꝑ lyght / I was ledde by the hande of them that were with me / and came into Damasco.

And one Ananias a perfect mã / & as pertaynynge to the lawe hauynge good reporte of all the Iewes which there dwelt / cam vnto me / and stode and sayde vnto me: Brother Saul / looke vp. And ꝑ same houre I receaued my syght and sawe him. And he sayd / the God of oure fathers hath ordeyned ꝑ before / ꝑ thou shuldest knowe his will / & shuldest se that which is ryghtfull / & shuldest heare the voyce of hys mouthe: for thou shalt be hys wytnes vnto all men of those thyngs / which thou hast sene and hearde. And now: why tarriest thou? Aryse and be baptised / and wesshe awaye thy synnes / in callynge on the name of the Lorde. And it fortuned / when I was come agayne to Ierusalem & prayde in the tẽple / that I was in a traunce / and sawe him sayīg vnto me. Make haste / & get ꝑ quyckly out of Ierusalem: for they will not receaue thy wytnes that thou bearest of me. And I sayde: Lord they knowe that I prysoned / and bet in euery synagoge thẽ ꝑ beleued on the. And when the blood of thy wytnes Steuen was shed, I also stode by / & consented vnto his deeth & kept the raymẽt of thẽ that slewe him. And he sayd vnto me: departe / for I will sende the afarre hence vnto the Gentyls.

They gaue him audiẽce vnto this worde / and then lyfte vp their voyces & sayd: away with soche a felowe from the erth: it is pytie that he shuld lyue. And as they cryed & cast of their clothes / and threw dust into the ayer / the captayne bad him to be brought into the castle / & cõmaunded him to be scourged / & to be examined / that he myght know wherfore they cryed on hym. And as they bounde hym wtth thonges / Paul sayde vnto ꝑ Centurion that stode by: Is it lawfull for you to scourge a man that is a Romayn and vncõdempned?

When

When the Centurion heard that / he went/ and tolde the vpper Captayne sayinge: What intēdest thou to do? This mā is a Romayn.

Then the vpper Captayne cam/ & sayd to him: tell me, art thou a Romayne? He sayd: Ye. And the captayne answered: with a great some obtayned I this fredō. And Paul sayde: I was fre borne. Then strayght waye departed from him/ they which shulde haue examined hym. And the hye Captayne also was afrayde/ after he knewe that he was a Romayne: because he had bounde him.

On the morowe because he wolde haue knowen the certaynte wherfore he was accused of the Iewes, he lowsed him from hys bondes, and commaunded the hye Prestes & all the counsell to come together/ & brought Paul and set him before them.

¶ Paul commeth before the councell. Debate aryseth amōge the people, the Captayne delyvereth him, God comforteth hym.

¶ The .xxiij. Chapter.

A Iosu.xij.b.

PAul beheldе the councell and sayd: men and brethren/ I haue lyued in all good cōscience before God* vntyll this daye. The hye prest Ananias cōmaunded thē that stode by / to smyte him on the mouth. Then sayde Paul to hym: God smyte the thou paynted wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? And they that stode by sayde: revilest thou Goddes hye Preste? Then sayde Paul: I wist not brethren ý he was the hye preste. For it is wrytte:* thou shalt not curse the ruler of thy people. Exod.xxij.d.

B When Paul perceaued that the one parte were Saduces/ and the other Pharises: he cryed out in the councell. Men and brethē/ *I am a Pharisaye/ & sonne of a Pharisaye. Of the hope and resurrection from deeth / I am Iudged. And when he had so sayde / ther arose a debate betwene the Pharisayes & the Saduces and the multitude was deuyded. Philip.iij.a. Math.xxij.c. *For the Saduces saye that ther is no resurrectiō/ nether angell/ nor spyrit. But ý Pharisayes graunt bothe. And ther arose a great crye/ and the Scribes which were of ý Pharisayes parte/ arose and stroue sayinge: we fynde none euyll in this mā. Though a spyrite or an angell hath spered to hym/ lett vs not fyght agaynst God.

C And when ther arose greate debate / the captayne fearyng lest Paul shuld haue bene pluckt a sonder of them / cōmaunded ý souldiers to go doune/ & to take him frō amonge them and to bryng hym into the castell. The nyght folowyng / God stode by him & sayde: be of good cheare Paul: for as thou hast testified of me in Ierusalem/ so must thou beare wytnes at Rome. When daye was come/ certayne of the Iewes gathered them selues together, and made a vowe/ sayinge / that they wolde nether eate nor dryncke tyll they had kylled Paul. They were about .xl. which had made this conspiracion. And they came to ý chefe Preste and elders/ and sayde: we haue bounde oure selues with a vowe/ ý we wyll eate nothynge vntyll we haue slayne Paul. D Now therfore geue ye knowledge to the vpper captayne & to the councell/ that he bryng him forth vnto vs to morow / as though we wolde knowe some thynge more perfectly of him. But we (or euer he come neare) are redy in the meane season to kyll him.

When Pauls systers sonne herde of their layinge awayte, he went and entred into the castle/ and tolde Paul. And Paul called one of the vnder captaynes vnto him/ and sayde: bryng this younge man vnto the hye Captayne: for he hath a certayne thyng to shewe him. And he tooke him and sayde: Paul ý presoner called me vnto him/ and prayed me to bryng this younge man vnto the / which hath a certayne matter to shewe the.

The hye captayne toke him by the hand & E went a parte with him oute of the waye: and asked him: what hast thou to saye vnto me? And he sayde: the Iewes are determyned to desyre the ý thou woldest bringe forth Paul to morowe into the councell/ as though they wolde enquire somewhat of him more perfectly. But folowe not their myndes: for ther lye in wayte for him of thē more then .xl. men/ which haue bounde them selues w a vowe/ that they wyll nether eate ner dryncke tyll they haue killed him. And now are they redy/ and loke for thy promes.

The vpper captayne let the younge man departe & charged hym: se thou tell it out to no man ý thou hast shewed these thynges to me. And he called vnto him two vnder Captaynes sayinge: make redy two hundred soudiers to go to Cesarea & horsmen threscore & ten/ & speare men two hundred/ at the thirde houre of the nyght. And delyure thē beastes that they maye put Paul on, and bringe him safe vnto Felix the hye debyte / and wrote a letter in this maner. F

Claudius Lysias vnto the most myghty rular Felix/ sendeth gretyng. This mā was take of the Iewes/ & shuld haue bene kylled of thē. Then came I with soudiers & rescued him/ & perceaued that he was a Romayne. And when I wolde haue knowen the cause/ wherfore they accused him/ I brought hym forth into their councell. There perceaued I G ý he was accused of questions of their lawe: but was not gylty of eny thynge worthy of deeth or of bondes. Afterwarde when it was

shewed me how ỹ the Jewes layde wayte for the mā/I sent him straycht waye to the/and gaue cōmaundment to his accusars/ yf they had ought agaynst him/to tell it vnto ỹ: fare well. Then the soudiers as it was cōmaunded thē/toke Paul/& brought him by nyghte to Antipatras. On the morowe they lefte ỹ horsmen to go with him/& returned vnto the castle. Whych when they came to Cesarea/ they delyuered the epistle to the debyte/& presented Paul before him. Whē the debyte had redde the letter/ he asked of what countre he was. And whē he vnderstode ỹ he was of Cicill/I will heare the (sayde he) whē thyne accusars are come also: & cōmaūded him to be kepte in Herodes pallys.

¶ Paul is accused before Felix/he answereth for him selfe.

¶ The.xxiiij.Chapter.

AFter fyue dayes/ Ananias the hye Preste descended/ wyth elders and wyth a certayne Oratour named Tartullus/ & enformed ỹ rular of Paul. When Paul was called forth/Tartullus begāne to accuse him saying: Seinge ỹ we lyue in great quietnes by ỹ meanes of ỹ/ & that many good thinges are done vnto this nacion thorowe thy prouidence: ỹ alowe we euer & in all places most myghty Felix wyth all thanckes. Not withstandynge/ that I be not tedeous vnto the/I praye the/that thou woldest heare vs of thy curtesy a feaw wordes

2B · We haue founde this man a* pestilent fe-
*Prouer.xv.b and.xxix.b. lowe/& a mouer of debate vnto all ỹ Jewes thorow out the worlde/and a mayntayner of ỹ secte of the Nazarites/& hath also enforced to pollute the tēple. Whom we toke & wolde haue iudged accordynge to oure lawe: but the hye captayne Lysias came vpon vs/ & wyth great violence toke him awaye oute of oure handes cōmaundynge hys accusars to come to the. Of whom thou mayst (yf thou wilt enquyre) knowe the certayne of all these thinges

¶ wherof we accuse hym. The Jewes lykewyse affermed/ sayinge that it was euen so.

Then Paul (after that the rulat hym selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quiet mynde answere for my selfe/ for as moche as I vnderstande that thou hast bene of many yeres a iudge vnto this people/ because that thou

D mayst knowe ỹ there are yet/ but.xij. dayes sence I went vp to Jerusalem for to praye/ & they nether founde me in the temple disputynge wyth eny man/ ether raysynge vp the people nether in the Synagoges/ nor in the cytye: Nether can they proue the thynges wherof they accuse me.

But this I confesse vnto the/that after ỹ waye, which they call heresy/ so worshippe I the God of my fathers/ beleuinge all thynges which are writtē in the lawe & ỹ Prophetes & haue hope towardes God/that the same resurreccion of the deed (which they thē selues loke for also) shalbe/ both of iust and vniust. And therfore study I to haue a cleare conscience towarde God/ & toward mā also.

But after many yerrs I came & brought almes to my peple & offeringes in the which they founde me purified in ỹ temple/nether with multitude/nor yet wt vnquietnes/ howbeit there were certayne Jewes out of Asia/ which ought to be here present before the/ & accuse me/ yf they had ought agaynst me: or

E eis lett these same here saye/ yf they haue founde eny euyll doinge in me/ whyll I stāde here in the councell: except it be for thys one voyce/that I cryed standyng amonge them/ of the resurrection from deeth am I iudged of you this daye.

Whē Felix hearde these thinges/ he deferde them/ for he knewe very well of that waye/ & sayde: when Lysias the captayne is come/ I wyll knowe the vtmost of youre matters. And he cōmaūded an vndercaptayne to kepe

F Paul and that he shuld haue rest/ and that he shuld forbyd none of hys acquayntaunce to minister vnto him/or to come vnto him.

And after a certayne dayes/ cam Felix & his wyfe Drusilla which was a Jewas/ & called forth Paul/ and hearde him of ỹ fayth which is toward Christ. And as he preached of ryghteoulnes/temperaūce/ & iudgemēt to come/ Felix trembled and answered: thou hast done

G enough at this tyme/ departe/ when I haue cōuenīēt time/ I wyll sende for the. He hoped also that money shulde haue bene geuē hym of Paul/ that he myght louse him: wherfore he called hym ỹ oftenner and comened wyth him. But after two yere Festus Porcius cam into Felix roume. And Felix willyng to shew the Jewes a pleasure/ lefte Paul in prison bounde.

¶ The Jewes accuse Paule before Festus/he appeleth vnto the Emperoure/and is sent vnto Rome.

¶ The.xxv.Chapter.

NOw Festus was come into ỹ prouince after thre dayes, he ascended A from Cesarea vnto Jerusalē. Then enformed hym the hye Prestes and the chefe of the Jewes of Paul. And they besought him & desyred fauour agaynst hym/ that he wolde sende for him to Jerusalem: & layde awayte for him in ỹ waye/to kyll him. Festus answered that Paul shulde be kept at Cesarea: but that he hym selfe wolde shortly departe thyther. Let them therfore (sayde he) whych amonge you are able to do it/ come doune with vs and accuse hym, yf ther be eny faute in the man.

When

When he had taryed there moare then ten dayes, he departed vnto Cesarea, & the nexte daye sate doune in the iudgement seate, & cõmaunded Paul to be brought. When he was come, the Iewes which were come frõ Ierusalem, cam aboute hym and layde many and greueous cõplayntes agaynst Paul, whych they coulde not proue as longe as he answered for hym selfe, that he had nether agaynst ỹ lawe of the Iewes, nether agaynst the temple, nor yet agaynst Cesar offended eny thynge at all.

Festus wyllinge to do ỹ Iewes a pleasure answered Paul & sayde: wylt thou go to Ierusalem and there be iudged of these thinges before me? Then sayde Paul: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. If I haue hurte thẽ, or cõmytted eny thynge worthy of deeth I refuse not to dye. If none of these thinges are, where of they accuse me, no man ought to delyuer me to them. I appeale vnto Cesar Then spake festus with delyberacion, & answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

After a certayne dayes, kynge Agrippa & Bernice came vnto Cesarea to salute Festus And whẽ they had bene there a good season, Festus rehersed Pauls cause vnto the kinge saying: ther is a certayne man left in prison of Felix, about whom when I came to Ierusalem the hye Prestes & elders of the Iewes enformed me, and desyred to haue iudgemẽt agaynst him. To whõ I answered: It is not the maner of ỹ Romayns to delyuer eny mã, that he shuld perisshe, before thathe which is accused, haue the accusars before hym, and haue lycence to answer for him selfe concernynge ỹ cryme layde agaynst him: when they were come hyther, without delaye on the morowe I sate to geue iudgemẽt, & cõmaunded the man to be brought forthe. Agaynst whõ whẽ ỹ accusers stode vp, they brought none accusacion of soche thynges as I supposed: but had certayne questions agaynst hym of their awne superstycion, and of one Iesus which was deed whome Paul affirmed to be alyue. And because I doubted of soche maner questions, I asked him whether he wolde go to Ierusalem, & there be iudged of these matters. Then when Paul had appealed to be kept vnto ỹ knowledge of Cesar, I cõmaũded him to be kept, tyll I myght send him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morow (sayd he) thou shalt heare hym. And on the morowe when Agrippa was come and Bernice with greate pompe, & were entred into ỹ councell house with the captaynes & chefe men of the citie, at Festus commaundement Paul was brought forth. And Festus sayd: kynge Agrippa, & all men whych are heare present with vs: ye se this man about whom all the multitude of the Iewes haue bene with me, both at Ierusalem, and also here, cryinge that he ought not to lyue eny lenger. Yet founde I nothynge worthy of deeth that he had cõmitted. Neuertheles seynge that he hath appealed to Cesar, I haue determined to sende him Of whõ I haue no certayne thynge to write vnto my Lord. Wherfore I haue brought him vnto you, & specially vnto the, kynge Agrippa, ỹ after examinacion had, I myght haue sum what to wryte. For me thinckethe it vnreasonable, for to sende a prisoner, & not to shewe ỹ causes which are layde agaynst him

Kyng Agrippa heareth Paule, whithe telleth him his callynge from the begynnynge.

The xxvi. Chapter.

Agrippa sayd vnto Paul: thou arte permytted to speake for thy selfe. Then Paul stretched forth ỹ hãde, & answered for him selfe. I thinke my selfe happy kynge Agrippa, because I shall answere this daye before the, of all the thynges wherof I am accused of the Iewes namely because thou art experte in all customes and questions, which are amonge the Iewes. Wherfore I beseche the to heare me pacyently.

My lyuinge of a chylde, which was at ỹ fyrst amõge myne awne nacion at Ierusalẽ knowe all ỹ Iewes which knewe me frõ the begynninge, yf they wolde testifie it. For after the most straytest secte of oure laye, lyued I a Pharisaye. And now I stande & am iudged for the hope of the promes made of God vnto oure fathers: vnto whych promes oure xii trybes instantly seruynge God daye and nyght hope to come. For which hopes sake, kynge Agrippa, am I accused of the Iewes. Why shulde it be thought a thynge incredyble vnto you, that God shuld rayse agayne ỹ deed? I also verely thought in my selfe, that I ought to do many contrary thynges, clene agaynst ỹ name of Iesus of Nazareth: which thynge I also dyd in Ierusalem. Where many of the saynctes I shut vp in prison, & had receaued auctorite of the hye prestes. And whẽ they were put to deeth, I gaue the sentence. And I punisshed thẽ ofte in euery synagoge, and compelled thẽ to blaspheme: & was yet more mad vpon thẽ, & persecuted them, euẽ vnto straũge cities. About which thinges as I went to Damasco with auctorite & licẽce of the hye Prestes, euẽ at middaye (o kyng) I sawe in the waye a lyght from heauẽ, aboue the brightnes of ỹ sunne, shyne rounde about me and them which iorneyed with me.

When we were all fallen to the erthe/ I
Act. xx.a. and.xxvj.b. heaꝛde a voyce speakynge vnto me/& sayng in the Hebꝛue tonge: * Saul/ Saul/ why persecutest thou me? It is harde foꝛ the to kicke agaynst the pricke. And I sayde: Who arte thou Lo,de? And he sayde I am Jesus whom thou persecutest/ but ryse & stand vp on thy fete. Foꝛ I haue apered vnto the foꝛ this purpose/ to make the a minister & a witnes both of those thynges which thou hast sene/ & of those thynges in the which I will appere vnto the/ delyueringe the frō the people/ & frō the gentyls/ vnto which nowe I sende the/ to open their eyes/ that they nyght turne frō darcknes to lyght/ & from the power of Satan vnto God/ that they maye receaue foꝛgeuenes of synnes & inheritaunce amonge thē which are sanctified by fayth in me.

Wherfoꝛe kynge Agrippa/ I was not disobedient vnto the heauēly vision: but shewed fyrst vnto them of Damasco/ and at Jerusalem/ & thoꝛow out all the costes of Jewry/ & to the gētyls/ that they should repent/ & tourne to God/ & do therypght woꝛkes of repentaūce Foꝛ this cause the Jewes caught me in the tēple & went about to kyll me. Neuertheles I obtaynedhelpe of God & cōtynew vnto thys daye witnesinge bothe to small and to great sayng none other thynges/ then those which the pꝛophetes & Moses dyd saye should come/ that Christ should suffre and that he shulde be the fyrst that shulde ryse from deeth/ and shulde shewe lyght vnto the people/ & to the gentyls. As he thus answered foꝛ hym selfe: Festus sayde with a lowde voyce. Paul/ thou arte besydes thy selfe. Moche learninge hath made the mad. And Paul sayde: I am not mad/ most dere Festus: but speake the woꝛdes of trueth and sobernes. The kynge knoweth of these thinges/ before whome I spoke freely: nether thynke I that eny of these thynges are hydden from him Foꝛ this thinge was not done in a coꝛner. Kynge Agrippa beleuest thou the Pꝛophetes? I wote well thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bꝛyngest me in mynde foꝛ to be come a Christen. And Paul sayde: I wolde to God that not only thou: but also all that heare me to daye/ were/ not sumwhat only but altogether soche as I am/ except these bondes. And when he had thus spoken/ the kynge rose vp/ & the debite/ and Bernice/ and they that sate with them. And when they were gone aparte/ they talked betwene them selues sayinge: This man doeth nothyng worthy of deeth/ noꝛ of bondes Then sayde Agrippa vnto Festus: This mā mpght haue bene lowsed/ yf he had not appealed vnto Cesar.

Paul sayleth towarde Rome/ Julius the Captayne intreateth hym curteously/ at the last they suffreth shypwrake.

The.xxvii.Chapter.

When it was concluded that we shuld sayle into Italy/ they delyuered Paul & certayne other pꝛesoners vnto one named Julius, an vnder captayne of Cesars soudiars. And we entred into a ship of Adramicū/ & lowsed frō land/ apoynted to sayle by the costes of Asia/ one Aristarcus out of Macedonia/ of the contre of Thessalia/ beinge wt vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul/ & gaue him lyberte to go vnto hys frendes/ & to refresshe hym selfe. And frō thence lanched we/ & sayled harde by Cypers/ because the wyndes were contrarye. Then sayled we ouer the see of Cylicia/ and Pamphilia/ & cam to Myra a citie in Lycia.

And there the vndercaptayne foūde a shippe of Alexāder/ redy to sayle into Italy/ & put vs therin. And when we had sayled slowly many dayes/ & scace were come ouer agaynst Gnydon (because the wynde withstode vs) we sayled harde by the costes of Candy/ ouer agaynst Salmo/ & wt moche woꝛke sayled beyonde it/ & cam vnto a place called goodpooꝛte Nye wher vnto was a cytie called Lasea. When moche time was spēt & sayling was now ieopardeous/ because also that we had ouerlonge fasted/ Paul put thē in remembꝛaunce/ and sayde vnto thē. Syrs/ I perceaue that thys viage wilbe wt hurte & moche domage/ not of the ladynge & ship only: but also of oure lyues. Neuertheles the vnder captayne beleued the gouerner & the maister/ better then tho thynges which were spokē of Paul. And because the hauē was not cōmodius to wynter in/ many toke coūsell to departe thence/ yf by eny meanes they mpght attayne to Phenices & there to wynter/ whych is an hauen of Candy/ and seruth to the southwest & noꝛthwest wynde. When the south wynde blewe/ they supposynge to obtayne their purpose lowsed vnto Asson/ and sayled paste all Candy.

But anone after/ ther arose agaynst their purpose/ a flawe of wynde out of the noꝛtheest. And whē the ship was caught & could not resist the wynde. we let her go & dꝛaue with the wether. And we came vnto an yle named Clauda/ & had moche woꝛke to come by a bote/ which they toke vp & vsed helpe/ vndergerdinge the shippe/ fearinge lest we should haue fallē into Syrtes/ & we let doune a vessell & so were caryed. The nexte daye whē we were tossed wt an exceadinge tēpest/ they lightened the ship. & the thꝛde daye we cast out wt oure awne handes the tackilynge of the shippe. When at the last nether sunne noꝛ starre in many dayes appered & no small tēpest laye vpon vs/ all hope that we should be saued/ was then takē awaye. Then after longe abstynence/ Paul

a * Lest we should haue fallen into Syrtes Syrtes are perlous sandy places in the see about the costes of Affrica of the nature of whirpooles.

stode forth in the myddes of them and sayde: Syrs ye shulde haue harkened to me / & not haue lowsed from Candy / nether to haue brought vnto vs this harme & losse. And now I exhorte you to be of of good chere. For ther shalbe no losse of eny mans lyfe amõge you / saue of & ship only. For ther stode by me this nyght the angell of God whose I am, & whõ I serue, saying: feare not Paul for thou must be brought before Cesar. And lo / God hath geuen vnto the all that sayle with the. Wherfore syrs be of good chere: for I beleue God / & it shalbe euẽ as it was tolde me. How be it we must be cast into a certayne ylonde.

But when the fourtenth nyght was come as we were caried in Adria about mydnyght / the shypmen demed that ther appered some countre vnto them: and sounded / and founde .xx. fedõs. And whẽ they had gone a lytell further, they sounded agayne / and founde .xv. fedoms Then fearynge lest they shuld haue fallẽ on some rocke / they cast .iiij. ancres out of the sterne / and wyshed for the daye. As the shypmen were about to flie out of the shyp / & had let doune & bote into the see / vnder a couloure as though they wolde haue cast ancres oute of the forshippe: Paul sayde vnto the vnder captayne and the Soudiers: except these abyde in & shyp ye cánot be safe. Then the Soudiers cut of the rope of the bote / and let it fall awaye.

And in the meane tyme betwyxt that and daye, Paul besought thẽ all to take meate / sayinge: this is the fourtenth daye & ye haue tarryed and contynued fastinge / receauynge nothing at all. Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an here fall from & heed of eny of you. And when he had thus spoken, he toke breed and gaue thanckes to God in presence of thẽ all, and brake it / and beganne to eate. Then were they all of good cheare / and they also toke meate. We were all together in the shyp / two hundred threscore & sixtene soules. And when they had eaten ynough they lyghtened & shyp / & cast out & wheate in to the see.

When it was daye / they knew not & lande but they spied a certayne hauen wt a bancke into the which they were mynded (yf it were possible) to thrust in the shyp. And when they had taken vp the ancres / they committed thẽ selues vnto the see / & lowsed & rudder bondes and hoysed vp the mayne sayle to the wynde & drue to lande. But they chaunced on a place / which had the see on bothe the sydes / & thrust in the shyp. And the fooze parte stucke fast & moued not but the hynder brake with the violence of the waues.

The Soudyars councell was to kyll the presoners / lest eny of thẽ / whẽ he had swomme out shulde fle awaye. But & vnder captayne wyllynge to saue Paul kept them from their purpose / and cõmaunded that they & coulde swyme shulde cast them selues fyrst into the see / and scape to lãd. And the other he cõmaunded to go / some on bordes / and some on broken peces of the shyp. And so it came to passe / that they came all safe to lande.

¶ The vyper hurteth not Pauls hande / he healeth Publius father / and preacheth Christ at Rome.

¶ The .xxviij. Chapter.

And when they were scaped / then they knewe that the yle was called Milete. And the people of & coũtre shewed vs no lytell kyndnes: for they kyndled a fyre & receaued vs euery one / because of the present rayne and because of & colde. And when Paul had gathered a bondell of styckes / and put them in to the fyre / there came a vyper out of the heet and kept on his hande. When the men of & countre sawe the wormne hange on hys hande / they sayde amonge them selues: this mã must nedes be a murtherer: whom (though he haue escaped the see) yet vengeaunce suffreth not to lyue. But he shoulke of the vermen into the fyre & felt no harme. How be it they wayted when he shulde haue swolne / or fallen doune deed sodenly. But after they had loked a greate whyle / and sawe no harme come to him, they chaunged their mynde / and sayde that he was a God.

In the same quarters the cheefe man of the yle whose name was Publius / had a lordshippe: the same receaued vs / and lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer and of a bludy flixe. To whom Paul entred in and prayde / and layde his handes on hym and healed hym. When this was done / other also which had dyseases in the yle / came and were healed. And they dyd vs great honoure. And when we departed / they laded vs with thynges necessary.

After thre monethes we departed in a shyp of Alexandry which had wyntred in the yle / whose badge was Castor & Pollux. And whẽ we came to Syracusa / we taried there thre dayes. And from thence we fet a compasse & came to Regium. And after one daye & south wynde blewe and we came the nexte daye to Putiolus where we founde brethren, & were desyred to tary with them seuẽ dayes and so came to Rome. And from thence / when the brethren hearde of vs they came agaynst vs to Appiforum & to the thre taueres. When Paul sawe them he thanked God & waxed bolde. And when he came to Rome the vnder Captayne delyuered & presoners to the cheefe captayne of the host: but Paul was suffred to

a Castor and pollux. These in old tyme were estemed as Goddes: which yf they appeared bothe together were counted fauourable & louchyt to Mariners and suche as trauayled & seas: yf one after a nother / or but one alone / vnfortunate and

cruell. The owner of the shippe carryed þ baage of them/ not wythoute great confydence therin tayne kyng that these men shulde þ ouer throwe his viages because he honoured them with þ carying therof.

dwell by hym selfe wyth one Soudyer that kept hym.

And it fortuned after thre dayes/ þ Paul called the chefe of the Iewes to gether. And when they were come/ he sayde vnto them. Men and brethren though I haue cõmytted nothinge agaynst þ people or lawes of oure fathers: yet was I deliuered prisoner from Ierusalem into the handes of the Romayns. Which when they had examined me/ wolde haue let me go, because they foũde no cause of deeth in me. But when the Iewes cryed cõtrary/ I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For thys cause haue I called for you, euen to se you/ and to speake wyth you: because þ for þ hope of Israel/ I am bounde with this chayne.

And they sayde vnto hym: We nether receaued lettres out of Iewry pertayninge vnto the/ nether came eny of the brethren that shewed or spake eny harme of the. But we wyll heare of þ what thou thinckest. For we haue hearde of this secte/ that euery where it is spoken agaynst. And when they had apoynted him a daye/ ther came many vnto him into his lodgyng. To whõ he expounded and testified the kyngdom of God/ and preached vnto them of Iesu: both out of the lawe of Moses and also out of the Prophetes, euẽ from mornynge to nyght. And some beleued the thynges which were spokẽ/ and some beleued not.

When they agreed not amonge thẽ selues they departed/ after that Paul had spoken one worde. Well spake þ holy ghost by Esay the Prophet vnto oure fathers, sayinge: *Go vnto this people & saye: With youre eares shall ye heare/ and shall not vnderstande: and with youre eyes shall ye se and not perceaue. Esaie.vi.c. Mathæi.xiii.b. Marci.iiii.b. Luc.viii.b. Johã.xij.c.

For the hert of this people is wexed grosse and their eares were thycke of hearyng/ and their eyes haue they closed: lest they shulde se with their eyes/ and heare with their eares/ and vnderstande with their hertes/ and shuld be conuerted/ and I shuld heale them. Be it knowen therfore vnto you/ that thys saluacyon of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ þ Iewes departed/ and had greate despycions amonge them selues. G

And Paul dwelt two yeres full in his lodgynge/ & receaued all that cam to him/ preachynge the kyngdome of God/ and teachynge those thynges which concerned the Lorde Iesus with all confydence/ vnforboden.

Here endeth the Actes of the Apostles.

The Prologe to the Epistle of Sayncte Ix.

Paul to the Romayns.

SO as moche as this Epistle is the principall & moost excellent part of the newe Testamente & moost pure Euangelion that is to saye glad tydinges and that we call Gospell and also a light and awaye in vnto the hole scripture I thinke it meete & ryghte that every Christen man not only knowe it by rote & wythout the booke: but also exercise him selfe therin euermore contynually as with the daily foode of the soule. No man verely can rede it to often or loke vpon it to well: for the more it is studyed the easier it is the more it is chewed & the pleasanter it is & the more grotesly it is searched the preciouser thynges & more full treasure of spirituall thynges fyndeth he therin.

I wyll therefore bestowe my labour & diligence (the rather this my small preface or prologe) to prepare awaye the rather vnto so farforth as God shall geue me grace that it may be the better vnderstonded of every man. For it hath bene hetherto craftely darckened with glosis & wonderfull dreames of Sophisters & no man coude skype out & entende & meanynge of it. Which neuertheles of it selfe is a bright lyghte & sufficient to geue lyght vnto all & scripture.

First we must marke diligently the maner of speakynge of the Apostel and aboue all thynge knowe what Paul meane by these wordes & the lawe Spirite Grace Fleshe Righteousnes Flesshe Spirite & suche lyke / or els vnder stonde thou it neuer so often thou shalt but loose thy laboure. This worde lawe maye not be vnderstande here after the comune maner & to vse Paules terme after the maner of men or after mans wyttes & thou wolde fayne the lawe here in this place were nothynge but lernynge which teacheth what ought to be done and what ought not to be done as it goeth with mannes lawe where & lawe is fulfylled without warde workes only though the hert be never so farre of But God iudgeth the grounde of the hert & the thoughtes & & secret mouynges of the mynde and therfore his lawe requyreth the grounde of the herte & loue from the botome therof / & is not content with the outwarde worke only: but requyreth those workes most of all which spynge not of loue from the grounde & lowe botome of the herte though they appere outward neuer so honest & good As Christ in his Gospell rebuketh the Pharises above all other & were open synners & called the ypocrites that is to saye dissemblers & painted sepulchres which pharises peraduenture semed as perteynynge to the outwarde dedes & workes of the lawe: per & Paul in the third Chapter of his Epistell vnto the Philippians confesseth of him selfe & as touchynge the lawe he was suche a one as no man coude complayne on & not with standyng was yet a murderer of the Christen persecuted the & to muche the more & he compelled the to blaspheme Christ & was all to gether meeke & ientle as inwardly which now fayne outward good workes are.

For this cause therefore Paul calleth all men sparcles because that no man kepeth the lawe from the grounde of the herte neither can kepe it though he appeare outward full of good workes.

For all men are naturally prouoked vnto euyll & hate the lawe: no lyke in oure selues vnlust & tediousnes to do good but lust & delectation to do euyll. Now where no free lust is to do good there the botome of the herte fulfylleth not the lawe & there no doute is all synne & wrath is deserued before God though there be neuer so great and ofte workes shewe & appearaunce of honeste thynges. For this cause concludeth Saynct Paul in the seconde Chapter that the Jewes are all synners & transgressours of the lawe though they make men beleue thorowe ypocrisy of outwarde workes how that they fulfyll the lawe and sayth that he only which doth the lawe is righteous before God meaninge therby that no man with outwarde workes fulfylleth the lawe.

How Paule vseth certen wordes in the diuinite vnderstande.

The lawe of God requyreth loue.

Thou sayth here to the Jewe teachest a man shalde not breake wedlocke & yet breakest wedlocke thy selfe wherin thou iudgest an other man therin condemnest thou thy selfe: for thou that iudgest doest euen the very same thynges which thou iudgest As though he wolde saye that thou spekest outwardly well in the workes of the lawe and iudgest them that synne not so. Thou teachest other men & seest a moote in an other mans eye but art not ware of the beame that is in thyne owne eye. For though thou kepe the lawe outwardly with workes for feare of rebuke shame & punyshemente other for loue of rewarde vauntage & vayne glory yet doest thou all without lust & loue towarde the lawe & hadest leuer a greate deale otherwyse do yf thou dorste not feare the lawe perwardly in thyne herte / thou woldest that there were no lawe no nayther God the auctor & begeter of the lawe yf it were possible: so paynefull it is vnto the. to haue thyne appetites refrayned & to be kepte doune. Wherfore then it is a playne conclusion / that thou fro the grounde and botome of thyne herte arte an enemye to the lawe what preuayleth it now that thou teachest an other man not to steale when thou thy selfe arte a thefe in thyne herte and outwardly woldest fayne steale yf thou durst / though that & outwarde dedes thyne not awaye be hyde with sothe ypocrites & dissimulers / but breake forth amonge euen as an euyll scabbe or a pocke cannot all waye be kept in with violence of medicine.

Thou teachest an other man but teachest not thy selfe ye thou woteste not what thou teachest for thou vnderstandest not the lawe aryght how that it cannot be fulfylled & iustified but with an vnfayned loue & affection to greatly it cannot be fulfylled with outward dedes & workes only. Moreouer & lawe encreaseth synne as he sayth in & seuen Chapter because that man is an enemye to the lawe for as muche as it requireth so many thynges clene contrarie to his nature whereof he is not able to fulfyll one poynte or tytle as the lawe requireth it. And therfore are we more prouoked and haue greater lust to breake it. For which cause sayth he in the seuenth Chapter / that the lawe is spirituall as though he wolde saye yf the lawe were fleshly & vnto mans doctrine it might be fulfylled / satisfyed and stylled with outwarde dedes. But nowe is the lawe goostly & no man fulfylleth it excepte he all that he doeth springe of loue fro the botome of the herte. Suche a newe herte & lusty courage vnto the lawe warde canst thou neuer come by of thyne owne strenght & enforcement but by the operacion & workynge of the spirite. For the spirite of God only maketh a man spirituall & lyke vnto the lawe so that now hereforth he doeth no thynge of feare or for iniuries sake or of vayne glorye but of a free herte & of inward lust. The lawe is spirituall & wolde be loued and fulfylled of a spirituall herte & therfore of necessite requyreth it the spirite that maketh a mannes herte free / & geueth hym lust and courage vnto the lawe warde. Where so be a spirite is not there remayneth synne grudgynge & hatered agaynst the lawe which lawe neuertheles is good ryghteous and holy.

The lawe encreaseth synne.

The spirite is required yet we can kepe & lawe.

Acquaynte thy selfe therfore with the maner of speakynge of the Apostel & let this now stycke fast in thyne herte / that it is not both the one to do dedes & workes of the lawe & to fulfyll the lawe. The worke of the lawe is whatsoeuer a man doeth or can do of his owne free wyll of his owne proper strenghte & enforcynge. Not withstondynge though there be neuer so greate workynge yet as longe as there remayneth in the herte vnlustfulnes grudgynge grefe & fayne lothsumnes & copulsion towarde the lawe so longe are all the workes vnprofytable lost & damnable in the lawe are fro the syght of God. This meaneth Paul in the thirde Chapter where he sayth by the dedes of the lawe shall no fleshe be iustified in the syghte of God. Here by perceaue thou that those sophisters are but dissemblers which teache a man how & must prepare him selfe to grace & to the fauore of God with good workes before he haue & spirite & true fayth of Christ. How can they prepare the selues vnto the fauoure of God to that which is good whe they the selues can do no good no cannot once thinke a good thought or consent to do good the deuyll pollutynge their hertes /

Polsperus.

myndes & thoughtes captyue at his pleasure, Can thou worcher please God thynkest thou/ which are done with grete payne & tediousnes vnto an vnpil wpll with a contrary & grudginge mynde? O holy sayncte Polsperus/how myghtely/ vnto the scripture of Paul dyddest thou confounde this verye/ about/ I trowe) a twelue hundred yeres go ouerthwp.

To fulfyll the lawe what it is

To fulfyll the lawe to do the workes therof/ whatsoeuer the lawe commaundeth with lowe lust & inward affection & delectacion: and to yeue gods will frely wyllyngly & without compulcion of ye lawe/ euen as though there were no lawe at all. Suche lust & loue vnto the lawe cometh only by the worchynge of the spirite in the herte/ as he sayth in the.v. Chap. Loue is the spirite nowe otherwyse gete then by fayth only in ye we beleue the promyses of God/ with out wauerynge how that God is true and wyll fulfyll all his good promyses toward vs for Christes bloudes sake/ as it is playne in the.iy. & Chap. I am not ashamed sayth Paul of Christes gladde tydynges for it is the power of God vnto saluacion to as many as beleue. For attones & to gether euen as we beleue the glad tydynges preached to vs/ the holy ghost entreth into oure hertes & fowleth the bondes of the deuyll which before possessed oure hertes in captiuite & bryd them that we coulde haue no lust to the wyll of God in the lawe. And as the spirite commeth by fayth only euē so fayth cometh by hearynge the worde or glad tydinges of God when Christ is preached how that he is Goddes sonne & man also dyed and ryse agayne for/ oure sakes as he sayth in the.iii.iii.& x. Chapters. All oure

The spirite cometh by fayth.

Fayth cometh by hearyng the glad tydynges.

rightwysnes then cometh of fayth & fayth and the spirite come of God & not of vs.

Why I saye fayth bringeth the spirite it is not to be vnderstande that fayth deserueth the spirite/ or ye the spirite is not present in vs before fayth. For the spirite is euer in vs & fayth is the gyfte & worchyng of the spirite. But thorow preachynge the spirite begynneth to worcher in vs. And as by preachynge the lawe he worcheth the feare of God/ so by preachyng the glad tydynges he worcheth fayth. And nowe when we beleue & are come vnder the couenaunt of God/ then are we sure of the spirite by the promise of God & then the spirite accompaneth fayth inseparablie & we beginne to feele his workynge. And so fayth certifyeth vs of the spirite & also bringeth the spirite wyth her vnto the worchyng of all other gyftes of grace & to the worchynge out of the rest of oure saluacion vntyll we haue all to gether ouercome synne death hell & Satan & are come vnto the euerlastyng lyfe of glorie. And for this cause saye we sayth bringeth ye spirite Here of cometh it that fayth onely iustifieth makyth ryghtwyse & fulfylleth the lawe for it bringeth the spirite thorow Christes deserynges the spirite bringeth lust vnto the herte maketh him feruently hote & geueth him strength to worke the dedes of the lawe with lowe/ as the lawe requyreth. Then at the last ouer of the same fayth so worchynge in the herte springe all good workes by there owne accorde. That meaneth he in the thirde Chapter/ after he hath cast awaye the workes of the lawe/ so ye he soundeth as though he wolde breake & dyssanull the lawe thorow fayth: he answereth to that myght be layde agaynst his saynge: we destroye not the lawe thorow fayth but maintayne further ouer/ yt is/ the lawe thorow fayth.

Fayth iustifyeth.

Workes springe of fayth.

Synne.

Synne in the scripture is not called that outwarde worke only cōmytted by the body but all the whole substance & whatsoeuer receyueth mouyth or goeth vnto the outwarde dede & that whether the workes springe as vnbeleefe/ pryde/ envye & rednes vnto the dede in the grounde of the herte with all the powers affections & appetites wherewith we can but synne. So that we saye that a man then synneth/ when he is caried awaye headlonge into synne all together as moche as he is of that poysen inclynacion & corrupte nature wherein he was conceyued & borne. For there is none outwarde synne cōmytted except a man be caried awaye all together vnto lyke soule herte body lust & mynde therunto. The scripture lyeth singularly vnto the herte & vnto the rote & originall fountayne of all synne/ which is vnbeleefe in the botome of the herte. For as fayth only iustifyeth & bringeth the spirite & lust vnto the outwarde good workes euē so vnbeleefe only damneth & hurteth onte the spirite prouoketh the fleshe & goeth vp lust vnto the euyll outwarde workes as happened to Adam and Euam Paradyse Genesis.iii.

Fayth is ye mayster of all good workes/ & vnbeleefe of euyll.

For this cause Christ calleth synne vnbeleefe & that notably in the.xvi. Chapter of sayncte John. The spirite sayth he shall rebuke the worlde of synne because they beleue not in me And John.viii. he sayth. I am ye lyght of ye worlde. And therfore in the.xii. of John he bydeth them whyle they haue lyght to beleue in the lyght/ that ye maye be the children of lyght for he that walketh in darckenes wotteth not whether he goeth. Now as Christ is the lyght so is the ignorance of Christ that darckenes whereof he speaketh in which he ye walketh wotteth not whyther he goeth that is he knoweth not how to worke a good worke in the syght of God or what a good worke is. And therfore in the.xi. he sayth as longe as I am in the worlde/ I am the lyght of the worlde but there cometh nyght whē no mā can worke/ which nyght is but ignorance of Christ in which no mā can se to do any worke that pleaseth God. And Paule honesteth ephesi.iiii. that they walke not as other hethen which are straūgers frō the lyfe of God thorow the ignorance that is in the. And agayne in the same Chapter. Put of sayth he/ the olde mā which is corrupte thorowe the lustes of errour/ that is to saye ignorance And Rom.xiii. Let vs cast awaye the dedes of darckenes that is to saye of ignorance & vnbeleefe. And.i. Petri.i. Fassion not youre selues vnto youre olde lustes of ignorāce. And.i. John.ii. He that loueth his brother abydeth in lyght and he that hateth his brother walketh in darckenes & wotteth not whither he goeth for darckenes hath blynded his eyes. By lyght he meaneth the knowledge of Christ & by darckenes/ the ignorāce of Christ. For it is impossible that he that knoweth Christ truly shulde hate his brother.

Furthermore/ peter wolde haue this thynge more clearly thou shalt vnderstande ye it is impossible to synne any synne at all except a mā breake the fyrst cōmaundemēt before. Now is the fyrst cōmaundemēt deuyded into two verses. Thy Lorde God is one God & thou shalt loue thy Lorde God with all thyne herte & all thy soule with all thy power and with all thy myght. And the whoale cause why I synne agaynst any inferioure precepte is ye this loue is not in myne herte for were this loue wrytten in my herte & were full & perfect in my soule it wold kepe myne herte frō consentynge vnto any synne. And the whoale & onely cause why this loue is not wrytten in oure hertes is that we beleue not ye fyrst parte that oure Lorde God is one God. For wyst I what these wordes one Lorde & one God meaneth that is to saye/ yf I vnderstode that he made all & ruleth all & ye whatsoeuer is done to me whether it be good or bad is per dys wyll & ye he only is the Lorde that ruleth & doth it & wist therto what thys worde/ myne meaneth that is to saye yf myne herte beleued & felte the infinite benefites & kyndedes of God to me warde & vnderstode & stedfastly beleued ye many folde couenauntes of mercye wherewith God hath bounde hym selfe to be myne wholye & all together with all hys power & loue mercye & myght/ then shuld I loue him with all myne herte soule power & myght and of that loue cume kepe his commaundementes. See ye now that as fayth is the mother of all goodnes & of all good workes so is vnbeleefe ye grounde & rote of all euyll & all euyll workes. Finally/ yf any mā hath forsake synne & is conuerted to put his trust in Christ and to kepe the lawe of God doth fall at a tyme the cause is/ that the fleshe thorow negligence hath choked the spirite & oppressed hys & taken from hys the fode of his strength with ye fode of hys meditacion in God & in hys wonderfull dedes & in the many folde couenauntes of hys mercye.

Wherfore then before all good workes as good frutes there must nedes be fayth in the herte whence they spring. And before all bad dedes as bad frutes there must be vnbeleefe in the herte as in the rote fountayne pith & strength of all synne. Which vnbeleefe & ignorance is called the hed of the serpēt & of the olde dragō which the womās seed Christ

shall

muste treade vnder fote as it was promysed vnto Adam. Grace & gifte haue this differences. Grace properly is Goddes fauoure vnmoueable or kindnesse towarde vs, without desertynge of vs he beareth to vs whereby he was moued & enclined to geue Christ vnto vs & with all his other gyftes of grace. Gifte is the holy goost & his werkynge whan he poureth into the hertes of them on who he hath mercy & whom he fauoureth. Though the gyftes of the spirite entre in vs by degrees & haue not yet their full perfection, yet & though there remayne in vs yet temptacions, lustes and spirites fyghtynge ayenst the spirite as he sayth here in the .vij. Chapter & in the .v. to the Galathians & as it was spoken before in the .vij. chapter of Rome, of the debate betwene the woman sede & the sede of the serpent, yet neuertheles Goddes fauoure is so great & so stronge ouer vs for Christes sake & we are counted for full holy & perfecte before God. For Goddes fauoure towarde vs dyeth not by litle & litle encreasinge a lytell & a lytell as do the gyftes but reuiueth vs hole & all to gether in full loue so. Christes sake onely interceadynge and mediatynge & because that the giftes of the spirite and batayle betwene the spirite and carnalnesse are begonne in vs all ready.

Of this now vnderstandest thou the .vij. Chapter where Paul accuseth him selfe as a synner & yet in the .viij. chap. sayeth there is no damnacion to them that are in Christ & that because of the spirite and because the gyftes of the spirite are begonne in vs. Synners we are because the fleshe is not full kylled and mortified. Neuertheles in as moche as we beleue in Christ & haue the ernest & beginninge of the spirite & would fayne be perfecte, Goddes fauoure & fauoure is vnto vs & he wil not lay on vs the synne neither will count it as synne but weareth vs according to oure beleue in Christ & according to his promyses which he hath sworne to vs vntyll the synne be full slayne & mortified vp dethe.

Faith is not mans opinion & dreame as some imagin & fayne whe they heare the Worde of the Gospell which whe they se that there folowe no good workes nor mendemet of liuynge, though they beare & yet cal vnto many dayes of faith then they fall from the right waye & saye faith only sufficieth vnto iustificacion & saluacion & what soeuer he wille righteousnesse & life. The cause is when they heare the Gospell or glad tydynges they fayne of their awne strength certayne imaginacions & thoughtes in their hertes sayynge I beleue the Gospell I remember the Worde to I beleue. And that they count a liuely faith which notwithstandynge as it is but mans imaginacion & fayninge cannot profite nor neither folowe there any good workes or mendemet of liuynge. But right faith is a thinge wrought by the holy ghost in vs which chaungeth vs & turneth vs in to a newe nature & begetteth vs a newe men & maketh vs the children of God as thou redest in the .j. of John & kylleth the olde Adã and maketh vs all to gether newe in the hertes mynd will & in all oure affections & powers of the soule the holy ghost euer accompanynge his & enlargynge & herte. Faith is a lyuely thinge mighty in operatinge valiaunte & stronge euer doinge euer fruitfull so that it is impossible that he which is endued therewith can not but worke all wayes good workes without ceasinge. He asketh not whether good workes are to be done or not but hath done them ere the occasion be made of them & is all waye doinge for loue is his nature: nether doth he cease in his hertes & lyuely mouynge of the spirite & ere him therevnto. Wherfore he that forbeareth good workes & is an vnbeleuynge person & faithles & goeth about gropinge after faith & good workes & wotteth not what faith or good workes meane though he babbell neuer so many thinges of faith & good workes.

Faith what it is.

Faith is then a lyuely & stedfast trust in the fauoure of God wherwith we stomppe oure selues all to gether vnto God & that trust & is surely grounded & stedeth so fast in oure hertes that a man wolde not once doute of it though he shulde dye a thousand dethes therfore. And suche trust wrought by the holy goost through faith maketh a man glad lusty cheerfull & true harted vnto God & to all creatures. By the meanes where of willingly & without compulsion he is gladde & redy to do good vnto euery man to do seruice vnto euery man to suffre all thinges that God may be loued & praysed which hath geuen him such grace, so that it is impossible to seperate good workes fro faith euen as it is impossible to seperate hete & burninge fro fyre. Therfore take hede to thy selfe & beware of thyne awne fantasyes & imaginacions which to iudge of faith & good workes will serue whan vnderstode they are but the blindnesse of all thynges most folysshe. Desire God that he wil worke faith in thyne herte or elles whatsoeuer thou remayne euermore captiue & in vnbeleef, thou fynysshest thou enforcest thou wourkest with thy selfe & do what thou wilte or canst.

Righteousnes is euen with faith & is called Goddes righteousnesse or righteousnes that is of valoure before God. For it is Goddes gyfte & he alereth a man & chaungeth him to a newe spirituall nature & maketh him free & louer all to perfectly a man his owne. For whosoeuer faith is a man purged of his synnes and ouercometh lust vnto the lawe of God wherby he geueth God his honoure & praise him that he oweth him & vnto al he doeth seruis willingly where with soeuer he can & may therby euery man his dutie. Such righteousnes can nature frewyll & owne awne strength neuer bringe to passe. For as no man can geue him selfe faith so can he not take awaye vnbeleef how then can he take awaye enything at all. Wherfore all is false hypocrisy & synne whatsoeuer is done without faith & in vnbeleef as it is euident in the .xiiij. Chapter vnto the Romayns though it appere neuer so glorious & beauty all outwardes.

Faith is righteousnes.

Flesshe & spirite maiste thou not here vnderstand as though flesshe were only that which pertayneth vnto vnchastite & the spirite that which inwardly pertayneth to the herte, but Paul calleth flesshe here as Christ doth John in. iij. All that is borne of flesshe & is to wete the whole man with his soule body witte wyll reason & whatsoeuer here is both within & without, because that these all & all that is in man lusteth after the worlde and the fleshe. All flesshe therfor whatsoeuer (as longe as we are with out the spirite of God) we thynke or speake of God of faith of good workes & of spirituall matters. Call flesshe also all workes which are done without grace & without the inwardnesse of the spirite how soeuer good holy & spirituall they seme to be as thou mayst proue by the .v. Chapter vnto the Galathians where Paul nameth worshippynge of pictures witchecraft envy & hate amonge the workes of the flesshe & by the .vij. vnto the Romayns where he sayth that the lawe by the reason of the flesshe is weke. Whych is not vnderstode of vnchastite only but of all synnes & most specially of vnbeleef which is a spice most spyrituall & ground of all synnes.

Flesshe what it is.

And as thou callest him which is not renewed with the spirite & borne a fresshe in Christ flesshe, all his workes and the very motyons of his hert & mynd his learninge doctrine & contemplacion of the thynges his preachynge teachynge & studyinge scripture byldynge of churches foundynge of abbayes gruppe of almes make mayntenance & what soeuer he doeth though it seme spirituall & after the lawes of God: so contrary wyse call him spirituall which is renewed in Christ & all his dedes which springe of faith seme they neuer so grose as the washynge of the disciples fete done by Christ and Peters fyldynge after the resurrection & all the dedes of matrymony are pure spirituall yet they proceade of faith and what soeuer is done with in the lawes of God though it be wrought by the body as the very wynnynge of the wordes & sacramentes how soeuer grose they appere outwarde. Without such vnderstandynge of these wordes canst thou neuer vnderstande this epistle of Paul nether any other place in the holy scripture. Take hede therfore for whosoeuer vnderstandeth these wordes other wyse the same vnderstandeth not Paul what soeuer he be. Now wil we prepare oure selues vnto the epistle.

For as moche as it becommeth the preacher of Christes glad tydynges first throughoutly to rebuke all thynges & to proue all thynges synne that proceade not of the spirite & of faith in Christ & to proue all men synners & chyldren of wrath by inheritaunce and how that to synne is their nature, and that by nature they

The first Chapter.

cannot otherwyse do them to spare and therwith to wynne the people of man and to bringe him vnto the knowledge of himselfe & to mysterye & wretchednes that ar in hi, but helpe Even so doth saynt Paul and beginneth in the fyft Chapter to reuoke vnbeliefe & gross spirites wyth all menne as polytayne and as the grose spirites of the hethen were and as the spirites now rule of all the wch lye in wayte to ante without fayth and without the knowre of God: & wyth The wrath of God of heauen appeareth thorow the Gospell vpon all men for their vngodlynes & vnrighteousnesse. For though that knowledge of his power/ that he hath put in the creatures that there is but one God yet the nature of hys selfe without the spirite & grace is so corrupte & so poysoned that men neither can thanke him/ nether geue him his due honour/but blind the selues & fall with out ceasinge in to worse case/vntil they come vnto vnnaturall poynte of synnes & wickednesse of the vnclene spirites which are abhominable & agaynst nature & make ouer sufferthe same vnderstanded other hauinge delectation & pleasure therin. In the v. Chapter. he proceadeth further and reproueth all thole holy people and wyth with out lasse & loue to the lawe spue well out wardly in the face of ye worlde & condempne other giuyng as the nature of all ypocrites is to thinke the selues pure in respecte of open synners & yet haue the lawe in worke & are full of coueteousnesse & enuye & of all vncleanes Mat. xxiij. These are they which despise the goodnes of God & according to the hardenes of their hertes hepe to gether for the selues the wrath of God. Furthermore sayth Paul as a true expounder of the lawe suffereth no man to be with out synne but declareth yt all they are vnder synne wch of frewill and of nature will lyue well & suffereth them not to be better then the ope synners ye he calleth them harde hearted and such as cannot repente In the iij Chapter he mynegleth both to gether both the Jewes & the gentyles & sayth that there is as the other both synners & no differences between the saue in this only/ that the Jewes had the worde of God committed vnto them. And though many of them beleued not therin yet is God ryghteous & true & performeth his promyses wherby he taryeth to vs wyth & alleageth the exaumple of the. I Psal. that God might alwaye ouercome when he is iudged. After that he returneth to his purpose & proueth by the scripture that all men without difference or exception are synners & that by the workes of ye lawe no man is iustifyed but that the lawe was geuen vs to vtter & to declare vp the only. The he begynneth & proueth the ryghteousnesse by what meanes we are made ryghteous & sayth. They are all synners & wanting the prayse before God & must without their awne deserynge be made ryghteous thorow fayth in Christ which hath ordeyned Gods ryghteousnesse & is become vnto vs Gods mercyfull seate for the remissyon of synnes that are past thereby promysed & ryghteousnesse & which cometh on vs thorow fayth helpeth vs vp. Which ryghteousnesse is proued to be without the lawe thorow the Gospell & was testifyed of before by the lawe & the Prophetes Furthermore sayth he, that circumcision was helpe & so were to thorow fayth though that the workes therof with all their bodely & outward ryghteousnesse ought to nothing auayle vs but to helpe.

Second Chapter.

Third chapter

The lawe iustifieth not but vttereth synne and condemneth.

Fourthe chapter.

In the iiij. Chapter after that now by the iij Chapters the synnes are opened & the wrath of God vnto ryghteousnesse layde) he goeth forth to answere vnto certayne obiections and cauillations. And first he putteth forth those blind reasons/which commonly they whose iustifyed vp their awne workes are wont to make/ that they heare & fayth only iustifieth/ what needeth a man to do good workes? & putteth forth therfore Abraham for an ensample sayinge what dyd Abraham wyth his workes & was he iustifyed by his workes to or no? And so concludeth that Abraham with out and before all workes was iustifyed & made ryghteous. In so much that before the worke of circumcision he was prayed of & scripture & counted ryghteous is by his fayth only & Gene. xv. So that he dyd not the worke of circumcision for to be holpe thereby vnto ryghteousnesse which yet God commaunded him to do & was a good worke of obedyence. So in like wyse no outward workes helpe any thinge at all vnto a mans iustifyinge but as Abrahams circumcision was an outward signe whereby he declared his ryghteousnesse which he had by fayth & his obedience & profyte vnto the wyll of God. so are all other good workes outewrd signes & outward frutes of fayth & of the spirite/which must be not a mans iustifyed in ryghteousnesse before God inwardly in the hert thorow fayth & thorow the spirite purchased by Christ & bloud & ere we know & feele yt. Paul hys doctrine of fayth more rehersed in the. iij Chap. and bringeth also testimony of Dauid in the xxxij Psal. which calleth a man blessed not of workes but in that his synne is not reckened and in that fayth is imputed for ryghteousnesse though he abyde not afterward. wythout good workes/ when he is once iustifyed. For we are iustifyed because the spirite is to do good workes neither were it other wyse possyble to do good workes/except we had fyrst the spirite.

Outward workes & deedes of fayth.

Abrahā is he yt hath vnsynned forgeuen vpon.

For how is it possyble to do any thinge well in the sight of God whyle we are yet in captiuite & bondage vnder the deuyll & the deuyll possesseth vs all to gether & bewitcheth oure hertes so that we cā not once consent vnto the wyll of God. No man therfore can preuent the spirite in doinge good but the spirite must fyrst come & wash him out of hys sinne & with the thunder of the lawe feare him & shew him his miserable estate & wretchednesse & make him abhorre & hate himselfe & to despyre hymself & then cōforte him & bringe with the pleasant tydinges of the Gospell that is to saye/ the swete promyses of God in Christ & stere vp fayth in him to beleue the promyses. Then when he beleueth ye promyses & se God was merciefull to promyse so vnworthy to fulfyll them & will geue him the spirite & strength both to loue & worke the will of God & to worke all ever after. So se we that God only which according to the scripture worketh all in all thinges worketh in vs iustifyinge saluacion & health yee & powreth fayth & belefe into vs to loue Goddes wyll/ & strength to fulfyll the same into vs euen as water is powred into a vessell & that of his good will & purpose & not of oure desertinges & merytes. Goddes mercy in promysinge/ & truth in fulfyllinge his promyses causeth vs & not we oure selues. And therfore is all laude prayse & glory to be geuen vnto God for his mercy & truth & not vnto vs for oure merytes & deservinges. After that he stretcheth his ensample out agaynst all other good workes of ye lawe/ & concludeth that the Jewes cannot be Abrahās heyres because of bloud & kinred only/ & much lesse by the workes of the lawe. but must inherit Abrahās fayth yf they will be the right heyres of Abraham for as much as Abraham before the lawe both of Moses and also of circumcision/was thorow fayth made ryghteous & called the father of all them that beleue & not of them that worke. Moreouer the lawe causeth wrath in as much as no man can fulfyll it wyth loue & lust. And as longe as such grudginge hate & indignacion agaynst the lawe remayneth in the hertes is not taken awaye by the spirite that cōmeth by fayth so longe no doute the workes of the lawe declare euidently that the wrath of God is vpon vs & not fauoure. Wherfore fayth only receyueth the grace promysed vnto Abraham. And these ensamples were not written for Abrahās sake only sayth he but for oures also to whom yf we beleue/fayth shall be reckened ryghteousnesse as he sayth in the ende of the Chapter.

The.v.chapter

In the.v. Chapter he cōmendeth the frutes & workes of fayth/as are peace/reioysinge in the conscience/inwarde loue to God & man moreouer boldnes trust/confidence & stronge & lusty mynde & stedfaste hope in tribulacyon & sufferynge. For all such fele & fynde where the ryght fayth is/for the aboundante greates sake and gyftes of the spirite/ which God hath geuen vs in Jesu Christe in that he gaue him to dye for vs yet his enymyes. Now haue we then that fayth only before all workes iustifyeth/ & that it followeth not yet therfore that a man shulde do no good workes. but that the

that the righte Chapen workes abyde not behynde but accompanye fayth euen as brightenes doth the sunne / are cal
led of Paul the frutes of the spirite Where ? spirite is there it is alwayes somer / that all mayne good frutes ? are the frutes
is to saye good workes. ? wise order is that good workes springe of the spirite the spirite cōmeth by fayth / fayth cō-
meth by hearinge the worde of God when the gladsome promyses which God hath made to vs in Christe are
preached truly / receaued in ? grounde of ? harte vtterly wauueringe or doutinge after that the lawe hath passed vpō
vs / hath daunted our consciences. Where ? worde of God is preached purely / receaued in the herte there is fayth / ?
spirite of God / there are also good workes of necessite. Where false corrupte occasions are geuē: where goddis worde is not purely
preached but menisedeuised traditions ymaginacions inuencions ceremonyes / superstacion there is no fayth / consequently no spirite that cometh of God. And where Goddis spirite is not there cā be no good workes euē as where an
appell tree is not there can growe no appell but there is vnclenesse the frutes spirite / carnall workes. Of this Goddis
spirite / his frutes have oure holy prophetes not once but ofte tymes / neither yet tasted how swete they are though they
saye many good workes of their awne ymaginacions to be mingled with all in which is not one crome of true fayth
of spirituall loue / of inwarde hope peace / quietnes of conscience for as moche as they have not the worde of God
for them that suche workes please God but they are called the rotten frutes of a corrupte tree.

After that he hath declared / rehearsed at large / ? worth whence both sinne / vnrighteousnes death / ? lyke come.
And ? cōpareth Adam / Christ together thus / ? ende purposinge / disputinge that Christ must needes come as a
seconde Adam to make vnrighteous / ? children of ? vnrighteous death / ? lyke / that is / to make vs by ? deserte of his righteousnes / ? owne / a newe spirituall byrth without oure deservinges / euē
as carnally Adam made vs by ? deserte of ? sinne / ? corrupte / ? bodely generacion without oure deservinge. Wherby is euy-
dently knowen / proued to the vttermost that no man can synge hym selfe out of synne vnto righteousnes no
more then he could make hym selfe vnder that he was borne bodely. And that is proued herewith for as muche as the very
lawe of God which of ryght should have holpen / ? amended / ? brought no helpe
with hym / but rather encreased synne / because ? thereby ? corrupte nature is offended / vtterly displeased with the lawe
/ the more we is forbydden by the lawe / ? more is he prouoked and set a fyre to fulfyll and satisfye hys lustes. Wherby the law
we then we is clerely / ? that we muste nedes have Christ to justifye vs with hys grace and to helpe vs ouer.

In the .vi. he setteth forth the chefe / principall workes of fayth / the baptyme of the spirite ageynst the tenth / how the
spirite fauoureth / ? rule / ? to fulfyll / ? remenaunte of synne / ? lyfe which remayne in ? faithfull after our newe byrthe. The vi. Chap-
And this chapter teacheth vs / that we are not so free frō synne that we should bruse / fayth go vp and ter.
downe pole cartelle / ? cure of oure flesshe as though there were nowe no more synne in vs / yes there is synne remay-
ninge in vs but it is not reckened because of fayth / ? of ? spirite which fyghte ageynste it. Wherfore we must be ynough
to do all oure lyues long / to mortifye oure membres / ? to compell the members to obeye the spirite / ? not the appetites that
thereby we myght be made vnto Christ / ? deathe / ? resurrection and myght fulfyll oure baptisme which signifyeth the Baptyme is a
mortifyinge of synne / ? the newe lyfe of grace. For this baptyme dealeth not in vs vntyll the laste breth and vntyl we ne God / ? vs ?
that synne be vtterly slayne by the deathe of the bodye.

This thinge / I meane to cause the people to forth / are able to do / (sayth he) seynge we are vnder grace and not we have promy
vnder the lawe what it is not to be vnder the lawe he him selfe expounded. For not to be vnder the lawe is not to sed to mortifye
to be disobedient to that a man ought to do / what him lusteth. But not to be vnder the lawe is to have a free herte vene- the lustes / ? syn
red with grace / ? spirite to fulfyll the lawe / ? hate / flye / ? worship of synne alone accorde to do that which the lawe cōmaundeth ne / ? that remay-
with out compulsion / as though there were no lawe. For grace that is to saye Goddes fauoure / ? gyfte to vs / ? spirite nethinge / ? lyue
/ ? maketh vs to loue / ? there nowe no more synne nether is the lawe nowe any more agayne vs / but it
is / ? agreed with vs / ? that it. But to be vnder the lawe is to bide with ? workes of the lawe / ? to worke it out Not to be vn-
/ ? spirite / ? grace / ? loue / ? good delite / ? synne / ? vs therefore the lawe / that is to saye / the lawe declareth ? / ? the lawe
we are vnder synne and / ? synne hath power and dominion ouer vs seynge we cannot fulfyll the lawe nor helpe what it inde-
in the herte for as muche as ? man of nature fauoureth the lawe consenteth there vnto / ? delyteth therin. ? / ? / ? / ?
thinge / is exceadinge great / ? synne that we cānot cōsent to the lawe / which lawe is nothinge els / ? / ? / ?.

This is the .vi. / ? freedome / ? / ? / ? from synne / ? frō the lawe where of he wryteth vnto the ende of the .vi. chap- To be vnder ?
ter that it is a freedome to do good only with lust / ? to synne / ? / ? without cōpulsion of the lawe wherfore this free- lawe what it is.
dome is spirituall freedome which destroyeth not the lawe but mortifyeth that which the lawe requyreth / ? where
with the lawe is fulfylled that is to understonde lust / ? love where with the lawe is fulfylled / ? / ? / ? / ?
cōpelleth vs no more / ? / ? / ?

greter & amoare myghty thinge then the lawe to make him ryghteous & iuste. They that vnderstande not the lawe on this wyse are blinde & go to worke presumptuously & oppositige to satisfye the lawe with workes. For they knowe not that the lawe requyreth a free a willinge a lusty & a louynge herte. Therfore they se not Moses ryght in the face/the vayle hangeth betwene & hydeth his face so that they cannot beholde the glorye of his countenaunce how & the lawe is spirituall & requireth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte/ but to loue him with all myne herte & to put awaye wrathe clene out of my mynde/ can I not of myne awne strength I maye refuse mony of myne awne stronght but to put awaye loue vnto riches oute of myne herte can I not do of my re awne stronght To absteine frō aduultery as cōcernynge the vtterwarde dede can I do of myne awne strength/ but not to desyre in myne hert is an vnpossible vnto me as is to chose whether I will hongre or thurst & yet so ꝑ lawe requireth. Therfore of a mās awne strength is the lawe neuer fulfylled we must have therunto goddis fauour & his spirite purchased vs by Christes blonde Neuertheles when I sye a man maye do many thinges outerwardly clene ageynst his herte we must vnderstande that man is but drawen of diuers appetites & the greatest appetite ouercommeth the leste & carryeth the man awaye violently with hym. As when I desyre vengeaunce & feare also the inconuenience that is ꝑfect to folowe ꝑ feare be greatter I absteine ꝑ the appetite & desyreth vengeaunce be greter I cānot but prosecute ꝑ same as we se by experience in many murtherers & theues wo yf they be brought into neuer so great perell of deeth yet after they have escaped do turen the same agayne. Euē so men wer & persecute their lustes because feare & shame are awaye whē other whych have the same appetites in their hertes absteine ꝑ feare awaye be wo/ or we se gredily hunger ouercome of feare and of shame and so lyth wyse is it of all other appetites.

Flesshe & spirite fyght to gether.

The.vij.chap.

The.xvij.xviij. chapters.

Thys boke thou myght vnderstande.

The.xij. Chapter.

The.xiij Chapter.

Loue is the fulfylynge of the Lawe.

Furthermore must a man be diligent to know the spirite & the flesshe fyghte together in one man and maketh an ensample of hymselfe that we myght learne to know how to woorke ryghte I meane to fulfylle oure lustes. He calleth both the spirite & flesshe a lawe because that lyke as the nature of Goddes lawe is to ꝑsuade to cōpell & to crauecruē lye so doeth cōpelleth crauyth & fyghteth ageynst the spirite & will have her lustes satisfyed. On ꝑ other syde ꝑ flesshe is present & fyghteth ageynst the herte & will have his lustes satisfyed. And this fyght dureth in vs as longe as we ꝑ same are in some measure as the spirite or the flesshe is stronger & the verye man hym awne selfe is eyther the spirite or flesshe which fyghteth with his awne selfe vnto fulfylynge of eyther & we all together spirituall Iewes & Gentyles wote & knowe ꝑ experience how that the spirite fyghteth with vs & we with it. And he expounderth more largely what the nature of the flesshe & of the spirite is & how the spirite cōmeth by Christ which spirite maketh vs spirituall & mortifyeth the flesshe & certifyeth vs that we are neuertheles the sonnes of God & also heires though that spirite neuer so moche in vs so longe as we folowe the spirite & fyghte ageynst flesshe to kyll & mortifie it. And he sayeth that no thinge is so good to the mortifyenge of the flesshe as the crosse & tribulacion he cōforteth vs therfore ꝑ ꝑsecucions & aduersities ꝑ are cōmen vpō vs by the aduersaries of the spirite worcy make vs intercession to God for vs myghtely with groanynges that passe mās vnderstaunce so that mans spirite cānot cōprehende them & with the mournynge & sobbynge creatures wyth be of good comforte that they have that we were lowsed frō sinne & corrupcio of the flesshe. And be that these chapters the viij. ix. do none other thynge so moche as to ꝑsuade vs vnto the ryght worke of faith which is to kyll the olde man and mortifye the flesshe. In the xij. xiij. chapters he treateth of Goddes ꝑdestinacio whereunto springeth all together whether we shall beleve or not beleve be lowsed frō sinne or not be lowsed. By which predestinacio oure multiplyinge & saluacio are clene take out of oure handes & put in the handes of God only worthy thinges is moste needfull of all. For we are so weake & so vnstedfast in vs there wolde of a truth no man be saved for ever I no doute wolde deceave vs. But now is God sure that his ꝑdestinacio cannot deceave hym selfe. Satan nyght wolde ouercome

ther of God meaneth mās labre to teache her to do hyr dutie. And as in ꝑgenatyng he dyd put forth Christ as the cause & auctor of oure ryghteweines & saluacyon euen so here setteth he hym forth as an exaumple to counterfaite, that as he hath done to vs euen so shulde we done one to another.

In the.xiiij. Chap. he teacheth to deale soberly wt the consciences of the weke in the faith which vnderstād not yet the liberte of Christ perfectly enough & to saue the of Christe sake & not to vse ꝑ liberte of ꝑ faith vnto hynd aunce but vnto the further ꝑfectyng of the same. For where soeuer this cōsideracō is not there folowyth debate & despising of the Gospell. It is better therfore to forbeare ꝑ weake a whyle vntill they ware stronge then that the learnynge of the Gospell shulde come vnto further hate. And soeuer we be in the synguler we be of one & where so ever perfectnes is there must nedes be sufferaūce & respect vnto the weake a thinge ꝑ Christ cōmaūded & charged to be had aboue all thinges.

In ꝑ.xv. Chap. he setteth forth Christ vnto vs to be followed & we also by his exaumple shuld suffer other that are yet weake as the that are frō the apostles vnlearned vnperfect & of lothsome maners & not to cast them in wt forth with but to suffre the tyll they ware better & rebuke them in the meane tyme. For so deale Christ in the Gospell & now dealeth with vs dayly suffering oure imperfectnes wekenes cōmyngs vpon and manners not perfectly reformed after the doctryne of ꝑ Gospell but euen of the fleshe pe & sometyme breake out in outwarde dedes. After that to conclude wt all he wysheth them peace & hope of consolacō prayeth ther & cōmytteth them to God & magnifieth his office & administracō in the Gospell & soberly & with greate discrecyon desyreth succoure and ayde of them for the poore saynctes of Jerusalē & in all pare loue that he vseth vnto all. Also finde we in the ende salutacyons vnto the vtmoste worlde. et a Christen man or woman ought to knowe that is to wete wt at the true the Gospell/ spirite Grace Fayth in gyftes Christ God good workes Loue Hope & the crosse are and euen where in the ꝑfection of all that pertayneth to the Christen fayth standeth & howe a Christen man ought to be hauē him selfe vnto euery man be he perfect or ells yet good or bad strōge or weke frende or foe and in conclusyō howe to behaue oure selues both toward God & towarde creatures also. And all thinges are profoundely grounded in the scryptures & declared with ensamples of men scrpt of the fathers and of the prophetes that a man can here desyre no more. Wherfore it appeareth euidently ꝑ Paules mynde was to comprehende briefly in this pistle all the hole learnynge of Christes Gospell & to prepare an introduction vnto all the olde testament. For without doute whosoeuer hath this pistle perfectly in his herte the same hath the spirite & therfore of the olde testament with him wherfore let euery man without exāple exercise him self herein diligently & euer to dwell nyghe & dye cōtinually vntyll he be full acquainted therwith.

The last Chapter is a Chapter of recommendacion wherin he ꝑ mynyseth a good mainpion ꝑ we shuld beware ꝑ kepe of the traditions & doctryne of men wtch begyle vs simple wt sophistry & trompyge that is not after the Gospell & drawe them from Christ and noosell them in warre and seruitude as Paul calleth them in the pistle to the Galathians, in bodyly ceremonyes for the entent ꝑ they wolde spoyle vs in fayth ꝑ is in christ ꝑ we in christ ꝑ and auoure Christ alone ꝑ in the temple of God that is to wete in the consciences of men where God only his worde and his Christ ought to syte. Compare therfore all maner doctryne of men vnto the scryptures & se whether they agree or not. And so vnite thy selfe whole & altogether vnto Christ and so shall he wyth his holy spirite and wyth all his fulnes dwell in thy soule.

The somme and holy cause of the wrytynge of this Epistle is to proue that a man is iustifyed by fayth only wtout ꝑpocryson who so beleueth to him is not only this Epistle and all that Paul wryteth but also the hole scripture so lōge ꝑ he shall neuer vnderstonde it to his soules health. And to bringe a man to the vnderstondynge and ensynge that fayth only iustifyeth: Paule proueth that the hole nature of mā is so poysoned & so corrupte ꝑ & so dead concernynge god ꝑ pure ryghteousnes or goodly thinkynge that it is impossible for hym to kepe ꝑ lawe in the sight of God: that is to saye to loue it wt oute & lust to do it as naturally as a mā eateth & drinketh vntyll the be regenerate & healed thorow fayth. And by iustifyenge is vnderstande none other thinge then to be reconciled to God & to be restored vnto his fauoure & to wynne the synnes forgeuen the. As when I saye God iustifyeth vs vnderstonde therby that God for Christes sake merytes & bloudsheddynge receaueth vs vnto his mercyfull fauore & grace and forgeueth vs oure synnes. And when I saye Christ iustifyeth vs vnderstonde therby ꝑ Christ with only redemed vs bought & delyuered vs oute of the wrath of God & dampnacyon & hath wyth hys woordes only purchased vs the mercye the fauoure and grace of God & the forgeuenes of oure synnes. And when I saye that fayth only iustifyeth vnderstonde therby that fayth & trust in the testament of God & ꝑ mercyfull promyseth vs for Christes sake & for his deseruynge & merytes only doth quyet the conscience and certifye hyr that oure synnes be forgeuen and we in the fauoure of God. Iustifyenge.

Furthermore let before thyne eyes Christes workes and thyne awne workes. Christes workes only iustifye the & make satisfaccon for thy synne & thyne awne workes not: that is to saye quieteth thy conscience & maketh the sure ꝑ thy synnes are forgeuen the & not for thyne awne workes sake. Wherfore seinge God hath not promysed that thyne awne workes shulde make the therfore fayth in thyne awne workes can neuer quyet thy conscience nor certifye the before God when God cōmeth to iudge and to take accompt & that thy synnes are forgeuen the. Beyonde all this myne awne workes can neuer satisfye the lawe or paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne hert soule power & myght. Which thynge to perfyte I am neuer able whyle I am cōpased with flesshe. So I cannot once begynne to loue the lawe except I be first sure by fayth that God loueth me and forgeueth me. Finally that we saye fayth only iustifyeth ought to offende no man. For if thys be true ꝑ Christ only redemed vs Christ only bare oure synnes made satisfaccon for them and purchased vs the fauoure of God then must it nedes be true that ꝑ trust only in Christes deseruynge and in the promyses of God the father made vs for Christes sake doth only quyet the conscience & certifie hyr that the synnes are forgeue. And when they saye a mā must repent forsake synne & haue a purpose to synne no more as ofte as he can & loue the lawe of God: Ergo fayth alone iustifyeth not. I answere that all this argumentes are nought & ydle to this. I must repent ꝑ be sorye the Gospell must be preached me & I must beleue it or elles I cānot be partaker of mercye which Christ hath deserued for me. Ergo Christ only iustifyeth me not or Christ only hath not made satisfaccon for my synnes. As this is a naughtye argument so is the other.

Now go to reader and accordynge to the order of Paules wrytynge cast to do thou. First behelde thy selfe diligently in the lawe of God & se ther thy must damnacyon. Secondarely turne thyne eyes to Christ & se ther the extreadynge mercye of thy moost kynde & louynge father. Thyrdly remember that Christ made not this attonement that thou shuldest anger God agayne ner ther ꝑfore be for thy synnes that thou shuldest lyue styll in them ner ther dismayed be the that thou shuldest returne as a swyne vnto thyne olde podell agayne: but ꝑ thou shuldest be a new creature and lyue a new lyfe after the wyll of God and not of the fleshe. And be dyligent least thorow thyne awne negligence & vnthankfulnes thou lose this fauoure and mercye agayne. Fare well.

The ende of the prologe to the Romayns.

This epistle to the Romayns is the dore into all the scripture ꝑ hereth it and vnderstondeth it and ꝑ myght me to the true vnderstondynge of it.

The last Chapter.

The Epistle

¶ The Epistle of the Apostle Saynct Paul to the Romayns.

¶ Paul declareth his loue towarde the Romaynes/ sheweth what the Gospell is with the frute therof/ confuteth the werkynes of the flesshe.

¶ The fyrst Chapter. ✣

PAul the seruaunt of Jesus Christ called to be an *apostle put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes in the holy scriptures † make mencion of his sonne, the which was begotten of the seed of Dauid as pertayninge to the flesshe: and declared to be † sonne of God/ wyth power of the Holy goost that sanctyfyeth, sence the tyme that Jesus Christ oure Lorde rose agayne from deeth/ by whom we haue receaued grace and Apostleshyppe/ to bringe all maner hethen people vnto the obedyence of the fayth/ that is in hys name: of † whych hethen are ye a part also/ whych are Jesus Christes by vocacion. ✣

*Saynctes by calling is as moche to saye/ as called to be Saynctes/ called to holynes & holy lyuyng: for the scripture is accustomed to call the † be a pure Saynctes/ and it ought to be all one/ to saye/ a Cayncte and a Christen mā or a Christyan.

To all you of Rome beloued of God and *saynctes by callynge. **Grace be wyth you and peace from God oure father, and frō the Lorde Jesus Christ.

FYrst verely I thanke my God thorow Jesus Christ, for you all/ because youre fayth is published throughout all the worlde. For God is my wytnes, whom I serue with my spyrite in the Gospell of hys sonne that wyth out ceasynge I make mencyon of you all wayes in my prayers/ besechynge that at one tyme or other, a prosperous iorney, by † wyll of God myght fortune me to come vnto you. For I longe to se you, that I myght bestowe amonge you some spyrituall gyfte, to stronght you with all: that is, that I might haue consolacyō to gether with you, through the cōmen fayth/ which both ye and I haue.

I wolde that ye shuld knowe brethren, how that I haue often tymes purposed to come vnto you (but haue bene let hytherto) to haue some frute amonge you/ as I haue amonge other of the Gentyls. For I am dettor both to the Grekes and to them which are no Grekes/ vnto the learned and also vnto † vnlearned. Lyke wyse, as moche as in me is I am redy to preache the Gospell to you of Rome also. For I am not ashamed of the gospell of Christ because it is the power of God vnto saluacyon to all that beleue, namely to the Jewe, and also to the Gentyle. *For by it the ryghteweines which cōmeth of God, is opened from fayth to **fayth. As it is written: the iust shall lyue by fayth.

For the wrath of God appereth from heauē agaynst all vngodlynes and vnryghteweines of men which withholde the trueth in vnrighteweines: seynge, what maye be knowen of God, that same is manifest amonge them. For God dyd shewe it vnto thē. So that hys inuysyble thynges: that is to saye, hys eternall power and godhed, are vnderstande and sene by the workes from the creacion of the worlde. So that they are wythout excuse, in as moche as whē they knewe God they glorified him not as God nether were thankfull but waxed full of vanities in their imaginacyōs, and their foolishe hertes were blynded. When they counted themselues wyse/ they became fooles and turned the glory of the immortall God vnto the similitude of † ymage of mortall man & of byrdes/ and foure footed beastes and of serpētes. Wherfore God lyke wyse gaue thē vp vnto their hertes lustes, vnto vnclennes/ to defyle their awne boddyes betwene thē selues: whych tourned hys trueth vnto a lye/ & worshypped and serued the creatures more then † maker/ which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. For euē their wemen dyd chaunge the naturall vse vnto † vnnaturall. And lyke wyse also the men lefte the natural vse of the womā/ & brent in their lust one to another. And mā vp mā wroughte filthynes, & receaued in thē selues † rewarde of their errour/ as it was accordynge.

And as it semed not good vnto thē to be a knowen of God/ euē so God delyuered thē vp vnto a leawde mynd/ that they shulde do thē thinges which were not comly: beinge full of all vnrighteous doynge, of fornicacion, wickednes, couetousnes, maliciousnes full of enuye, murther, debate/ disceyte/ euyll condicyoned/ whysperers/ backbyters/ haters of God, doers

a ¶ Grace be wth you and peace. By grace here vnderstande † fauour of God wherewyth he freely forgeueth sinne. By peace the tranquylite of conscience procedyng therof.

c *For: by it † ryghteweines wbych cometh of God is opened that is by the preachyng of the gospell/ the imputacyō of ryghteweines wherwith ¶ God recyeueth and pronounceth vs righteous freely thorow mercy. is euidently declared.

d *Frō fayth to fayth that is from an vnperfect fayth to a perfect/ from a weake fayth to a stronger or frō one degree of fayth to another: as we haue ofte ouerpassed one ieopardye thorow fayth/ another inuadeth vs/ thorow which we must wade by helpe of fayth also.

God/doers of wronge/proude/boasters/bringers vp of euill thinges/disobediēt to father and mother/ without vnderstandinge/ couenaunte breakers / vnlouynge / trucebreakers/ and mercyles. Which men though they knew the ryghtewesnes of God how ỹ they which commyt soche thinges, are worthy of deeth yet not only do the same, but also haue *pleasure in them that do them.

* To haue pleasure in another mannes synnes is greater wyckednes then to synne thy selfe.

The rebuketh the Jewes/which as couchynge spake ryght the Scythen/yee worse then they.

¶ The.ij. Capter.

Therfore arte thou inexcusable O man whosoeuer thou be ỹ *iudgest. For in that same wherin thou iudgest another, thou condemnest thy selfe. For thou that iudgest doest euē the same selfe thinges But we are sure that the iudgement of God is accordynge to trueth/ agaynst them which cōmyt soche thynges. Thinkest thou this O thou man that iudgest them which do soche thynges, & yet doest euē the very same that thou shalt escape the iudgement of God? Other despysest thou the ryches of his goodnes pacyence & longe sufferaunce? & remēbrest not how ỹ the kyndnes of God leadeth the to repentaunce?

* iudge/ here (as i many other places) signifyeth to condēne other & esteame thy selfe ryghtwes

But thou after thyne harde herte ỹ cānot repent, heapest the to gether the treasure of wrath agaynste the daye of vengeaūce, whē shalbe opened ỹ ryghtewes iudgemēt of God

b * Which will reward euery mā accordynge to hys deades

b * which will rewarde euery mā accordynge to hys deades: ỹ is to saye prayse, honoure & immortalitee to thē which continue in good doynge and seke eternall lyfe. But vnto thē that are rebellious and disobey the trueth & folowe iniquytie, shall come indignaciō and wrath, tribulacion & anguyshe vpon ỹ soule of euery man that doth euyll: of the Jewe fyrst & also of the Gentyl. To euery mā that doth good shall come prayse, honoure, and peace, to the Jewe fyrst & also to the Gētyll. For ther is no parcialyte w God. But whosoeuer hath synned wyth out lawe, shall perisshe wyth out lawe. And as many as haue synned vnder ỹ lawe, shalbe iudged by ỹ lawe

c * For before God they are not ryghteous which heare the lawe: but the doers of ỹ lawe shalbe iustified. For yf ỹ Gētyls which haue no lawe do of nature the thynges cōtayned in ỹ lawe: then they hauynge no lawe are a lawe vnto them selues which shewe the dede of the lawe writtē in their hertes: whill their conscience beareth witnes vnto them & also their thoughtes accusynge one another or excusynge, at the daye when God shall iudge the secretes of men by Jesus Christ, accordynge to my Gospell.

c * For before God they are not ryghteous but the doers of the lawe shalbe iustified that is/ shalbe pronounced iust & ryght

Beholde thou arte called a Jewe, & trustest in ỹ lawe & reioysest in God, & knowest his will, & hast experience of good, & bad in ỹ thou arte informed by the lawe: & beleuest that thou thy selfe arte a gyde vnto ỹ blynde a lyght to them which are in darcknes an informer of them which lacke discrecyon a teacher of vnlearned, which hast ỹ ensample of that which ought to be knowē, and of the truth, in the lawe. But thou which teachest another teachest not thy selfe Thou preachest a man shuld not steale: and yet thou stealest. Thou sayst, a mā shuld not cōmyt aduoutry and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou reioycest in the lawe, & thorow breakynge the lawe, dishonourest God. For the name of God is euyll spoken of amonge the Gentyls thorowe you/ as it is written.

Circūcision verely auayleth yf thou kepe the lawe. But yf thou breake ỹ lawe thy circumcisiō is made vncircūcision. Therfore yf the vncircumcised kepe the right thinges cōtayned in the lawe, shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature yf it kepe the lawe) iudge ỹ which beynge vnder the letter and circumcision dost trāgresse ỹ lawe? For he is not a Jewe, which is a Jewe outwarde. Neither is that circūcision which is outwarde in the flesshe. But he is a Jewe which is hyd wythin and the circumcision of the herte is ỹ true circūcision, which is the spryte & not in the letter, whose prayse is not of men/ but of God.

¶ The Jewe with what preferment the Jewes haue/ and that both the Jewes and Gentyls are vnder synne. & are iustifyed only by ỹ grace of God in Christ.

¶ The.iij. Chapter.

What preferment then hath ỹ Jewe? other what auaūtageth circūcisiō Surely very moche. First vnto thē was committed the worde of God. What then though some of thē dyd not beleue? Shal their vnbeleue make the promes of God wyth out effecte? God forbyd. Let God be true, & all men lyars as it is writen: that thou myghtest be iustifyed in thy sayinge, & shuldest ouercome/ when thou are iudged.

Yf oure vnryghtewesnes make the ryghtewesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeaunce? I speake after ỹ maner of men. God forbid. For how then shall God iudge ỹ worlde? Yf the veritie of God appere more excellēt thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather (as men euyll speake of vs/ and as some affyrme that we saye) let vs do euyll that good maye come therof. Whose damnacyon is iuste.

What saye we then? Are we better then they? No/ in no

(w onely spoke to the rebuke of the Jewes seking no small thinges/ by them selues in the behalfe of the lawe which yet they kept not.

Thus ys layeth Paul to these thinges on hys wise. Ye is not profytable for the Jewe to brage the lawe only and to be a professour thereof & a teacher to it/ but yf thou wylt preache or talke of ỹ maner ryght vnto in the lyght of God by the lawe as thou so greatly exaltest/ then must thou kepe the lawe/ not onely speake of it now that doest thou not but art guylty of the breakynge of it and therfore must thou haue and kepe what to be circumcision is in the sight of God ryght by the keping of the lawe which is as now declared vnto circumcision after ỹ outwarde maner to be a Jewe inwardly after the spryte & not in the letter. Whose prayse is not of men but of God.

And to this purpose doth Moses write saying Circumcise the foreskyn of your hertes &c. Deut. x.

¶ Paul bringeth in the testymony of Dauid to confyrme his sayinge, & that all men are synners & that ỹ ryghtewesnes of God is not to be obtayned by the lawe

What then though some of thē dyd not beleue? Shal their vnbeleue make the promes of God wyth out effecte? God forbyd. Let God be true, & all men lyars as it is writen: that thou myghtest be iustifyed in thy sayinge, & shuldest ouercome/ when thou are iudged.

Yf oure vnryghtewesnes make the ryghtewesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeaunce? I speake after ỹ maner of men. God forbid. For how then shall God iudge ỹ worlde? Yf the veritie of God appere more excellēt thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather (as men euyll speake of vs/ and as some affyrme that we saye) let vs do euyll that good maye come therof. Whose damnacyon is iuste.

What saye we then? Are we better then they? No/ in no

The Epistle

¶ No/in no wyse. For we haue al ready proued how that both Jewes & Gētyls are all vnder synne, as it is wrytē: there is none righteous no not one: there is none that vnderstandeth/ there is none that seketh after God they are all gone out of the waye, they are all vnprofytable, ther is none that doeth good, no not one. Their throte is an open sepulchre, with their tounges they haue disceaued: ỹ poyson of aspes is vnder their lyppes. Whose mouthes are full of cursynge & bytternes. Their fete are swyfte to sheed bloud. Destruccyon and wretchednes are in their wayes. And the waye of peace they haue not knowen. There is no feare of God before their eyes.

✠ Ye & we knowe that whatsoeuer ỹ lawe sayth he sayth it to them which are vnder the lawe. That all mouthes maye be stopped & all the worlde be subdued to God because ỹ by the dedes of the lawe, shall no flesshe be iustifyed in the sight of God. For by the lawe commeth the knowlege of synne.

Now verely is the ryghtewelnes that cōmeth of God declared with out ỹ fulfyllinge of the lawe, bayinge witnes yet of the lawe and of the Prophetes. The ryghtewelnes no dout which is good before God commeth by the fayth of Jesus Christ, vnto all and vpon all that beleue.

D There is no dyfference: for all haue synned/ and lacke ỹ prayse that is of valoure before God but **are iustifyed freely by his grace/ through the redemption that is in Christ Jesu whom God hath made a seate of mercy thorow fayth in his bloud to shewe ỹ ryghtewelnes which before him is of valoure in that he forgeueth the synnes that are paste/ which God dyd suffre to shewe at this tyme/ the righte welnes that is alowed of him that he myght be counted iuste and a iustifiar of hym which beleueth on Jesus. ✠

Where is then thy reioysynge? It is excluded. By what lawe: by the lawe of workes? Naye: but by the lawe of fayth.

Therfore we holde ỹ a mā is iustifyed by fayth wythout the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the Gentyls? Yes euen of ỹ Gentyls also. For it is God only which iustifyeth circumcisyon which is of fayth and vncircumcisyon thorow fayth. Do we then destroye the lawe thorow fayth? God forbyd. But we rather mayntayne the lawe.

a. Are iustified freely by his grace. This sayenge doth S. Ambrose exponnde on this wyse: they worcheng nothyng nor accomptyng hym any whit, are iustyfyed by fayth alone by the gift of God thys worde/ alone/ (although they may therwith vnrighteously offended, as also euidently expressed by S. Paul hym selfe in these wordes) keepyth oute ỹ lawe/ without workes it is a gyft & sache like/ which thou must marcke/ for they are all one w this forsayde exposicō of S. Ambrose by fayth alone we are iustified which sayenge signifyeth thus moche. Onely by fayth we receyue with we vele it that the mercy of God grafted in christes bloud doth saue vs & pronounced vs rygh twes. This word alone excludeth workes/ not ỹ thou shuldest not do the: for vnto all good workers comaunded in ỹ scripture art thou bounde and called to walcke in thē/ & must earnestly studye & endeuour thy selfe to leue none of them vndone: but ỹ thou shuldest in no condicō thinck/ that thou arte ther by iustifyed or made righteous before God.

A * Dedes iustifye not before

he wherin to reioyce: but not wyth God. For what sayth the scripture? Abraham beleued God & it was counted vnto hym for ryghtewelnes. To hym that worketh, is ỹ rewarde not reckened of fauoure/ but of dutye. To him that worketh not but beleueth on him ỹ iustifieth the vngodly/ is his fayth cōpted for righteweslnes. Euen as Dauid declarybeth ỹ blessednes of ỹ man vnto whō God alcrybeth ryghtewelnes without dedes.* Blessed are they whose vnrighteweslnes are forgeuē & whose synnes are couered. Blessed is ỹ mā to whom the Lorde imputeth not synne.

Came this blessednes then vpon the circūcised or vpon the vncircumcised? We saye verely how that fayth was reckened to Abrahā for righteweslnes. How was it reckened? in ỹ tyme of circumcisyon? or in the tyme before he was circumcised? Not in the tyme of circūcision: but whē he was yet vncircumcised. And he receaued the synne of circūcisyon as a seale of the righteweslnes which is by fayth which fayth he had yet beynge vncircūcysed: that he shulde be the father of all them that beleue though they be not circumcised that ryghtewelnes myght be imputed to thē also: and that he myght be the father of the circūcised not because they are circumcised only: but because they walke also in the steppes of that fayth that was in oure father Abrahā before the tyme of circumcisyon.

For the promes that he shuld be the heyre of the worlde, was not geuen to Abraham or to his seed thorow the lawe: but thorow the ryghtewelnes which cometh of fayth. For yf they which are of the lawe be heyres, then is fayth but vayne, & ỹ promes of none effecte. Because ỹ lawe causeth wrath. For where no lawe is, there is no transgression. **Therfore by fayth is the inheritaūce geuē that it myght come of fauoure: & the promes myght be sure to all the seed. Not to thē only which are of the lawe: but also to thē which are of the fayth of Abrahā which is ỹ father of vs all. As it is wrytten: I haue made the a father to many nacions euē before God whō thou hast beleued which quickeneth ỹ dead/ and calleth those thynges which be not/ as though they were.

Which Abrahā contrary to hope, beleued in hope that he shulde be the father of many naciōs, accordinge to that which was spokē: So shall thy seed be. And he fainted not in ỹ fayth, nor yet cōsydered his awne body which was now dead euen when he was almost an hondred yeare olde: nether yet ỹ Sara was past childeberinge. He staggered not at the promes of God thorow vnbelefe: but was made stōge in the fayth & gaue honour to God full certified, that what he had promised that he was

God neither maye a man before God put trust in them.

* Blessednes what it is.

** Therfore by fayth to that ỹ promes might be sure, that is/ therfore are ỹ promises of righteweslnes by fayth (by which vnderstande euen ỹ mercy of god receaued by fayth) that the cōsciēce might be surely certified of the wyll of God/ & of ỹ promises of ỹ Gospell, that is/ of remissyō of synnes of reconciliacyon or reputacion of righteweslnes/ and of the gyft of euerlastyng lyfe: that these thynges shall surely be performed: which were not possyble yf ỹ promes shuld depende & hange on oure workes. For then shulde the conscience be vnsure euermore wondring whether we had workes prowoke the wherher god would be merciefull whether the lawe which we know we haue transgressed/ wolde condemne vs &c.

D Now when doutefulnes remayneth in vs there remayneth also fearfulnes/ by whych cometh desperacyon & dreth: for so longe as the lawe

The declareth by exāple of Abrahā/ that fayth iustifieth/ and not the lawe/ nor the workes therof.

The.iiij. Chapter

What shall we saye then/ that Abraham oure father as pertaynynge to the flesshe/ dyd finde? If Abrahā were iustified by* dedes/ then hath

fyweth vs the angre of God/ fearce death cā not be oure to/ me. Therfore maluerlandes to/ ſkyck onely to faith in ỹ mer/ cyfull promyſes of God ſaue/ rest/ and truely ſhall we haue fulfylled although oure workes haue not deſerued ỹ fulfyllynges of them.

I

a *To be at peace wyth God is no nother thyng than to haue rēmyſſion and reſt in oure hertes to loue God and long ardētly after that we be accep/ted of him. a Do/ble is the vnyte, ſtryng we ſhuld be wonderfully in/flamed wyth feruentnes of loue to God and our neyghbour. Double of the worde, ſignifyeth a/ bydynge in two ſondry/ purpoſes. b We are not aſhamed of oure hope ſo we are ſure by ex/ perience of the loue of God. ỹ Boldnes and well beynge of oure hope to come.

he was able to make good. And therfore was it reckened to him for ryghteweſnes.

It was not wrytē for him only that it was reckened to him for ryghteweſnes: but alſo vnto vs to whom it ſhalbe counted for ryghte/ weſnes, ſo we beleue on hym that rayſed vp Ieſus oure Lorde from deeth: Which was delyuered for oure ſynnes, and roſe agayne for to iuſtifye vs.

¶ The power of faith/hope and loue: and how deeth cānot departe vs from Chriſt vp whome onely we haue forgyuenes of ſynnes.

¶ The.v. Chapter.

Becauſe therfore ỹ we are iuſtified by faith, a* we are at peace wyth God thorow oure Lorde Ieſus Chriſt: by whō we haue awaye in/ to thys grace, vnto thys grace wherin we ſtande and reioyce in hope of the prayſe that ſhalbe geuen of God. Neither do we ſo only: but alſo we reioyce in tribulacyon. For we knowe that tribulacyon bryngeth pacience/ pacience bryngeth experiēce experiēce bryn/ geth hope. And b* hope maketh not aſhamed for ỹ loue of God is ſhed abrode in oure hertes by the holy gooſt, which is geuen vnto vs.

For when we were yet weake according to ỹ tyme: Chriſt dyed for vs vngodly. Yet ſcace will any man dye for a ryghte/ weſe man. Paraduenture for a good man dare a man dye. ✠ But God ſetteth out his loue ỹ he hath to vs, ſeynge that wyth we were yet ſynners, Chriſt dyed for vs. Of ſo moche more then now (ſeynge we are iuſtifyed in his bloud) ſhall we be ſaued from wrath thorow hym.

For yf whē we were enemyes we were reconcyled vnto God by ỹ deeth of his ſonne: moche more ſeynge we are reconcyled we ſhalbe ſaued by his lyfe. Not only ſo but we alſo reioyce in God by ỹ meanes of oure Lorde Ieſus Chriſt by whō we haue receaued ỹ attōemēt.

Wherfore as by one man ſynne entred into the worlde/ & deeth by the meanes of ſynne. And ſo deeth went ouer all men/ in ſo moche that all men ſynned. For euen vnto the tyme of the lawe was ſynne in ỹ worlde/ but ſynne was not regarded as longe as ther was no lawe: neuertheleſſe deeth raygned frō Adam to Moſes/ euē ouer thē alſo that ſynned not/ euē lyke tranſgreſſyon as dyd Adam: whych is the ſimilitude of him that is to come.

Adās diſobedie/ce dāpned vs al/ per we oure ſel/ ues wrought e/ uell. And Chri/ ſtes obedyence ſaueth vs all/ per we oure ſel/ ues wo,ke ange good.

But the gyfte is not lyke as ỹ ſynne. For yf thorow the ſinne of one many be deed: mo/ che more plenteous vpon many was ỹ grace of God and gyfte by grace which grace was geuen by one man Ieſus Chriſt.

And ỹ gifte is not ouer one ſynne as deeth cā thorow one ſynne of one that ſynned. For damnacion came of one ſynne vnto condēna/ cion: but ỹ gift came to iuſtify frō many ſyn/ nes. For yf by the ſinne of one/ deeth raygned by the meanes of one: moche more ſhall they which receaue aboundance of grace & of the gyfte of ryghteweſnes/ raygne in lyfe by the meanes of one (that is to ſaye) Ieſus Chriſt.

Lykewiſe then as by the ſynne of one/ con/demnacō came on all mē: euē ſo by the iuſti/ fyinge of one cōmeth the ryghteweſnes that bringeth lyfe vpō all mē. For as by one mans diſobedīēce many be came ſynners: ſo by the obedīēce of one, ſhall many be made ryghte/ ous. But the* lawe in ỹ meane tyme entred in that ſynne ſhuld increace. Neuertheleſſe where aboundaūce of ſynne was, there was more plenteouſnes of grace. That as ſynne had raygned vnto deeth euē ſo ryght grace raygne thorow ryghteweſnes vnto eternall lyfe, by the helpe of Ieſu Chriſt.

* The lawe of creacion, pro/ uoketh oure wicked nature to ſynne/ & maketh oure wylfulnes more/ euydent/ but hath no power nether iuſt to ſhe bid/ deth/ or to re/ frayne from ỹ he forbiddeth. Gala.iy.d.

¶ For ſo moch as we be deliuered thorow Chriſt frō ſynne: we muſte faſhion oure ſelues to lyue as the ſer/ uauntes of God/ and not after oure awne luſtes. The vnlyke rewarde of ryghteouſnes and ſynne.

¶ The.vi. Chapter.

What ſhal we ſaye then? Shall we cōtinue in ſynne/ ỹ there maye be aboundaūce of grace? God forbid How ſhall we that are deed as touchynge ſynne/ liue eny lēger therin? ✠ Remēber ye not that all we which are baptiſed in ỹ name of Ieſu Chriſt are baptiſed to dye with him? We are buried wyth hym by baptyme/ for to dye/ that lykewyſe as Chriſt was rayſed vp frō deeth by ỹ glorie of the father euen ſo we alſo ſhuld walke in a newe life. For yf we be graft in deeth lyke vnto him: euen ſo muſt we be in the reſurrection. This we muſt re/ membre that oure olde man is crucifyed wyth him alſo, that the body of ſynne might vtter/ ly be deſtroyed, that hence forth we ſhuld not be ſeruauntes of ſynne. For he that is deed/ is iuſtifyed from ſynne.

Wherfore yf we be deed wyth Chriſt/ we be/ leue that we ſhall lyue with him: remēbringe that Chriſt once rayſed from deeth/ dyeth no more. Deeth hath no more power ouer him. For as touchinge that he dyed, he dyed cōcer/ninge ſynne/ once. And as touchinge that he liueth he liueth vnto God. Lykewyſe ymag/ gen ye alſo ỹ ye are a* deed cōcerninge ſynne but are alyue vnto God thorow Ieſus Chriſt oure Lorde. ✠ Let not ſynne raygne therfore in youre mortal bodyes ỹ ye ſhulde therunto obeye in the luſtes of it. Neither geue ye youre mēbres as inſtrumentes of vnryghteweſnes vnto ſynne: but geue youre ſelues vnto God as they ỹ are alyue frō deeth. And geue youre membres as inſtrumentes of ryghteweſnes vnto god. Let not ſinne haue power ouer you. For ye are not vnder ỹ lawe, but vnder grace.

What then? Shall we ſynne/ becauſe we

a* To dye vnto ſynne is not to ouerye the deſy/ res & couet/ouſ/nes of ſynne

I are not

are not vnder ỹ lawe: but vnder grace? God forbyd. ✠ Remẽber ye not how that to whõ soeuer ye cõmyt youre selues as seruauntes to obey: his seruaũtes ye are to whõ ye obey: whether it be of synne vnto deeth/ or of obedience vnto righteweisnes? God be thanked/ that though ye were once the seruauntes of synne/ ye haue yet obeyed wyth herte vnto ỹ forme of doctrine wher vnto ye were deliuered. Ye are then made free frõ synne/ and are become the seruauntes of ryghteweisnes. ✠

✠ I will speake grosly because of the infirmitie of youre flesshe. As ye haue geuẽ youre mẽbers seruaũtes to vnclẽnes & to iniquitie frõ iniquitye vnto iniquitye: euẽ so now geue youre members seruauntes vnto ryghteweisnes/ that ye maye be sanctifyed. For whẽ ye were the seruauntes of synne/ ye were not vnder righteweisnes. What frute had ye then in tho thinges/ wherof ye are now ashamed For ỹ ende of tho thinges is deeth. But now are ye deliuered frõ synne/ & made ỹ seruaũtes of God/ & haue youre frute ỹ ye shuld be sanctified/ & ỹ ende euerlastinge life. For ỹ rewarde of synne is deeth: but eternall lyfe is ỹ gyfte of God/ thorow Iesus Christ oure Lorde.

Eternall lyfe is the deserynge of Christ.

¶ Christ hath deliuered vs from the lawe and death. ✠ all that weth what the flesshe and outwarde man is/ and calleth it the lawe of the membres.

¶ The.vij. Chapter.

Remẽber ye not brethren (I speake to them that knowe the lawe) how ỹ ỹ lawe hath power ouer a mã as longe as it endureth? For ỹ woma which is in subiectiõ to a mã/ is bounde by ỹ lawe to the man/ as longe as he lyueth. If the man be deed/ she is lowsed from the lawe of the man. So then yf whill the man lyueth she couple her selfe vnto another mã, she shalbe counted a wedlocke breaker. But yf the man be deed, she is free frõ the lawe: so that she is no wedlocke breaker, though she couple her selfe with another man.

a Are deed concernynge the lawe. To be deed concernyng the lawe is to be made free frõ the lawe and from the dede wherin we were holden of vs to serue in the spirite by which we maye be alyue vnto ỹ lawe. God the same is to be deliuered from the lawe of deeth. Galat. 5.d

a Are deed concernynge the lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is risen agayne from deeth) that we shulde bringe forth frute vnto God. For whẽ we were in the flesshe, the lustes of synne which were stered vppe by the lawe raygned in oure members, to bringe forth frute vnto deeth. But now are we deliuered frõ the lawe and deed from that wherunto we were in bondage that we shuld serue in a newe conuersacion of the spirite, and not in the olde cõuersacion of the letter.

What shall we saye then? is the lawe synne? God forbyd: but I knewe not what sinne meãt but by the lawe. For I had not knowne what lust had meãt/ excepte the lawe had sayd, *thou shalt not lust. But synne toke an occasyon by the meanes of the commaundement and wrought in me all maner of concupiscẽce. For verely without ỹ lawe/ synne was deed. I once lyued without lawe. But when the cõmaundement came/ synne reuyued/ and I was deed. And the very same commaundement which was ordeyned vnto life/ was foũde to be vnto me an occasiõ of deeth. For synne toke occasion by the meanes of ỹ commaundement/ and so deceaued me/ & by the selfe cõmaundement slewe me. Wherfore the lawe is holy/ and the cõmaundemẽt holy/ iust and good. *Exod.xx.c. Deut.v.b. ¶ 1.Timo.i.b.

Was that then which is good/ made deeth vnto me? God forbyd. Naye synne was deeth vnto me/ that it myght appere, how ỹ synne by the meanes of that whych is good/ had wrought deeth in me: that synne whych is vnder the commaundement/ might be out of measure synfull. For we knowe that ỹ lawe is spirituall: but I am caruall solde* vnder synne, because I wote not what I do. For what I wold that do I not: but what I hate/ ỹ do I. If I do now that which I wolde not/ I graũte to ỹ lawe that it is good. So then now/ it is not I that doit/ but synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that whych is good. For I do not that good thinge which I wold but that euil do I/ which I wold not. Finally yf I do that I wolde not/ then is it not I that do it, but synne that dwelleth in me, doeth it. I fynde then by the lawe, that when I wolde do good, euyll is present with me. I delite in the lawe of God, concerninge the inner man. But I se another lawe in my membres rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne/ which is in my members. O wretched man that I am: who shall deliuer me from thys body of deeth? I thanke God thorow Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God/ and in my flesshe the lawe of synne.

* To be solde vnder synne is to be made a bond mã to do ỹ will of synne only.

¶ The lawe of the spirite geueth lyfe. The spirite of God maketh vs Gods children and heyres with Christ The aboundaunt loue of God can not be seperated.

¶ The.viij. Chapter. ✠

There is then no damnacion to them which are in Christ Iesu/ which walke not after ỹ flesshe: but after the spirite. For the lawe of ỹ spirite ỹ bringeth lyfe thorowe Iesus Christ/ hath deliuered me from the lawe of synne & deeth. For what the lawe coulde not do in as moche as it was weake because of the flesshe: that

* Synne is take here for a synne after the vse of ye hebrue tonge.

perfourmed God sent his sonne in the symilitude of synfull flesshe, & by* synne damned synne in ye flesshe. ye the righteweisnes requyred of the lawe, myght be fulfylled in vs, which walke not after ye flesshe, but after the spirite

For they ye are carnall/are carnally mynded. But they that are spirituall/are gostly mynded. To be carnally mynded is deeth. But to be spiritualy mynded is life & peace.

B

* ye are not geuen to ye flesshe: To be geuen to ye flesshe: is to lyue as ye workes of the flesshe: which are rehersed. Gala.v.o.

✠ Because that ye flesshly mynde is enmyte agaynst God: for it is not obedient to ye lawe of God nether can be. So then they that are geuen to the flesshe, cannot please God.

But * ye are not geuē to ye flesshe, but to the* spirite: yf so be that ye spirite of God dwell in you. If ther be eny man that hath not the spirite of Christ the same is none of hys. If Christ be in you the body is deed because of synne: but the spirite is lyfe for ryghteweisnes sake. Wherfore yf the spirite of hym ye raysed vp Jesus from deeth dwell in you: euen he ye raysed vp Christ from deeth, shall quycken youre mortall bodyes, because that his spirite dwelleth in you.

* Christes spirite is in all his: & ye spirite is lyfe because it cōsenteth vnto ye lawe And ye bodye ye is deed because it consenteth to synne with ye spirit quyckened at the last & geueth him lust to do ye lawe & wyll not suffre hym to remayne in synne

C ✠ Therfore brethren we are nowe detters/ not to the flesshe to lyue after ye flesshe. For yf ye lyue after the flesshe ye must dye. But yf ye mortifye ye dedes of the body by ye helpe of ye spirite/ye shall lyue. For as many as are led by the spirite of God: they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare eny more/but ye haue receaued the spirite of * adoption wherby we crye Abba father The same spirite certifyeth oure spirite that we are the sonnes of God. If we be sonnes we are also heyres ye heyres I meane of God and heyres annexed w Christ yf so be that we* suffer to gether, ye we maye be glorified to gether. ✠

(Adoption) is the inheritaūce pourchased by grace.

* We must suffer with Christ yf we shal rayne with hym in glorye.

✠ For I suppose that the afflictiōs of this lyfe/ are not worthy of ye glorye which shalbe shewed vpon vs. Also the feruent desyre of ye creature abydeth lokynge when the sonnes of God shall appere, because ye creatures are subdued to vanyte agaynst their wil: but for his will which subdueth them in hope. For the very creatures shalbe delyuered frō the bondage of corruption into ye gloryous libertie of the sonnes of God. For we knowe that euery creature groneth with vs also/ & trauayleth in payne euen vnto this tyme.

D

* First frutes/ a full & certayne portion not the full gyft of the spirite.

* We are saued by hope ye is we hope to be delyuered oute of ye corruptiō of oure bodyes into

Not they only but euē we also which haue the fyrst* frutes of ye spirite morne in oure selues & wayte for the (adoptiō) & loke for ye deliuraūce of oure bodyes. ✠ ✠ For we are* sauyd by* hope. But hope that is sene is no hope. For how can a mā hope for that which he seyth? But and yf we hope for that we se not then do we with pacience abyde for it.

Lyke wyse the spirite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spirite maketh intercession mightely for vs with grōnynges which cannot be expressed with tonge. And he that searcheth the hertes knoweth what is the meaninge of the spirite: for he maketh intercession for the sayntes accordynge to the pleasure of God. ✠

E glorye that Christ nowe is in: and therfore sayth not in oure tetaciōns.

✠ For we knowe ye all thinges worke for the best vnto them that loue God which also * are called* of purpose. For those whych he knewe before he also ordeyned before: that they shulde be lyke fashioned vnto the shape of his sonne ye he myght be the fyrst begotte sonne among many brethren. Moreouer which he appoynted before: them also he called And which he called/ them also he iustified/ which he iustified/them he also glorifyed.

* God choseth of hys arme goodnesse: he calleth those the gospell: & iustifieth thorow fayth and glorifyeth thorow good workes. ✠

What shall we then saye to these thinges? yf God be on oure syde: who can be agaynst vs? which spared not his awne sonne/but gaue him for vs all: how shall he not with hym geue vs all thinges also? Who shall laye eny thinge to the charge of Goddes chosen? it is God that iustifieth: who then shall cōdempne? it is Christ which is deed yee rather which is rysen agayne/ which is also on the ryght hande of God & maketh intercession for vs.

G * He that seeth what Christ hath done for hym cānot but beleue that god loueth him and also loue God agayne.

Who shall seperate vs frō ye loue* of God? shall tribulacion? or angwysshe? or persecucyon? or hunger? ether nakednes? ether parell? ether swearde? As it is wrytten: for thy sake are we killed all daye lōge and are counted as sheepe appointed to be slayne. Nevertheles in all these thynges we ouercome strongly thorow his helpe that loued vs. Ye and I am sure that nether deeth/nether lyfe/ nether Angels, nor rule nether power, nether thinges present/nether thinges to come nether heygh/nether lowe/nether eny other creature shalbe able to depryue vs frō ye loue of God/ shewed in Christ Jesu oure Lorde. ✠

Paul cōplayneth vpon the hard hertes of ye Jewes that wolde not receaue Christ/ and how the Gentyles are chosen in their stede.

The.ix. Chapter.

I Saye the trueth in Christ/ and lye not/ in the wherof my conscyence beareth me wytnes in ye holy ghost that I have great heuynes and continuall sorowe in my hert. For I haue wysshed my selfe to be cursed frō Christ, for my brethren & my kynsmen as pertayninge to ye flesshe/ which are ye Israelites. To whō pertayneth the adoptiō, & the glorie, & the couenauntes & the lawe that was geuen/ and the seruice of God and the promyses: whose also are the fathers and they of whome as concernynge the flesshe Christ came which is God ouer all thinges blessed for euer Amen.

Adoption is an inheritaunce by grace

I.h. I speake

The Epistle

I speake not these thynges as though the
wordes of God had take none effecte. For they
B are not all Israelites which came of Israel:
nether are they all chyldren straytwaye
because they are the seed of Abraham. But
in Isaac shall thy seede be called: that is to saye/
they which are the children of the flesshe, are
not the chyldren of God. But the children of
promes are counted the seede. For this is a
worde of promes/aboute this tyme wyll I
come, and Sara shall haue a sonne.

Nether was it so with her only: but also
when Rebecca was with chylde by one/ I
C meane by oure father Isaac, yer the children
were borne/when they had nether done good
nether bad: that the purpose of God which is
by election/myght stande/it was sayde vnto
her/not by reason of workes/but by grace
of the caller: the elder shall serue ye younger.
As it is wrytten: Jacob he loued, but Esau he
hated. What shall we saye then? is there eny
vnrighteweines vnto God? God forbyd. For he
sayth to Moses: I wyll shewe mercy to who
I shewe mercy and will haue compassion on
whom I haue cōpassion. So lieth it not then
in a mans will or runninge, but in the mercye
of God. For the scripture sayth vnto Pharao
euen for this same purpose haue I stered the
by/to shewe my power on the/& that my na-
me myght be declared thorow out all ye worl-
de. So hath he mercye on whom he will/and
whom he will/he maketh hard herted.

Thou wylt saye then vnto me: why then
blameth he vs yet? For who cā resist his will?
But O man/what arte thou which disputest
D with God? Shall the worke saye to ye wor-
ke man: why hast thou made me on this fas-
shyon? Hath not the potter power ouer the
clave, euen of the same lompe to make one
vessell vnto honoure, and another vnto disho-
noure? Euen so, God willinge to shewe his
wrath and to make his power knowē suffe-
red with longe patience the vessells of wrath/
ordeyned to damnacion, that he myght decla-
re the riches of his glory on ye vessells of mer-
cye/which he had prepared vnto glorye: that
C is to saye, vs which he called, not of the Je-
wes only/but also of the gētyls. As he sayth
Osee. ii. in Osee: I wyll call them my people which
1. Pet. 2. a were not my people: and her beloued which
was not beloued. And it shall come to passe
in the place where it was sayd vnto them/ye
are not my people: that there shalbe called ye
chyldren of the lyuynge God.

But Esaias cryeth concernynge Israel/
though the nombre of the chyldren of Israel
be as ye sonde of ye see yet shall but a remnaūt
be saued. He fynisheth the worde verely/&
maketh it short in rygh tweines. For a short
worde wil God make on erth. And as Esaias
said before: except the Lorde of Saboth had
left vs seede/we had bene made as Sodoma/
and had bene lykened to Gomorra.

What shall we saye then? We saye that ye
gentyls which folowed not righteweines ha-
ue ouertake righteweines: I meane ye righ-
teweines which cometh of fayth. But Israel
which folowed ye lawe of righteweines could
not attayne vnto the lawe of ryghteweines.
And wherfore? Because they sought it not
by fayth: but as it were by the workes of the
lawe. For they haue stombled at ye stōblynge
stone. As it is wrytte: Beholde I put in Syō
a stomblynge stone/and a rocke which shall
make men faule. And none that beleue on
him, shalbe ashamed.

The vnfaythfulnes of the Jewes. Two maner of ryghteousnes.

The x. Chapter.

Brethre/my hertes desyre & prayer
to God for Israel is/ that they
myght be saued. For I beare them
recorde that they haue a feruent
mynde to God warde, but not accordynge to
knowledge. For they are ignorant of the
ryghteweines which is alowed before God,
and go about to stablysshe their awne rygh-
teweines and therfore are not obedient vnto
the ryghteweines which is of valewe before
God. For *Christ is the ende of the lawe, to
iustifye all that beleue.

*a Christ is the ende of ye lawe/ that is Christ is ye fulfyllynge of the lawe: to ye who so hathe hope & beleueth ye helpe & shedynge of his blonde hath wasshed away synne & therwith ouercome deeth and hell and obtayned ye fauour of his father for all that thus beleue/is counted ryghteous although he do not in deade satisfye the lawe.

Moses describeth ye ryghteweines which
cometh of the lawe how that the man which
doth the thinges of the lawe, shall lyue ther-
in. But the ryghteweines which cometh of
fayth speaketh on this wyse. Saye not in
thine hert, who shall ascende into heauen (ye
is nothynge els than to fetch Christ doune)
Other who shall descende into ye depe? (ye is
nothinge els but to fetch vp Christ frō deeth.
But what sayth the scripture? The worde is
nye the euē in thy mouth and in thyne herte.

This worde is the worde of *fayth which
we preache. For yf thou shalt knowledge with
thy mouth that Jesus is the Lorde, & shalt
beleue with thyne hert that God raysed him
vp from deeth thou shalt be safe. For with
the herte beleueth vnto rightewesnes & knowledge
with the mouth maketh a man safe. For the
scripture sayth: whosoeuer beleueth on him
shall not be ashamed.

* Though fayth iustifye from sinne and though Christ deserued ye reward promysed yet is the promyse made on the condicyō that we embrace Christes doctryne and cōfesse him with worde & dede. So ye we are moued & exhorted to do good vnto his & in the to walke to the saluacyō promysed.

There is no differēce betwene the Jewe &
the Gentyll. For one is Lord ouer all which
is ryche vnto all ye call on him. For who-
soeuer shall call on the name of ye Lorde, shalbe
safe. But how shall they call on him, on whō
they beleued not? how shall they beleue on
him of whom they haue not herde? how shall
they heare without a preacher? And how shall
they preache * except they be sent? As it is
wrytten

* Except they

be sent that se
creapt ỹ worde
be geue the of
God. Except
they be sent: ỹ
wpl ashe
of whom
Except of him
wt cometh
lee of the Go
pell ỹ is God.
Of hym the ỹ
[illegible]
[illegible]
[illegible]

out? For who hath knowen the mynde of ỹ Lorde? Or who was hys counseller? other who hath geuē vntohim fyrst/that he might be recompensed agayne? For of hym & thorow him/& for him are all thynges. To hym be glorye.for euer Amen.

¶ The fweete conuerſacyon/ loue/ and workes of ſuch as beleue in Chriſt.

¶ The.xii.Chapter. ✣

I Beſeche you therfore brethren/by the mercyfulnes of God/ ỹ ye make youre bodyes a quicke ſacrifyce/ holy & acceptable vnto God:which is youre reſonable ſeruinge of God & faſhyō not your ſelues lyke vnto thys worlde:but be ye chaūged in youre ſhape, by ỹ renuynge of youre wittes that ye maye fele what thynge ỹ good, that acceptable, & perfayte wyll of God is. For I saye (thorowe ỹ grace ỹ vnto me geuē is)to euery man amonge you/ ỹ no man eſteme of hym ſelfe moare then it becometh him to eſteme, but ỹ he diſcretly iudge of him ſelfe/accordynge as God hath dealte to euery man the meaſure of fayth.

I Philip.iij.c. Tyme ſeruinge of God is to be vſed ecc of the lawe of God.

B As we haue many membres in one body, & all mēbers haue not one office:ſo we beynge many, are one body in Chriſt and euery mā amōge ourſelues, one anothers mēbers. ✣ Seynge that we haue diuers giftes accordynge to the grace that is geuen vnto vs: yf eny man haue ỹ gyft of *prophefye, let hym haue it ỹ it be agreynge vnto the fayth. Let him ỹ hathe an office wayte on his office. Let him that teacheth take hede to his doctrine. Let him ỹ exhorteth/ geue attendaūce to his exhortacyō. If eny man geue/ let him do it w ſyngleines. Let him ỹ ruleth do it w diligēce. If eny mā ſhewe mercy, let him do w cherfulnes. Let loue be without diſſimulacyō. Hate ỹ which is euyl and cleaue vnto that which is good. Be lyndе one to another w brotherly loue. In geuinge honoure go one before another. Let not that buſynes which ye haue in hande/ be tedious to you. Be feruent in the ſpyrete. Applye youreſelues to the tyme. Reioyce in hope. Be pacient in tribulacyō. Continue in prayer. Diſtribute vnto ỹ neceſſyte of ỹ ſayncte & be readie to harbourr. Bleſſe them which perſecute you: bleſſe but curſe not. Be mery wyth thē that are mery. Wepe with thē ỹ wepe. Be of lyke affeccyō one towardes another. Be not hie minded:but make youre ſelues equall to thē of ỹ lower ſorte. ✣ Be not wiſe in youre awne opinyōs. Recōpēce to no mā euyll for euyll. Prouyde afore hande thinges honeſt in ỹ ſyght of all men. If it be poſſyble how beit of youre parte haue peace with all men. Derly beloued auēge not youre ſelues/ but geue roume vnto the wrath of God. For it is written:vengeaunce is myne, & I will reward ſayth the Lorde.

Therfore yf thyne enemy honger/ fede him yf he thurſt geue him drynke. For in ſodoing thou ſhalt heape* cooles of fyre on hys hed. Be not ouercome of euyl:but ouercome euyll wyth goodnes. ✣

* Cooles of fyre is thou ſhalt kyndle hym & make hym to loue.

¶ The obedience of men vnto theyr rulers. Loue fulfylleth the lawe. It is now no tyme to folowe ỹ workes of darcknes.

¶ The.xiij.Chapter.

I Et euery ſoule ſubmit him ſelfe vn to ỹ auctorite of the hyer powers. For there is no power but of God. The powers ỹ be/ are ordeyned of God. Whoſoeuer therfore reſiſteth power/ reſiſteth ỹ ordinaunce of God. And they ỹ reſiſt/ ſhall receaue to thē ſelfe dānacyon. For rulers are not to be feared for good workes/ but for euyll. Wilt thou be wout feare of the power? Do wel then: & ſo ſhalt thou be prayſed of the ſame. For he is ỹ miniſter of God/ for thy welth. But and yf thou do euyll/ then feare: for he beareth not a ſweard for nought but is ỹ miniſter of God to take vengeaūce on thē that do euyl. Wherfore ye muſt nedes obeye, not for feare of vengeaunce only:but alſo becauſe of* conſcience. And euē for this cauſe paye ye tribute. For they are Goddes miniſters ſeruinge for the ſame purpoſe.

B Geue to euery man therfore his duetie: tribute to whom tribute belongeth: cuſtome to whom cuſtome is due: feare to whō feare belōgeth: honoure to whō honoure pertayneth.

* Though they were of power to reſiſt the powers yet were they not thus bounden in thy conſcyence yf thou diddeſt it becauſe it is againſt goddes cōmaundement.

✣ Owe nothynge to eny mā: but to loue one another. For he ỹ loueth another, fulfylleth the lawe. For theſe cōmaundementes: Thou ſhalt not cōmit aduoutry: thou ſhalt not kyll thou ſhalt not ſteale: thou ſhalt not beare falſe wytnes: thou ſhalt not deſyre & ſo forth (ye there be eny other cōmaundemēt) they are all comprehended in thys ſayinge: Loue thyne neyghbour as thy ſelfe. Loue hurteth not hys neyghbour. Therfore is loue the fulfyllynge of the lawe. ✣

Loue is the fulfyllynge of the lawe.

D ✣ This alſo we knowe/ I meane ỹ ſeaſon/ howe that it is tyme ỹ we ſhuld now awake out of ſlepe. For now is oure ſaluacyō nearer then whē we beleued. The nyght is paſſed and the daye is come nie. Let vs therfore caſt away the deades of darcknes and let vs put on the (Armoure of lyght. Let vs walke honeſtly as it were in the daye lyght: not in eatynge and drynckynge: nether in chamburynge and wantannes nether in ſtrife & enuyinge: but put ye on ỹ Lorde Jeſus Chriſt. ✣ And make not prouyſyon for the fleſhe, to fulfyll the luſtes of it.

Chriſt with his oure ſaluacyō is now nerer the whe we loked for hym in the olde teſtament. (Armoure) of lyght ſayth he loue ỹ feare ỹ God/ truthe & all ỹ the light of Godes worde teacheth.

¶ The weake ought not to be deſpyſed. No mā ſhulde offende anothers cōſcience. Agayne/ for outwarde thynges ſhulde no man condempne another.

Vnto him that

¶ The.xiiij. Chapter.

A Him ꝑ is weake in ꝑ fayth, receaue vnto you/ not in disputynge & troublinge hys conscẽce. One beleueth ꝑ he maye eate all thynge. Another which is weake, eateth earbes. Let not him ꝑ eateth, despise him that eateth not. And let not him which eateth not/ iudge him ꝑ eateth. For God hath receaued hym. What arte thou that iudgest a nother mannes seruaunt? Whether he stande or faule that pertayneth vnto his master: ye he shal stãde. For God is able to make him stande.

This man putteth differẽce betwene daye & daye. Another mã counteth all dayes alyke. Se ꝑ no mã wauer in his awne meanynge. He that obserueth one daye more then another, doeth it for the Lordes pleasure. And he that obserueth not one daye moare then another, doeth it to please the lorde also. He that eateth doth it to please ꝑ lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde with all and geueth God thãkes. For none of vs liueth his awne seruaunt: neither doeth any of vs dye his awne seruaunt. If we liue, we liue to be at the Lordes wyll. And ꝑ we dye we dye at the Lords will. Whether we liue therfore or dye we are the Lordes. For Christ therfore dyed and rose agayne, and reuyued that he myght be Lorde both of dead and quicke.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shalbe all brought before the iudgemẽt seate of Christ. For it is written: as truely as I liue say the Lorde, all knees shall bowe to me, and all tõges shall geue a knowledge to God. So shall euery one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another eny more.

But iudge thys rather, that no man put a stomblinge blocke or an occasion to faule in his brothers waye. For I knowe and am full certifyed in the Lorde Jesus that there is nothinge comen of it selfe: but vnto him ꝑ iudgeth it to be comen: to him is it comen. If thy brother be greued wt thy meate now walkest thou not charitablie. Destroye not him with thy meate for whom Christ dyed. Cause not youre [b] treasure to be euyll spokẽ of. For ꝑ kyngdome of God is not meate & drinke. but ryghtewesnes peace & ioye in ꝑ holy goost. For whosoeuer in these thinges serueth Christ pleaseth well God & is commended of men.

Let vs folowe the thinges which make for peace, & thynges wherwith one maye edifye another. Destroye not the worke of God for a lytell meates sake. All thinges are pure: but it is euyll for ꝑ mã, which eateth with hurte of hys conscyence. It is good nether to eate flesshe, nether to drynke wyne, nether eny thinge, wherby thy brother stombleth, ether falleth, or is made weake. Hast thou fayth? haue it with thy selfe before God. Happy is he that condẽpneth not him selfe in ꝑ thynge which he alloweth. For he that maketh conscience, is dãpned yf he eate: because he doth it not of fayth. For whatsoeuer is not of fayth, that same is synne.

A Him ꝑ is weake: he is weake that is counted & hath lytell profet. ¶ To be agaynst cõscience is damnable. And all ꝑ is not of fayth is synne.

¶ The infyrmyte and feaplnes of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

¶ The.xv. Chapter.

We which are strõge ought to beare ꝑ fraylnes of thẽ which are weake & not to stonde in oure awne conceytes. Let euery man please hys neyghbour vnto his welth and edifyinge. Christ pleased not him selfe: but as it is writtẽ. The rebukes of them which rebuked the fell on me. Whatsoeuer thinges are writtẽ afore tyme, are writtẽ for oure learninge, that we thorow pacyence & conforte of the scripture, myght haue hope. B he is strõge ꝑ can beare & suffer other mannes weaknes. ꝓ Psal. lxviij.

The God of pacience & consolacion, geue vnto euery one of you, ꝑ ye be lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agreynge together, maye with one mouth prayse God ꝑ father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs, to ꝑ prayse of God. And I saye that Jesus Christ was a minister of ꝑ circucision for the trueth of God, to confirme the promyses made vnto the fathers. And let the gentyls prayse God for his mercy as it is written: For this cause I will prayse the amonge the gentyls, and synge in thy name. And agayne he sayth: reioyse ye gẽtyles with his people. And agayne prayse ꝑ Lorde all ye gentyls, & laude him all nacõs. And in another place Esayas sayth: ther shal be ꝑ rote of Jesse, & he ꝑ shall ryse to raygne ouer the gentyls: in him shall ꝑ gentyls trust. The God of hope fyll you wyth all ioye and peace in beleuinge: that ye maye be ryche in hope thorowe the power of the holy goost. C D

I my selfe am full certified of you my brethren that ye youre selues are full of goodnes and fylled wyth all knowledge, & are able to exhorte one another. Nenertheless brethren I haue some what boldly wrytten vnto you, as one that putteth you in remembraunce, thorow ꝑ grace ꝑ is geuen me of God that I should be the mynyster of Jesu Christ amõge the Gentyls, and should minister the gladtydinges of God, that the gentyls myght be an acceptable offerynge sanctyfyed by the holy goost. I haue therfore wherof I maye reioyse in Christ Jesu in tho thinges which pertayne to God. For I dare not speake of eny of tho

[b] Oure treasure is oure knowledge.

Titu.ij

thynges whych Christ hath not wrought by me/to make ỹ Gentyls obedīēt/with worde and deade/in myghty sygnes & wonders/by ỹ power of the spyrete of God: so that from Jerusalem and the coostes rounde aboute vnto Illyricum/ I haue fylled all countres wyth the gladde tydynges of Christ.

C So haue I enforsed my selfe to preache ỹ Gospell/not where Christ was named/lest I shuld haue bylt on another mannes foundacyon: but as it is wrytten: To whom he was not spokē of/they shall se: & they that hearde not/ shall vnderstande. For thys cause I haue bene ofte let to come vnto you: but now seynge I haue no moare to do in these countres, and also haue bene desyrous many yeares to come vnto you/ when I shall take my iorney into Spayne/ I wyll come to you. I trust to se you in my iorney/& to be brought on my waye thytherwarde by you/after that I haue somwhat enioyed you.

Now go I vnto Jerusalem/and minister vnto the sayntes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon ỹ poore * sayntes which are at Jerusalem. It hath pleased thē verely/ and their detters are they. For yf the Gentyls be made partetakers of their spirituall thinges then dutie is to minister vnto thē in carnall thinges. Wherfore I haue performed thys, & haue brought thē thys frute sealed I will come backe agayne by you into Spayne. And I am sure whē I come that I shal come with aboundaūce of the blessynge of ỹ Gospell of Christ. I beseche you brethrē for oure Lorde Jesus Christes sake/& for ỹ loue of ỹ spyrite/ that ye helpe me in my busynes wyth youre prayers to God for me that I maye be delyuered from them which beleue not in Jewry and that this my seruice/ which I haue to Jerusalem/ maye be accepted of the sayntes/ ỹ I maye come vnto you with ioye by ỹ will of God/& maye wyth you be refreshed. The God of peace be with you: Amen.

* What sayntes ỹ scripture ma kē Actu. 9. c.

C A chapter of salutacyōs. He warneth thē to beware of mens doctrine/& commendeth vnto them certayne godly men/that were louers and wethren in ỹ truth

C The .xvi. Chapter.

I Commende vnto you Phebe oure syster (which is a minister of ỹ congregacion of Cenchrea) that ye receaue her in the Lorde as it becommeth * * sayntes & that ye assyst her in what soeuer busynes she needeth of youre ayde. For she hath succored many/ & myne awne selfe. Greete Priscа & Aquila my helpers in Christ Jesu whych haue for my lyfe layde doune their awne neckes vnto which not I only geue thankes, but also ỹ congregacion of ỹ Gentyls. Lyke wyse greete ỹ cōgregaciō ỹ is in their house. Salute my welbeloued Epenetes/whych is the fyrst* frute amonge thē of Achaia. Greete Mary which bestowed moche labour on vs. Salute Andronicus & Junia my cosyns/ whych were presoners wt me also/ whych are well taken amonge the Apostles/& were in Christ before me. Greete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ/& Stachys my beloued. Salute Apelles approued in christ Salute them which are of Aristobolus household. Salute Herodion my kynsmā. Greete thē of the household of Narcyssus whych are in the Lorde. Salute Triphena & Tryphosa/ which wemen dyd labour in the Lorde. Salute the beloued Persis/ which laboured moche in the Lorde. Salute Rufus chosen in ỹ Lorde/& his mother & myne. Greete Asyncritus, Phlegon, Hermas, Patrobas/ Hermes & the brethren which are with them. Salute Philologus & Julia/ Nereus & hys syster/ & Olimpha/ & all the sayntes which are with them. Salute one another with an holy kysse The congregacions of Christ salute you.

* Fyrst frute: that is the fyrst that was cōsecrated to God.

I beseche you brethren, marke thē whych cause diuision & geue occasions of euyll/ cōtrary to the doctryne which ye haue learned: & auoyde thē. For they that are suche/ serue not the Lorde Jesus Christ: but their awne bellyes/ & wt swete preachyng & flatterynge wordes deceaue ỹ herres of the innocentes. For youre obedience * extendeth to all men. I am glad no dout of you. But yet I wolde haue you wyse vnto that which is good, & to be innocente as concernynge euyll. & the God of peace treade Satā vnder youre fete shortly. The grace of oure Lorde Jesu Christ be wt you

* Paul wolde haue the laye people learned to iudge ỹ prophetes and to obeye the accordyng to knowledge euyll: for all obedience ỹ is not after true knowledge is disalowed of God.

Timotheus my worcke felow, & Lucius & Jason and Sopater my kynsmē, salute you/ & Tertius salute you, which wrote this epistle in the Lorde. Gayus myne hoste and the hoste of all the congregacions saluteth you. Erastus the chamberlayne of the cyte saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christ be wyth you all: Amen.

To him that is of power to stablisshe you according to my gospell & preachinge of Jesus Christ in vtteringe of the mystery which was kept secret sence ỹ worlde beganne, but now is opened by the scriptures of prophesie at the commaundement of the euerlastynge God/ to stere vp obedyence to the fayth/ publysshed amonge all nacyons: To the same God/which alone is wise, be prayse thorowe Jesus Christ for euer. Amen.

C To the Romayns.

C Sent from Corinthum by Phebe the ỹ was the minister vnto the congregacion at Cenchrea.

¶ The fyrst Epistle of Saynct Paul the Apostle to the Corynthyans.

¶ He commendeth the Corinthians / exhorteth them to be of one mynde / and rebuketh the deuision þ was amonge them. Worldly wysdome is folysshnes before God/ for there is no wysdo but in the despysed crosse of God.

¶ The fyrst Chapter.

1 PAul by vocacyon an Apostle of Jesus Christ thorow the wyll of God / and brother Sosthenes.

2 Vnto the congregacion of God which is at Corynthum. To them that are sanctifyed in Christ Jesu/ *as saynctes by callynge. with all þ call on þ name of oure Lorde Jesus Christ in euery place, both of theirs and of oures.

*As Saynctes by callynge. Of this take Roma.i.a.

3 Grace be with you and peace frō God oure father/and from the Lorde Jesus Christ.

4 ✝ I thanke my God all wayes on youre behalfe/for the grace of God which is geuē you by Jesus Christ, þ in all thinges ye are made ryche by him in all lernynge and in all knowledge

5 euen as the testimony of Jesus Christ was cōfermed in you so that ye are behynde in no gyft/ & wayte for the appearyng of oure Lorde Jesus Christ which shall stablysshe you

6.Cor.i.b. 8 vnto the ende, that ye maye be blamelesse in the daye of oure Lorde Jesus Christ. 9 For God is faythfull by whom ye are called vnto þ felysshippe of his sonne Jesus Christ oure Lorde. I beseche you brethren in the name of oure Lorde Jesus Christ/ that ye all speake one thynge & þ there be no dissencion amōge you: but be ye knyt to gether in one mynde & in one meanynge. 11 It is shewed vnto me(my brethren)of you, by them that are of Chloe, that there is stryfe amonge you. 12 And this is it that I meane: how that comenly ye amōge you, one sayeth: I holde of Paul: another I holde of Apollo: the thyrde I holde of Cephas: the fourth I holde of Christ. 13 Is Christ deuided? was Paul crucified for you? ether were ye baptised in the name of Paul? 14 I thanke God that I christened none of you, 15 but Crispus and Gayus, lest eny shulde saye þ I had baptised in myne awne name. 16 I baptised also the house of Stephana. Forther more knowe I not whether I baptised eny man or no.

17 For Christ sent me not to baptyse / but to preache the Gospell / not wyth wysdome of wordes / lest the crosse of Christ shulde haue bene made of none effecte. 18 For the preachyng of the crosse is to them that perisshe folysshnes but vnto vs which are saued it is the power of God. 19 For it is wrytten: I wyll destroye the wysdome of the wyse / and wyll caste awaye the vnderstandynge of the prudēt. 20 Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folysshnes? 21 For when the worlde thorowe wysdome knewe not God / in the wysdome of God: it pleased God thorow folysshnes of preachynge to saue them that beleue. 22 For the Jewes requyre a sygne/ & the Grekes seke after wysdome. 23 But we preache Christ crucified/ vnto the Jewes an occasyon/ of fallynge / & vnto the Grekes folysshnes: 24 but vnto them which are called both of the Jewes and *Grekes/ we preache Christ the power of God and the wysdome of God. 25 For the folysshnes of God is wyser then men: & the weakenes of God is stronger then men. 26 Brethren loke on youre callynge how that not many wyse men after þ flesshe, not many myghty not many of hye degre are called: 27 But God hath chosen the folysshe thynges of the worlde to confounde þ wyse. And God hath chosyn þ weake thinges of the worlde/ to confounde thynges which are myghty. 28 And vyle thynges of the worlde/ & thynges which are despised, hath God chosen, yee and thinges of no reputacyon for to bringe to nought thynges of reputacyon, 29 þ no flesshe shulde reioyce in his presence. 30 And vnto him partayne ye in Christ Jesu which of God is made vnto vs wysdome / and also rightwesnes & sanctifyinge and redēpcion 31 That accordynge as it is wrytten: he which *reioyseth shulde reioyce in the Lorde.

Preachyng of the crosse is the power of God

*The Greke hath glorye yt cometh of the same nature as ye Actes v. 5. Some tyme all the Scriptures / as here/ a.d Rom.i.b.

¶ It is not eloquence and glorious painted wordes of worldly wysdome / that can edifye & cōuerte soules vnto Christ: but the playne wordes of the scripture/ for they make mencion of him and his crosse.

¶ The.ij. Chapter.

reioyseth is in the Greke, whereby properly is ment the inward gladnes of the hert, which breaketh out and sheweth it self in the countenaunce, gestures and wordes. Ecclesiastici.xxx. The gladnes of the hert is the life of man, and the ioye of a man prolongeth his dayes. Ecclesiastici.i. The feare of the Lorde driueth away synne, and where it is there can no wrath haue rule. Ecclesiastici.xl. Feare is not good in all thinges, but he that feareth God, his dede shall prosper in the ende, and in the day of his departynge shall he be blessed. Ecclesiastici.xxv. The feare of God is the begynnynge of his loue, and the begynnynge of faith is to cleue vnto him. Ecclesiastici.xix. The feare of God is to hate synne. Proverbiorum.viij. The feare of the Lorde is the fountayne of lyfe, that a man may auoyde the snares of death. Proverbiorum.xiij. The feare of the Lorde is the begynnynge of wysdome, and the knowledge of the holy is vnderstandynge. Proverbiorum.ix. The feare of the Lorde is the begynnynge of knowledge. Proverbiorum.i. The feare of the Lorde is a fayre thynge, and a ryghteous thynge. Proverbiorum.xiiij. The feare of the Lorde is a strong confidence, and his children shall haue a sure trust. Proverbiorum.xiiij. The feare of the Lorde is a well of lyfe, that a man may auoyde the snares of death. Proverbiorum.xxij. The feare of the Lorde is the instruccion of wysdome, and before honour goeth humblenes. Proverbiorum.xv. The feare of the Lorde is the begynnynge of wysdome, and the knowledge of the holy is vnderstandynge. Proverbiorum.ix. The feare of the Lorde is the begynnynge of knowledge. Proverbiorum.i. The feare of the Lorde is a fayre thynge, and a ryghteous thynge. Proverbiorum.xiiij. The feare of the Lorde is a strong confidence, and his children shall haue a sure trust. Proverbiorum.xiiij. The feare of the Lorde is a well of lyfe, that a man may auoyde the snares of death. Proverbiorum.xxij. The feare of the Lorde is the instruccion of wysdome, and before honour goeth humblenes. Proverbiorum.xv.

AND I brethē when I came to you/ came not in gloriousnes of wordes or of wysdom, shewynge vnto you ꝑ testimony of God. Nether shewed I my selfe that I knewe eny thynge amonge you saue Iesus Christ, euen the same ꝑ was crucified. And I was amōge you in weaknes/ and in feare, and in moche tremblynge. And my wordes & my preachynge was not wyth entysynge wordes of mannes wysdome: but in shewynge of the spirite and of power that youre fayth shuld not stande in the wysdome of men: but in the power of God.

Perfect are they that vnderstande the lawe, fayth & workes truly & profesle them.

B That we speake of/ is wysdome amonge thē that are perfecte: not the wysdom of thys worlde / nether of the rulars of thys worlde (which go to nought) but we speake ꝑ wysdome of God/ which is in secrete & lyeth hyd/ which God ordeyned before the worlde/ vnto oure glory: which wysdom none of ꝑ rulars of this worlde knewe. For had they knowen it/ they wolde not haue crucified the Lord of glory. But as it is wrytten: The eye hath not sene/ & the eare hath not hearde/ nether haue entred into the hert of mā/ the thinges which God hath prepared for them that loue hym.

C But God hath opened thē vnto vs by hys spirite. For the spirite searcheth all thynges/ ye the botome of Godes secretes. For what man knoweth the thinges of a man: saue the spirite of a man which is with in him. Euē so the thynges of God knoweth no mā but the spirite of God. And we haue not receaued the spirite of the worlde: but the spirite which cōmeth of God / for to knowe the thynges that are geuen to vs of God / which thynges also we speake / not in the conynge wordes of mannes wysdome / but with the conynge wordes of the holy ghost/ makyng spirituall comparisons of spirituall thynges. For the naturall man perceaueth not the thinges of the spirite of God. For they are but folysshnes vnto him. Nether can he perceaue them / because he is spiritually examined. But he that is spirituall discusseth all thinges: yet he him selfe is iudged of no mā*. For who knoweth the mynde of the Lord, other who shall enfourme him? But we vnderstande ꝑ mynde of Christ.

The spirite vnderstandeth godly thinges

The naturall man ꝑ is not renued in Christ cānot perceaue the thynges of God.

Etale vi. d. Rom. xi. d

C Paul rebuketh the sectes and authores therof. Christ is the foundacion of hys church. No mā ought to reioyce in men but in God.

C The. iij. Chapter.

AND I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall/ euen as it were vnto babes in Christ. I gaue you mylke to drinke & not meate. For ye then were not stronge/ no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you

B A ꝑ fourth daye shall declare it. Ther here signifieth a time when God purposeth to tiche & shewe thynges that are vnderstanded & questyons perfecte true. Iudgement/ therwith tole it is ment openly the fruite & erroure/ & reception of ꝑ thynge and repentyng both followe. ¶ Paule intreateth here of preachers that succeaded hym whē he was departed. & the Corinthians he had layde a good foundacion/ lett other take hede howe they buylde ther vpon. If it be buylde thynges worthy for christ their workes will remayne & abyde euen when it is sene in the fyre/ wherin thynge he signifieth how ye ꝑ Iewes & Gentyls shuld be punished. ¶ Here he vseth a similitude as long as it is to purpose / & no further. ¶ Here he entreateth of the true & sincere Iudgement which is spirituall & ꝑ spirituall men. ¶ Here he vseth a similitude of the Iewes ceremonies. ¶ Here he vseth a similitude of the Iewes sacrifices. ¶ Here he vseth a similitude of the Iewes temple

selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme vntyll ỹ Lorde come/ which wyll lyghten thynges that are hyd in darcknes and open the counsels of ỹ hertes. And then shall euery man haue prayse of God. ✠

23 These thynges brethren I haue described in myne awne person and Apollos/ for your sakes/ that ye myght learne by vs/ ỹ no man counte of hym selfe beyonde that whych is aboue wrytte: ỹ one swell not agaynst another for yngmans cause. For who preferreth the? What hast thou/ that thou hast not receaued? If thou haue receaued it/ why reioycest thou as though thou haddest not receaued it? Now ye are full: now ye are made rych: ye raygne as kynges without vs: and I wolde to God ye dyd raygne, that we myght raygne with you.

Me thynketh that God hath set forth vs which are Apostles, for the lowest of all/ as it were men apoynted to deeth. For we are a gasynge stocke vnto the worlde and to ỹ Angels and to men. We are fooles for Christes sake, and ye are wyse thorow Christ. We are weake/ & ye are stronge. Ye are honorable/ & we are despysed. Euen vnto this daye we honger and thirst, and are naked, and are bosfeted with fystes/ and haue no certayne dwellynge place, and labour worckynge wyth oure awne handes. We are reuyled/ and yet we bleese. We are persecuted/ and suffer it. We are euyll spokē of, and we praye. We are made as it were the fylthynes of the worlde/ the offcowrynge of all thynges, euen vnto this tyme.

I wryte not these thynges to shame you: 24 but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Iesu, I haue begotten you thorow ỹ Gospell. Wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus, which is my deare sonne and fayth full in the Lorde, which shall put you in remembraunce of my wayes whych I haue in Christ euē as I teache euery where in all cōgregacions. Some swell as though I wold come no more at you. But I wyll come to you shortely yf God wyll: & wyll knowe, not ỹ wordes of thē which swell/ but the power: for the Kyngdome of God is not in wordes/ but in power. What wyll ye? Shall I come vnto you with a rodde/ or els in loue & in ỹ spyret of mekenes?

¶ After what maner Paul corseth the mā/ that had cōmytted fornication with his mother in lawe.

¶ The.v. Chapter.

¶ Here goeth a cōmen sayinge that 1 Fornicacion. ther is fornicacion amonge you, & soche fornycacyon as is not once named amonge the gentyls: ỹ one shuld haue his fathers wyfe. And ye swell/ & haue not rather sorowed, that he which hath done this dede/ might be put frō amōge you. For I verely as absent in body/ euen so present in spyrite haue determyned all redy (as though I were present/ of hym that hath done this dede/ in the name of oure Lorde Iesu Christ/ when ye are gathered to gether/ and my spyrite/ with ỹ power of the Lorde Iesus Christ, to delyuer him vnto* Satan, for the destruccion of the flesshe that ỹ spyrite maye be saued in the daye of the Lorde Iesus. Colo.ij.a. B

Youre reioysynge is not good: knowe ye not that a lytle leuē sowreth ỹ whole lompe of dowe. ✠ Pourge therfore the olde leuen, ỹ ye maye be newe dowe as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye not with olde leuē/ nether with the leuē of maliciousnes and wickednes: but with the swete breed of purenes and truthe. ✠ D

I wrote vnto you in a pistle ỹ ye shuld not cōpany with fornicatours. And I meant not at all of ỹ fornicatours of this worlde/ ether of the couetous/ or of extorcioners/ ether of ỹ ydolaters: for then must ye nedes haue gone out of ỹ worlde. But now I wryte vnto you/ that ye cōpany not to gether yf eny ỹ is called a brother be a fornicator, or couetous/ or a worshipper of ymages, ether a raylar/ ether a dronckard or an extorcionar: with ỹ same ỹ se soche se that ye eate not. For what haue I to do/ to iudge thē which are wythout? Do ye not iudge them that are within? Them ỹ are wythout/ God shall iudge. Put awaye from amonge you that euyll person. * Excommunicacion is to be a crope fleshlye wyth drawē me that ỹ spyrite maye be founde in the doctrine of Christ. Ieape that professeth christe be soche no nother Christen mā maye eate him compane.

¶ He rebuketh the for goinge to lawe together before the heithen & reproueth vncleānesse.

¶ The.vi. Chapter.

To go to lawe

Dow dare one of you haupnge busines with another go to lawe vnder the wycked, & not rather vnder the sayntes? Do ye not know that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how ỹ we shall iudge ỹ angels? How moche more maye we iudge thynges that pertayne to the lyfe? If ye haue iudgementes of worldely matters take them which are despysed in the congregacyon/ & make them iudges. B. This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all/ that can iudge betwene brother and brother/ but one brother goeth to lawe with another: and that vnder the vnbeleuers?

Now

Now therfore there is vtterly a faute amonge you/because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not youre selues to be robbed? naye/ye youre selues do wronge/& robbe: & that the brethre. Do ye not remember how that the vnryghteous shall not inherit the kyngdome of God? Be not deceaued. Nether fornicatours/ nether worshyppers of ymages/ nether whoremongers/ nether weaklinges/ nether abusers of the selues with ꝑ mankynde/ nether theues/ nether couetouse/ nether dronckardes/ nether cursed speakers/ nether pylers/ shall inherit the kyngdom of God. And soche were ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lorde Iesus/ & by the spyrite of oure God.

These & suche haue no part in Christ.

Sanctifienge & iustifye. I come by Christ & hys spyrite.

All thynges are lawfull vnto me: but all thynges are not profytable. I maye do all thynges: but I will be brought vnder nomans power. Meates are ordeyned for the belly/ & the belly for meates: but God shall destroye both it & them. Let not the body be applyed vnto fornycacion, but vnto the Lorde/ & the Lorde vnto the body. God hath rayled vp the Lorde/ & shall rayse vs vp by his power.

Oure bodyes are the membres of Christ.

Nether remember ye not/ that youre bodyes are ꝑ membres of Christ? shall I now take ꝑ membres of Christ/ & make the membres of an harlot? God forbyd. Do ye not vnderstande that he whych coupleth hym selfe with an harlot/ is become one body? For two (sayth he) shalbe one flesshe. But he that is ioyned vnto the Lorde/ is one spyrite.

Flie fornicacyon. All synnes ꝑ a man doth/ are without the body. But he that is a fornicator/ synneth agaynst his awne body. Ether knowe ye not how that youre bodyes are the temple of the holy ghost/ which is in you/ whō ye haue of God/ & how that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye God in youre bodyes and in youre spyrites, for they are Goddes.

Of mariage/ virginite & wyddowheade.

The.vij. Chapter.

As cōcernyng the thynges wherof ye wrote vnto me: it is good for a man/ not to touche a woman. Neuertheles to auoyde fornicacion/ let euery man haue his wyfe: & let euery woman haue her husbande. Let the man geue vnto the wyfe due benenolence. Lykewyse also ꝑ wyfe vnto ꝑ man. The wyfe hath not power ouer her awne body: but the husbande. And lykewyse ꝑ husbāde hath not power ouer his awne body: but the wyfe. Withdrawe not youre selues one from another/ except it be by cōsent for a time/ for to geue youre selues to fastynge & prayer. And afterwarde come agayne to the same thynge/ lest Satan tempt you for youre incontinencie.

This I saye of fauoure/ and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath hys proper gyfte of God one after this manner/ another after that. I saye vnto the vnmaried men and wyddowes: it is good for them ye they abyde euen as I do. But and ye they cannot abstayne/ lett them marry. For it is better to marry then to *burne.

*To burne after S. Ambro is when the will consenteth to the lust of ꝑ flesshe.

Vnto the maryed cōmaunde not I but ꝑ Lorde: that the wyfe separate not her selfe frō the man. If she separate her selfe/ let her remayne vnmaryed or be reconcyled vnto her husbande agayne. And lett not the husbande put awaye his wyfe from him.

To the remnaunt speake I & not ꝑ Lord. If eny brother haue a wyfe ꝑ believeth not/ yf she be content to dwell with him lett hym not put her awaye. And ꝑ woman which hath to her husbande an infidell yf he consent to dwell with her/ lett her not put hym awaye. For the vnbelevynge husbande is sanctified by the wyfe & the vnbelevynge wyfe is sanctifyed by ꝑ husband. Or els were your chyldren vncleane: but* now are they pure. But and yf the vnbelevynge departe/ lett hym departe. A brother or a systeris not in subiection to soche. God hath called vs in peace. For how knowest thou o woman, whether thou shalt saue ꝑ man or no? Other how knowest thou o man whether thou shalt saue ꝑ woman or no: but euen as God hath distributed to euery man.

*Now are they pure. Sith that children are cleane & pure by nature for that were agaynst the Apostle simicle/ which mayntayneth that all are vnder originall synne & nature hath the ryght hem of God

Lyke as God hath called euery person so let him walche: and so ordeyn I in all congregations ꝑ eny man be called beynge circumcised let him adde nothynge therto. If eny be called vncircumcised: let hym not be circumcised. Circumcision is nothynge, vncircumcision is nothynge: but the kepyng of the commaundmentes of God is all together.

Further vnderstonding is here that like as all thinges are cleane vnto the cleane. Titum. i. Euen so a chyld or man all vnto chasten wyfe is cleane so that he ware be conuersaunt with her/ & not offende in so doynge & sith the children of the are not to be repuied as vnlawfull or vncleane.

Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayst be free vse it rather. For he ꝑ is called in the Lorde beynge a seruaunt is the Lordes freman. Lykewyse he that is called beynge free is Christes seruaūt. Ye are dearly bought/ *be not mens seruaūtes. Brethre let euery man wherin he is called therin abyde wyth God.

Be not ye ouer ryd of men ꝑ meane. regarde mennes precepies & ordynaunces than the very institucions of God: ye than God hym selfe. This forbydeth S. Paul here & not that a man ought deny to be seruaūtes to oure maysters to whō we be bound accordyng to the cōmō order appoynted in commen welthes.

As concernynge virgins I haue no cōmaundement of the Lorde: yet geue I counsell, as one ꝑ hath obtayned mercye of ꝑ Lorde to be faythfull. I suppose ꝑ it is good for the present* necessite. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But & yf thou take a wyfe

Though we are greatly ecclesiasticall debarred for the places of the Scripture to be obedyent with loue & diligence in all thynges aggreable to Goddes holy worde.

*If a man haue the gyfte chastite is good the more quyetlye to serue God. For the

a wyfe

married haue ofte moche trouble but yf the mynde of the chast be combred wyth other worldly busines whether it perish and yf the maried be the more quyet man dre thereby what hurteth it? Neyther of it selfe is better then the other or pleaseth God more then the other. Neyther is outwarde circumcision or outwarde happyne worth a pennie of them selues. Saue that they put vs in remembraunce to kepe the couenaunt made betwene vs and God.

a wyfe thou synnest not. Lykewyse yf a virgin mary / she synneth not. Neuerth. lesse soche shall haue trouble in their flesshe-but I sauer you.

This sayd I brethen, the tyme is shorte. It remaynyth that they which haue wyues / be as though they had none and they that wepe be as though they wept not: and they that reioyce be as though they reioyced not: & they that bye, be as though they possessed not: and they that vse this worlde, be as though they vsed it not For the fassiō of this worlde goeth awaye. I wolde haue you without care. The single mā careth for the thynges of ỹ Lorde how he maye please ỹ Lorde. But he ỹ hath maried, careth for the thynges of the worlde / how he maye please his wyfe. There is difference betwene a virgin & a wyfe. The single womā careth for the thynges of the Lorde, ỹ she maye be pure both in body & also in spyrete But she that is maried / careth for the thynges of the worlde, how she maye please her husband This speake I for youre profit / not to tangle you in a snare: but for ỹ which is honest & comly vnto you / & ỹ ye maye quyetly cleaue vnto the Lorde without separacyon.

If eny man thinke that it is vncomly for his virgin / yf she passe the tyme of marriage / and yf so nede requyre / lett hym do what he lysteth, he synneth not: lett thē be coupled in mariage. Neuertheles he that purposeth surely in his herte, hauyng none nede: but hath power ouer his awne wyll: & hath so decreed in his herte / that he wyll kepe hys virgin / doth well. So then he ỹ ioyneth hys virgin in mariage, doth well But he ỹ ioyneth not his virgin in mariage, doth better. The wyfe is bounde to the lawe as longe as her husbād lyueth. If her husband slepe, she is at lyberte to mary with whō she wyll, only in ỹ Lorde. But she is happyar yf she so abyde / in my iudgement. And I thinke verely that I haue the spyrete of God.

¶ She rebuketh thē ỹ vse their liberte to the slaunder of other / and sheweth how men ought to behaue them towarde soch as be weake.

¶ The.viij. Chapter.

I As tytle lotte is better thē moche knowledge

TO speake of thinges dedicate vnto ydols, we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If eny mā thynke ỹ he knoweth eny thyng he knoweth nothyng yet as he ought to know But yf eny mā loue God / ỹ same is knowē of hym.

To speake of meate dedycat vnto ydols / we are sure ỹ ther is none ydoll in ỹ worlde and that ther is none other God but one. And though ther be that are called Goddes whether in heauē other in erth (as ther be Godds many and lordes many) yet vnto vs is there but one God / which is the father / of whō are B all thynges / and we in him: and one Lorde Iesus Christ by whom are all thynges / and we by him. But euery man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre / and eate as a thynge offered vnto the ydole / and so their consciences beynge yet weake / are defyled. Meate maketh vs not acceptable to God. Neyther yf we eate / are we ỹ better. Neyther yf we eate not / are we the worse.

But take hede that youre liberte cause not the weake to fall. For yf some man se the which hath knowledge syt at meate in ỹ ydols temple, shall not the conscience of him whych is weake / be boldened to eate those thynges which are offered to the ydole? And so thorow thy knowledge shall ỹ weake brother perisshe for whom Christ dyed. When ye synne so agaynst the brethē, & wounde their weake consciences / ye synne agaynst Christ Wherfore yf meate hurt my brother / I wyll eate no flesshe whyll the worlde standeth, because I wyll not hurte my brother.

In all our dedes we must haue a respect to oure nepbowres weth.

Charyte what it dorth.

¶ Loue forbeareth the thynge that she maye do by ỹ lawe. & exhorteth thē to runne on forth in the course that they haue begonne.

¶ The.ix. Chapter.

AM I not an Apostle? am I not free? haue I not sene Iesus Christ oure Lorde? Are ye not my worke in the Lorde? If I be not an Apostle vnto other yet am I vnto you. For the seale of myne Apostleshippe are ye in ỹ Lord. Myne answer to them that aske me, is this. Haue we not power to eate and to drynche? Haue we not power to leade about a sister to wyfe, as well as other Apostles, and as the brethren of the Lorde & Cephas? Other only I and Barnabas haue not power this to do? Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde, & eateth not of ỹ frute? Who fedeth a flocke & eateth not of the mylcke?

A Paule proueth him selfe an Apostle equall to the best in ỹ the spirite wereth record to hys preachyng & in that as manye wer by him cō uerted as by the other Apostles

Saye I these thynges after the maner of men? Or sayth not ỹ lawe the same also? For it is wrytte in ỹ lawe of Moses: Thou shalt not mosell the mouth of ỹ ore that treadeth oute the corne. Doth God take thought for oxen? Other sayth he it not all together for oure sakes? For oure sakes no doute thys is wrytten: that he which careth / shulde care in hope: & that he which thresheth in hope / shuld be partaker of his hope. If we sowe vnto you spirituall thynges: is it a great thynge yf we repe youre carnall thynges? If other be partakers of this power ouer you, wherfore are not we rather?

B The preacher hath ryghte to chalenge a lyuynge for his labour.

Neuertheles we haue not vsed thys power: but suffre all thynges lest we shulde hynder

hynder the Gospell of Christ. Do ye not vnderstande how that they which minister in ỹ temple/haue their lyndynge of the temple? And they which wayte at the aulter/are partakers with the aulter. Euen so also dyd the Lorde ordayne, that they which preache the Gospell/shulde lyue of the Gospell. But I ℭ haue vsed none of these thynges.

Nether wrote I these thyngs that it shuld be so done vnto me. For it were better for me to dye, then that eny man shuld take this reioysynge from me. In that I preache the gospell/I haue nothynge to reioyce of. For necessite is put vnto me. Woo is it vnto me yf I preache not the Gospell. If I do it wt a good wyll/I haue a reward. But yf I do it agaynst my will, an office is cõmitted vnto me. What is my reward then? Euen ly that when I preache the Gospell I make the Gospell of Christ fre, that I misuse not myne auctorite in the Gospell.

He ỹ worcketh of loue to hys newquire hath his reward.

For though I be fre frõ all men/ yet haue I made my selfe seruaunt vnto all men/that ℞ I myght wynne the moo. Vnto the Iewes/I became as a Iewe, to wynne the Iewes. To them that were vnder the lawe/ was I made as though I had bene vnder ỹ lawe, to wynne them that were vnder the lawe. To thẽ ỹ were with out lawe/ became I as though I had bene with oute lawe (when I was not wt out lawe as perteynynge to God/ but vnder a lawe as concernynge Christ) to wynne thẽ that were with oute lawe. To the weake became I as weake, to wynne ỹ weake. In all thynge I fassoned my selfe to all men/ to saue at the lest waye some. And this I do for the Gospels sake/ that I myghte haue my parte therof.

✠ Perceaue ye not how ỹ they which runne in a course/runne all/ yet but one receaueth the rewarde. So runne ỹ ye maye obtayne. Euery man ỹ proueth masteries/abstayneth from all thynges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune. I therfore so runne/ not as at an vncertayne thinge. So fyght I/not as one that beateth the ayer: but I tame my body/and bringe it into subiectiõ/ lest after ỹ I haue preached to other/ I my selfe shuld be a cast awaye. ✠

Ch: feareth them with the ensamples of the olde Testament/and exhorteth them to a godly conuersacyon.

ℭ The .x. Chapter.

A Lthough I wolde not that ye shuld be ignorant of this, how ỹ oure fathers were all vnder a cloude/ & all passed thorow ỹ see/ & were all baptised vnder Moses in the cloude & in the see: & did all eate of one spirituall meate, and

As it went in the olde Testament so shall it do in the newe. Exodi. xvi. d. Exodi. xvii. e.

dyd *all drynke of one maner of spyrituall drynke. And they dranke of that spirituall rocke that folowed them/ which rocke was Christ. ✠ But in many of them had God no delyte. For they were ouerthrowen in the wyldernes. *Exodi. xvi. c. Exo. xvi. b. Numer. xx. a. Nume. xxv. b. Numer. xiiij. e

These are ensamples to vs ✠ ỹ we shulde not lust after euyll thynges/as they lusted. Nether be ye worshyppers of ymages as were some of thẽ accordynge as it is wrytte: *The people sate doune to eate & drynche/ & rose vp agayne to playe. Nether let vs cõmit fornicacyõ* as some of them committed/ & were destroyed in one daye. xxiij. thousande. Nether lett vs tempte Christ/ as some of them tempted/and were destroyed of serpẽtes. Nether murmure ye as some of thẽ murmured & were destroyed of ỹ destroyer. ℭ *Exodi. xxxii. b Nume. xxv. a. Psalm. cv. d

All these thynges happened vnto them for ensamples/ and were wrytte̅ to put vs in remembraunce/whom the endes of the worlde are come vpon. Wherfore let him that thynketh he stodeth/take hede least he fall. There hath none other temptacyon taken you, but soche as foloweth the nature of man. But God is faythfull/ which shall not suffer you to be tempted aboue youre strenght: but shall in the myddes of ỹ temptacion make a waye to escape out. ✠ Wherfore my deare beloued flie from worshippynge of ydols.

I speake as vnto them which haue discre- ℞ cion/iudge ye what I saye. Is not the cuppe Cup. of blessyng which we bless/ partakynge of ỹ bloude of Christ? is not the breed which we breake/partetakynge of the body of Christ? because that we (though we be many) yet are one breed & one bodye in as moche as we all are partakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifyce/partetakers of ỹ aulter? Breed.

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thynge? Nay but I saye/ that these thinges which the gentyls offer/they offer to deuyls/ & not to God. ℭ

✠ And I wolde not that ye shulde haue fellishippe with the deuyls. Ye can not drynche of the cup of the Lorde/ & of the cup of ỹ deuyls. Ye cannot be ỹ partakers of the Lordes table, and of the table of deuelles. Ether shall we prouoke the Lorde? Or are we stronger then he? All thyngs are lawfull vnto me, but all thynges are not expedient. All thyngs are lawfull to me, but all thyngs edifye not. Let noman seke hys awne profict: but let euery man seke another̅s welthe. Ecclesiastici. xxxvii.

Whatsoeuer is solde in the market that eate/ aske no questions for cõscience sake. For the erthe is the Lordes/ & all that therin is. If eny of them which beleue not/ byd you to a ℣ We haue professed euery mã to seke another̅s welthe.

to a feest/ & yf ye be disposed to go /whatsoeuer is sett before you: eate/ askynge no question for cõscience sake. But and yf eny man saye vnto you: this is dedycate vnto idols/ eate not of it for hys sake yͤ shewed it/ & for hurtynge of cõscience. The erth is yͤ Lordes and all that therin is. Conscience I saye not thyne. but the conscience of that other. * For why shulde my liberte be iudged of another mannes conscience. For yf I take my parte with thankes. why am I euyll spoken of for that thynge wherfore I geue thankes.

* We shulde be so full of loues so circumspect/ that we shulde geue none occasyon vnto the ignorãt for to speake euell on vs for. care ye ber ye and for doynge that which we may lawfully do before God.

* Loue seketh hyr neyghbours profyt.

*Whether therfore ye eate or drynke, or whatsoeuer ye do do all to yͤ prayse of God. For se yͤ ye geue none occasion of euyll neither to the Iewes nor yet to the gẽtyls neither to the cõgregacion of God: euen as I please all men in all thynges, not seking myne awne profyt but the profyt of many yͤ they might be saued. Folowe me as I do Christ.

Pe rebuketh them for yͤ abuse and misordre that they had about the Sacrament of the body and blonde of Christ/ & bringeth the agayne to the fyrst institucion.

¶ The.xi. Chapter. •

I Cõmende you brethren that ye remember me in all thynges & kepe the ordinaunces euen as I delyuered them to you. I wolde ye knew that Christ is the heed of euery man And the mã is the womãs heed. And God is Christes heed Euery man prayynge or prophesynge hauing eny thynge on his heed shameth hys heed. Euery woman that prayeth or prophesieth bare hedded/ dishonesteth hyr heed. For it is euen all one, and the very same thynge/ euen as though she were shauen. If the woman be not couered/ let her also be shoren. If it be shame for a woman to be shorne or shauen/ let her couer her heed.

B A man ought not to couer his heed/ for as moche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman/ but the woman of the mã. Nether was the mã created for yͤ womãs sake: but the womã for the mãnes sake.

¶ For this cause ought the womã to haue* power on her heed for the angels sakes Neuertheles nether is the mã without the womã/ nether yͤ womã without the mã in yͤ Lorde. For as the woman is of the man/ euen so is the man by the woman: but all is of God.

* Power is as moche to saye as a syg̃e that the womã is in subiection and hath an heed ouer hyr.

Iudge in youre selues whether it be comly yͤ a womã praye vnto God bare heeded. Or els doth not nature teach you/ yͤ it is a shame for a man/ yf he haue longe heere: & a prayse to a woman yf she haue longe heere? For her heere is geuẽ her to couer her withall. Yf ther be any man amõge you that lusteth to stryue let hym knowe yͤ we haue no soche custome/ nether the congregacyons of God.

This I warne you of/ and commende not that ye come to gether: not after a better maner but after a worse. ✠ Fyrst of all when ye come to gether in the congregacõ/ I heare yͤ there is dyssencyõ among you: & I partely beleue it For there must be sectes amõge you, that they wyych are perfect among you/ myght be knowẽ. When ye come to gether/ a man cãnot eate the Lordes supper. For euery mã begynneth afore to eate his awne supper And one is hõgry/ & another is dronchẽ. Haue ye not houses to eate & to drynke in? Or els dispyse ye the congregacyõ of God/ and shame them that haue not? What shall I saye vnto you? shall I prayse you? In thys prayse I you not. ✠

The Lordes supper.

✠ That which I delyuered vnto you I receaued of yͤ Lorde. For the Lorde Iesus the same nyght in which he was betrayed/ toke breed: & thanked & brake/ & sayde. Take ye/ & eate ye: this is my body which is broken for you. * This do ye in the remembraũce of me. After the same maner he toke the cup when supper was done sayynge. This do as often as ye drynke it/ in remembraũce of me. For as often as ye shall eate this breed/ and drincke this cup ye shall shewe yͤ Lordes deeth/ tyll he come. Wherfore whosoeuer shall eate of this breed, or drynke of yͤ cup vnworthely/ shalbe gylty of the body & blond of yͤ Lorde. Let a man therfore examen hym selfe/ & so let hym eate of the breed & drynke of yͤ cup. For he that eateth or drynketh vnworthely/ eateth & drinketh hys awne damnacyõ, because he maketh no differẽce of yͤ Lordes body. ✠ For this cause many a one is weake & sycke amonge you/ & many slepe. If we haue truly iudged oure selues/ we shuld not haue bene iudged. But when we are iudged of yͤ Lorde we are chastened/ because we shulde not be damned with the worlde. Wherfore my brethren whẽ ye come to gether to eate/ tary one another. If any mã hõger let him eate at home/ yͤ ye come not together vnto condẽnacyõ. Other thynges will I set in order whẽ I come.

The institucyon of the Sacrament

¶ The dyuersyte of the gyftes of the holy goost/ gyuen to the comfort & edyfyyng of one another as the membres of a mans body serue one another.

¶ The.xij. Chapter.

I Spirituall thynges brethren I wolde not haue you ignorant. ✠ Ye knowe that ye were gentyls/ & went youre wayes vnto domme idoles, euẽ as ye were ledde. Wherfore I declare vnto you yͤ no mã speakyng in yͤ spirite of God defieth Iesus. Also no man can saye that Iesus is the Lorde: but the holy goost.

Only the spirite teacheth that Christ is yͤ Lord.

Ther are dyuersytes of gyftes verely yet but one spirite And ther are differẽces of administracyons, & yet but one Lorde. And ther are dyuers

One spirite. One Lorde. One God.

diuers maners of operacions/ & yet but one God wh̄ych worcketh all thynges that are wrought in all creatures ¶ The gyftes of* ꝑ spyrite are geuen to euery man, to profyt the congregacion. ¶ To one is geuen thorowe the spirite, the vtteraunce of wysdome. ¶ To another is geuen the vtteraunce of knowledge by ꝑ same spyrite. ¶ To another is geuē fayth/ by the same spyrite. ¶ To another the gyftes of helpynge by the same spyrite. ¶ To a nother power to do miracles. ¶ To a nother prophesye. ¶ To a nother iudgement of spyrites. ¶ To a nother diuers tōges. ¶ To a nother ꝑ interpretacion of tonges. And these all worcketh euen the selfe same spyrite/deuidynge to euery mā seuerall gyftes, euen as he wyll. H

* The gyftes of ꝑ spirite are geuen vs to do profyte to oure brethren

Rom.xii.a. Ephe.iii.b.

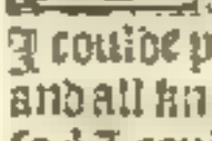
For as the body is one/ & hath many membres/and all ꝑ membres of one body though they be many/yet are but one body: euē so is Christ. For in one spyrite are we all baptysed to make one body / whether we be Iewes or Gentyls whether we be bonde or fre & haue all droncke of one spyrite. For the body is not one membre, but many. If ꝑ foote saye: I am not the hande, therfore I am not of the body: is he therfore not of the body? And yf ꝑ eare saye, I am not the eye: therfore I am not of ꝑ body: is he therfore not of ꝑ body? If all the body were an eye, where were then the eare? If all where hearynge: where were the smellynge? But now hath God disposed the membres euery one of thē in ꝑ body/at his awne pleasure. If they were all one membre: where were the bodye? Now are there many membres/ yet but one body. And the eye can not saye vnto ꝑ hand / I haue no nede of the: nor the heed also to ꝑ fete/ I haue no nede of you. Yee rather a great deale those membres of ꝑ body wh̄ych seme to be most feble / are most necessary. And vpō those membres of ꝑ body which we thynke lest honest put we most honestie on. And oure vngodlye partes haue most beauty on. For oure honest membres nede it not. But God hath so disposed ꝑ body/ ꝑ hath geuē most honoure to ꝑ parte wh̄ych lacked lest there shuld be eny stryfe in ꝑ body: but that the membres shuld indifferētly care one for another. And yf one member suffer/ all suffer with him: yf one member be had in honour/all membres be glad also.

Ye are ꝑ body of Christ/ & membres one of another. And God hath also ordeyned in the cōgregacion, fyrst the Apostles, secondarely prophetes, thyrdly teachers / then them that do myracles: after that / the gyftes of healyng/helpers, gouerners, diuersite of tōges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracle? Haue all the gyftes of healynge? Do all speake w tonges? Do all interprete? Couet after the beest gyftes. And yet shewe I vnto you a moare excellent waye.

¶ The nature and condicions of loue.

¶ The.xiii.Chapter. ✠



Though I spake with the tonges of men & angels, & yet had no loue, I were euē as sounding brasse: or as a tynklynge cymbal. And though I coulde prophesy/ & vnderstāde all secretes/ and all knowledge: yee yf I had* all fayth/ so ꝑ I coulde remoue mountayns out of their places, & yet had no loue, I were nothynge. And though I bestowed all my goodes to fede the poore and though I gaue my body euen that I burned/ & yet had no loue, it profeteth me nothynge.

* All fayth is as moche to saye as so stroge fayth.

Loue suffreth longe & is corteous. Loue enuyeth not. Loue doth not frowardly, swelleth not/ dealeth not dishonestly / seketh not her awne/ is not prouoked to anger/ thynketh not euyll, reioyseth not in iniquite: but reioyseth in the trueth/ suffreth all thyngs/ beleueth all thyngs/ hopeth all thyngs/ endureth in all thyngs. ¶ Though ꝑ prophesyinge fayle/ other tonges shall ceasse, or knowledge vanysshe away/ yet loue falleth neuer awaye.

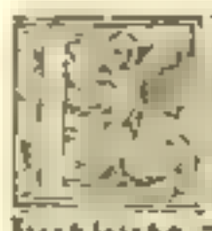
For oure knowledge is vnperfect & oure prophesyinge is vnperfect. But wh̄ē ꝑ which is perfect is come then that which is vnperfect shalbe done away. When I was a chylde I spake as a chylde I vnderstode as a chylde I ymagined as a chylde. But assone as I was a man, I put awaye chyldishnes. Now we se in a glasse even in a darcke speakyng but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am knowen. Now abydeth fayth/ hope and loue, euen these thre: but* ꝑ chefe of these is loue. H

¶ Loue is the chefe of all, & loue ꝑ-ceaueth all reasō but cōtempneth the applying of all thīges to the profyte of the congregacion. ¶ Of this lerneth scripture one principall thīg diuersite referred to be now vnderstode not one thīge to another & therconcerning prouoketh for the necessite of the neyghbour rather to a loue of fayth/ but concerneth the iustifying of iustification and saluacion doth Paul vnderstande know I, & am ꝑsuaded I am not ignorant of scripture what fayth doth in iustifyeng but what loue doth to make vs ready in the congregacion to loue chefe for it liketh vs better to loue the profyte. To this entre onely doth Paul agree, & all the rest place here. Erasmus in his annotacyō vpon this place doth like wyse expounde it.

* A Prophesyīg is here take for expoundynge.

Speaketh with ꝑ gyfte of prophesye interpretyng or preachynge excelleth the gyfte of tonges / and how they both ought to be vsed.

¶ The xiiii.Chapter.



Laboure for loue & couet spyrituall gyftes: and most chefely for to prophesye. For he that speaketh with tonges / speeketh not vnto men but vnto God. For no man heareth him. Howbeit in the spyrite he speaketh misteries. But he that* prophesieth / speaketh vnto men, to edifyinge, to exhortacion and to comforte. He that speaketh with tonges profiteth him selfe: he that prophesieth, edifieth the congregacion. I wolde that ye all spake w tonges: but rather that ye prophesied. For greater is he that prophesyeth then he that speaketh w tonges, except he expounde it also: that the congregacion may haue edifying. Now brethren / yf I come vnto you speakynge with tonges: what shall I profyt you / except I

speake

speake to you/other by reuelacion or knowledge/or prophesynge/or doctrine.

Moreouer whē thinges without lyfe geue sounde: whether it be a pype or an harpe: except they make a distincciō in the soundes: how shall it be knowen what is pyped or harped? And also yf the trompe geue an vncertayne voyce / who shall prepare hym selfe to fyghte? Euen so lykewyse when ye speake w tonges/except ye speake wordes that haue signyficacion / how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in ꝑ world/ ¶ and none of them are with out signyficacīō. Yf I knowe not what the voyce meaneth / I shalbe vnto him that speaketh / an alient & he ꝑ speaketh shalbe an alient vnto me. Euē so ye(for as moche as ye coueit spyrituall giftes) seke that ye maye haue plentye vnto the edifyinge of the congregacion.

Wherfore let him ꝑ speaketh with tonges praye that he maye interpret also. For I praye w tonges my spyrite prayeth: but my mynde is wythout fruite. What is it then? I will praye with the ** spyrite/& will praye with ꝑ mynde also. I will synge with the spyrite, and will synge with the mynde also.

** To speaketh tonges/or with the spirite/is to speake ꝑ other vnderstond not as ꝑ rites saye their Grayce. To speake w the mynde is to speake that other vnderstonde/ as wel the preacher p̄eacheth

For els when thou blessest with the spyrite/ how shall he that occupyeth the rowme of the vnlearned saye Amē at the geuynge of thanckes, seynge he vnderstandeth not what thou sayest? Thou verely geuest thāckes well / but the other is not edified. I thanke my God I speake with tonges moare then ye all. Yet had I leuer in the congregacyon / to speake fyue wordes with my mynde to the informacion of other rather then ten thousand wordes with the tonges.

Brethren be not chyldren in wytte. How be it as cōcerning malicyousnes, be chyldrē but in witte be perfect. In ꝑ lawe it is written with other tonges and with other lippes will I speake vnto this people/ & yet for all that, will they not heare me sayth the Lorde Wherfore, tonges are for a sygne, not to thē that beleue: but to them that beleue not. Contrary wyse, prophesynge serueth not for thē that beleue not: but for them wbych beleue.

All order must be lawed with the doctrine of God, & not w good meanyng only.

Ye therfore when all the congregacyon is come to gether and all speake with tonges/ ther come in they that are vnlearned or they which beleue not: will they not saye ꝑ ye are out of youre wites? But & yf all prophesy/ ¶ and ther come in one ꝑ beleueth not / or one vnlearned/he is rebuked of all men/& is iudged of euery man: & so are the secretes of hys hert opened/and so falleth he doune on hys face/and worshippeth God / and sayth that God is with you in dede.

How is it then brethren? When ye come together, euery mā hath his songe/ hath his doctrine, hath his tonge / hath his reuelacion/ hath his interpretacīō. Let all thinges be done vnto edifyinge. Yf eny mā speake wyth tonges/let it be two attonce or at the most thre attonce and that by course/and lett another interprete it. But yf ther be no interpreter/ let him kepe sylence in the congregacion / & let him speake to him selfe and to God.

Let the prophetes speake two attonce/or thre attonce/& let the other iudge. Yf eny reuelacion be made to another that sytteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/that all maye learne/ & all maye haue comforte. For the spyretes of ꝑ Prophetes are in the power of ꝑ Prophetes. For God is not causer of stryfe: but of peace/ as he is in all other cōgregacīōs of ꝑ sayncte.

Let youre wyues kepe sylence in the congregacions. For it is not permitted vnto thē to speake: but let thē be vnder obedience / as sayth ꝑ lawe. Yf they will learne eny thinge/ let thē aske their husbandes at home. For it is a shame for wemen to speake in the cōgregacīō. Sprange the worde of God frō you? Other came it vnto you only? If eny mā thynke he hym selfe a Prophet or elles spirituall/let him understande what thynges I write vnto you For they are ꝑ cōmaundemētes of the Lorde. But & yf eny mā be ignorant, let hym be ignorāt. Wherfore brethren couet to prophesye & forbyd not to speake with tonges. And let all thinges be done honestly & in order.

1 Timo. 6. and Gene. 19. 6

The woman must be in subiection to hyr husband.

¶ The resurrecyon of the dead.

¶ The.xv. Chapter.

Brethren as pertayninge to ꝑ gospell wbych I preached vnto you/ which ye haue also accepted / and in the wbych ye contynue / by the which also ye are saued: I do you to wit / after what maner I preached vnto you / yf ye kepe it/except ye haue beleued in vayne.

For fyrst of all I delyuered vnto you that which I receaued: how ꝑ Christ dyed for our synnes, agreynge to the scriptures: and that he was buried, & ꝑ he arose agayne ꝑ thirde daye accordynge to the scriptures: and that he was sene of Cephas, then of the twelue. After that he was sene of moo then fyue hundred brethrē attōce: of which many remayne vnto this daye / and many are fallen a slepe. After that appered he to Iames / then to all the Apostles.

The fyrst prynciple of oure fayth. Esa liij. b Ione v. c. Dye. xi a. Joh. xx. c. Act. i. a. Eph iy. b.

And last of all he was sene of me/ as of one that was borne oute of due tyme. For I am ꝑ leest of all the apostles which am not worthy to be called an Apostle because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace

which is in me, was not in bayne: but I la
bored moare abundauntly then they all/
yet not I, but ỳ grace of God which is wyth
me. Whether it were I or they, so we prea-
che/and so haue ye beleued.

✝ If Christ be preached how that he rose
Resurrection. frō the deed: how saye some that are amonge
you/that there is no resurrection of the deed?
If there be no rysynge agayne of ỳ deed: then
is Christ not risen. ¶ If Christ be not risen/
then is oure preachyng bayne/ & your fayth
is also in bayne. Ye and we are founde falle
wytnesses of God. For we haue testifyed of
God/how that he rayled vp Christ whom he
rayled not vp/ yf it be so that ỳ deed rise not
agayne. For yf the deed rise not agayne then
is Christ not risen agayne. If it be so that
Christ rose not/then is youre faith in bayne/
& yet are ye in youre synnes. Ānd therto they
which are fallen a slepe in Christ are perys-
shed. If in this lyfe only we beleue on Christ/
then are we of all men the miserablest.

But now is Christ risen from the deed/ &
First frutes. is be come the fyrst frutes of them that slept.
For by a man came deeth/ and by a mā came
the resurrection of the deed. For as by Adam
all dye: euen so by Christ / shall all be made
alyue/and euery man in his awne order. ✝
The fyrst is Christ, then they that are Chri-
stis at his cōmynge. Then cōmeth the ende/
when he hath delyuered vp the kyngdome to
God the father / when he hath put doune all
rule, auctorite & power. For he must raygne
tyll he haue put all hys enemyes vnder hys
D fete. The last enemye that shalbe destroyed/
is deeth.* For he hath put all thyngs vnder his
Psalm. cix. a. fete. But when he sayth all thynges are put
b. vnder. d vnder him, it is manyfest, that he is excepted/
Psalm. lxxi. c. which dyd put all thynges vnder him. When
Psalm. viij. c. all thynges are subdued vnto him: then shall
Heb. ij. d. the sonne also hym selfe be subiect vnto him
that put thynges vnder him/that God maye
be all in all thynges. Ether els what do they
which are baptysed ouer the deed / yf ỳ deed
rise not at all? Why are they then* baptised
* Wherfore ouer the deed? Somme saye that it cometh of
the generall ex-
ample that Chri-
stian men were
baptised ouer
the womens gra-
ues tyll they
were certayne
that the same
were risen
agayne.
ouer the deed: Ye & why stonde we in ieoper-
dy euery houre? By youre reioysinge which I
haue in Christ Iesu oure Lorde, I dye dayly.
That I haue fought ỳ beastes at Epheſus after the maner of men, what auaunta-
geth it me, yf the deed rise not agayne? Lett
vs eate and drynke to morow we shall dye.
Be not deceaued: malicious speakyng corrupte good māners. Awake truely out of
slepe & synne not. For some haue not ỳ know-
ledge of God. I speake this to youre rebuke.

But some mā will saye: how aryse ỳ deed?
with what bodyes come they in? Thou fole/
that which thou sowest is not quickened ex-
cept it dye. And what sowest thou? Thou so-
west not that body ỳ shalbe: but bare corne
(I meane ether of wheet / or of some other)
and God geueth it a body at his pleasure/ to
euery seed a seuerall body.

✝ All flesshe is not one manner of flesshe
but ther is one maner flesshe of mē/ a nother
maner flesshe of beastes/ a nother maner flesshe
of fyshes/ & a nother of byrdes. Ther are ce-
lestiall bodyes, & ther are bodies terrestriall.
But the glory of the celestiall is one/ & ỳ glo
ry of the terrestriall is a nother. Ther is one
maner glory of the sunne/ & a nother glory of
the mone/ & a nother glory of the starres. For
one starre differeth frō a nother in glory. So
is the resurrection of ỳ deed. It is sowen in
corrupcion/and ryseth in incorrupcion. It is
sowē in dishonoure/ & ryseth in honoure. It is
sowē in weaknes/and ryseth in power. It is
sowē a naturall body/and ryseth a spyrituall
body. Ther is a naturall bodye and ther is a
spyrituall body: as it is wrytte: the fyrste man
Adam was made a lyuinge soule: and ỳ last
Adam was made a quyckenyng spyrite. How
be it, that is not fyrst which is spirituall. but
ỳ which is naturall/ & then ỳ which is spyri-
tuall. ✝ The fyrst man is of ỳ erth, erthy: the
seconde man is the Lorde from heauē. As is
the erthy, soche are they that are erthye. And
as is ỳ heuenly/ soche are they ỳ are heuēly.
And as we haue borne the ymage of ỳ erthy/
so shall we beare the ymage of the heuenly.

This saye I brethren, ỳ * flesshe & blood
* Flesshe and blod can not inherete the kyngdom of God. Neither
doth corrupcion inherete incorrupcion. Be-
hold I shewe you a mystery. We shall not all
slepe: but we shall all be chaunged, & that in
a mom̄t, & in the twynclinge of an eye, at ỳ
sounde of the last trompe. For the trōpe shall
blowe, & the deed shall ryse incorruptible, &
we shalbe chaunged. For this corruptyble
must put on incorruptyblite: & this mortall
must put on immortalite.

When ỳ corruptible hath put on incor-
ruptiblite & this mortall hath put on immor-
talite: then shalbe brought to passe ỳ sayinge
that is wrytte. Deeth is cōsumed into victo-
ry. Deeth where is thy stynge? Hell where is
thy victory? The stynge of deeth is synne: &
the strength of synne is ỳ lawe. But thanckes
be vnto God which hath geuen vs victory/
thorow oure Lorde Iesus Christ. Therfore
my deare brethren / be ye stedfast and vnmo-
uable/ alwayes ryche in the workes of the
Lorde / for as moche as ye knowe how that
youre labour is not in bayne in the Lorde.

✝ Our belefe is/ that there shall be a generall re surrection of ỳ flesh according to the scripture. Esaie xxvi. Dan. xii. Job. xix. John v. Neuertheles it shall be purged frō all corrupcion and be chaūged to immortalite for it must be an vncorrupte flesshe that shall inherete the kyngdō of God.

✝ She putteth them in remembrance of the gathering/ for the poore Christen at Ierusalem / and concludeth his Epistle with the salutacions of certayne louynge brethren.

¶ The.xvi. Chapter.

Of the

If the gatherynge for the sayncte̅s/ as I haue ordeyned in the cõgrega cions of Galacia / euen so do ye. Upon some sondaye let euery one of you put a syde at home & laye vp whatsoeuer he thinketh mete/that ther be no gathe rynge when I come. When I am come/who= soeuer ye shall alowe by youre letters/them wyll I sende to bringe youre liberalite vnto Ierusalem. And yf it be mete that I go/they shall go with me. I wyll come vnto you after
25 I haue gone ouer Macedonia. For I will go thorow out Macedonia. With you parauen ture I wyll abyde a whyle: or els wynter / ye maye bringe me on my waye whyther= soeuer I go.

I wyll not se you now in my passage: but I trust to abyde a whyle with you / yf God shall suffre me. I wyll tary at Ephesus vn= tyll whitsontyde. For a greate dore & a frute full is opened vnto me: & ther are many ad=
℣ uersaries. If Timotheus come / se that he be wi= out feare w̃ you. For he worketh the worcke of the Lorde as I do: Let no mã despyse him: but conuaye hym forthe in peace / that he maye come vnto me. For I loke for hym w̃ the brethren.

To speake of brother Apollo: I greatly de syred him to come vnto you with the brethrẽ/ but his mynde was not all to come at thys tyme. How beit he wyll come when he shall haue cõuenient tyme. Watche ye / stonde fast in ye fayth/quyte you lyke men/ & be stro̅ge. Let all youre busynes be done in loue.

D Brethren/ ye know the house of Steph= na, how that they are the fyrst frutes of Achaia/ and that they haue appoynted thẽselues to mynister vnto the sayncte̅s: I beseche you that ye be obedient vnto soche & to all that helpe and laboure. I am gladde of the cõmynge of Stephana, Fortunatus and Achaicus: for that whych was lackynge on youre parte/ they haue supplied. They haue comforted my spyrete and youres. Loke therfore that ye know them that are soche.

The congregacyons of Asia salute you. Aquila and Priscilla salute you moche in the Lorde and so doeth the congregacion that is in their house. All the brethrẽ grete you. Grete ye one another with an holy kysse. The salu= tacion of me Paul with myne awne hande.
℣ The same be accursed at the Lordes cõming Or as some wil the same be excõmunycate & accursed to death. If eny man loue not the Lord Jesus Christ/ *the same be Anathema maranatha. The gra ce of the Lord Jesus Christ be with you all. My loue be w̃ you all in Christ Jesu Amen.

℣ The end of the fyrst epistle to the Corinthyans.
℣ Sent from Philippos/ by Stepha= na/ and Fortunatus/ & Achaicus/ and Timotheus.

The seconde epistle of Saynct Paul the Apostle to the Corinthyans.

℣ The consolacion of God in trouble. The loue of Paul to.ward the Corinthians, and hys excuse that he came not vnto them.

℣ The fyrste Chapter.

Paul an Apostle of Je= su Christ by the wyll of God/ and brother Timotheus.

Unto the congregacion of God, which is at Corinthum with all the sayncte̅s wych are in all Achaia. Grace be with you & peace from God oure father / and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ, the father of mercy, & the God of all comforte / whych comforteth vs in all oure tribulacion, in so moche that we are able to comforte the̅ which are troubled, in what= soeuer tribulacion it be, with the same com= forte, wherwith we oure selues are comfor= ted of God. For as the *afflictions of Christ are plenteous in vs euen so is oure consola= cion plenteous by Christ.

Whether we be troubled for youre cõso= lacion & saluacion which saluacio̅ worketh her power in that ye suffre the same afflictions/ which we also suffre: or whether we be cõfor ted for youre cõsolacion & saluacion: yet our hope is stedfast for you / in as moche as we know how that as ye haue your parte in afflic= cions, so shall ye be partakers of cõsolacion.

Brethren I wolde not haue you ignorant of oure trouble / whych happened vnto vs in Asia. For we were greued oute of measure passyng strength, so greatly that we despeared euen of lyfe. Also we receaued an answer of deeth in oure selues, & that because we shuld not put oure trust in our selues: but in God/ which rayseth the deed to lyfe agayne, & wh̃ delyuered vs frõ so great a deeth, and doth de liuer. On whom we trust/ that yet here after he will deliuer / by the helpe of youre prayer for vs; & by the meanes of many occasions/ thankes maye be geuen of many on oure be= halfe/ for the grace geuen vnto vs.

Oure reioysynge is this, the testimony of oure conscience that in synglenes and godly
℣ purenes & not in fleshly wysdom / but by the Conscience. grace of God/ we haue had oure conuersacio̅ in the worlde/ & most of all to you wardes. We wryte no nother thinges vnto you/ then ye reade & also knowe. Yee and I trust ye shall fynde vs vnto the ende / euẽ as ye haue fou̅de vs partly: for we are youre reioysynge / euen as ye are oures in the daye of the Lorde Jesus.

* Afflictions or passyõs of christ are for the suffe= rynges as christ suffred.

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare / & to haue passed by you vnto Macedonia / & to haue come agayne oute of Macedonia vnto you / and to haue bene ledde forth to Iewrye
D ward of you. When I thus wyse was myn-ded: did I vse lyghtnes? Or thinke I carnally those thinges which I thinke? that with me shuld be * yee yee & naye naye. Gods fayth-full: for oure preachyng to you was not yee
* yee yee / and naye naye is put for vn stablenes fykle-nes or fliperage of wauy wordes. & naye. For Gods sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Siluanus and Timotheus) was not yee and naye: but in him it was yee:
E for all the promises * of God / in him are yee: and are in him Amen, vnto the lawde of God thorowe vs. For it is God which stablisheth vs and you in Christ / & hath annoynted vs / which hath also sealed vs, & hath geuen the ernest of the spyrete into oure hertes.

* All the promises of God are geuen vs only for Christes sake

¶ She sheweth the cause of his absence and exhorteth them to forgeue the man that was fallen / & to receaue him agayne with loue.

¶ The.ij.Chapter. ✣

I Call God for a recorde vnto my soule / & for to fauer you wyth all I came not eny moare vnto Corinthum. Not that we be lordes ouer your fayth: but helpers of your ioye. For by fayth ye stande. But I determined this in my selfe, that I wold not come agayne to you in heuynes. For yf I make you sorye / who is it that shuld make me glad / but ye same whych is made sory by me? And I wrote this same epistle vnto you / lest yf I came / I shuld take heuynes of them / of whom I ought to reioyce. Certaynly this confidence haue I in you all, that my ioye is the ioye of you all. For in great affliccion and anguyshe of hert I wrote vnto you with many teares: not to make you sory / but that ye myght perceaue the loue wherwith I haue / most specially vnto you.

B If eny man hath caused sorow / the same hath not made me sory / but partely: lest I shulde greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him: lest that same persone shuld be swalowed vp wyth ouer moche heuynes. Wherfore I exhorte you that loue maye haue strenght ouer him. For this cause dyd I wryte / that I myght knowe the proue of you / whether ye shulde be obedient in all thynges. To whom ye forgeue eny thynge / I forgeue also. And verely yf I forgaue eny thynge / to whom I forgaue it / for youre sakes forgaue I it / in the roume of Christ / lest Satan shuld preuent vs. For his thoughtes are not vnknowen vnto vs.

When I was come to Troada for Christes Gospels sake, & a great dore was opened vn-to me of the Lord. I had no rest in my spyrete, because I founde not Titus my brother: but toke my leaue of them and went awaye into Macedonia. Thankes be vnto God wh ych
a, The letter xpten & c. & the letter here & in the.v. of ye Romayns & .2 in dyuerse other
D always geueth vs the victorye in Christ, & openeth the sauer of his knowledge by vs in every place. For we are vnto God the swete sauoure of Christ, both amonge them that are saued & also amonge them which perishe. To the one parte are we ye sauour of deeth vnto deeth. And vnto ye other part are we ye sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are which chop & chaunge wyth the worde of God: but euen out of pureness, & by the power of God & in ye syght of God, so speake we in Christ.

places of the scripture sygnifieth the lawe of olde testament: And ye spyrete / the Gospell or newe testament: And so doth S. Augustyn expounde it in sundrye places of hys bokes which he wrote of ye letter & the spyrete: And Ecolampadius also both in his paraphyn-asis & Annotacions. Because the lawe fyndeth vs gylty & therfore condemneth vs: therfore saith ye Apostle ryghte-fully that it kylleth. And the Gospell recon-cyleth vs vnto God & maketh vs ryghte-ous in Christ. Wherfore the lawe is called the letter / the spyrite / & by the spyrete the spyrytuall sence is ment vnto the scripture geuen vnto the holye.

¶ She proueth the preachyng of the Gospell aboue ye preachyng of the lawe.

¶ The.iij.Chapter.

Begyn we to prayse oure selues a-gayne. Nede we as some other / of epistles of recommendacion vnto you? or letters of recommenda-cion from you? Ye are oure epistle wryttē in oure hertes, whych is vnderstanded & redd of all men, in that ye are knowen, how that ye are the epistle of Christ, mynistred by vs and wrytten, not with ynke: but with the spyrete of the lyuynge God: not in tables of stone, but in fleshly tables of the herte.

✣ Such truste haue we thorowe Christ to Godward: not that we are sufficient of oure selues to thynke eny thyng as it were of oure selues: but oure abilite commeth of God, which hath made vs able to mynister ye newe testament, not of ye letter but of ye spyrete. For
** ye * letter kylleth but ye * spyrete geueth lyfe.

If * the mynistracion of deeth thorowe the letters fygured in stones was glorious, so ye the chyldren of Israel couldē not beholde the face of Moses for ye glory of his countenaūce which glorye nevertheles is done awaye) why shall not ye * mynistracion of ye spyrete be moche more glorious: For yf ye * mynistringe of condēnacion be glorious: moche more abu-deth ye * mynistracion of ryghtewesnes excede in glory. ✣ For no deale ye which was there glorified is not once glorifyed in respecte of this excedinge glory. Then yf * ye which is de-stroyed was glorious moche more shall * ye which remayneth be glorious.

Seyng then that we haue soche truste we vse great boldnes & do not as Moses, which put a vayle ouer hys face that the chyldren of Israel shuld not se for what purpose that ser-ued which is put awaye. But their myndes were blinded. For vntill this daye remayneth the same couerynge vntaken awaye in ye olde

* The ministracion of deeth, & mi-nistracion of condē-nacion, & that which is de-stroyed, sygnifie all one thyng: And the spyrete * mynistra-cion of ye spyrete & * ministracion of ryghtewesnes & ye which re-mayneth / be

testament

their very con
traries. Now
wordes D
meaning
ourthyng muſt
bane our inter
pretation And
by some of the
ſpirit cānot the
ſpirituall sence
be vnderſtāde
ner by some of
þ̄ flesh þ̄ ſpirituall:
ergo nether by
theſe wordes /
letter or ſpirite:
ſyth letter is all
one with the
ſpirit and ſpirite
with þ̄ letter.

A

** The god of this world. Satan is Gods minister & can do nomore then þ̄ he appoynteth hym to do. Neuerthe les Christ cal leth him þ̄ prince of this world Johan. xiii. And here þ̄ Apostle calleth him the God of thys worlde because that the worlde doth comonly forsake þ̄ true God & serueth him. For vnto whō soeuer we obeye we make him our God as Paul calleth the belye their God that are earthly minded & serue their awne belly. Philip. iii.

b* (In the face of Jesus christ) That is to saye the knowledge of Jesus christ not in the face of Moses / which is þ̄ knowledge of þ̄ lawe. For by Christ come we to þ̄ knowlege of God. Mat. xi. John. i. & vi.

a* The god of this world hath blynded the myndes of the vnbeleuers.

b* In the face of Jesus christ.

trulanies & lyes they reade it which in Christ is put awaye. But euē vnto this daye when Moses is redde, þ̄ vayle hāgeth before their hertes. Neuertheles whē they tourne to the Lorde the vayle shalbe taken awaye. The Lord no doute is a spirite. And where þ̄ spirite of the Lorde is, there is libertie. But we all beholde the glorie of the Lorde with his face open and are chaunged vnto the same similitude, from glory to glory, euē of the spirite of the Lorde.

¶ A true preacher is diligent / he corrupteth not the worde of God he preacheth not himselfe but seketh the honoure of Christ yee though it be with the parell of his lyfe.

¶ The. iiii. Chapter.

Therfore seyng that we haue soche an office / euē as mercy is come on vs, we faynte not: but haue cast frō vs the clokes of vnhonestie / & walke not in craftynes nether corrupte we the worde of God: but walke in open trueth / & reporte our selues to euery mannes conscience in the syght of God. If oure Gospell be yet hyd it is hyd amonge thē þ̄ are lost in whō* the God of this world hath blynded þ̄ myndes of thē which beleue not lest the light of the glorious gospell of Christ which is the ymage of God shulde shyne vnto them.

✠ For we preache not our selues but Christ Jesus to be þ̄ Lorde, and oure selues youre seruauntes / for Jesus sake. For it is God þ̄ commaūded the light to shyne out of darknes which hath shyned in oure hertes for to geue the light of the knowledge of the glory of God b* in the face of Jesus Christ.

But we haue this treasure in erthē vessels þ̄ the excellent power of it might appere to be of God, and not of vs. We are troubled on euery syde yet are we not without feare. We are in pouertie, but not vtterly without some what. We are persecuted: but are not forsaken. We are cast doune: neuertheles we perisshe not. And we all wayes beare in our bodyes þ̄ dyinge of the Lorde Jesus, þ̄ the lyfe of Jesu might appere in oure bodyes. ✠

For we which lyue / are alwayes deliuered vnto deeth for Jesus sake / that the lyfe also of Jesu might appere in oure mortall flesshe. So then deeth worketh in vs & lyfe in you. ✠ Seynge then that we haue þ̄ same spirite of fayth accordynge as it is written: I beleued and therfore haue I spoken. We also beleue, & therfore speake. For we knowe þ̄ he which rayled vp the Lorde Jesus shall rayse vp vs also by the meanes of Jesus and shall sett vs wt you. For all thyngs do I for youre sakes, that the plenteous grace by thankes geuen of many, may redounde to the prayse of God.

Wherfore we are not wery but though oure outwarde mā perisshe, yet the inwarde man is renewed daye by daye. For oure exceadynge tribulacion which is momentany and lyght prepareth an exceadynge & an eternall wayght of glorye vnto vs, whill we loke not on the thyngs which are sene but on þ̄ thyngs which are not sene. For thynges which are sene, are temporall: but thynges which are not sene, are eternall. ✠

¶ The rewarde for suffrynge trouble.

¶ The. v. Chapter.

We know surely yf oure erthy mansyon wherin we now dwell were destroyed that we haue a bildinge ordeyned of God / an habitacō not made with handes / but eternall in heauen. And therfore sygh we / desyring to be clothed with oure mansion which is from heauē: so yet yf that we be founde clothed / and not naked. For as longe as we are in this tabernacle / we sygh and are greued / for we wold not be vnclothed / but wolde be clothed vpon / þ̄ mortalite myght be swalowed vp of lyfe. He þ̄ hath ordeyned vs for this thynge / is God: which very same hath geuē vnto vs þ̄ earnest of the spirite.

Therfore we are alwaye of good chere / & knowe well that as longe as we are at home in the body / we are absent from God. For we walke in fayth and se not. Neuertheles we are of good comforte / and had leuer to be absent from the body and to be present with the Lorde. Wherfore / whether we be at home or frō home we endeuoure oure selues to please him. For we must all appere before þ̄ iudgemētseate of Christ / þ̄ euery man maye receaue the workes of his body accordynge to that he hath done / whether it be good or bad.

✠ Seynge then that we knowe, how the Lorde is to be feared, a* we fare fayre wyth men. For we are knowen well ynough vnto God. I trust also that we are knowē in youre consciences.

We praise not oure selues agayne vnto you but geue you an occasyon to reioyce of vs þ̄ ye maye haue some what agaynst thē, which reioyce in the face / & not in the herte. For yf we be to fervent to God are we to fervent. If we kepe measure / for youre cause kepe we measure. For the loue of Christ constrayneth vs because we thus iudge / yf one be deed for all / þ̄ then are all deed & þ̄ he died for all / that they which lyue / shuld not hence forth lyue vnto them selues / but vnto hym which dyed for them and rose agayne. ✠

Wherfore henceforth know we no mā after the flesshe. In somoche though we haue knowen Christ after the flesshe / now hence forth know we him so no moare. Therfore yf

a* We fare fayre with me. E. as is / we playe not the tyrauntes with curssynges and excommunications / neither vse we vnreasonable maliciously amonge the people but feare God and intreat the people lawfully to drawe them vnto Christ.

Christes seruauntes serue Christes will and lyue not their awne pleasure but at his

a* That is he reuealed the outwarde mā / he foresayeth the olde man sometyme the flesshe. What the first / the tyrannye / shall be fynished in the people of the Romayns / the. xi. chapter.

A newe creature.

If any man be in Christ, he is a newe creature. Olde thynges are passed awaye/ behoolde all thynges are become newe. Neuertheles all thynges are of God/ which hath reconciled vs vnto hym selfe by *Iesus Christ & hath geuē vnto vs the office to preache ỹ attonement. For God was in Christ and made agremēt betwene the worlde & hym selfe. and imputed not their synnes vnto them: & hath cōmitted to vs the preachinge of the attonemēt. Now then are we messengers in ỹ roume of Christ euen as though God dyd beseche you thorow vs. So praye we you in Christes stede, that ye be atone with God: for he hath made hym b* to be synne for vs, which knew no synne/ that we by his meanes shuld be that ryghteousnes which before God is alowed.

* The attonement betwene God & man in Christ is the Apostles office to preache.

b* To be synne for vs. that is to offre vp to be the sacrifice for ours synnes. for synne in the scripture is some tyme taken for the sacrifice of synne.

We ought the more diligently to preache ỹ attonement. Synne damneth the soule.

¶ An exhortacion to receaue the worde of God with thankfulnesse and amendement of lyfe. The diligence of Paul in the Gospell/and how he warneth them to eschue the company of the heythen.

¶ The.vi.Chapter. ✝

As helpers therfore exhorte you/ ỹ ye receaue not ỹ grace of God in vayne. For he sayth: I haue heard the in a tyme accepted: and in the daye of saluacion, haue I succored the. Behoolde, now is ỹ well accepted tyme: behoolde now is that daye of saluacion. Lett vs geue no man occasion of euyll/that in oure office be founde no faute: but in all thynges let vs behaue oure selues as the mynisters of God.

* Synne that the worde is we in youre hertes shuld be feuerwe to youre grete damnacyon.

In moche pacience/in afflictiōs/ in necessyte, in anguyshe/in stryppes/ in presonmēt/ in stryfe/in laboure/in watching, in fastinge/ in pureness, in knowledge in longe sufferinge in kyndnes/in ỹ holy goost, in loue vnfayned/ in the wordes of trueth/in ỹ power of God/ by the armoure* of rightewesnes of ỹ ryght hande & on the lyfte, in honoure & dishonoure, in euill reporte & good reporte/ as deceyuers & yet true as vnknowen & yet knowē: as dyinge & behoolde we yet lyue: as chastened. & not killed: as sorowyng & yet alwaye mery: as poore/ & yet make many riche: as hauinge no thyng/ & yet possessing all thinges.

1. Corinthy.

* Armoure of ryghteousnes: is the worde of God with hope & feare. & c. which Paul calleth the armoure of ryght. Roma.xiij.

O ye Corinthyans/ oure mouth is open vnto you. Oure hert is made large: ye are in no strayte in vs / but are in a strayte in youre awne bowelles. I promyse you lyke rewarde (as vnto my children) Set your selues therfore at large/ & beare not a straūgers yoke with ỹ vnbeleuers. For what fellyshyp hath ryghtewesnes with vnryghtewesnes? What cōpany hath light with darknes? What cōcorde hath Christ with Belial? Other what parte hath he that beleueth with an infidell? how agreeth the tēple of God with ymages? And ye are the temple of that lyuinge God/ as sayde God. * I will dwell among them & walcke among them, & wylbe their God: & they shalbe my people. Wherfore come out frō among thē / and separate youre selues (sayth the Lorde) and touche none vnclean thinge: so will I receaue you/ and wilbe a father vnto you / and ye shalbe my sonnes and daughters/ sayth the Lorde almyghty.

Leuit.xxvi. Ezech.xx.

¶ He exhorteth them to receaue the promyses of God thankfully. The Corinthyās are cōmended for their obedience and loue towarde Paul.

¶ The.vij.Chapter.

Synge that we haue soche promyses derely beloued / lett vs clense oure selues frō all filthynes of the flesshe & spyrite, & growe vp to full holynes in the feare of God. Vnderstand vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no mā. I speake not this to condemne you: for I haue shewed you before that ye are in oure hertes to dye & lyue wt you. I am bery bolde ouer you / & reioyce greatly in you. I am fylled with comforte & am exceadynge ioyouse in all oure tribulacions. For when we were come into Macedonia/ oure flesshe had no rest / but we were troubled on euery syde. Outwarde was fightyng/ inward was feare. Neuertheles God that comforteth the abiecte / comforted vs at the commynge of Titus.

And not with his cōmynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/ youre mournyng/ youre feruēt mynde to me warde: so that I now reioyce ỹ more. Wherfore though I made you sory with a letter, I repent not: though I dyd repēt. For I perceaue that ỹ same epistle made you sory/ though it were but for a season. But I now reioyce/ not that ye were sory/ but that ye so sorowed that ye repented. For ye sorowed godly: so ỹ in nothynge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldely sorow causeth deeth.

1. Petri.5.

Behoolde what diligence thys godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selues. It caused indignacio/ it caused feare/ it caused desyre/ it caused a feruent mynde/ it caused punisshement: For in all thynges ye haue shewed youre selues that ye were cleare in that matter. Wherfore though I wrote vnto you / I did it not for hys cause that dyd hurte / nether for his cause that was hurte: but that oure good mynde whych we haue towarde you in the syght of God/ myght appere vnto you.

Therfore we are cōforted/ because ye are comforted: yee and exceadyngly ỹ moare ioyed we/ for the ioye that Titus had: be cause hys spyrite was refreshed of you all. I am ther-

fore

kore/not now a shamed though I bosted my selfe to him of you. For as all thynges which I preached vnto you are true/ euē so is oure bostinge/ that I bosted my selfe to Titus ẅ all, founde true. And now is his inwarde affeccion moare aboundant towarde you/ whē he remembreth the obedience of euery one of you: how with feare and trembling ye receaued him. I reioyce that I maye be bolde ouer you in all thynges.

¶ She putteth the in remembraunce to helpe the poore sayncles at Jerusalē/accordyng as ꝑ Macedonias dyd.

¶ The.viii. Chapter.

A MOreouer brethrē/ of ꝑ grace of God which is geuen in the congregacions of Macedonia, how ꝑ the aboūdaunce of their reioyslng is/ ꝑ they are tryed with moche tribulacyon. And therto though they were exceding poore yet haue they geuen exceedynge richly, & that in synglenes of/ for to their powers (I beare recorde) yee and beyōde their power/ they were wyllynge of their awne recorde/ & prayed vs with great instaūce/ that we wolde receaue their benefite/ and suffre them to be partetakers ẅ other in ministrynge to the sayncles.

B And thys they dyd/ not as we loked for: but gaue their awne selues fyrst to the Lorde/ & after vnto vs by the wyll of God: so that we coulde not but desyre Titus to accomplysshe the same benyuolence amonge you also/ euē as he had begonne.

Now therfore / as ye are ryche in all partes/ in fayth/ in worde/ in knowledge/ in all feruentnes/ & in loue / which ye haue to vs: euē so se that ye be plenteous in this benyuolence. This saye I not as cōmaundynge: but because other are so feruent, therfore proue I your loue/ whether it be perfayt or no. Ye knowe the lyberalitie of oure Lorde Jesus Christ / which though he were ryche yet for youre sakes he came poore: that ye thorowe his powertie, myght be made ryche.

And I geue councell here to. For this is expedient for you, which begonne/ not to do only: but also to wyll a yere a go. Now therfore performe the dede: that as ther was in you a redynes to wyll, euen so ye maye performe ꝑ dede/ of ꝑ which ye haue. For yf ther be fyrst a wyllynge mynde/ it is accepted accordyng to that a man hath / & not accordynge to that he hath not.

It is not my mynde that other be set at ease and ye brought into combraūce: but that ther be egalnes now at this time that youre aboundaūce sucker their lacke: ꝑ their aboūdaunce maye supplye youre lacke: that ther maye be equalite/ agreynge to that which is wrytten. *He that gathered moche had neuer the more aboundaūce/ & he that gathered lytell had neuertheles. Thāked be vnto God/ which put in the hert of Titus the same good mynde towarde you. For he accepted the request ye rather he was so well wyllyng, that of his awne accorde/ came vnto you.

We haue sent with him ꝑ brother / whose laude is in the gospell thorow out all the cōgregacions: & not so only/ but is also chosen of the cōgregacyons to be a felowe with vs in oure iorney cōcernynge this benyuolence ꝑ is mynistred by vs vnto the prayse of the Lorde and to stere vp youre prompt mynde.

For this we eschue/ that eny man shulde rebuke vs in this plenteous distribucyō that is mynistred by vs/ and therfore make prouysion for honest thinges / not in the sight of God only/ but also in the syght of men.

We haue sent with thē a brother of oures whom we haue ofte tymes proued diligēt in many thinges/ but now moche more diligēt. The greate confidence which I haue in you/ hath caused me this to do: partely for Titus sake which is my felowe and helper as concernyng you/ partely because of other which are oure brethren and the messengers of the congregacyons/ & the glory of Christ. Wher fore shewe vnto them proffe of youre loue/ & of the reioysynge that we haue of you/ that the congregacyons maye se it.

¶ In this Chapter doth he the same that he dyd in the Chapter goyng before/ that is/ moueth them to helpe ꝑ poore brethren at Jerusalem.

¶ The.ix. Chapter.

OF the mynystring to ꝑ *sayncles it is but superfluous for me to wryte vnto you. for I knowe youre redynes of mynde/ wherof I bost my selfe vnto thē of Macedonia/ & say ꝑ Achaia was prepared a yere a go/ & your feruētnes hath prouoked many. Neuertheles yet haue I sent these brethren / lest oure reioysynge ouer you shulde be in vayne in this behalfe/ and that ye (as I haue sayde) prepare youre selues lest parauenture yf they of Macedonia come with me / and fynde you vnprepared, the boost ꝑ I made in this matter/ shuld be a shame to vs. I saye not vnto you.

* What sayncles sygnifie in the scripture/ Luke.i.c.

B Wherfore I thought it necessary to exhorte the brethren/ to come before hande vnto you for to prepare your good blessinge promised a fore / that it myght be redy: so that it be a blessinge/ & not a defraudynge. ✠ This yet remember, howe that he which soweth lytell/ shall reepe lytell/ & he ꝑ soweth plenteously shall reepe plenteously. And let euery mā do accordynge as he hath purposed in his hert/ not grudgyngly or of necessite. For God loueth a chearfull geuer.

Ecclē.xxxv.

C

God is able to make you ryche in all grace/ that ye in all thynges hauinge sufficient

Exod.xvi.

Psal.cxl. vnto ỹ vtmoste, maye be ryche vnto all mā-ner good worke/as it is wrytte.*He hath spar-sed abroade and hath geuen to the poore/his righteweines remayneth for euer. He ỹ fyn-neth the sower seed / shall mynister breed for fode/ & shall multiplie youre seed & increace the frutes of youre righteweines ✠ that on
D all parties/ye maye be made ryche in all syn-gleines/ which causeth thorow vs / thankes geuinge vnto God.

For the office of this ministracion/not on-ly supplyeth the nede of the saynctes: but al-so is aboundaunt here in/that for this lauda-ble ministringe/thankes myght be geuen to God of many, which prayse God for the obe-dience of youre professynge the Gospell of Christ/ & for youre singleines in distributyng to thē & to all men: & in their prayers to God for you/longe after you/for the aboundaunt grace of God geuen vnto you. Thanckes be vnto God for his vnspeakeable gyfte.

The toucheth the false Apostles/ & defendeth his au-cthorite and callynge.

The.x.Chapter.

I Paul my selfe beseche you by the mekenes & softnes of Christ which when I am present amonge you am of no reputacion, but am bold towarde you beynge absent. I beseche you ỹ I nede not to be bolde when I am present, wt that same confidence, wherwith I am suppo-sed to be bolde) agaynst some which repute vs as though we walked carnally. Neuerthe-lesse though we walke cōpased with ỹ flesshe/
B yet we warre not flesshly. For the weap-ons of oure warre are not carnall thynges, but thynges mighty in God to cast doune stroge holdes, wherwith we ouerthrowe ymagina-cions and euery hye thynge that exalteth it selfe agaynst the knowledge of God & bringe into captiuite all vnderstandynge to the obe-dience of Christ, & are redy to take vengeāce on all disobedience, when your obedience is fulfylled. Loke ye on thynges after ỹ ut-ter apperaunce?

If eny man trust in him selfe ỹ he is Chri-stes, let the same also consydre of hym selfe/ ỹ as he is Christes euen so are we Christes.
C And though I should bost my selfe some what moare of oure auctorite which ỹ Lord hath geuen vs to edifie and not to destroye you, it shulde not be to my shame. This saye I / lest I should seme as though I went about to ma-ke you a frayde with letters. For the epistles (sayth he) are stronge: but his bodyly presen-ce is weake/ & his speache is rude. Let hym that is soche thinke on this wyse/that as we are in wordes by letters when we are absent soche are we in dedes when we are present.
D For we cannot fynde in oure hertes to ma-ke oure selues of the nombre of thē/or to com-pare oure selues to thē / which laude thē sel-ues/neuertheles while they measure thē sel-ues wt thē selues/ & compare thē selues wyth thē selues they vnderstande nought. But we will not reioyce aboue measure: but acco-rding to ỹ quātite of the measure which God hath distributed vnto vs/ a measure that rea-cheth euen to you. For we stretche not out oure selues beyonde measure as though we had not reached vnto you. For cuē to you haue we come with ỹ gospell of Christ, & we bost not oure selues out of measure in other mēs labours. Yee & we hope/when youre fayth is increased amōge you/to be magnified accor-dynge to oure measure, more largely/and to preache ỹ gospell in those regions which are beyonde you: & not to reioyce of that wych is by another mans measure prepared all re-dy. Let him ỹ reioyseth, reioyse in ỹ *Lorde. For he that prayseth him selfe, is not alowed: but he whom the Lorde prayseth.

* Let euery mā reioyse in Christ dyed for him & not in ỹ holynes of hys awne workes.

Paul (vnder sufferaunce) cōmendeth him selfe and defendeth his auctorite agaynst the false prophetes.

The.xi.Chapter.

O Wolde to God, ye coulde suffre me a
I lyttell in my foolyshnes: ye & I praye you for beare me. For I am gelous ouer you with godly gelousy. For I coupled you to one mā, to make you a cha-ste virgen to Christ. But I feare lest as ỹ ser-pent begyled Eue thorow his subtelte/euen so youre wyttes should be corrupte frō ỹ sin-gleines that is in Christ. For yf he ỹ cōmeth/ preache a nother Jesus then him whome we preached: or yf ye receaue another spyrete then ỹ which ye haue receaued: either another gos-pell then ỹ ye haue receaued/ye myght right well haue bene content. I suppose ỹ I was
B not behynde the chefe Apostles. Though I be rude in speakinge yet I am not so in knowe-ledge. Now be it amōge you we are knowē to the vtmost what we are in all thyngs. Dyd I therin synne, be cause I submytted my selfe/ ỹ ye might be exalted / & because I preached to you the gospell of God free? I robbed other cōgregacions, & toke wages of thē to do you seruyce wt all. And whē I was present wyth you/ & had nede/ I was greuous to no mā for
C ỹ which was lackinge vnto me / the brethrē which came from Macedonia/ supplied: & in all thynges I kept my selfe that I should not be greuous to you: & so will I kepe my selfe.

If the trueth of Christ be in me/ thys re-ioysinge shall not be take frō me in the re-gions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles what I do/ that will I do to cut awaye occasion from them which desyre occasion / that they myght be founde lyke vnto vs in that wherin they

Paul is equale wt ỹ hye Apost-les.

they resorte. For these false apostles are deceatefull workers/ and fassyon them selues lyke vnto ꝑ Apostles of Christ. And no marualye/ for Satan him selfe is chaunged into the fassyon of an angell of lyght. Therfore it is no great thinge/ though his ministers fassyon thē selues as though they were the ministers of ryghtewesnes: whose ende shalbe accordynge to their dedes.

D I saye agayne/ lest eny mā thinke ꝑ I am folisshe: or els cuē now take me as a fole/ ꝑ I maye bost my selfe a lytell. That I speake I speake it not after the wayes of the Lorde but as it were foulsshly wh: ll we are now come to bostynge. Seynge that many reioyce after the flesshe, I will reioyce also. For ye suffre fooles gladly because that ye youre selues are wise. For ye suffre euē yf a mā bring you into bondage: yf a mā deuoure: yf a mā take: yf a man exalt him selfe yf a mā smyte you on the face. I speake as concerninge rebuke, as though we had bene weake.

* To mo the translacion doeth not answere the greke text or the sence of the greke tonge.

Howbeit wherin soeuer eny man dare be bolde I speake foulsshly I dare be bolde also. They are Ebrues so am I. They are Israelites euē so am I. They are the seede of Abraham euē so am I. They are the ministers of Christ I speake as a fole, I am more: In labours more aboundant: In stryppes aboue measure: In prison more plenteously: In deeth ofte. Of the Iewes fyue tymes receaued I euery tyme .xl. stryp̄s saue one. Thryse was I beten with rodds. I was once stoned I suffered thryse shipwracke. Nyght & daye haue I bene in the depe of the see. In iourneynge often: in perels of waters: in perels of robbers: in ieopardies of myne awne nacion in ieoperdies amonge the hethen. I haue bene in perels in cities/ in perels in wildernes in perels in the see/ in perels amonge false brethrē/ in laboure & trauayle/ in watchinge often/ in honger in thyrst/ in fastinges often in colde & in nakednes. And beside ꝑ thinges which outwardly happen vnto me/ I am cōbred daily/ & do care for al cōgregacios. Who is sicke/ & I am not sicke? Who is hurte in ꝑ fayth & my hert burneth not? If I must nedes reioyce/ I will reioyce of myne infirmityes.

¶ Paul is taken vp into the thyrde heauen: & heareth wordes not to be spoken of.

¶ The .xij. Chapter.

A Lbe God and father of oure Lorde Iesus Christ/ whych is blessed for euermore/ knoweth that I lye not. + In the citie of Damascon/ ꝑ gouernor of the people vnder kynge Aretas/ layde watche in the citie of the Damascens/ and wolde haue caught me / and at a wyndowe was I let doune in a basket thorow the wall/ and so scaped hys handes.

It is not expedient for me no dout to reioyce Neuertheles I will come to visions & reuelacios of the Lorde. I knowe a mā in Christ aboue .xiij. yeares agone (whether he were in the body I cannot tell/ or whether he were oute of the body I cānot tell (God knoweth) whych was taken vp in to the thyrd heauen. And I knowe the same man (whether in the body/ or out of the body. I cannot tell God knoweth) how that he was takē vp into Paradyse/ and hearde wordes not to be spoken/ which no man can vtter. Of this man will I reioyce/ of my selfe will I not reioyce/ except it be of myne infirmities. And yet though I wolde reioyce/ I shulde not be a fole: for I wolde saye ꝑ trouthe. Neuertheles I spare/ lest eny man shulde thinke of me aboue that he seyth me to be/ or heareth of me.

And lest I shuld be exalted out of measure thorow the aboundance of reuelacyōs, there was geuē vnto me * vnquyetnes of ꝑ flesshe the messenger of Satan to buffet me: because I shulde not be exalted out of measure For this thinge besought I the Lorde thryse that it myght departe from me. And he sayde vnto me: my grace is sufficiēt for the. For my strength is made parfayct thorow weaknes very gladly therfore will I reioyce of my weaknes, that the strength of Christ maye dwell in me. ¶ Therfore haue I delectacyon in infirmities in rebukes, in nede, in persecucios in anguysshe for Christes sake. For when I am weake, then am I stronge.

a * Vnquyetnes of ꝑ flesshe is here the violent withstandynge & agaynsaying and euen the persecutynge of euell me which cōtinually troubled him & withstanded against his preaching. This was ꝑ minister of Satan ꝑ as it had ben with buffettes vexed him. His aduersaries which with their blasphemous & contrarious teaching dyd disquyet & torment hym destroyng as fast as he edyfyed / were the very pricks displeasauntnesse of ꝑ flesshe fro whych he desyreth the Lorde to be delyuered.

I am made a fole in bostinge my selfe. Ye haue cōpelled me: I ought to haue bene cōmended of you. For in nothynge was I inferior vnto the chefe Apostles, though I be nothynge. yet the tokens of an Apostle were wrought amonge you with all patience/ wyth signes & wōders & mightye dedes. For what is it wherin ye were inferiors vnto other congregacios except it be therin that I was not greuous vnto you. Forgeue me this wronge done vnto you. Beholde now the thirde tyme I am redy to come vnto you: & yet wyll I not be greuous vnto you. For I seke not yours but you. Also the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

I will very gladly bestowe/ & wilbe bestowed for youre soules: though the more I loue you/ ꝑ lesse I am loued agayne. But be it ꝑ I greued you not: neuertheles I was craftye & toke you with gyle. Dyd I pill you by eny of them which I sent vnto you? I desyred Titus/ & with him I sent a brother. Dyd Titus defraude you of eny thynge? walked we not in one spyrete? walked we not in like steppes? Agayne thinke ye ꝑ we excuse oure selues? We speake in Christ in the syght of God.

But we do all thinges dearly beloued for youre edifyinge. For I feare lest it come to passe/ that when I come/ I shall not fynde you soche as I wolde: & I shalbe founde vnto you soche as I wolde not: I feare lest ther be founde amōge you debate, enuyinge/ wrath stryfe / backbytinges, whysperynges, swellinges and discorde. I feare lest when I come agayne/ God bringe me lowe amōge you/ & I be constrayned to bewayle many of them which haue synned all redy/ and haue not repented of the vnclennes/ fornicacion & wantonnes which they haue committed.

¶ He promyseth to come vnto them and exhorteth the so to order themselues that he may fynde them perfecte/ and of one mynde.

¶ The.xiij. Chapter.

Deu xvij b. Math xviij. c. John. viij. c. Heb. x. f.

INow come I the thyrde tyme vnto you* in ỹ mouth of two or thre witnesses shall euery thinge stande. I tolde you before/ & tell you before: & as I sayde whē I was present with you ỹ seconde tyme/ so wryte I now beinge absent to thē whych in tyme past haue synned/ & to all other: ỹ yf I come agayne/ I will not spare/ seynge that ye seke experyence of Christ which speaketh in me/ which amonge you is not weake, but is mighty in you. And verely though it came of weaknes that he was crucified, yet liueth he thorow the power of God
B And we no dout are weake in hī: but we shall liue wt him/ by ỹ myght of God amōge you.

Proue youre selues whether ye are in the fayth or not. Examen youre awne selues: knowe ye not youre awne selues how ỹ Iesus Christ is in you/ except ye be cast awayes? I trust that ye shall knowe ỹ we are not
C cast awayes. I desyre before God ỹ ye do none euyll/ not that we shuld seme cōmendable but ỹ ye shuld do that which is honest: & let vs be counted as leawde persones. We cā do nothinge agaynst ỹ trueth but for ỹ trueth. We are glad whē we are weake/ & ye stroge. Thys also we wisshe for/ euen that ye were perfect. Therfore wryte I these thinges being absent/ lest when I am present/ I shuld vse sharpenes accordynge to the power which ỹ Lorde hath geuen me/ to edifye/ & not to destroye. Finally ye brethren fare ye well/ be per
D fect, be of good comforte, be of one mynde/ lyue in peace/ & ỹ God of loue & peace/ shalbe with you. Grete one another in an holy kisse.

* Saynctes Lo All ỹ *saynct̄s salute you. The grace of oure
ke Actes.xx.c. Lorde Iesus Christ, & the loue of God & the fellishippe of ỹ holy goost be wt you al Amē.

¶ The ende of the seconde epistle to the Corinthyans.

¶ Sent from Philippos a citie in Macedonia, by Titus and Lucas.

¶ The Epistle of Saynct Paul the Apostle vnto the Galathyans.

¶ Paul rebuketh the/ because they were fallen awaye from the Gospell/ sheweth his awne conuersyon/ magnifyeth his office and Apostleshippe/ and declareth himself to be equall with the hye Apostles.

¶ The fyrst Chapter.

PAul an apostle not of men, neither by man, but by Iesus Christ/ and by God the father which raysed him from deeth: and all ỹ brethrē which are with me.

Vnto the congregacyons of Galacia. Grace be wyth you and peace from God the father and from oure Lorde Iesus Christ, which gaue him selfe for oure synnes to deliuer vs from this present euyll worlde thorow the will of God oure father, to whom be prayse for euer and euer. Amen.

I maruayle that ye are so sone turned frō him that called you in the grace of Christ vnto another Gospell: wh̄ych is nothynge els, but that ther be some which trouble you/ and intende to peruert the Gospell of Christ. Neuertheles though we oure selues or an angell from heuen preache eny other Gospell vnto you then that which we haue preached vnto you holde hym as a cursed. As I sayde before/ so saye I now agayne/ yf eny man preache eny other thinge vnto you then that ye haue receaued/ holde hī accursed. Preache I mānes doctrine or Gods? Other go I about to please men? If I stodyed to please men/ I were not the seruaunt of Christ.

✠ I certifye you brethren/ ỹ the Gospell which was preached of me/ was not after ỹ manner of men/ neither receaued I it of man neither

Paul though he came longe after the Apostles yet had he not his auctorite of Peter or of any that were before him. For to be brought be with letters of recōmendacyō or bulles of confirmacyon. But the confirmacyon of hys apostleship was ỹ worde of god/ cōsente of men & the power of the spirite that testifyed wyth hym by myracles and many-folde gyftes of grace.

nether was I taught it: but receaued it by ¶ reuelacō of Iesus Christ. For ye haue heard of my conuersacyon in tyme past/ in the Iewes wayes/ how ꝑ beyonde measure I persecuted the congregacion of God/ & spoyled it: and preuayled in the Iewes laye/ aboue many of my cōpanions/ which were of mine awne nacion/ and was a moche more feruēt mayntener of the tradicions of the elders.

But whē it pleased God/ which seperated me from my mothers wombe/ & called me by his grace/ for to declare his sonne by me/ ꝑ I shuld preache him amonge the hethen: immediatly I cōmened not of ꝑ matter wt flesshe and blood/ nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia/ & came agayne vnto Damasco. ¶ Then after thre yeare/ I returned to Ierusalem to se Peter/ and abode with hym xv. dayes/ no nother of the Apostles sawe I saue James the Lordes brother. ¶ The thinges which I write/ beholde/ God knoweth I lye not.

Afterthat I went into ꝑ coostes of Syria & Cilicia: & was vnknowen as touching my person vnto the congregacyons of Iewrye/ which were in Christ. But they hearde only ꝑ he which persecuted vs in tyme past/ now preacheth ꝑ fayth which before he destroyed. And they glorified God on my behalfe. ¶

¶ He withstondeth Peter in the face and proueth that the lawe & circumcision are not necessary to saluacō.

¶ The ij. Chapter.

THen xiij. yeares after, I wēt vp agayne to Ierusalē with Barnabas, and toke wyth me Titus also. Ye & I went vp by reuelacion & cōmened with thē, of the Gospell which I preache amonge the Gentyls: but betwene oure selues with them whych were counted chefe lest it shuld haue bene thought that I shuld runne or had runne in vayne. Also Titus whych was wyth me, though he were a Grecke yet was not cōpelled to be circūcised & that because of incōmers bringe false brethren which came in amōge other to spye out oure libertie which we haue in Christ Iesus that they myght bringe vs into bondage. ¶ To whō we gaue no roume no not for ꝑ space of an houre as concerninge to be brought into subiecyon: and that because that the trueth of the Gospell myght continue with you.

Of thē which semed to be great, what they were in tyme passed it maketh no matter to me: God loketh on no mās person) neuertheles they which semed great/ added nothyng to me. But contrary wyse, when they sawe ꝑ the Gospell ouer the vncircūcision was committed vnto me as the Gospel ouer the *circumcision was vnto Peter: for he that was myghty in Peter in the Apostleshippe ouer the circūcision/ the same was myghty in me amonge the Gentyls: and therfore whē they perceaued the grace that was geuē vnto me/ then James/ Cephas & John/ whych semed to be pyllers/ gaue to me and Barnabas the ryght handes and agreed with vs/ ꝑ we shuld preache amonge the Hethen/ & they amonge the Iewes: warninge only that we shulde remember the poore. Which thinge also I was diligent to do.

¶ Paul rebuketh Peter in the face.

And when Peter was come to Antioche/ I withstode him in the face, for he was worthy to be blamed. For yer that certayne came from James, he ate wyth the Gentyls. But when they were come, he withdrue and separated him selfe/ fearynge thē whych were of the circumcision. And the other Iewes dissembled lykewyse/ in so moche that Barnabas was brought into their simulacō also. But when I sawe/ ꝑ they went not the right waye after the trueth of the Gospell/ I sayde vnto Peter before all men/ yf thou beynge a Iewe/ lyuest after the māner of the Gētyls and not as do the Iewes: why causest thou ꝑ Gentyls to lyue as do the Iewes? We which are Iewes by nature, and not synners of the Gentyls/ knowe that a man is not iustifyed by the *dedes of the lawe: but by the fayth of Iesus Christ. And therfore we haue beleued on Iesus Christ that we myght be iustifyed by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of ꝑ lawe no flesshe can be iustifyed.

* Dedes of the lawe iustifye not but fayth iustifieth.

If then whyll we seke to be made ryghtewes by Christ, we oure selues are founde synners/ is not then Christ ꝑ minister of synne? God forbyd. For yf I bylde agayne ꝑ whych I destroyed then make I my selfe a trasparer. ** But I thorow the lawe am dede to the lawe: that I myght lyue vnto God. I am crucifyed with C[illegible]t I liue verely: yet now not I but Christ [illegible]eth in me. For ꝑ lyfe whych I now lyue in the flesshe, I lyue by the fayth of the sonne of God which loued me, & gaue hym selfe for me. I despyse not the grace of God. For yf ryghteweines come of ꝑ lawe/ then Christ dyed in vayne.

** But I thorow ꝑ lawe am dede to the lawe: that is/ by ꝑ lawe of lyberte & grace graūted in Christ, I am delyuered from the lawe of bondage ministred by Moses & from the burthē & curse therof.

¶ He rebuketh the vnkyndlynesse of the Galathyans shewynge the vnparfectnesse of the lawe & declareth neuertheles that it was not geuen for nought.

¶ The. iij. Chapter.

O foolyshe Galathyans: who hath bewitched you ꝑ ye shuld not beleue ꝑ trueth? To whō Iesus Christ was described before ꝑ eyes/ & amonge you crucifyed. This only wolde I learne of you. receaued ye ꝑ spryte by ꝑ dedes of ꝑ lawe/ or els by preachynge of the fayth? Are ye so vnwyse/

Paul is of ye hye auctoritas Peter James & John.

Circumcisiō are the Iewes & vncircumcision the Gētyles.

vnwyse/ that after ye haue begonne in the spyrete ye wolde nowe ende in the flesshe?
So many thinges ye haue suffred in vayne/ yf that be vayne. Which ministred to you the spyrete/ and worketh myracles amonge you doth he it thorow the dedes of the lawe/ or by preachynge of the fayth? *Euen as Abrahã beleued God/ and it was allcrybed to hym for ryghtewesnes. Vnderstande therfore that they whych are of fayth/ the same are ỹ chyldren of Abraham.

Gene.xvi.b. Rom.iiij.a. Jacob.ij.d.

For the scrypture sawe afore hande/ that God wolde iustifye the Hethen thorow fayth and therfore shewed before hande gladtydynges vnto Abraham: In the shall all nacyons be blessed. So then they whych be of fayth/ are blessed wyth faythfull Abraham.
For as many as are vnder ỹ dedes of the lawe, are vnder malediccyon. For it is written cursed is euery man that contynueth not in all thynges which are written in the boke of the lawe/ to fulfyll them. That no man is iustifyed by the lawe in the syght of God/ is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thynges contayned in the lawe (shall lyue in them.) But Christ hath delyuered vs from the curse of the lawe, and was made a *cursed for vs. For it is wrytten: cursed is euery one that hangeth on tree, that ỹ blessynge of Abraham myght come on the Gentyls thorow Jesus Christ/ and that we might receaue ỹ promes of the spyrete thorow fayth.

The lawe curseth: but fayth blesseth.

(For fayth) onlye maketh the cõscience a lyue

* Christ was accursed for oure sakes, that is: he was punyshed and slayne for oure synnes

Brethren I wyll speake after the maner of men. Though it be but a mans testament yet no man despyseth it/ or addeth eny thinge therto/ when it is once alowed. ✝ To Abraham and hys seed were the promyses made. He sayth not in the seedes/ as many: but in thy sede/ as in one/ which is Christ. Thys I saye, that the lawe whych beganne afterwarde/ beyonde.iiij.C.&.xxx.yeare/ doth not disnaull the testament/ that was confermed afore of God vnto Christ ward, to make the promes of none effect. For yf the inheritaũce come of the lawe/ it cõmeth not of promes. But God gaue it vnto Abraham by promes.

Wherfore then serueth the lawe? The lawe was added because of transgression (tyll the seed came to whych ỹ promes was made) and it was ordeyned by Angels in the hande of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promes of God? God forbyd. * Howbeit yf ther had bene a lawe geuẽ which could haue geuen* lyfe: then no doute ryghtewesnes shuld haue come by the lawe. But the scrypture concluded all thynges vnder synne that the promes by the fayth of Jesus Christ/ shuld be geuen vnto them that beleue. ✝ Before that fayth came/ we were kept & shut vp vnder the lawe/ vnto ỹ fayth which shuld afterwarde be declared.

* The lawe geueth no life but sheweth the truth.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made ryghtewes by fayth. But after that fayth is come, now are we no lõger * *vnder a scolemaster. For ye are all ỹ sonnes of God by the fayth which is in Christ Jesus. For all ye that are baptysed haue put on Christ. Now is ther no Jewe nether Gentyll: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thynge in Christ Jesu. If ye be Christes then are ye Abrahãs seed/ and heyres by promes.

* To be vnder a scolemaster is to be vnder the lawe are both one and are expounded in the Epistle to the Romayns/ the leaff. xij.

✝ Paul proueth that thorow Christ we be delyuered from the lawe: and reproueth the vnthankfulnesse of the Galathyans.

✝ The.iiij.Chapter. ✝

I Say that the heyre as longe as he is a chylde, differeth not from a seruaunt/ though he be Lorde of all/ but is vnder tuters and gouernors/ vntyll the tyme appoynted of ỹ father. Euen so we/ as longe as we were chyldren/ were in bondage vnder the ordinaunces of ỹ worlde. But whẽ the * tyme was full come/ God sent his sonne borne of a womã a made bonde vnto the lawe to redeme them whych were vnder the lawe: that we thorow electiõ myght receaue the inheritaunce that belongeth vnto ỹ naturall sonnes. Because ye are sonnes/ God hath sent the spyrete of his sonne into oure hertes, which crieth Abba father. Wherfore now/ thou art not a seruaũt/ but a sonne. If thou be the sonne/ thou arte also the heyre of God thorow Christ. ✝

* The tyme fulfilled was the tyme of Christes comynge: which made an ende of ỹ lawe & deliuered vs from the bondage therof.

B

Not withstandynge/ when ye knewe not God ye dyd seruice vnto them, which by nature were no Godes. But now seynge ye knowe God yee rather are knowen of God; how is it ỹ ye tourne agayne vnto ỹ weake and bedgarly ceremonies, wher vnto agayne ye desyre afreshe to be in bondage? Ye obserue dayes/ and monethes, & tymes, & yeares. I am in feare of you, lest I haue bestowed on you labour in vayne.

Bedgarlye ceremonyes

Brethren I beseech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe how thorow infirmitye of ỹ flesshe I preached the Gospell vnto you at the fyrst. And my temptacion which I suffred by reason of my flesshe ye despysed not nether abhorred: but receaued me as an Angell of God: yee as Christ Jesus. How happy were ye then? for I beare you recorde that yf it had bene possible ye wolde haue plucked out youre awne eyes/ and haue geuen thẽ to me. Am I therfore become youre enemye/ because I tell you the trueth.

Infirmitie and temptacion are persecucion re wyder ỹ crosse.

They are

They are gelous ouer you amysse. Yee/they intende to exclude you/ that ye shuld be feruent to them warde. It is good alwayes to be feruent, so it be in a good thynge/and not only when I am present with you.

My lyttell chyldren (of whom I trauayle in birth agayne/vntill Christ be fashioned in you) I wolde I were with you now/& coulde chaunge my voyce: for I stande in a doute of you. Tell me ye that desyre to be vnder the lawe haue ye not learde of the lawe? For it is wrytten that Abraham had two sonnes, the one by a bonde mayde/ the other by a free woman. Yee and he which was of the bonde woman was borne after the flesshe: but he which was of the free woman/ was borne by promes. Which thynges betoken mystery. For these women are two testamentes/ the one from the mounte Syna/ which gendreth vnto bondage/ which is Agar. For mounte Syna is called Agar in Arabia, and bordreth vpon the citie/ which is now Jerusalem, and is in bondage with her chyldren.

But Jerusalem/ which is aboue/ is free: which is the mother of vs all. For it is wrytten reioyce thou baren/ that bearest no chyldren breake forth & crye/ thou that trauelest not. For the desolate hath many moo chyldren then she which hath an husband. Brethren we are after the maner of Isaac/ chyldren of promes. But as then he that was borne carnally/ persecuted him that was borne spiritually. Euen so is it now. Neuertheles what sayth the scripture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So then brethren we are not chyldren of the bonde woman: but of the free woman.

They laboureth to drawe them awaye from circumcision sheweth them the battayll betwyxte the spirite & the flesh and the frutes of them both.

The.v. Chapter.

The libertye & fredome that we haue in Christ ought euery man to stande by

Stand fast therfore in the libertye wherwyth Christ hath made vs free, and wrappe not youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that yf ye be circumcised Christ shall profyt you nothinge at all. I testifye agayne to euery man which is circumcysed that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe and are fallen from grace. We loke for/ and hope in the spirite/ to be iustified thorow fayth. For in Iesu Christ/ nether is circumcision eny thynge worth nether yet vncircumcision, but *fayth which by loue is mighty in operacion. Ye dyd runne well: who was a let vnto you, that ye shuld not obey the trueth? Euen that counsell that is not of him that called you. A lyttell le-

*Fayth which worketh thorow loue is the true fayth & all that God requyreth of vs.

uen doth leuen the whole lompe of dowe.

I haue trust towarde you in the Lorde/ that ye wyll be none other wyse mynded. He that troubleth you, shall beare his iudgemet whatsoeuer he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucyon? For then had the offence wbych the crosse geueth, ceased. I wolde to God they were seperated from you, which trouble you. Brethren ye were called vnto (libertye) only let not youre libertie be an occasion vnto the flesshe, but in loue serue one another* For all the lawe is fulfylled in one worde wbych is this: thou shalt loue thy neyghbour as thy selfe. If ye byte & deuoure one another: take hede lest ye be consumed one of another.

(Christes liberty) is a libertie of conscience & not of the flesshe.

Rom.xiii. Ja.ii.b. 1.Pet.ii.c.

I saye walke in the spirite, and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe. These are contrary one to the other: so that ye cannot do that wbych ye wolde. But and yf ye be led of the spirite then are ye not vnder the lawe. The dedes of the flesshe are manyfest which are these: aduoutrye, fornicacion vnclennes, wantones ydolatrye, witchcraft hatred variaunce zele, wrath, stryfe, sedicion, sectes, enuynge murther dronkennes glottony & soche like: of the wbych I tell you before as I haue tolde you in tyme past, that they wbych commyt soche thynges, shall not inherite the kyngdome of God. But* the frute of the spirite is, loue ioye peace longe suffringe gentlenes goodnes faythfulnes meknes temperaunce. Against suche there is no lawe. They that are Christs haue crucyfyed the flesshe with the appetites and lustes.

Dedes of the flesshe.

To compt for christes merites sake vs vnder damnacion of the lawe.

*The frute of the spirite. These dedes testifye that we are not vnder the damnacion of the lawe.

If we lyue in the spirite/ let vs walke in the spirite. Let vs not be vayne glorious, prouokinge one another/ & enuyinge one another.

They exhorteth them to brotherly loue & one to beare with another. In the ende he warneth them to beware of circumcision.

The.vi. Chapter.

Brethren/ yf eny man be fallen by chaunce into eny faute: ye which are spirituall, helpe to amende him in the spirite of meknes: consyderinge thy selfe, lest thou also be tempted. Beare ye one anothers burthen/ and so fulfyll the lawe of Christ. If eny man seme to hym selfe that he is somwhat, when in dede he is nothinge/ the same deceaueth hym selfe in his ymagination. Let euery man proue his awne worke and then shall he haue reioysynge in his awne selfe and not in another. For euery man shall beare his awne burthen.

The dutie of euery Christen man.

Let him that is taught in the worde minister vnto him that teacheth him, in all good thynge. Be not* deceaued God is not mocked

*The couetousnesse of mercye in Christ is vnspeakable to the vnthankfull that will not, be

For

For whatsoeuer a man soweth, that shall he reepe. He that soweth in his flesshe, shall of the flesshe reepe corrupcion. But he that soweth in the spyrete, shall of the spyrete reepe lyfe euerlastynge. Let vs not be wery of well doynge. For when the tyme is come, we shal reepe with out werynes. ¶ Whill we haue therfore tyme, let vs do good vnto all men, and specially vnto them which are of the housholde of fayth. ❧

¶ V. Tessalo. iij.

Beholde how large a letter I haue written vnto you with myne awne hande. As many as desyre with vtward appearaūce to please carnally, they constrayne you to be circumcised, only because they wolde not suffre persecucīō with the crosse of Christ. For they themselues which are circumcysed, kepe not the lawe: but desyre to haue you circūcised, that they myght reioyce in youre flesshe.

D God forbyd that I shuld reioyce but in ye crosse of oure Lorde Jesu Christ, wherby the worlde is crucified as touchynge me, & I as concernynge the worlde. For in Christ Jesu neither circūcision auayleth eny thynge at all nor vncircumcyspon: but a* newe creature. And as many as walke accordynge to this rule, peace be on them, and mercy and vpon Israel that pertayneth to God. Frō hence forth, let no man put me to busynes. For I beare in my bodye the markes of the Lorde Jesu. Wyth̄ ye grace of our Lorde Jesu Christe be w̄ youre spyrete Amen.

* Nothinge helpeth vs to be a new creature

¶ Vnto the Galathyans wrytten from Rome.

¶ The Epistle of

Saynct Paul the apostle vnto the Ephesyans.

¶ The euerlastynge ordinaunce and election of God in sauynge all men thorow Christ Jesus hys sonne. We are ordened vnto good workes. The dominion of Christ.

¶ The fyrst chapter.

PAul an apostle of Jesu Christ by the will of God. ¶ To the sayntes, which are at Ephesus, and to thē which beleue on Jesus Christ. Grace be with you & peace from God oure father, and from the Lorde Jesus Christ. Blessed be God the father of oure Lorde Jesus Christ, which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Christ, accordynge as he had chosen vs in hym before the foundacion of the worlde was layde, that we shuld be sayntes, and without blame before him, thorow loue. And ordeyned vs before thorow Jesus Christ to be heyres vnto him selfe ac cordynge to ỹ pleasure of his will to ỹ prayse of the glorye of his grace where with he hath made vs accepted in the beloued.

ij. Corin. i. a
i. Petri. i. a

B Predestynacid

By whom we haue redēption thorow his bloude, euē the forgeuenes of synnes accordynge to ỹ ryches of his grace, which grace he shed in vs aboundantly in all wysdome, and prudence. And hath opened vnto vs the* mystery of his will accordynge to hys pleasure, & purposed ỹ same in hym selfe, to haue it declared whē ỹ tyme were full come, that all

Redempcyon is the forgeuenes of synnes.

*Mysterye is secret councell

that all thinges, bothe the thinges which are in heuen/ and also the thynges whych are in erthe/ shulde be gathered to gether/ euen in Christ: that is to saye, in hym in whō we are made heyres, & were thereto predestinate accordinge to ỹ purpose of him which worketh all thinge after the purpose of his awne wil: that we which before beleued in Christ shuld be vnto the prayse of his glory.

Predestinacyō

In whom also ye (after that ye hearde the worde of trueth, I meane ỹ Gospell of youre saluacyon / wherin ye beleued) were sealed wyth the holy spyrete of promes, whych is the ernest of oure inheritaunce/ to redeme the purchased possession, and that vnto the laude of hys glory.

Wherfore euē I (after that I hearde of the fayth which ye haue in ỹ Lorde Iesu, & loue vnto all the saynctes, cease not to geue thankes for you, makinge mencion of you in my prayers, ỹ the god of oure lorde Iesus Christ and the father of glory, might geue vnto you the spyrete of wysdome/ and open to you the knowledge of hym selfe/ and lyghten ỹ eyes of youre myndes that ye myght knowe what that hope is/ where vnto he hath called you/ & what ỹ ryches of his glorious inheritaūce is vpon the saynctes/ & what is the excedinge greatnes of hys power to vs warde whych *beleue accordynge to ỹ workynge of ỹ hys myghty power, which he wrought in Christ when he raysed him from the dead & set hym on his ryght hande in heuēly thinges aboue all rule power and myght and dominacyon & aboue all names ỹ are named/ not in thys worlde only, but also in the worlde to come: & hath put all thynges vnder his fete/ & hath made hym aboue all thynges/ the heed of the congregacyō which is his body & the fulnes of him that fylleth all in all thinges.

Where fayth to Christ is/ there is loue to all ỹ are sanctyfyed in hys blonde.

a Fayth is the worcke of God only/ euen as was ỹ raysyng vp of Christ.

¶ Paul sheweth the what maner of people they were before their cōuersion: what they are now in Christ.

¶ The.ii. Chapter.

Ad you hath he quyckened also ỹ were deed in treaspasse and synne/ Coloss.3.b in the which in tyme passed ye walked, accordynge to ỹ course of this worlde/ & after the gouernet ỹ ruleth in the ayer the spyrete that now worketh in ỹ childrē of vnbeleefe amōge whych we also had oure conuersacion in tyme past, in ỹ lustes of oure flesshe/ and fulfylled the wyll of the flesshe & of the mynde: and were *naturally the chyldrē of wrath, euen as well as other.

b We be all by nature the chyldren of wrath & heyres of damnacyon.

But God which is rych in mercy throwe his greate loue wherwyth he loued vs euen when we were deed by synne, hath quickened vs to gether in Christ (for by grace are ye saued) and hath raysed vs vp to gether & made vs sytte to gether in heuenly thinges throwe Christ Iesus/ for to shewe in tymes to come the excedinge riches of his grace/ in kyndnes to vs warde in Christ Iesu. For by grace are ye made safe throwe fayth/ and that not of youre selues. For it is the gyfte of God, and commeth not of workes lest eny man shulde boast him selfe. For we are his workemā shyp created in Christ Iesu vnto *good workes, vnto the which God ordeyned vs before, that we shulde walke in them.

a The promyse of mercye in Christes bloude are laide vs on that condicyō that we hope ryght lawe & loue one another as Christ loued vs.

Wherfore remēber that ye beynge in tyme passed gētyls in the flesshe, & were called vncircumcision to them which are called circūcision in ỹ flesshe, which circūcision is made by handes: Remember I saye that ye were at that tyme without Christ, & were reputed aliantes frō the cōmen welth of Israel and were straungers from the b*testamentes of promes & had no hope & were with out God in this worlde. But now in Christ Iesu ye which a whyle ago were farre of, are made nye by the bloude of Christ.

b The Gentyles vtterly knew not Christ and were not vnder the couenaunt of mercye but the Iewes only.

For he is oure peace, which hath made of both one, & hath broke doune ỹ *wall that was a stoppe betwene vs and hath also put away throwe his flesshe b*the cause of hatred that is to saye the lawe of cōmaundementes contayned in the lawe wrytten, for to make of twayne one newe mā in him selfe so makynge peace: and to reconcile both vnto God in one body throwe his crosse, and slewe hatred therby: & came and preached peace to you which were a farre of, & to them ỹ were nye. For throwe him we both haue an open waye in, in one spyrete vnto the father.

b The cause of hatred betwene the Iewes & the Gentyles. But by the lawe vnder the Gentyles be ever vyle then. Note that they both had one spyrite throwe Christ wrought oute reconcylyacyon & hatred both ende & is euē now in Turkye & other in Egipte.

Now therfore ye are no moare straungers and forayners: but cytesyns wyth the saynctes and of the housholde of God: & are bylt vpon the c*foundacyō of the Apostles & Prophetes, Iesus Christ beynge the heed corner stone, in whom euery bylduge coupled to gether groweth vnto an holy c*tēple in the Lorde in whom ye also are bylt to gether, and made an habitacyon for God in the spyrete.

d Fundacyon is the worde of God.

c Temple in the Epystles of the Apostles sygnyfyeth the congregacyon of saynctes holy & vertuous men. & otherwyse it sygnyfyeth the herte of euery christē man. & sometyme the whole congregacyon.

¶ She weth the cause of his presonment despyseth that not to fayntе because of his trouble/ and prayeth God to make them stedfast in his spyrete.

¶ The.iii. Chapter.

For this cause I Paul am in ỹ bōdes of Iesus Christ for youre sakes which are hethē: If ye haue hearde of ỹ mynistracyō of ỹ grace of God which is geuē me to you warde. For by reuelacion shewed he thys mistery vnto me/ as I wrote aboue in fewe wordes/ wherby whē ye rede/ ye maye knowe myne vnderstādinge in ỹ mistery of Christ/ which mistery in tymes passed was opened vnto the sonnes of mē, as it is

I Paul was an Apostle to the hethen & learned hys gospell by reuelacyon.

it is now declared vnto his holy Apostles & Prophetes by the spyrite: that the Gentyls shulde be inheritours also/ and of the same body/and partetakers of his promes that is in Christ/by the meanes of ỹ Gospell/whereof I am made a minister/by the gyfte of the grace of God geuen vnto me thorow ỹ worckinge of his power.

Vnto me the lest of all sayntes is thys grace geuen/that I shulde preache amonge the Gentyls ỹ vnsearchable ryches of Christ and to make all men se what the felyshippe of the mistery is, which from the beginning of the worlde hath bene hyd in God whych made all thinges thorow Jesus Christ/to ỹ intent, that now vnto the rulers and powers in heauen myght be knowen by the congregacyon/the manyfolde wysdome of God/accordynge to the eternall purpose/ whych he purposed in Christ Jesu oure Lorde/by whō we are bolde to drawe nye in ỹ trust/whych we haue by fayth on hym. ✣ Wherfore I desyre that ye faynt not because of my tribulacōs for youre sake: which is youre prayse.

For this cause I bowe my knees vnto ỹ father of oure Lorde Jesus Christ, which is father ouer all that is called father in heauē & in erth ỹ he wolde graunt you accordinge to the ryches of hys glorye that ye maye be strengthed wych myght by hys spyrite in the inner man that Christ maye dwell in youre hertes by* fayth, that ye beynge rooted and grounded in loue, myght be able to comprehende with all sayntes what is that breadth & length depth & heyth: and to knowe what is ỹ loue of Christ, which loue passeth knowledge: that ye myght be fulfylled wyth all maner of fulnes which commeth of God.

Vnto hym that is able to do exceadynge aboundantly aboue all that we aske or thinke accordynge to ỹ power that worcketh in vs be prayse in the congregacyon by Jesus Christ, thorowout all generacions from tyme to tyme. Amen. ✣

Wherfore I

The spuyng of a true beliuer.

Rom. xij and 1. Co. m. xij.

One God
One Lorde
One fayth.
One baptyme.

Therfore which am in bondes for the Lordes sake, exhorte you, that ye walke worthy of the vocacyon wherwyth ye are called/ in all hūblenes of mynde/and meknes/ & longe sufferynge forbearynge one another thorowe loue/ and that ye be diligent to kepe the vnite of the spyrite in the bonde of peace/beynge one body and one spyrite, euen as ye are called in one hope of youre callynge. Let ther be but one Lorde, one fayth, one baptyme: one God and father of all, which is aboue all thorow all/and in you all. ✣

✣ Vnto euery one of vs is geuen grace accordinge to the measure of ỹ gyfte of Christ. Wherfore he sayth: He is gone vp an hye and hath ledde captiuite captiue/and hath geuē gyftes vnto men. That he ascended: what meaneth it/ but that he also descended fyrst into the lowest partyes of the erth? He that descended/is euē the same also that ascended vp/ euē aboue all heauēs, to fulfyll all thinges.

And the very same made some Apostles/ some Prophetes, some Euangelistes, some Shepardes / and some Teachers: that the sayntes myght haue all thynges necessarye to worke a minister with all/to the edifyynge of the body of Christ/tyll we euery one (in ỹ vnite of fayth/and knowledge of the sonne of God) growe vp vnto a parfayte man, after ỹ measure of* age of ỹ fulnes of Christ. ✣ That we hence forth be no moare children, wauerynge and carryed wyth euery wynde of doctrine, by the wyckednes of mē & craftynes, whereby they laye awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thynges growe in him which is ỹ heed/ that is to saye Christ/in whō all the body is coupled and knet to gether in euery ioynt wherwith one mynystreth to another (accordinge to the operacyon as euery parte hath his measure) and increaseth the body/vnto ỹ edifyynge of it selfe in loue.

✣ This I saye therfore and testifye in the Lorde/that ye hēce forth walke not as other Gentyls walke/ in vanytye of their mynde/ blinded in their vnderstandinge/beynge straungers frō the lyfe whych is in God thorow the ignorancy that is in them/ because of ỹ blindnes of their hertes / which beynge past repentaunce/ haue geuen them selues vnto wantonnes to worke all maner of vnclennes, euen with gredines. But ye haue not so learned Christ/yf so be ye haue herde of him and are taught in hym/euen as the trueth is in Jesu. So then as concerninge the conuersacion in tyme past/ laye from you that olde man/which is corrupte thorow the deceauable lustes/ ✣ ✣ and be ye renued in ỹ spyrite of youre myndes, and put on that newe mā/ which after the ymage of God is shapen in ryghtewesnes and true holynes.

Wherfore put awaye lyinge/ and speake euery man truth vnto his neyghbour for asmoche as we are members one of another. *Be angrye but synne not: let not ỹ sonne go doune vpō youre wrath/neither geue place vnto ỹ backbyter. Let him ỹ stole, steale no moare, but let hym rather laboure wyth his handes some good thynge, that he maye haue to geue vnto him that needeth. ✣

Where true fayth in Christ is there is loue to the neyboure. And fayth and loue maketh vs vnderstande all thinges. Fayth vnderstondeth the secretes of God & the mercye that is graue in Christ. And loue knoweth her duetye to hyr neyboure/ & can interprete all lawes & commaūdementes and knoweth how farre fayth ought to be wrought & wherein to be dispensed with.

Rom. xij. Ephe. iij. Iohn. xiij. Ephe. iij. Ignorance is cause of euyll lyuynge.

*Be angrye/ Christ was angrye at the blindnes of ỹ Jewes Mat. xxiij. And so was Moses at the idolatry of the Israelites. Exo. xxxij & at the sedicō of Chor / Dathan & Abiron. Nu. xvi. Euer where this anger or wrath was but a very

Let no

zele vnto ſlawe of God as thou mayeſt be byddē was Mathathias by Machabeus & Machabeus as for many ſuche of vnlawfull wrath / it is vtterly forbydden as it followeth here in this Chapter.

Let no filthy cōmunicacyon proceede out of youre mouthes: but that which is good to edifye with all, when nede is: that it maye haue fauoure with the hearers. And greue not the holy ſpyrite of God, by whō ye are ſealed vnto ye daye of redemptiō. Let all bitternes / fearfulnes and wrath, rorynge & curſyd ſpeakinge, be put awaye from you, with all maliciousnes. Be ye courteouſe one to another and mercyfull / forgeuynge one another / euen as God for Christes ſake forgaue you.

Therhorteth them vnto loue / warneth them to beware of vnclennes / couetousnesse / folyſh talkynge & falſe doctryne: to be circumſpecte / to a vayde idlenesse / to prayer and to be thankfull towarde God / to ſubmytte theſelues one to another. He teacheth how wemen ſhulde obeye their husbandes / & how louyngly men ought to intreate their wyues.

¶ The.v. Chapter.

Be ye followers of God as dere chil-
dre, & walke in loue euē as Christ
loued vs / & gaue hym ſelfe for vs /
an offering & a ſacrifice of a ſwete
ſauer to God. So yt fornicatiō & all vnclēnes
or couetousnes be not once named amonge
you as it becōmeth ſayncters: nether filthynes
nether folyſshe talkynge / nether geſtynge
which are not cōly: but rather geuinge of thākes. For this ye knowe that no whoremōger /
ether vnclene perſon, or couetous perſon /
which is ye worſhypper of ymages / hath eny
inheritaūce in ye kingdome of Christ & of God.
Let no mā deceaue you wt vayne wordes.
For thorow ſuche thynges cōmeth ye wrath
of God vpon the chyldre of vnbeleefe. Be not
therfore cōpanyons wyth thē. Ye were once
derckenes, but are now lyght in the Lorde.
Walke as chyldren of lyght. For the frute
of the ſpyrite is in all goodnes / ryghteouſnes
& trueth. Accept that which is pleaſynge
to the Lorde: & haue no felyſhippe wyth the
vnfruitfull workes of derckenes: but rather
rebuke them. For it is ſhame euen to name
thoſe thynges which are done of thē in ſecrete:
but all thinges, when they are rebuked of ye
light / are manifeſt. For whatſoeuer is manifeſt / that ſame is lyght. Wherfore he ſayth:
awake thou that ſleepeſt / and ſtonde vp from
deeth / and Christ ſhall geue the lyght.
Take hede therfore that ye walke circumſpectly: not as foles: but as wyſe* redemynge
the tyme: for the dayes are euyll. Wherfore /
be ye not vnwyſe but vnderſtande what the
will of the Lorde is & be not dronckē wt wine
wherin is exceſſe: but be fulfylled wyth the
ſpyrite / ſpeakinge vnto youre ſelues in pſalmes & hymnes / & ſpyretuall ſonges, ſyngynge &
makynge melodie to the Lord in youre hertes /
gyuynge thankes all wayes for all thynges
vnto God the father / in ye name of oure Lorde
Jeſus Christ: ſubmyttyng youre ſelues one
to another in the feare of God.

Wemen ſubmyt youre ſelues vnto youre
awne husbandes / as vnto the Lorde. For the
husbande is the wyues heed euē as Christ is
the heed of the cōgregaciō, & the ſame is the
ſauioure of ye body. Therfore as the cōgregacion is in ſubiecciō to Christ / likewyſe let
ye wyues be in ſubiection to their husbandes
in all thinges. Husbandes loue youre wiues
euē as Christ loued the congregaciō / & gaue
him ſelfe for it, to ſanctifye it, & cleanſed it in
ye* fountayne of water thorow the worde to
make it vnto hym ſelfe, a glorious cōgregacion with out ſpot or wrynckle or eny ſuche
thing: but yt it ſhuld be holy & without blame.
So ought men to loue their wyues as their
awne bodyes. He ye loueth hys wyfe, loueth
him ſelfe. For no man euer yet hated his awne fleſſhe: but norſſheth & cherſſheth it, euē
as the Lorde doth the congregacion. For we
are members of his body of hys fleſſhe, & of
his bones. For thys cauſe ſhall a man leaue
father & mother / and ſhall continue with his
wyfe & two ſhalbe made one fleſſhe. This is
a great ſecrete / but I ſpeake bitwene Christ
and the congregacyon. Neuertheleſſe do ye
ſo that euery one of you loue his wife truely
euen as him ſelfe. And let the wife ſe that ſhe
feare her husbande.

* Baptyme ſaueth thorow ye worde: ye is thorow fayth in ye worde accordyng to the couenaūt made in Christ.

¶ How chyldren ſhulde be haue thē ſelues towarde their fathers and mothers: likewyſe fathers towarde their chyldren: ſeruauntes towarde their maſters / agayne maſters towarde their ſeruauntes and exhortacyon to the ſpyretuall battayll / and what wapens Chriſten men ſhulde fyght with all.

¶ The.vi. Chapter.

Chyldren obey youre fathers & mothers in ye Lorde: for ſo is it ryght.
Honoure thy father & mother / ye is
the fyrſt cōmaundemēt ye hath eny
promes / ye thou mayeſt be in good eſtate / and
lyue longe on the erthe. And ye fathers moue
not youre chyldren to wrath: but bryng thē
vp with the norture & informaciō of ye Lorde.
Seruauntes be obedīēt vnto youre carnall
maſters / with feare & trēblinge in ſyngleues
of youre hertes / as vnto Christ: not with ſeruice in the eye ſyght, as men pleaſers: but as
the ſeruauntes of Christ / doynge the wyll of
God from the herte with good will / ſeruinge
the Lorde, and not men. And remember that
whatſoeuer good thinge eny man doeth that
ſhall he receaue agayne of the Lorde, whether he be bonde or fre. And ye maſters, do
euen the ſame thynges vnto them / puttynge
awaye threateninges: and remember ye euen
youre maſter alſo is in heauē neither is ther
eny reſpecte of perſon with hym.
Finally my brethren, be ſtronge in ye Lord
& in the power of hys myght. Put on the ar-

Christ hath promiſed a reward for all thinges

Ignorance is a rule of euell doynge.

moure of God/ that ye maye stande stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst flesche & bloud: but agaynst rule/ agaynst power/ and agaynst worldly rulers of the derckines of this world agaynst spretuall wyckednes/ for heauenly thynges.

¶ * The armoure of God folowe ye perfite rules of a stedfast purpose to folowe ye Gospell fayth/ wherwith oure consciences are at peace after it hathe ones felt Christ ye helmet of salua cyon which is hope ye word of God which is ye swerde. &c.

For this cause take vnto you the armoure of God, that ye maye be able to resyst in the euyll daye, & stande perfect in all thynges.

Stande therfore, and youre loynes gyrd about wyth verytye, hauynge on the brest plate of ryghtewesnes, and shood wyth showes prepared by ye Gospell of peace. Aboue all take to you the shelde of fayth, wherwith ye maye quenche all the fyne dartes of the wycked. And take the helmet of saluacyon/ and the swearde of the spryte, whych is the worde of God & And praye all wayes with all manner prayer and supplicacyon: & that in the spryte: and watch therunto with all instance and supplication for all sayntes and for me/ that vtteraunce maye be geuen vnto me/ that I maye open my mouth boldly/ to vtter the secretes of ye Gospell/ wherof I am messenger in bondes/ ye therin I maye speake frely/ as it becommeth me to speake.

But that ye maye also knowe what condicion I am in and what I do/ Tichicus my deare brother and faythfull mynyster in the Lorde, shall shewe you of all thynges/ whō I sent vnto you for the same purpose that ye myght knowe what case I stande in & that he might cōfort youre hertes.

Peace be with the brethren & loue with fayth, from God the father & frō the Lord Jesu Christ. Grace be with all them which loue oure Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

¶ The Epistle of Saynct Paul the Apostle vnto the Philyppians.

The exhorteth the to increase in loue in knowlege & experience of Godly thinges: maketh mencyō of his presonment at Rome/ is glad to heare Christ preached/ is content ether to dye or lyue/ and prayeth them to lede a Godly conuersacion/ to be of one mynde/ and to feare no persecucyon.

¶ The fyrste Chapter.

PAul and Tymotheus the seruauntes of Jesu Christ. To all the sayntes in Christ Jesu which are at Philippos with the Bysshops & Deacōs * Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ. * Of this ye have. Rom. i.

I thanke my God with all remēbraūce of you, all wayes in all my prayers for you/ & praye with gladnes, because of the fellowshyp whych ye haue in the Gospell from the fyrst daye vnto now: and am surely certifyed of this, that he which begānne a good worke in you/ shall go forthe with it vntyll ye daye of Jesus Christ as it becōmeth me so to iudge of you all because I haue you in my herte and haue you also euery one companions of grace with me euen in my bondes/ as I defende and stablysshe the Gospell.

For God beareth me recorde how greatly I longe after you all frō the very herte rote in Jesus Christ. And this I praye that youre loue maye increase more and more in knowledge, and in all fealynge, that ye myght accepte thinges most excellent, that ye myght be pure and soche as shulde hurte no mānes conscyence, vntyll the daye of Christ, fylled with the

with the frutes of ryghtewesnes, which frutes come by Jesus Chryst vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my busynes is happened vnto the greate furtherynge of the Gospell. So that my bandes in Chryst/ are manyfest thorow out all the iudgemēt hall & in all other places: In so moche that many of the brethren in the Lorde are bolned thorow my bandes & dare more largely speake the worde without feare. Some ther are which preache Chryst of enuie & stryfe/ and some of good will. The one parte preacheth Chryst of stryfe and not purely/ supposinge to adde more aduersitie to my bandes. The other parte of loue/ because they se that I am set to defend the Gospell.

What then? So þ Chryst be preached all maner wayes/ whether it be by occasyon/ or of true meaninge/ I therin ioye: ye and will ioye. For I knowe that this shall chaunce to my saluacīo, thorow youre prayer & mynystryng of the spyrete of Jesu Chryst as I hertely loke for/ & hope that in nothing I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/ euē so now Chryst shal be magnyfyed in my body/ whether it be thorow lyfe / or els deeth. For Chryst is to me lyfe/ and deeth is to me auauntage.

If it chaunce me to lyue in the flesshe/ that is to me frutefull for to worcke/ and what to chose I wote not, *I am constrayned of two thinges: I desyre to be lowsed and to be with Chryst which thinge is best of all. Neuertheles to abyde in þ flesshe is moare nedfull for you. And this am I sure of / þ I shall abyde/ & with you all cōtinue/ for the furtheraunce and ioye of youre fayth that ye maye moare aboundātly reioyce in Jesus Chryst thorow me, by my comminge to you agayne.

*Gen.xxvij.c. *Num.xxiij.b. *Daniel.xij.b.

Only let youre conuersacyon be/ as it be cōmeth the gospell of Chryst: that whether I come and se you/ or els be absent/ I maye yet heare of you/ þ ye cōtinue in one spyrete/ & in one soule/ labouringe as we do/ to mayntayne the fayth of the gospell & in nothinge fearinge youre aduersaries: which is to thē a token of perdicion/ & to you of saluacion and þ of God. For vnto you it is geuē that not only ye shuld beleue on Chryst: but also *suffre for his sake, & haue euen the same fyght whych ye sawe me haue and now heare of me.

*Tribulacion is a token of saluacion to true beleuers.

The exhorteth them to vnite and brotherly loue/ to beware of stryfe and vayne glory: And for a sure ensample he layeth Christ before them.

The.ij. Chapter.

If ther be amōge you eny cōsolacīo in Chryst/ yf ther be eny cōfortable loue/ yf ther be eny felishippe of þ spyrete/ yf ther be eny cōpassyon of mercy: fulfill my ioye/ þ ye drawe one waye/ hauynge one loue/ beynge of one accorde/ & of one mynde/ that nothinge be done thorow stryfe or vayne glory/ but þ in meknes of mynde euery mā esteme other better then hī selfe, *and loke not euery man on his awne thinges but euery man on þ thinges of other mē. ✠ Let the same mynde be in you þ was in Chryst Jesu: which beinge in the shape of God/ & thought it not robbery to be equall wth God: Neuertheles he made hym selfe of no reputacion/ & toke on him the shape of a seruaūte/ & became like vnto mē/ & was founde in his aparell as a man. He hūbled hym selfe & became obedyent vnto the deeth/ euen the deeth of þ crosse. *Wherfore God hath exalted him/ & geuē him a name aboue all names: *that in þ name of Jesus shulde euery knee bowe, bothe of thinges in heauē & thinges in erth & thinges vnder the erth/ & that all tōges shulde confesse that Jesus Chryst is þ Lorde vnto the prayse of God the father. ✠

a *Looke not on youre awne gyftes or prayse but on loue and vnite.

Hebre.j.b. Rom.xiij.c. Esa.xlv.d.

Wherfore my dearly beloued/ as ye haue alwayes obeyed not whē I was present only but now moche more in mine absence euē so worke out youre awne *saluacīo wt feare & trembling. For it is God which worketh in you both þ will & also þ dede euē of good will.

b *As ye be saued from synne thorowe fayth so worcke & procure by doynge to the comforte vntill ye come to the fruicion of glory. For yf ye cease worckynge þ spyrite quencheth agayne/ and ye cease to be partakers of the promes.

Do all thynge with out murmuryng and disputinge, þ ye maye be fautelesse & pure, & the sonnes of God without rebuke in þ myddes of a croked and peruerse nacyō: amonge which se þ ye shyne as lyghtes in þ worlde, holdinge faste the worde of lyfe vnto my reioysinge in þ daye of Chryst that I haue not rūne in vayne nether haue labored in vayne. *Yee & though I be offered vp vpon the offeringe & sacrifyce of youre fayth: I reioyce, & reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

c *yee though I be offered &c. he maketh here y offerynges of sacrifyce/ their fayth maketh to be one whō he offred to Christ the other spyrite selfe, yf wt ye he stodyeth to offer þ offeryng to God a ryght he be put to deeth & become an offeryng: which thing he refuseth not so that he wyrng to passe to make the worthy of God.

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you that I also maye be of good cōforte when I knowe what case ye stande in. For I haue no mā that is so lyke mynded to me which with so pure affeccyon careth for youre matters. For all other seke their awne & not that which is Jesus Christes. Ye knowe the proffe of hym how that as a sonne with the father, so with me he hath wrought in his labour vpon the Gospell. Hym I hope to sende assone as I knowe how it will go with me. I trust in the Lorde, that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphrodytus vnto you my cōpanyon in labour & felowe soudier/ youre Apostel & my mynyster at my nedes. For he longed after you/ & was full of heuynes/ because that ye had heard say þ he shulde be sycke. And no doute he was sicke/ & þ nye vnto deeth. But

God had mercy on him: not on him only, but on me also lest I should have sorowe vpō sorowe. I sent him therfore the diligentliar/ ℣ whē ye should se him/ ye might reioyce againe and I myght be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes/ ℣ make moche of soche: because that for the worke of Christ he wēt so farre/ that he was nye vnto deeth/ and regarded not hys lyfe to fulfyll that seruyce whych was lackynge on youre parte towarde me.

The warneth them to beware of false techers/whom he calleth dogges ℣ enemyes of Christ and reproueth mannes awne ryghteousnes.

The.iij.Chapter.

B Moreouer, my brethrē reioyce in ℣ Lorde. It greueth me not to write one thinge oftē to you. For to you it is a sure thinge. Beware of dogges, beware of euyl workers. Beware of dissencion. For we are circucision which* worship God in ℣ spyrete, ℣ reioyce in Christ Iesu ℣ haue no confidence in the flesshe: though I haue wherof I myght reioyce in the flesshe. If eny other mā thynketh that he hath wherof he myght trust in the flesshe: moche moare I: circumcyded the eyght daye, of the kinred of Israel, of ℣ tribe of Beniamin an Ebrue borne of the Ebrues: as concerninge ℣ lawe/ a Phariseye, and as concerninge feruētnes/ I persecuted the congregacion, and as touchinge the righteousnes which is in ℣ lawe/ ℣ was vnrebukable.

* We worshippe god in spirite thorow faith ℣ reioyce ℣ Christ hath redemed vs ℣ trust not in oure workes

Christ onlye is oure righteousnes ℣ for his sake oure synnes are forgeue vs. God for his sake oure good workes are accepted which else were damnable for synne that is in them.

But the thinges that were vauntage vnto me, I counted losse for Christes sake. Yee I thynke all thinges but losse for that excellēt knowledges sake of Christ Iesu my Lorde. For whom I haue counted all thinge losse, ℣ do iudge the but donge, that I myght winne Christ, and myght be founde in hym, not hauinge myne awne ryghteousnes which is of the lawe: but that whych springeth of the fayth which is in Christ. I meane the righteousnes which cōmeth of God thorow fayth in knowinge him and the vertue of the resurrection, and the felowshippe of his passiōs/ that I myght be cōformable vnto his (deeth) yf by eny meanes I myght attayne vnto the resurrection of the deed.

(Deeth) we must dye with Christ yf we will ryse with hym.

C Not as though I had all redy attayned to it, either were all redy perfect: but I folowe/ yf that I maye cōprehende ℣ wherin I am cōprehended of Christ Iesu. Brethren I coūte not my selfe that I haue gotten it: but one thinge I saye: I* forget ℣ whych is behinde ℣ stretche my selfe vnto that which is before ℣ preace vnto that marke apoynted, to obtayne the rewarde of the hye callinge of God in Christ Iesu. Let vs therfore as many as be perfect, be thus wyse mynded: ℣ yf ye be other wyse mynded. I praye God open euen this vnto you. Neuertheles in ℣ wher vnto we are come/ let vs procede by one rule, that we maye be of one accorde.

* I loke not on the workes ℣ I haue done but what I lacke of the perfectnes of Christ.

+ Brethrē be folowers of me/ ℣ loke on thē which walke euē so/ as ye haue vs for an ensample. For many walke (of whom I haue tolde you often (℣ now tell you wepinge) that they are the enemyes of the crosse of Christ/ whose ende is damnacyō whose God is their belye/ ℣ whose glory is to their shame/ whych are worldely mynded. But oure conuersacō is in heauen/ from whence we loke for a sauiour, euē ℣ Lorde Iesus Christ/ which shal chaunge oure vyle bodyes, that they maye be fashioned lyke vnto his glorious body, according to the workinge, whereby he is able to subdue all thinges vnto him selfe. +

If we be lyke Christ in conuersacyon we shalbe lyke him in glorye.

The saluteth certayne of them/ exhorteth them to be of honest conuersacion/ and thanketh them because of the prouision ℣ they made for him beynge in prison.

The.iiij.Chapter.

Therfore my brethrē dearly beloued ℣ longed for/ my ioye and croune/ so cōtinue in the Lorde ye beloued. I praye Euodias, ℣ beseche Synteches ℣ they be of one accorde in the Lorde. Yee and I beseche the faythfull yocke felowe/ helpe the wemen which labored with me in the gospell/ ℣ with Clemēt also/ ℣ with other my labour felowes, whose names are in ℣ * booke of lyfe. + Reioyce in ℣ Lorde alwaye, ℣ agayne I saye reioyce. Let youre softenes be knowen vnto all men. The Lorde is euen at hande. Be not carefull: but in all thynges shewe youre peticiō vnto God in prayer and supplicacō with geuinge of thākes. And ℣ peace of God which passeth al vnderstādinge, kepe youre hertes and myndes in Christ Iesu. +

* Of the boke of lyfe is spoke in Apocalipsi.

B Furthermore brethrē, whatsoeuer thinges are true, whatsoeuer thinges are honest, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges pertayne to loue, whatsoeuer thinges are of honest reporte: yf ther be eny vertuous thinge, yf ther be eny laudable thinge, those same haue ye in youre mynde, which ye haue both learned ℣ receaued, herde ℣ also sene in me: those thinges do/ ℣ the God of peace shalbe with you. I reioyce in the Lorde greatly, that now at the last ye are reuyued againe to care for me, in that C wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessitie For I haue learned in whatsoeuer estate I am, therwyth to be content. I can both cast doune my selfe, I cā also exceede. Euery where ℣ in all thynges I am instructed, both to be full ℣ to be hongry, to haue plenty and to suffre nede. I can do all thynges thorow the helpe of Christ which strengtheneth me. Notwithstandynge

with standinge ye haue well done/ ꝯ ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in the beginninge of the Gospell/ when I departed from Macedonia no congregacyon bare parte wᵗ me as cõcerninge geuinge & receauinge/ but ye only. For when I was in Thessalonica, ye sent once & afterwarde agayne vnto my nedes: not ꝯ I desyre gyftes: but I desyre aboũdant frute on youre parte. I receaued all/ & haue plentye. I was euen fylled after that I had receaued of Epaphroditus/ ꝯ whych came from you, an* odour ꝯ smelleth swete/ a *sacrifice accepted and plesaũt to God. My God fulfill all youre nedes thorow his glorious riches in Jesu Christ. Vnto God & oure father be prayse for euermore. Amẽ. Salute all the saynctes in Christ Jesu. The brethren which are wᵗ me grete you. All ꝯ saynctes salute you: & most of all they which are of ꝯ emperours housholde. The grace of oure Lorde Jesu Christ be with you all. Amen.

¶ Sent from Rome by Epaphroditus.

Ecclxx.k. Rom.xy.a.

¶ The Epistle of Sayncte Paul the Apostle to the Collossyans.

The geueth thankes vnto God for theyr fayth/ loue & hope/ prayeth for theyr increase/ and theweth how we are the kyngdome of God/ optayned by Christ/ whi che is the heed of the congregacyon.

¶ The fyrste Chapter.

PAul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

To the sayncte̅s whych are at Colossa/ and brethren that beleue in Christ.

a* Grace be wᵗ you and peace from God oure father/ & from the Lorde Jesu Christ.

a* Grace be with you and peace from God our father & from the Lorde Jesu Christ. ꝯ is Grace & peace Loke more of ꝯ Romanes. b.

We geue thankes to God ꝯ father of oure Lorde Jesus Christ, alwayes prayenge for you sence we herde of youre* fayth whych ye haue in Christ Jesu and of ꝯ loue whych ye beare to all sayncte̅s for the hopes sake which is layde vp in store for you in heuẽ of which hope ye haue herde before by the true worde of ꝯ Gospell/ which is come vnto you euen as it is into all the worlde/ and is frutefull/ as it is amonge you/ frõ the fyrst daye in the which ye herde of it/ and had experiẽce in the grace of God in the trueth/ as ye learned of Epaphras oure deare felowe seruaunt/ which is for you a faythfull minister of christ whych also declared vnto vs youre loue which ye haue in the spryte.

* Where the fayth of Christ is, there is loue to the brethren.

B

¶ For this cause we also/ sence the daye we herde of it, haue not ceasyd prayinge for you/ and desyringe that ye myght be fulfilled with the knowledge of his will/ in all wisdome & spyrytuall vnderstandynge/ that ye might walke worthy of the Lorde in all thynges ꝯ please beynge frutfull in all good workes & encreasynge in the knowledge of God, strẽgthed wyth all myght/ thorowe hys glorious power vnto all pacience & longe suffringe with ioyfulnes & gevinge thankes vnto the father which hath made vs mete to be partakers of the inheritaunce of sayncte̅s in light.

Which hath deliuered vs frõ the power of derknes and hath translated vs into ꝯ kyngdome of hys dere sone, in whom we haue redemption thorow hys bloud that is to saye/ the forgeues of synnes whych is the ymage of the inuisyble God, fyrst begottẽ of all creatures. For by him were all thynges created/ thinges that are in heuen/ & thinges that are in erth: thinges visyble & thinges inuisyble/ whether they be maieste or lordshippe/ either rule or power. All things are creatyd by him/ and in hym and he is before all thynges, & in him all thinges haue their beynge.

Our redemcõ is ꝯ forgeuenes of oure synnes.

And he is the heed of the body/ that is to wit of the congregacyõ. he is the begynnynge and* fyrst begotten of the deed/ that in all thinges he myght haue the preeminence. For it pleased the father that in him shuld all fulnes dwell and by him to reconcile all thinge vnto hym selfe/ and to set at peace by hym thorow the bloud of hys crosse, both thynges in heuen and thinges in erth.

* He is the fyrst that hath ꝯ glorye & newe lyfe of the resurrecyon.

And you (which were in tymes past straungers & enymes/ because youre mynds were set in euyll workes) hath he now reconcilyed in ꝯ body of his flesshe thorowe deeth/ to make you holy/ vnblameable and with out faut in his awne syght/ yf ye contynue grounded and stablyshed in the fayth and be not moued awaye frõ the hope of the Gospell, wher

of ye haue herde, howe that it is preached amonge all creatures whych are vnder heuē whereof I Paul am made a minister.

D

Now rope I in my*sufferynges whych I fulfille for you and fulfyll that whych is behynde of the passyons of Christ in my flesche for his bodyes sake which is the congregacīō wher of I am made a minister accordinge to the ordinaūce of God, which ordinaūce was geuen me vnto you warde, to fulfyll ỹ worde of God that mystery hyd sence the worlde began, & sence the beginnynge of generacīōs: but now is opened to his saynctes, to whom God wolde make knowē the glorious ryches of this mystery amonge the Gentyls, whych ryches is Christ in you, the hope of glory, whom we preach, warnynge all men, & teachynge all men in all wysdome to make all men parfect in Christ Jesu. Wherin I also laboure and stryue euen as farforth as hys worckynge worcketh in me myghtely.

* Passions or sufferynges of Christ is ỹ passions which we must suffre for his sake. For we were ordeyned & appointed to suffre wyth Christ. 1. Iohn. 3. As my father sent me so send I you.

A true Apostle wolde haue all men perfecte in the knowledge of Christ and of his doctrine.

¶ What greate care Paul toke for all congregacīōs. Exhorteth them to be stedfast in Christ to beware of false teachers and worldly wysdom, and describeth ỹ false Prophetes.

¶ The.ij. Chapter.

I Wolde ye knewe what fyghtynge I haue for yourr sakes and for ỹē of Laodicia, and for as many as haue not sene my parson in ỹ flesche, that their hertes myght be cōforted and knet to gether in loue, & in all ryches of full vnderstandynge, for to knowe the mystery of God the father and of Christ, in whom are hyd all the treasures of wysdome and knowledge. This I saye lest eny man shuld begile you with enticynge wordes. * For though I be absent in the flesche, yet am I present wyth you in the spirite, ioynge and beholdynge ỹ order that ye kepe, & youre stedfast fayth in Christ. As ye haue therfore receaued Christ Jesu the Lorde, euen so walke, rotted & bylt in him & stedfaste in ỹ fayth, as ye haue learned: & therin be plēteous in geuynge thākes

1. Corinth. v. b.

B

✠ Beware lest eny man come and spoyle you thorow philosophy & disceatful vanitie, thorow the traditions of men, & ordinaūces after the worlde, and not after Christ. For * in him dwelleth all ỹ fulnes of ỹ Godhed bodyly, and ye are complete in hym whych is the heed of all rule and power, in whom also ye are circumcised wyth circumcision made wyth out handes by puttynge of the synfull body of the flesche thorow the circumcision ỹ is in Christ, in that ye are buryed wyth hym thorow baptime, in whom ye are also rysen agayne thorowe fayth, that is wrought by ỹ operacīō of God which raysed him frō deeth.

a * In hym dwelleth all the fulnes of ỹ God hed bodyly that is, verely and in deade not in shadowes so ỹ whē ye haue hym ye ought not to folowe the shadowes of Moses lawe or the traditions & ordinaūces of men

And ye which were deed in synne thorow the vncircumcision of youre flesche, hath he quyckened wyth hym and hath forgeuen vs all oure trespaces ✠ and hath put out the * handwrytynge that was agaynst vs, contayned in the lawe written: and that hath he taken out of the waye and hath fastened it to his crosse, and hath spoyled rule and power, and hath made a shewe of thē openly, & hath triumphed ouer them in his awne person.

b * The lawe is oure handewrytynge in that ỹ cōscience testifyeth to hir shame, sith she feleth ỹ cōscience is not clene & we synners which lawe concernynge dānacyon is taken away thorow fayth in Christ.

Let no mā therfore trouble youre cōsciēces about meate and drynke or for a pece of an holy daye as ỹ holyday of the newe mone, or of the Sabboth dayes, which are nothynge but shaddowes of thynges to come: but * the body is in Christ. Let no mā make you lose at awrōge marke which after his awne ymaginacion walketh in the humblenes & holynes of angels thinges which he neuer sawe: causeles puft vp with his fleshly mynde, & holdeth not the heed, wherof all the body by toynts and couples receaueth norisshment and is knet to gether, and encreaseth wyth ỹ increasynge that commeth of God.

c * The body is in Christ ỹ is to ỹ testifieth and very performaūce is in Christ: whom these shadowes ordeyned.

Wherfore yf ye be deed wyth Christ from ordinaūces of the worlde, why as though ye yet lyued in the worlde, are ye ledde with traditions of them that saye? Touche not, taste not, handell not: which all perisshe wyth the vsynge of them and are after the commaundmētes and doctrynes of men: which thynges haue the symylytude of wysdome in chosen holynes and humblenes, & in that they spare not the body, and do the flesshe no worshype vnto hys nede.

¶ She putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte lyuynge, to be frutefull in all godlynesse and vertue, and shewyth all degrees their dutye.

¶ The.iij. Chapter. ✠

All the mercie ỹ is set forth in ỹ two vpper chapters is promised to the only that wyll folowe Christ & lyue as here after followeth.

IF ye be then rysen againe wyth Christ seke those thinges which are aboue, where Christ sytteth on the ryght hande of God. Set youre affectiō on thinges ỹ are aboue, & not on thinges which are on the erth. For ye are deed & youre lyfe is hyd wyth Christ in God. When Christ whych is oure lyfe shall shewe him selfe, then shall ye also appere with him in glory. ✠

These maners must be slayne.

Mortifye therfore youre membres which are on the erth, fornicacyon, vnclennes, vnnaturall lust, euyll concupyscence, & couetousnes which is worshyppinge of ydoles: for which thinges sakes the wrath of God cometh on the chyldren of vnbeleefe. In whych thinges ye walked once, whē ye lyued in thē.

But now put ye also awaye from you all thinges: wrath, fearsnes, maliciousnes, cursed speakynge, fylthy speakynge out of youre mouthes. Lye not one to another * ỹ the olde man with his workes be put of, and the newe put on which is renued in knowledge after ỹ

B

Rom. vi. a.
1. Pet. iii. a.
1. Corinth. xv. f.
Heb. x. a.
Ephe. v. e.

ymage

ymage of hym ꝙ made him/ where is nether
Every man is Chriſt to another. Gentyle nor Jewe/ circumcyſion nor vncircumcyſyon/ Barbarous or Sythian/ bonde or free: but Chriſt is all in all thinges.

✠ Now therfore as electe of God/ holy and beloued/ put on tender mercye/ kyndnes/ humblenes of myndes/ meknes/ longe ſuffring/ forbearinge one another/ & forgeuynge one another/ yf any man haue a quarell to a nother: euen as Chriſt forgaue you/ euen ſo do ye. Aboue all theſe thinges put on loue/ which is the bonde of perfectnes. And the peace of God rule in youre hertes/ to the which peace ye are called in one body. And be that ye be thankfull. Let the worde of Chriſt dwell in you plenteously in all wyſdome. Teache and exhorte youre awne ſelues/ in Pſalmes/ and hymnes/ & ſpirituall ſonges which haue fauour with the/ ſinginge in youre hertes to ꝙ Lorde. And all thinges (whatſoeuer ye do in worde or dede) do in the name of ꝙ Lorde Jeſu/ geuing thankes to God ꝙ father by hym.

Epheſ.v.c. 1. Petri.iij.c. ✠ Wyues ſubmyt youre awne ſelues vnto youre awne husbandes/ as it is comly in the Lorde. Husbandes loue youre wyues and be not bytter vnto the. Chyldren obey youre fathers and mothers in all thinges/ for that is well pleasyng vnto the Lorde. Fathers rate not youre chyldren/ leſt they be of a deſperate mynde. * Seruauntes be obedyent vnto your bodyly maſters in all thinges: not wyth eye ſeruyce as men pleasers/ but in ſyngleues of herte/ fearynge God. And whatſoeuer ye do/ do it hertely/ as though ye dyd it to ꝙ Lorde/ & not vnto men: for as moche as ye knowe ꝙ of the Lorde ye ſhall receaue the rewarde of inheritaunce/ for ye ſerue the Lorde Chriſt. But he that doth wronge ſhall receaue for the wronge that he hath done: for there is no reſpect of perſones with God. Ye maſters do vnto youre ſeruauntes that which is iuſt and equall/ ſeinge ye knowe that ye alſo haue a maſter in heauen.

Epheſ.vi.b. Titus.ij.c. 1. Petr.ij.c.

The exhorteth them to be fermēt in prayer/ to walke wiſely vnto them that are not yet come to the true knowledge of Chriſt/ and ſaluteth them.

¶ The.iiij. Chapter.

Epheſ.vi.b. CONtinue in prayer and watch in ꝙ ſame wt thankes geuinge/ prayēge alſo for vs, that God open vnto vs the dore of vtteraunce/ ꝙ we maye ſpeake the myſtery of Chriſt (wherfore I am Epheſ.v.d. alſo in bondes) that I maye vtter it, as it becommeth me to ſpeake. * Walke wyſely to them that are without, and redeme the tyme. Let youre ſpeache be all wayes well fauoured and powdred wyth* ſalt/ that ye maye know how to anſwer euery man.

*Salt is ꝙ wyſdome of Godes worde.

B The deare brother Tichicus ſhall tell you of all my buſynes: wbych is a faythfull mynyſter and felowe ſeruaūt in the Lorde/ whō I haue ſent vnto you for the ſame purpoſe/ that he myght knowe how ye do/ and myght comfort youre hertes/ with one Onelimus a faythfull and a beloued brother/ wbych is one of you. They ſhall shewe you of all thinges which are adoynge here.

Ariſtarchus my perſon felowe ſaluteth you/ * & Marcus Barnabas ſyſters ſonne: touchynge whom/ ye receaued commaundementes. If he come vnto you/ receaue hym: and Jeſus which is called Juſtus/ which are of the circumciſyon. These only are my worke felowes vnto ꝙ kyngdome of God wbych were vnto my conſolacō. Epaphras the ſeruaunt of Chriſt/ wbych is one of you/ ſaluteth you/ and allwayes laboreth feruently for you in prayers/ that ye maye ſtande perfect and full in all that is the wyll of God. I beare him recorde ꝙ he hath a feruent mynde towarde you and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Phyſicion greteth you/ and Demas. Salute the brethren wbych are of Laodicia/ and ſalute Nymphas & the congregacion/ which is in his houſe. And whē ꝙ epiſtle is reed of you make that it be reed in the congregacyon of the Laodicyans alſo: and that ye lyke wyſe reade the epiſtle of Laodicia. And ſaye to Archippus: take hede to the office that thou haſt receaued in ꝙ Lorde/ that thou fulfyll it. The ſalutacion by the hande of me Paul. Remē ber my bondes. Grace be wyth you: Amen.

1. Timoth.vi.c.

¶ Sent from Rome by Tychicus/ and Onesymus.

The.i.Epistle

¶ The fyrst epistle of Saynct Paul the Apostle to the Thessalonyans.

¶ He thanketh God for them/that they are so stedfast in faith and good workes. and receaue the Gospell with so ch earnestnesse.

¶ The fyrst Chapter.

A Paul Syluanus and Timotheus. vnto the congregacion of the Thessalonyans/ in God the father and in the Lorde Jesus Christ.

Grace be with you. & peace from God oure father/ and from the Lorde Jesus Christ.

We geue God thankes all waye for you all/makynge mēcion of you in oure prayers with out ceasynge/ & call to remembraunce youre worke in the fayth/ & labour in loue & B perseueraunce in the hope of oure Lorde Jesus Christ in the syght of God oure father: because we knowe brethren beloued of God how that ye are electe ffor oure Gospell came not vnto you in worde only/ but also in power/ & also in ỹ holy goost & in moche certaynty e/ as ye knowe after what maner we behaued oure selues amonge you/ for youre ¶ sakes. And ye became folowers of vs & of ỹ Lorde/ & receaued the worde in moche affliccion/ with ioye of ỹ holy goost: so that ye were an ensample to all ỹ beleue in Macedonia & Achaia. ffor frō you sounded out the worde of the Lorde/ not in Macedonia & in Achaia only: but youre faith also which ye haue vnto God/ spredeth selfe abroade in all quarters/ so greatly that it needeth not vs to speake eny D thinge at all. ffor they them selues shewe of you what maner of entrynge in we had vnto you & how ye tourned to God from ymages/ for to serue the lyuinge and true God/ & for to loke for hys sonne from heauen/ whō he rayled frō deeth: I meane Jesus which deliuereth vs from the wrath to come.

¶ He putteth them in mynde of the godly conuersacio that he led amonge them whē he preached the Gospell vnto them thanketh God that they receaue his worde so frutefully and excuseth his absence.

¶ The.ij. Chapter.

FOr ye youre selues knowe brethren of oure entrauce in vnto you/ how that it was not in vayne: but euen after that we had suffered before & were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/ w̄ moche striuynge. Oure exhortacyon was not to bringe you to errour/ nor yet to vnclēnes/ neither was it w̄ gyle: but as we were alowed of God/ that the Gospell shuld be cōmytted vnto vs: euen so we spake/ not as though we entended to please men, but God/ which tryeth oure hertes.

Neither was oure conuersacio at eny tyme B wyth flatterynge wordes, as ye well knowe neither in cloked coueteousnes/ God is recorde: neither sought we prayse of men/ neither of you/ nor yet of eny other/ when we myght haue bene chargeable/ as ỹ Apostles of Christ but we were tender amonge you/ euen as a nourse cherisheth her children/ so was oure affeccyon towarde you: oure good wyll was ¶ to haue dealte vnto you/ not the Gospell of God only: but also oure awne soulȝ/ because ye were deare vnto vs.

✠ Ye remember brethren oure laboure/ & trauayle. *for we laboured daye & nyght Actu.xx.g. because we wolde not be greuous vnto eny 1.Thes.ij.b. of you/ and preached vnto you the Gospell of God. Ye are witnesses/ & so is God/ how holyly & iustly & vnblameably we behaued oure selues amonge you that beleue: as ye knowe how ỹ we exhorted & cōforted and besought euery one of you/ as a father his childrē/ that ye wolde walke worthy of God/ whych hath called you vnto hys kyngdome and glory.

ffor this cause thāke we God with out ceasynge because that whē ye receaued of vs ỹ worde wherwyth God was preached/ ye receaued it not as the worde of man: but euen as it was in dede/ the worde of God/ whych worketh in you ỹ beleue. ✠ For ye brethren D became folowers of ỹ congregacyōs of God which in Jewry are in Christ Jesu: for ye haue suffered lyke thinges of youre kinsmē/ as we oure selues haue suffered of the Jewes. Which as they killed ỹ Lorde Jesus & their awne Prophetȝ/ euē so haue they persecuted vs: and God they please not/ and are cōtrary to all men and forbyd vs to preache vnto the

Gentyls

Gentyls/that they might be saued/to fulfill
their synnes all waye. For the wrath of God
is come on them euen to the vtmost.

For as moche brethren as we are kept frō
you for a season, as concerninge the bodyly
presence, but not in the herte we enforced ȳ
more to se you personally with great desyre.
And therfore we wolde haue come vnto you/
I Paul once and agayne: but Satan with-
stode vs. For what is oure hope or ioye / or
croune of reioysinge? are not ye it in the pre-
sence of oure Lorde Jesus Christ at his com
mynge? yes ye are oure glory and ioye.

¶ Wherwith how greatly he was reioysed when Timothy tolde him of their faith and loue.

¶ The.iii.Chapter.

Actuum.xvi.

Wherfore sence we could no lenger
forbeare, it pleased vs to remayne
at Athens alone / and sent Timo-
theus oure brother and minister of
God/and our labourer felowe in the Gospell
of Christ/ to stablisshe you and to comforte
you ouer your faith/ that no man shulde be
moued in these afflictiōs. For ye your selues
knowe that we are euen apoynted therunto.
For verely when I was with you/ I tolde
you before that we shulde suffre tribulacion/
euen as it came to passe, & as ye knowe. For
this cause whē I coulde no lenger forbeare/
I sent, ȳ I myght haue knowledge of youre
faith / lest haply the tempter had tempted
you/& that oure labour had bene bestowed
in vayne.

But now lately when Timotheus came
from you vnto vs / and declared to vs youre
faith and youre loue and how that ye haue
good remembraunce of vs all wayes / desy-
ring to se vs as we desyre to se you. Therfore
brethren we had consolacyon in you / in all
oure aduersyte and necessite/ through youre
faith. For now are we alyue/ yf ye stāde sted-
fast in the Lorde. For what thankes can we
recompence to God agayne for you/ouer all
the ioye that we ioye for youre sakes before
oure God: whyle we/myght and daye prayе
exceedyngly that we might se you presently/&
myghte fulfyll that whych is lackynge in
youre faith.

God him selfe oure father/and oure Lord
Jesus Christ gyde oure iorney vnto you: and
the Lorde increace you and make you flowe
ouer in loue one towarde a nother / and to-
warde all men/ euen as we do towarde you/
to make youre hertes stable & vnblameable/
in holynes before God oure father/at the cō-
mynge of oure Lorde Jesus Christ with all
his sayncles.

¶ Wherefore exhorteth the to stedefast nesse/ to kepe the selues frō synne & vncleanly cōuersacion/ to loue one another: reuoketh perfitnesse/and speaketh of the resurreccion.

¶ The.iiii.Chapter.

Furthermore we beseche you bre-
thren/and exhorte you in the Lorde
Jesus / that ye increace more and
more/euen as ye haue receaued of
vs how ye ought to walcke & to please God.
Ye remember what commaundementes we
gaue you in oure Lord Jesu Christ. For this
is the wyll of God/euē that ye shuld be holy/
and that ye shuld abstayne from fornicacio/
that euery one of you shulde knowe how to
kepe his vessell in holynes & honoure / & not
in ȳ lust of cōcupiscence as doȳ hethē which
which know not God/that no mā go to farre
and defraude his brother in bargaynyng: be-
cause ȳ Lord is a wenger of all suche thingꝭ/
as we tolde you before time and testified. For
God hath not called vs vnto vnclennes: but
vnto holynes. He therfore that despyseth, de-
spyseth not man, but God / which hath sent
his holy spyrite amonge you.

Romā.xii. Ephe.v.a.

B

✠ But as touchynge brotherly loue/ ye nede
not ȳ I wryte vnto you.* For ye are taught
of God to loue one another. Ye & that thyng
verely ye do vnto all the brethren whych are
throwout all Macedonia. We beseche you
brethrē that ye encreace more & more/& that
ye studye to be quyet / & to medle with youre
awne busynes & to worke with your awne
handes as we cōmaunded you: that ye maye
behaue youre selues honestly towarde them
that are without/and that nothynge be lac-
kynge vnto you.

C

John.xiii.a. and.xv.b. 1.John.ii.b. 1.John.iiii.b.

* A good lesson for monkes and pope frers.

✠ I wolde not brethrē haue you ignorant
cōcernynge thē which are fallen a slepe/that
ye sorowe not as other do which haue no ho-
pe. For yf we beleue that Jesus dyed & rose
agayne: euē so thē also which slepe by Jesus/
will God bringe agayne with him. And this
saye we vnto you in the worde of the Lorde/
that we which lyue & are remaynynge in the
commynge of the Lorde / shall not come yer
they which slepe. For ȳ Lorde him selfe shall
descende from heauen with a showte and the
voyce of the Archangell and trompe of God.
And the deed in Christe shall aryse fyrst: then
shall we which lyue and remayne/ be caught
vp with them also in the clowdes/ to mete ȳ
Lorde in the ayer. And so shall we euer be wᵗ
the Lorde. Wherfore comforte youre selues
one another with these wordes.

D

1.Cor.xv.b.

¶ Therexhorteth them of the daye of dome and com-
mynge of the Lorde/exhorterth the to watch/and to re-
garde such as preach Gods worde amonge them.

¶ The.v.Chapter.

Of the tymes and seasons brethren
ye haue no nede that I wryte vnto
you:* for ye your selues know per-
fectly/ ȳ the daye of the Lord shall
come euē as a theefe in the nyght. When they
shall saye peace & no daunger then commeth

S. Matt.xxiiii. Apoca.iii.a. and.xvi.

on the soden destruccion / as the trauaylynge of a woman wyth chylde / and they shall not scape. But ye brethren are not in darcknes / that that daye shuld come on you as it were a theefe.

✝ Ye are all the chyldren of lyght / and the chyldren of the daye. We are not of the nyght nether of darcknes.

B Therfore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be dronckē / are dronckē in the nyght. But let vs which are of the daye / be sober / armed with ✝ brest plate of fayth & loue / & with hope of saluacion as an helmet For God hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Jesu Christ which dyed for vs: that whether we wake or slepe / we shuld lyue to gether with him.

Faythe is the brest plate and hope is the helmet.

Wherfore comforte your selues to gether / and edifie one another / euen as ye do. ✝

I We beseche you brethren, that ye knowe them which laboure amonge you and haue the ouersyght of you in the Lorde and geue you exhortacion, that ye haue them ✝ more in loue / for their workes sake / and be at peace with them.

C A Prayer conuenyently. Lyke as he that is in passion desyreth euer to be delyuered / whether he be eatyng drinkyng sleping: And as he ✝ is sycke / desyreth nothyng more then to be whole. Euen so doeth euery Christen man praye continually. But that whan he leaueth not to praye for prayer cōsisteth not in muche babblyng. Mat. vi. but in spyrite & veryte. John iiij. And in the vehemēt desyre of ✝ herte toward God.

D

✝ Reioyce euermore.

✝ Pray continually.

✝ In all thynges geue thankes. For this is ✝ will of God in Christ Jesu towarde you.

Quench not ✝ spyrite. Despyse not prophesyinge. Examen all thynges, & kepe that which is good. Abstayne from all suspicious thynge. The very God of peace sanctifye you throughout. And I praye God ✝ your whole spyrite, soule and body, be kept faultelesse vnto the cōmyng of oure Lorde Jesus Christ. ✝ Faythfull is he which called you: which will also do it. Brethrē / praye for vs. Greete all ✝ brethren with an holy kysse. I charge you in the Lorde that this epistle be red vnto all ✝ holy brethren. The grace of the Lorde Jesus Christ be with you: Amen.

C The end of the fyrst epistle vnto the Thessalonyans. Sent from Athens.

✝ The spirite whereby we be knytte in Christ & consent to the lawe is contrary vnto cruell conuersacion & strode cōmunicacion.

The seconde epistle of Saynct Paul the Apostle to the Thessalonyans.

C He thanketh God for their fayth and loue / & prayeth for the encrease of the same.

C The fyrst Chapter.

PAul / Syluanus and Timotheus. A

Vnto the congregacion of the Thessalonyans which are in God oure father / & in the Lorde Jesus Christ.

Grace be with you & peace from God oure father / and from the Lorde Jesus Christ.

We are bounde to thanke God all wayes for you brethren / as it is mete / because that youre fayth groweth exceedyngly / and euery one of you swymmeth in loue towarde another betwene your selues / so ✝ we oure selues reioyce of you in the congregacions of God / B ouer youre pacience & fayth in all youre persecucions & tribulacions that ye suffre, which is a token* of the ryghtewes iudgement of God that ye are counted worthy of the kyngdom of God for which ye also suffre. It is a ryghtewes thynge with God to recompence tribulacion to them that trouble you: and to you which are troubled / rest with vs when the Lorde Jesus shall shewe him selfe from heauen with hys myghty Angels / in flamynge fyre / rendrynge vengeaunce vnto them that knowe not God / and to them that obeye not vnto the Gospell of oure Lorde Jesus Christ, which shalbe punished wyth D euerlastynge damnacion / from the presence of the Lorde / & from the glory of his power / when he shall come to be glorifyed in hys sayncte, & to be made maruelous in all thē that beleue: because oure testimonie that we had to you / was beleued euen the same daye that we preached it.* Wherfore we praye all Colloss. i. wayes for you ✝ our God make you worthy of the callynge / and fulfyll all delectacion of goodnes and the worcke of fayth / in power: that the name of oure Lorde Jesus Christ maye be glorified in you / & ye in him / thorow the grace of oure God / and of the Lorde Jesus Christ.

* Tribulacion is a token of saluacion.

C

C She sheweth them that the daye of the Lorde shall not come tyll the departyng from the fayth come fyrst: & therfore she exhorteth them not to be discerned / but to stande stedfast in the thynges ✝ he hath taughte them.

C The.ij. Chapter.

WE beseche you brethren by the comynge of oure Lorde Jesu Christ / and in that we shall assemble vnto him / that ye be not lightly mouet from

frō youre mynde & be not troubled nether by spyrete/ nether by wordes / nor yet by letter which shuld seme to come frō vs/ as though the daye of Christ were at hand.* Let no mā deceaue you by eny meanes / for the Lorde cōmeth not, excepte ther come a departynge fyrst, & that a* * þ synfull man be opened, the sonne of perdicion which is an aduersarie, & is exalted aboue all that is called God/ or þ is worshipped: so þ he shall b* syt as God in þ temple of God, and shewe him selfe as God.

Remember ye not / that when I was yet with you, I tolde you these thynges? And now ye knowe what withholdeth: euen that he might be vttered at his tyme. For the mystery of þ iniquite doeth all ready worcke: only he which now onlye letteth, be take out of þ waye. And then shall that wicked be vttered/ whō the Lorde shall consume * with þ spyrete of his mouth and shall destroye it wyth the apperaunce of his commynge euen him whose cōmynge is by the worckynge of Satan/ with all c* lyinge power signes & wonders: & in all deceauablenes of vnryghtewesnes/ amonge them that perishe: because they receaued not the * loue of the truth, that they myght haue bene saued. And therfore God shall sende them stronge delusion, that they shulde beleue lyes: þ all they myght be damned which beleued not þ trueth, but had pleasure in vnryghtewesnes.

But we are bolde to geue thākes alwaye to God for you brethren beloued of þ Lord/ for because that God hath from the begynnyng chosen you to saluacion/ thorow sanctifyinge of the spyrete/ and thorowe beleuinge the trueth/ wherunto he called you by oure Gospell / to obtayne the glorye that cōmeth of oure Lorde Jesu Christ.

D ✠ Therfore brethren stande fast/ & kepe the ordinaūces which ye haue learned: whether it were by oure preachyng or by epistle. Our Lorde Jesu Christ him selfe, and God oure father which hath loued vs/ and hath geuen vs euerlastyng cōsolacion & good hope thorow grace/ comforte youre hertes/ and stablysshe you in all doctryne & good doynge. ✠

Lorde to you warde / that ye both do/ & will do/ that which we commaunde you. And the Lorde gyde youre hertes to the loue of God and pacience of Christ.

✠* We requyre you brethren in the name Actuum.xx.f.
of oure Lorde Jesu Christ/ þ ye withdrawe B
youre selues frō euery brother that walketh inordinatly/ & not after þ institucion which ye receaued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not oure selues inordinatly amōge you. Neither toke we breed of eny man for nought: but wrought with laboure & trauayle night and daye / because we wolde not be greuous to eny of you: * not but that we had auctorite: C
but to make oure selues an ensample vnto y. Cor. ix. d
you/ to folowe vs. For when we were w you/ this we warned you of, that yf ther were eny which wold not worcke/ that the same shuld not eate.

We haue herde saye no doute þ ther are some which walke amonge you inordinatly/ & worke not at all, but are busybodyes. Thē that are soche/ we cōmaūde & exhorte by our Lorde Jesu Christ / that they worche wyth quyetnes/ & eate their awne breed: * Brethrē be not wery in well doynge. ✠ If eny man D
obey not oure sayinges / sende vs worde of Gala.vi.b.
him by a letter: & haue no cōpanie with him/ that he maye be a shamed. And cosit hym not as an enemy: but warne him as a brother.

The very Lorde of peace geue you peace all wayes, by all meanes. The Lord be with you all. The salutacion of me Paul/ w myne awne hande. This is the token in all epistles So I write. The grace of oure Lorde Jesus Christ be with you all. Amen.

¶ Sent from Athens.

¶ The fyrst Epistle of Saynct Paul vnto Tymothe.

¶ He exhorteth Timothy to wayte vpō his office: namely to se þ nothynge be taught but Gods worde &c. Shewyth also wherfore the lawe is good/ and telleth thys swete & glad tydynges / that Christe Jesus came in to the worlde to saue synners

¶ The fyrste Chapter.

Paul an Apostle of Jesus Christ, by the cōmaundement of God oure sauioure/ & Lorde Jesus Christ/ which is oure hope. A Actuum.xvii.

vnto Timothe hys naturall sonne in the fayth.

Grace/ mercy and peace from God oure father and Lorde Jesus Christ oure Lorde.

As I besought the to abyde styll in Ephesus

Mat. xxiii. a. a* That synfull man is yet not come. Of him speaketh Paul in this storye of John the xvij. Chapt.

b* To sytt in the temple of God: is to rule in the cōgregacion and to be taken for God. By which place and thought onely to sygnifie: which is as moche as to be exalted aboue God.

c* With the spyrete of hys mouth. The spyrete of hys mouth is hys holy worde.

d* Lying miracles make men to receaue & beleue false doctryne.

e* Where no loue is to the truethe/ on the behalfe of God for sparkle prophetes to deceaue them.

sus when I departed into Macedonia, euen so do / that thou commaunde some that they teache no nother wyse: nether geue hede to fables and genealogies which are endlesse and bryngе doutes moare then Godlye edyfyinge which is by fayth: for the ende of ꝑ cōmaūdment is *loue that commeth of a pure herte and of a good conscience / & of fayth vnfayned: frō the which thynges some haue erred / and haue turned vnto vayne iangelynge because they wolde be doctours in ꝑ scripture / and yet vnderstāde not what they speake / nether wherof they affirme.

* Loue is ꝑ ende of the cōmaundement & must interpret.

b Roma. vū. f. Gala. iij. d Ephe. v. a

✠ We knowe that the lawe is good / yf a man vse it lawfully / vnderstandynge thys / how that the lawe is not geuen vnto a righteous man / but vnto the vnryghteous & disobediēt / to the vngodly and to synners / to vnholy and vncleane / to murtherers of fathers and murtherers of mothers / to manslears & whoremongers: to thē that defyle them selues with mankynde: to menstealers: to lyars & to periured / & so forth yf ther be eny other thing that is contrary to holsome doctryne / accordinge to the Gospell of the glory of the blessed God / which gospell is cōmitted vnto me.

¶ And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true / and put me in office / when before I was a blasphemar / and a persecutter / & a Tyraunt. But I obtayned mercy / because I did it ignorauntly thorow vnbelefe. Neuerthelater the grace of oure Lorde was moare aboundaunt with fayth and loue which is in Christ Iesu. ❡

The grounde of the fayth.

✠ This is a true sayinge & by all meanes worthy to be receaued ꝑ Christ Iesus came into the worlde to saue synners / of whome I am chefe. Not withstandynge for this cause was mercy geuē vnto me, that Iesus Christ shulde fyrst shewe on me all longe pacience / vnto the ensample of thē which shall in tyme to come beleue on hym vnto eternall lyfe.

Paul is an ensample that no ma despayre that can repent.

D So then vnto God kynge euerlastynge / immortall / inuisyble / & wyse only / be honoure and prayse for euer and euer. Amen.

This commaundement commit I vnto ꝑ sonne Timotheus / accordynge to the prophesies which in tyme past were prophisied of the, that thou in them shuldest fyght a good fyght / hauyng fayth & good cōscience which some haue put awaye from them / & as cōcernyng fayth haue made shipwracke. Of whose nombre is Himeneus & Alexander whych I haue delyuered vnto Satan, ꝑ they might be taught not to blaspheme.

¶ He exhorteth to praye for all men. He wyll not haue women to be ouercostly arayed nor to teache in the cōgregacō / but to be in sylence / & obeye their husbādes.

¶ The.ij. Chapter.

I Exhorte therfore / that aboue all thynges / prayers / supplications / intercessions & geuyng of thankes be had for all men: for kynges / and for all that are in auctorite / that we maye lyue a quyet and a peasable lyfe / in all godlynes and honestie. For that is good & accepted in the syght of God oure sauiour / whych

B * wyll haue all men saued / and to come vnto the knowledge of the trueth. For ther is one God and one mediator betwene God & mā, which is the man Christ Iesus / which geue him selfe a raunsome for all men / ꝑ it shuld be testified at his tyme, where vnto I am ordayned a preacher and an Apostle: I tell the trueth in Christ & lye not beyng the teacher of the gentyls in fayth and verite. ❡

* Wyll ye that is wyll haue ꝑ Gospell preached to all men without exception & offre to all men repentaunce and will haue all men prayed for.

I wyll therfore that the men praye euery where / lyftynge vp pure handes without wrath / or dowting. Likewyse also the wemē that they arayе them selues in comlye apparell with shamfastnes & discrete behaueour / not with broyded heare other golde, or pearles, or costly arayе. but with suche as becommeth wemen that professe the worshippyng of God thorow good worches: * Let the woman learne in sylence with all subiection. I suffre not a womā to teache, nether to haue auctorite ouer the man: but for to be in silence. For Adam was fyrste formed / and then Eue. Also Adam was not deceaued / but the woman was deceaued, and was in trāsgression. Not withstandynge thorow bearynge of chyldren they shalbe saued, so they continue in fayth, loue & holynes with discrecion.

C Lyra. ꝓuf. g.

¶ What maner a mā a bisshoppe or preest ought to be and what condicion his wyfe and chyldren shuld haue. The properties also requyred in a deacon or mynister, and in his wyfe.

¶ The.iij. Chapter.

This is a true sayinge: If a man couet the office of a Bisshope he desyreth a good worcke. Ye & a Bysshope must be faultelesse, the husbād of one wyfe, sober, discrete / honestly apparelled harberous, apt to teache, not dronkē / no fyghter, not geuē to fylthy lucre: but gentle / abhorynge fyghtynge abhorrynge couetousnes / and one that ruleth his awne house honestly hauynge chyldren vnder obedience with all honestie. For yf a mā cannot rule his awne house, how shall he care for the congregacō of God. He maye not be * a yonge scoler lest he swell and faule into the iudgemēt of the cuyll speaker. He must also be well reported of amonge them which are without forth lest he fall into rebuke and snare of ꝑ cuyll speaker.

Lykewyse must Deacons be honest / not double tonged, not geuen vnto moche drinkynge,

A bisshoppe is not to be ordeyned to yonge a man lest he wexe proude / & lest he fall into the condemnacō of the deuyll. Yonge men are lyghtly caught with vayne glorye / & are vnstable in iudgement.

B Deacons ought to be honest men / & of good reporte / & not geuen to moche wyne / & to be ryche in good workes / & to be men of honest conuersacion / & to haue their wyues honest.

C Paul sayth that a bisshoppe ought to be the husbād of one wyfe / & that his chyldren ought to be obedient. Wherfore it is playne that he is not bounde to kepe chastite / but that he is bounde to kepe him selfe vnspotted of lechery / & to haue his wife & chyldren in subiection.

kyng nether to fylthy lucre: but hauyng ỹ
mistery of the fayth in pure conscience. And
let them fyrst be proued//and then let thē mi
nister/yf they be founde fautelesse.

Euen so must their wyues be honest/not
euill speakers:but sober and faythfull in all
thynges. Let the Deacons be the husbādes
of one wyfe, and suche as rule their chyldren
well/and their awne housholdes. For they
that mynister well/get them selues good de-
gree and greate lybertie in the fayth, which is
in Christ Jesu.

The wyues of the prestes and deacones

These thynges write I vnto the/trustinge
to come shortly vnto the:but and yf I tarie
longe/that then thou mayst yet haue know-
ledge how thou oughtest to behaue thy selfe
in the house of God/which is ỹ cōgregacion
of the lyuinge God, the pyllar & grounde of
trueth. And without naye great is ỹ myste-
ry of godlynes:God was shewed in ỹ flesshe/
was iustified in the *spyrete was sene of An-
gels was preached vnto the gētyls, was be-
leued on in erth and receaued vp in glory.

* In the spyrete or: by the spyrete: the spyrete bare reco de to hym and to his doc-trine.

The prophecieth of the latter dayes & exhorteth Tymothy to the diligent readynge of the holy scripture.

The.iiij.Chapter.

The spyrete speaketh euydently that
in the later tymes some shall de-
parte from the fayth/ & shall geue
hede vnto spyretes of errour / and
vnclene doctryne of them which speake
false through ypocrysye/ & * haue their cōscie-
ces marked with an hote yron/ forbyddyng
to mary/ & cōmaundynge to abstayne from
meates which God hath created to be recea-
ued with geuynge thanckes / of them which
beleue and knowe the trueth. For all ỹ crea-
tures of God are good and nothynge to be re
fused yf it be receaued with thāksgeuynge.
For it is sanctified by the worde of God and
prayer. If thou shalt put the brethren in re-
membraunce of these thynges/thou shalt be
a good mynister of Jesu Christ whych hast
bene norisshed vp in the wordes of the fayth
and good doctrine which doctryne thou hast
continually followed. But cast awaye vn-
godly and olde wyues fables.

A
1.Tim.iij.a
ij.Petri.ij.a
Jude.i.f

* Whose their cōsciences marketh wt an hote yron. As theues and cutpurses are marked in the handes / or other places of the body with hote yrons to thentent that their wrongdoynges may vpp marcke be openly knowē euer after: euen so are ỹ cōsciences of false teachers marcked / in ỹ they be witnesses to the lyues / that for their bryes sakes a delyte of fylthy lucre/ they hyde the truth & gaily-shelyes.

Exercyse thy selfe vnto godlynes. For bode-
ly exercise profyteth lytell: but godlynes is
good vnto all thynges as a thynge which hath
promyses of the lyfe that is now & of ỹ lyfe
to come. This is a sure sayinge/ & of all par-
tyes worthy to be receaued. For therfore we
labour & suffre rebuke/ because we beleue
in ỹ lyuinge God which is ỹ sauioure of all
men/but specially of those ỹ beleue. Soche
thynges cōmaunde & teache. Let no man de-
spyse thy youth:but be vnto thē that beleue/
an ensample/in worde/in conuersacyon / in
loue/in spyrete, in fayth and in purenes.

Tyll I come/geue attendaunce to redyng/ to
exhortacion and to doctryne. Neglyge not
that gyfte that is in the/which was geuē the
thorow prophelie and with ỹ* layinge on of
the handes of an elder. These thynges exer-
cyse/ & geue thy selfe vnto thē / that it maye
be sene how thou profetest in all thynges.
Take hede vnto thy selfe and vnto learning/
and contynue therin. For yf thou shalt so do/
thou shalt saue thy selfe and thē ỹ heare the.

* Of layinge on of hādes lobe in the Act.vi.b

The teacheth hym how he that behaue hym selfe in re bukynge all degrees. An ordr concernynge wydo dowes.

The.v.Chapter.

Rebuke not an elder: but exhorte
him as a father & the yonger mē as
brethren / the elder wemen as mo-
thers, the yonger as systers/ wyth
all puretes. Honoure wyddowes which are
true wyddowes. If eny wyddowe haue chyl-
drē or neuues/lett them learne fyrst to rule
their awne houses godly and to recompense
their elders. For that is good and acceptable
before God. She that is a very wyddowe &
frendlesse/putteth her trust in God/ and con-
tynueth in supplicacion and prayer nyght &
daye. But she that lyueth in pleasure/is dead
euen yet alyue. And these thinges cōmaūde/
that they maye be wythout faute. If ther be
eny that prouydeth not for hys awne and
namely for them of hys housholde / the same
denyeth the fayth / and is worse then an in-
fydell.

Let no wyddowe be chosen vnder threscore
yere olde/and soche a one as was the wyfe
of one man/ & well reported of in good wor-
kes: yf she haue norysshed chyldren / yf she
haue bene liberall to straungers/yf she haue
washed the saynctes fete/ yf she haue mynis-
tred vnto them which were in aduersitye/
yf she were contynually geuen vnto all ma-
ner good workes. The yonger wyddowes
refuse. For when they haue begone to wexe
wantone/ to the dyshonoure of Christ / then
wyll they mary hauynge * damnacyon / be-
cause they haue broken their fyrst fayth. And
also they learne to goo from house to house
ydle: yee not ydle only, but also tryflyng and
busybodyes/ speakynge thynges whych are
not comly.

* Whatsoeuer he vnderstōdeth vs / yf God be therby dyshonoured ought to be spoken.

I wyll therfore that the yonger wemen
mary and beare chyldrē, and gyde the house/
and geue none occasyon to the aduersary to
speake euyll. For many of them are allredy
turned backe/ & are gone after Satan. And
yf eny man or woman that beleueth haue
widdowes let thē minister vnto thē/ & let not
ỹ cōgregacyō be charged: ỹ ye maye haue ſuf
ficient for thē that are wyddowes in dede.

The el-

The elders that rule well/ are worthy of double honoure, most specially they which laboure in the worde & teachyng. For ꝑ scripture sayth: thou shalt not mouzell ꝑ mouthe of the oxe that treadeth out the corne. And ꝑ labourer is worthy of his reward.* Agaynst an elder receaue none accusacion: but vnder two or thre wytnesses. Them that synne / rebuke openly, that other maye feare.

Deut.xxv.d. 1.Tim.v.a. Mathe.x.b. Luke.x.b.

I testifie before God and the Lorde Jesus Christ & the electe angels, that thou obserue these thinges without hasty iudgement, & do nothinge partially. Laye handes sodenly on no man, nether be partaker of other mens synnes: kepe thy selfe pure. Drincke no lenger water, but vse a lyttell wyne for thy stomakes sake and thyne often dyseases.

Some mennes synnes are open before hande & go before vnto iudgemēt: some mēnes synnes folowe after. Lykewyse also good workes are manifest before hande and they that are other wyse, cannot be hyd.

¶ The duty of seruauntes towarde their maisters. Agaynst such as are not satisfied wt the worde of God. Agaynst couetrousnes. A good lesson for ryche men.

¶ The.vi. Chapter.

Let as many seruauntes as are vnder the yoke, counte their maisters worthy of all honour, that ꝑ name of God & his doctryne be not euyll spoken of. Se ꝑ they which haue beleuynge maisters, despyse them not because they are brethrē: but so moche the rather do seruyce, for as moche as they are beleuynge & beloued and partakers of the benefite.

These thynges teache & exhorte. If eny mā teache other wyse, & is not content wyth the wholsome wordes of oure Lorde Jesu Christ, & with the doctryne of Godlynes, he is puffed vp and knoweth nothynge: but wasteth hys braynes about questions & stryfe of wordes wherof sprynge enuye, stryfe, raylyngs, euill surmisynges & vayne disputacyons of men with corrupte myndes and destytute of the trueth, which thinke that lucre is godlynes. From soche separate thy selfe. Godlynes is greate ryches, yf a man be cōtent with that he hath.* For we brought nothynge into the worlde, and it is a playne case that we can cary nothynge out.

Joh.i.d. Eccle.v.c.

When we haue fode & raymēt, let vs therwith be cōtent. They that wylbe ryche, faule into temptacion & snares, and into many folyshe & noysome lustes which drounde men in perdicion & destruccio. For couetousnes is ꝑ rote of all euill, which whyll some lusted after they erred from the fayth, and tangled them selues with many sorowes. But thou which arte the man of God, flye soche thinges. Folowe ryghtewesnes, godlynes, loue, pacience and meknes. Fyght the good fyght of fayth. Laye hand on eternall lyfe, wherunto thou arte called, & hast professed a good profession before many wytnesses.

Couetrousnes

I geue the charge in ꝑ syght of God, which quickneth all thynges, & before Jesu Christ whych vnder Pontius Pylate wytnessed a good wytnessyng, ꝑ thou kepe the cōmaundement, & be without spotte & vnrebukeable, vntyll the apperynge of oure Lorde Jesus Christ, * which apperyng (when the tyme is come) he shall shewe that is blessed & mighty only, kynge of kynges, and lorde of lordes, which only hath immortalite, and dwelleth in the lyght that no man can attayne, whom neuer mā sawe, nether can se, vnto * whom be honoure and rule euerlastynge. Amen.

Apocal.xix. and.xvii.c. John.i.b. 1.John.i.c.

Charge them that are ryche in this worlde, that they be not exceedyng wyse, & that they trust not in the vncertayne ryches, but in ꝑ lyuinge God, which geueth vs aboundantly all thynges to enioye them, & that they do good, & be ryche in good workes, and redy to geue & distribute, layinge vp in store for thē selues a good foundacyon agaynst the tyme to come ꝑ they maye obtayne eternall lyfe.

O Timothe saue that which is geuē ꝑ to kepe, & auoyde vngostly vanities of voyces and oppositions of science falsly so called, which scīēce whyll some professed, they haue erred as cōcernyng the fayth. Grace be with the. Amen.

¶ Sent from Laodicea, which is the chefest cytie of Phrygia Pacaciana.

The seconde epistle of Saynct Paul the Apostle vnto Timothe.

¶ Paul exhorteth Timothy to stedfastnesse & pacience in persecucion, and to contynue in the doctrene ꝑ he had taught him. A commendacion of Onesiphorus.

¶ The fyrst Chapter.

Paul an Apostle of Jesu Christ, by the wyll of God to preache ꝑ promes of lyfe, which lyfe is in Christ Jesu.

To Timothe hys beloued sonne.

Rom.i.a

Grace, mercy & peace, from God the father, and from Jesu Christ oure Lorde.

*I thanke God, whom I serue frō myne elders wt pure conscience, that without ceasynge I make mencion of the in my prayers B nyght & daye, desyryng to se the, myndfull of thy teares: so that I am filled with ioye, whē I call to remembraunce the vnfayned fayth ꝑ is in the, which dwelt fyrst in thy grandmother

mother Lois/and in thy mother Eunica: and am assure that it dwelleth in the also.

Wherefore I warne the that thou stere vp the gyfte of God which is in the/ by the put-
Roma.viij.c tynge on of my handes.* For God hath not ¶ geuē to vs the spyrete of feare/ but of power/ and of loue/ & of sobrenes of mynde. Be not ashamed to testifye oure Lorde / nether be ashamed of me/ which am bounde for his sake: but suffre thou aduersitye also with the Gospell/ throwe the power of God / which saued vs/ and called vs with an holy calling/ not accordynge to oure dedes/ but according to his awne purpose and grace/ which grace was geuen throwe Christ Jesu before the worlde was/ but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put awaye deeth/ & hath brought lyfe & immortalite vnto lyght throwe ỳ Go-
1.Timo.ij.b. spell/* whereunto I am apoynted a preacher and Apostle/ and a teacher of the gentyls: for the which cause I also suffre these thynges. Neuertheles I am not ashamed. For I knowe whom I haue beleued/ and am sure ỳ he is able to kepe that which I haue cōmytted to his kepynge agaynst that daye.

Se thou haue the ensample of ỳ holsome wordes which thou heardest of me in fayth & ¶ loue which is in Jesu Christ. That good thinge/ which was cōmytted to thy kepyng/ kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia, be turned frō me. Of which sorte are Phigelos and Hermogenes. The Lorde geue mercye vnto ỳ house of Onesiphorus-
2.Timo.i.b. for he ofte refreshed me/ and was not ashamed of my chayne: but when he was at Rome/ he sought me oute very dylygently/ and founde me. The Lorde graunt vnto him that he maye fynde mercye with the Lord at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very well.

¶ Lyke as in the fyrst Chapter / so here he exhorteth him to be constant in trouble/ to suffre manly / and to hyde fast in the wholesome doctryne of oure Lorde Jesus Christ.

¶ The.ij. Chapter. ✠

Thou therfore my sonne/ be stronge in the grace that is in Christ Jesu. And what thynges thou hast hearde of me many bearynge wytnes, the same delyuer to faithfull mē/ which are apte to teache other. Thou therfore suffre aflyc-
cion as a good soudier of Jesu Christ. No mā ỳ warreth entangleth him selfe with worde-
ly busynes/ and that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery / yet is he
¶ not crowned/ except he stryue lawfully.* The
1.Cor.ix.a. husbandman that laboreth must fyrst recea-
ue of the frutes. Consyder what I saye. The Lorde geue ỳ vnderstandyng in all thynges. ✠

Remembar that Jesus Christ beynge of ỳ sede of Dauid/ rose agayne from deeth accordyng to my Gospell/ wherin I suffre trouble as an euyll doar/ euen vnto bondes. But the worde of God was not bounde. Therefore I suffre all thynges/ for the electes sakes/ that they myght also obtayne ỳ saluacion which is in Christ Jesu/ with eternall glory.

It is a true saying/ yf we be dede with him we also shall lyue with him. If we be pacient/ ¶
we shall also raygne with him.* If we denie Rom.iij.a.
him/ he also shall denye vs. If we beleue not/ yet abydeth he faythfull. He cānot denye him selfe. Of these thynges put them in remem-
braunce/ & testifye before the Lorde/ ỳ they stryue not about wordes: which is to no profe-
te, but to peruert the hearers.

Study to shewe thy selfe laudable vnto God a workman that needeth not to be a sha-
med, dyuidynge the worde of trueth iustly. 1.Timo.iij.b.
*Vngodly and vayne voyces passe cure. For and.vi.d.
they shall encrease vnto greater vngodlynes/ and their wordes shall fret euē as doeth a cancre: of whose nombre is Hymeneos and Philetos/ which as concernynge the trueth haue erred, sayinge that the resurrecyon is past all redy/ and do destroye the fayth of dy-
uers personnes.

But the sure grounde of God remayneth/ and hath this seale: the Lorde knoweth them that are his and let euery mā that calleth on ¶
the name of Christ/ departe frō iniquite. Not wyth standyng in a greate house are not only vesselles of gould and of syluer: but also of wood and of erthe/ some for honoure/ & some vnto dyshonoure. But yf a man purge hym selfe from suche felowes / he shalbe a vessell sanctified vnto honoure/ mete for the Lord/ and prepared vnto all good workes.

Lustes of youth auoyde/ & folowe right-
wesnes fayth loue, and peace, with them ỳ 1.Tim.i.c.
call on the Lorde with pure herte.* For yf fo- Titum.iij.c.
and vnlearned questiōs put frō the / remem-
brynge that they do but gendre stryfe. But ỳ seruaunt of the Lorde must not stryue: but must be peasable vnto all men / and apte to teache / and one that can suffre the euyll in nesses/ and can informe them that resyst/ yf that God at eny tyme wyll geue them re-
pentaunce for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuyll/ which are now taken of hym at hys wyll.

¶ The prophecyeth of the parlous tymes / setteth oute ypocrites in there colours / telleth vs what they be within for all thyn fayre faces outwardly. Persecucyon for the Gospell.

¶ The.iij. Chapter.

This

1. Tim. iij. 2. Pet. iij. Jude. i.

THis vnderstande / that in the last dayes shall come perelous tymes For the men shalbe louers of their awne selues couetous / bosters proude / cursed speakers / dysobedient to father and mother / vnthankfull / vnholy / vnkynde / trucebreakers / stubborn / falsaccusars / riatours / fearce / despisers of thē which are good / traytours / heady / hye mynded / gredy vpon voluptuousnes more then ye louers of God / hauynge a * symilitude of godly ly-
* This was prophesyed of the that shulde preche holynes
uynge / but haue denyed the power therof: fr soche abhorre. Of this sorte are they whych entre into houses / and bringe into bondage wymmen laden wyth synne / whych wemen are ledde of diuers lustes / euer learnynge & neuer able to come vnto the knowledge of the trueth.

Jannes. Jmures Exod. vij.

*As Jannes and Jambres withstode Moses / euē so do these resyst ye trueth / men they are of corrupt myndes / and leawde as cōcernynge the fayth: but they shall preuayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene ye experience of my doctrine / fassion of lyuing / purpose / fayth / longesufferynge / loue / pacience / persecucions / and afflictions whych happened vnto me at Antioche / at Iconiū and at Lystra: which persecuciōs I suffered patiently. And from them all the Lorde deliuered me. Ye & all ye will lyue godly in Christ Jesu / must suffre persecucions. But ye cuyll men and dysceauers shall wexe worse and worse whyll they deceaue and are deceaued them selues.

But continue thou in the thynges which thou hast learned / which also were cōmitted vnto the / seyng thou knowest of whom thou hast learned thē & for as moche also as thou hast knowē holy scripture of a chylde / which is able to make the wyse vnto saluacyon thorow ye fayth which is in Christ Jesu. *For
2. Petri. i. d.
all scripture geuen by inspiracyon of God / is profitable to teache / to improue / to amende and to instruct in ryghtewesnes / that the man of God maye be perfecte and prepared vnto all good workes.

Paul exhorteth Timothy to be fervent in the worde and to suffre aduersite / maketh mencion of his awne death / and byddeth Tymothy come vnto him.

The. iiij. Chapter.

I Testifye therfore be fore God / and before ye Lord Jesu Christ / which shall iudge quicke and deed at his apervnge in his kyngdō / preache the worde / be fervent / be it in season or out of season / Improue / rebuke / exhorte with all longe sufferynge and doctryne. For the tyme wyll come / when they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers / & shall turne their eares from the trueth / & shalbe geuen vnto fables. But watch thou in all thyngs / and suffre aduersitie and do the worcke of an Euāgelist / fulfyll thyne office vnto the vtmost.

They ye haue no true fayth ouer muste to lyue godly seke ouer new doctours

For I am now redy to be offered / and the tyme of my departynge is at hande. I haue fought a good fyght / and haue fulfylled my course / and haue kept the fayth. From hence forth is layde vp for me a crowne of ryghtewesnes which the Lorde that is a righteous iudge shall geue me at that daye: not to me only but vnto all them that loue his cōming. Make spede to come vnto me atonce.

For Demas hath left me and loueth thys present worlde / and is departed vnto Thessalonica. Crescens is gone to Galacia / and Titus vnto Dalmacia. Only Lucas is wyth me. *Take Marke and bringe him with the / for he is necessary vnto me / for to mynister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus / when thou comest bringe with the / & the bokes / but specially the parchemēt. Alexander the coppersmyth dyd me moche euyll the Lorde rewarde him accordinge to his dedes / of whō be thou ware also. For he wythstode oure preachynge sore.
Colloss. iij. c

At my fyrst answerynge / no man assisted me / but all forsoke me I praye God / that it maye not be layde to their charges: ✠ not wythstandynge the Lorde assysted me / and strengthed me / that by me ye preachynge shuld be fulfylled to the vtmost / and that all ye Gentyls shuld heare. And I was delyuered out of the mouth of the lyon And the Lorde shall delyuer me from all cuyll doynge / & shall kepe me vnto his heuenly kyngdom To whom be prayse for euer and euer: Amen. ✠

Salute Prisca & Aquila & the housholde of Onesiphorus Erastus abode at Corinthum. Trophimos I lefte at Miletū sycke. Make spede to come before wynter. Eubolus gretith the / and Pudens / and Linus / & Claudia and all the brethren. The Lorde Jesus Christ be with thy spyrete. Grace be with you: Amen.

The ende of the seconde Epistle vnto Tymothe.

Wrytten from Rome when Paul was presented the seconde tyme vp before Emperoure Nero.

¶ The Epistle of Saynct Paul vnto Tytus

¶ Paul exhorteth Titus to his office: bishoppes in euery cytie declareth what maner of men they ought to be that are chosen to that office: & chargeth Titus to rebuke such as withstande the Gospell

¶ The fyrst Chapter.

PAul the seruaũt of God & an Apostle of Jesu Christ/ to preache ye fayth of goddis electe/ & the knowledge of ye trueth/ which is after godlynes vpon the hope of eternall lyfe/ which lyfe God that cãnot lye hath promysed before the worlde beganne: but hath opened his worde & ye tyme appoynted thorow preachynge/ which preachynge is committed vnto me/ by the commaundement of God oure sauioure. To Titus hys naturall sonne in the commen fayth.

Grace mercye & peace from God ye father & from the Lord Jesu Christ oure sauioure.

For this cause left I the in Crete that thou shuldest perfourme that which was lackynge/ & shuldest ordeyne* elders in euery cytie as I appoynted the. If eny be fauteles, the husbãd of one wyfe, hauynge faythfull chyldren/ which are not slaundred of ryote neither are disobedient. For a* bisshoppe must be fautelesse/ as it becõmeth the minister of God: not stubborne/ not angrye/ no dronckarde/ no fyghter, not geuẽ to fylthy lucre: but herberous one that loueth goodnes sobre minded righteous, holy/ temperat & such as cleueth vnto ye true worde of doctryne/ that he maye be able to exhorte with wholsome learnyng/ & to improue them that saye agaynst it.

Elders which Timotheus calleth ouerseers. 1. Timot. iij.

* Bishops and elders is all one & a officer chosen to gouerne the congregacyon in doctryne & lyuyng

For there are many disobedient & talkers of vanite & deceauers of myndes/ namely they of the circumcision, whose mouthes must be stopped, which peruert whole houses/ teachynge thynges which they ought not because of filthy lucre. One beynge of thẽ selues/ which was a poete of their awne sayde: The Cretyans are all wayes lyars euill beastes/ & slowe belyes. This wytnes is true/ wherfore rebuke them sharply that they maye be sounde in the fayth/ and not takynge hede to Jewes fables and cõmaundementes of men that turne from the trueth.* Vnto the pure, are all thynges pure: but vnto them that are defyled and vnbeleuynge, is nothynge pure: but euen the very myndes & consciences of them are defyled. They confesse ye they know God: but with the dedes they denye him, and are abominable and disobedient/ and vnto all good workes discommendable. D Roma. xiij. d.

¶ He teacheth hym how he shall teach all degrees to behaue them selues.

¶ The. ij. Chapter.

BVt speake thou that which becõmeth wholsome learnyng. That ye elder men be sober, honest, discrete sounde in the fayth in loue and in patience. And the elder wemen lykewyse, ye they be in soche rayment as be cõmeth holynes not false accusars, not geuen to moche drynckinge, but teachers of honest thynges/ to make the younge wemen sobre/ to loue their husbandes to loue their chyldren/ to be discrete, chast housewyues, good and obedient vnto their awne husbãdes ye the worde of God be not euyll spoken of. Yonge men lykewyse exhorte that they be sobre minded. I Olde men. Olde wemen. Younge wemen. B Younge men.

In all thynges shewe thy selfe an ensample of good workes with incorrupt doctryne with honestie and with the wholsome worde which cannot be rebuked/ ye he which withstandeth, maye be ashamed, hauing nothynge in you that he maye dispraise. * The seruauntes exhorte to be obedient vnto their awne maysters & to please in all thynges not answering agayne neither to be pickers but that they shewe all good faythfulnes/ ye they maye do worshyppe to ye doctryne of oure sauioure God in all thynges. For ye grace of God/ ye bringeth saluacyõ vnto all men hath appered and teacheth vs that we shuld denye vngodlynes & worldly lustes, & that we shuld lyue sobre mynded/ righteously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the myghty God & of oure sauioure Jesu Christ which gaue him selfe for vs to redeme vs from all vnrighteousnes & to pourge vs a peculyar people vnto him selfe/ feruently geuen vnto good workes. These thynges speake/ exhorte/ & rebuke with all cõmaundyng. Se that no man despyse the. C Ephes. vi. a. 1. Pet. v. c. Coloss. iij. b D

The Epistle

¶ Of obedience to soch as be in auctorite. He warneth Titus to beware of foolyshe & vnprofitable questions.

¶ The .iii. Chapter.

Admo. Office rers must be obeyed.

ADmone them that they submytte thē selues to rule and power / to obey the officers, that they be readye vn to all good workes, & they speake euyll of no mā that they be no fyghters, but softe, shewyng all mekenes vnto all men. For we ourselues also were sometymes past, vnwyse: dysobedient, deceaued, in daunger to lustes, & to dyuers maners of voluptuousnes lyuyng in malicyousnes and envye, full of hate, hatynge one another.

B ¶ But after that the kyndnes and loue of 3. Timo. 1. a. oure sauioure God to man warde appered/ not of the dedes of ryghtewesnes whych we wrought but of hys mercye he saued vs / by the fountayne of the newe byrth / & with the renuynge of the holy goost, which he shed on vs aboundantly, thorowe Jesus Christ oure sauioure, that we once iustified by hys grace, shuld be heyres of eternall lyfe, thorowe hope. ¶ This is a true sayinge.

Of these thynges I wold thou shuldest certifie/that they which beleue God, myght be diligēt to go forwarde in good workes. These 1. Timo. 1. b. thinges are good and profitable vnto men. 3. Timo. 2. d. ¶ Folysshe questions and genealogies & braulynge & stryfe about the lawe auoyde: for they are vnprofitable & superfluous. A mā that is geuen to heresye, after the fyrst & the seconde admonicion, auoyde: remembringe/ that he that is soche, is peruerted & synneth euen damned by his awne iudgement.

When I shall sende Artemas vnto the / or D Tychicus be diligēt to come to me vnto Nichopolis. For I haue determined there to winter. Bringe Zenas the lawear & Apollos on their iorney diligently, that nothyng be lackynge vnto thē. And let ours also learne to excell in good workes, as farforth as nede requyreth that they be not vnfrutefull. All ye are with me salute the. Grete thē that loue vs in the fayth. Grace be with you all: Amē.

¶ Written from Nychopolis a cytie of Macedonia.

¶ The Epistle of

Saynct Paul vnto Philemon.

¶ He rejoyseth to heare of the fayth and loue of Philemon, whom he desyreth to forgeue his seruaunt Onesimus/and louyngly to receaue him agayne.

PAul the prisoner of Jesu Christ/and brother Timotheus. vnto Philemon the beloued/ and oure helper, & to the beloued Appia, & to Archippus oure felowe soudier and to the congregacyon of thy house.

Grace be with you and peace / from God oure father/ & from the Lorde Jesus Christ.

I thanke my God/makynge mencion all wayes of the in my prayers, when I heare of thy loue and fayth which thou hast towarde the Lorde Jesu, and towarde all saynctes: so B that the felishippe that thou hast in ye fayth is frutefull thorowe knowledge of all good thynges, which are in you by Jesus Christ. And we haue great ioye and cōsolacion ouer thy loue: For by the (brother) the saynctes hertes are comforted.

Wherfore though I be bolde in Christ to enioyne the, that which becōmeth the: yet for loues sake I rather beseche the, though I be as I am euē Paul aged / and now in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus whō I begat in my bōdes/ which in tyme passed was to the vnprofitable: but now profytable both to the and also to me whō I haue sent home agayne. Thou therfore receaue hym / that is to saye myne awne bowels. whom I wolde fayne haue retayned with me, that in thy stede he myght C haue ministred vnto me in the bondes of the Gospell. Neuertheles without thy mynde/ wold I do nothyng that ye good which springeth of the shuld not be as it were of necessite/but wyllyngly.

Happly he therfore departed for a season/ that thou shuldest receaue him for euer/ not nowe as a seruaunt: but aboue a seruaunt/ I meane a brother beloued specially to me: but how moche more vnto the, both in ye flesshe, and also in the Lorde? If thou count me D a felow, receaue him as my selfe. If he haue hurt the or oweth the ought that laye to my charge. I Paul haue written it wyth myne awne hande. I wyll recompence it. So that I do not saye to the, how that thou owest vnto me euē thyne awne selfe. Euē so brother/ let me enioye the in the Lorde. Comforte my bowels in the Lorde. Trustyng in thine obedience, I wrote vnto the, knowynge ye thou wylt do more then I saye for. Moreouer prepare me lodgyng: for I trust thorow ye helpe of youre prayers. I shalbe geuen vnto you. Ther salute the Epaphras my felowe prisoner in Christ Jesu, Marcus, Aristarchus/ Demas Lucas, my helpers. The grace of oure Lorde Jesu Christ be with your spretes: Amen.

¶ Sent from Rome by Onesimus a seruaunt.

¶ The

The fyrst Epistle
of Iaynct Peter the Apostle.

The sheweth that thorowe the aboundant mercy of God we are begotten agayne to a lyuely hope: & how fayth must be tryed: how the saluacion in Christ is no Newes, but a thynge prophecied of olde. Exhorteth them to a godly conuersacyon, for so moch as they are now borne & newe vp the worde of God.

The fyrst Chapter.

PEter an Apostle of Iesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, and Bethynia electe by the foreknowledge of God the father thorow the sanctifying of the spyrite, vnto obedience and sprinckling of the blonde of Iesus Christ.

Grace be with you and peace be multyplied.

Blessed be God the father of oure Lorde Iesus Christ which thorow his aboundant mercye begat vs agayne vnto a* lyuely hope by the resurrection of Iesus Christ frō deeth, to enioye an inheritaunce immortall & vndefyled and that perisheth not, reserued in heuē for you which are kept by the power of God thorow fayth vnto saluacion, which saluacion is prepared all redy to be shewed in the last tyme, in the which time ye shall reioyce, though now for a season yf nede require, ye

I Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercye which God hath bestowed him selfe to geue vs for Christes sake & then oure dutie what we be bounde to do agayne, yf we wyll be partakers of the mercye.

a* A lyuely hope is that wherby we be certefyed of euerlastyng lyfe

b* Yf oure workes shall we be iudged for as yf immutable fayth in suche are the workes by which yf fayth vs iustifyeth.

are in heuynes, thorowe manifolde temptacyons, that youre fayth once tryed, beynge moche more precious then golde that perysheth, though it be tryed with fyre) myght be founde vnto lawde, glory and honoure, at the apperynge of Iesus Christ: whom ye haue not sene & yet loue him, in whome euē now, though ye se him not, yet do you beleue: and reioyce wyth ioye vnspeakable & glorious: receauynge the ende of youre fayth, the saluacion of youre soules.

Of which saluacion haue the Prophetes enquyred & searched, which prophesied of the grace yt should come vnto you, searching whē or at what tyme of the spyrete of Christ which was in thē, should signifie, which spyrete testified before, the passiōs that should come vnto Christ, & the glory that shulde folowe after: vnto which Prophetes it was declared, that not vnto themselues but vnto vs they should minister the thynges which are now shewed vnto you of them which by the holy goost sent doune from heuē, haue preached vnto you the thynges which the angels desyre to beholde.

Wherfore gyrde vp the loynes of your myndes, be sober, & trust perfectly on the grace that is brought vnto you, by the declaryng of Iesus Christ, as obedient chyldrē, not facionynge youre selues vnto youre olde lustes of ignorāce: but as he which called you is holy euē so be ye holy in all maner of cōuersaciō, because it is writtē. Be ye holy, for I am holy.

And yf so be that ye call on the father whych without respect of person iudgeth according to euery mannes* workes, se that ye passe the tyme of youre pelgremage in feare. † For as moche as ye knowe how that ye were not redemed with corruptible syluer and golde from youre vayne cōuersacion which ye receaued by the traditions of the fathers, but with the precious blonde of Christ, as of a lambe vndefyled, and without spot, which was ordeyned before the worlde was made: but was declared in the last tymes for your sakes, which by his meanes haue beleued on God that rayled him from deeth, and glorifyed hym, that youre fayth and hope myght be in God.

And for as moche as ye haue purified youre soules thorowe the spyrete, in obeyinge the trueth for to loue brotherly wythout fayneyng, se that ye loue one another with a pure hert feruētly: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God which lyueth and lasteth for euer.

*For all flesshe is as grasse and all the glory of man is as the floure of grasse. The grasse wydereth, and the flower falleth awaye, but the worde of the Lord endureth euer. † And this is the worde which by the Gospell was preached amonge you.

Esay xl.b. Eccle.xviij.c Iacobi.i.b

The.i.Epistle

¶ Peterhorteth men to laye alyde all vice/shewyth that Christe is the foundacō wher vpō they buylt/prayeth them to absteyne from fleshly lustes/& to obeye worldly rulers. How seruauntes shulde behaue them selues toward their maisters. He exhorteth to suffre after the ensample of Christ.

¶ The.ii.Chapter. ✣

WErfore laye alyde all malicyousnes and all gyle/and dissimulacion/and enuye and all backbytynge: and as newe borne babes/desyre that reasonable mylke, which is wythout corrupcyon/ that ye maye growe therin. If so be that ye haue tasted how pleasaunt the Lorde is/ to whō ye come as vnto a lyuynge stone disalowed of men, but chosen of God & precious: & ye as lyuynge stones/are made a spyrituall house & an holy prestehode for to offer vp spyrituall sacrifyce/ acceptable to God by Iesus Christ.

Wherfore it is contayned in the scripture: beholde I put in Syon an hed corner stone/ electe and precious: and he that beleueth on him, shall not be ashamed. Vnto you therfore which beleue he is precious: but vnto thē which beleue not/ the stone which the byelders refused/the same is made the hed stone in the corner/ & a stone to stomble at/ and a rocke to offend thē which stomble at the worde/ & beleue not that wher on they were set. But ye are a chosen generacō, a royall prestehode/ an holy nacion/and a peculiar people/ that ye shuld shewe the vertues of him that called you out of darcknes into his marueilous lyght/ which in time past were not a people/yet are now the people of God: which were not vnder mercye/but now haue obtayned mercye.

Dere beloued I beseche you as straūgers & pilgrems, abstayne frō fleshly lustes/ which fight agaynst the soule and se that ye haue honest conuersacion amonge the Gentyls/ that they which backbyte you as euyll doars maye se your good workes and prayse God in the daye of visitacion.

Submyt youre selues vnto all maner ordinaunce of mā for the lordes sake/ whether it be vnto the Kynge as vnto the chefe heed: other vnto rulers, as vnto thē that are sent of him for the punisshment of euyll doars, but for the laude of them that do well. For so is the wyll of God/that ye put to sylence the ignorauncie of the folyshe men: as fre/and not as hauynge the lybertie for a clocke of malicyousnes/but euē as the seruaūts of God. Honoure all men. Loue brotherly felechyppe. Feare God, and honoure the kynge.

Seruaūtes obey your maisters with all feare/not only yf they be good & courteous: but also though they be frowarde. For it is thanke worthye yf a man for conscience towarde God endure grefe/suffrynge wrongfully. For what prayse is it/ yf when ye be buffeted for your faultes/ ye take it patiently? But & yf when ye do well, ye suffer wrōge & take it pacietly then is ther thāke wt God.

For here vnto verely were ye called: for Christ also suffered for vs/ leuynge vs an ensample that ye shulde folowe his steppes/ whych dyd no synne/ neither was there gyle found in his mouth: which when he was reuyled, reuyled not agayne: when he suffered/ he threatened not: but cōmytted the cause to him that iudgeth righteously, which his awne selfe bare oure synnes in his body on the tree/ that we shulde be delyuered from synne and shuld lyue in ryghtewesnes. By whose stripes ye were healed. For ye were as sheepe goyng astraye: but are now returned vnto the sheephed & bisshope of youre soules.

¶ How wyues ought to order them selues towarde their husbandes and in their apparell. The duetye of men toward their wyues. He exhorteth all men to vnite and loue and pacientlye to suffre trouble. Of true baptyme.

¶ The.iii.Chapter.

LIkewyse let the wyues be in subiectyon to their husbandes that euē they which beleue not the worde/ maye without the worde be wōne by the conuersacion of the wyues: whyll they beholde youre pure cōuersacion coupled with feare. Whose apparell shall not be outward with broyded heare/ & hangyng on of golde, ether in puttynge on of gorgious apparell: but let the hyd mā of the herte be incorrupt with a mylde & quyet spyrite/which spyrite is before God a thynge inestymable. For after this maner in the olde tyme dyd the holy wemē which trusted in God, aryen themselues, & were obedient to their husbādes euē as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are as longe as ye do well not beynge afrayde of euery shadowe.

Lykewyse ye men dwell with thē accordynge to knowledge: geuynge honoure vnto the wyfe, as vnto the weaker vessell, & as vnto them that are heyres also of the grace of lyfe/that youre prayers be not let.

In cōclusion/be ye all of one mynde/ one suffre with another/loue as brethrē, be pytifull be courteous/ not rendrynge euyll for euyll nether rebuke for rebuke. but cōtrary wyse, bles remembrynge that ye are therunto called euē that ye shulde be heyres of blessinge. If eny man longe after lyfe and loueth to se good dayes let him refrayne his tonge from euyll, & his lippes that they speake not gyle. Let him eschue euyll & do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous/& his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll.

More

¶ Seeketh men to laye alyde all vice/shewyth that Christe is the foundacō wher vpō they buylt/prayeth them to absteyne from fleshly lustes/ & to obeye worldly rulers. How seruauntes shulde behaue them selues toward their maisters. He exhorteth to suffre after the ensample of Christ.

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¶ The.iii.Chapter.

LIkewyse let the wyues be in subiectyon to their husbandes that euē they which beleue not the worde/ maye without the worde be wōne by the conuersacion of the wyues: whyll they beholde youre pure cōuersacion coupled with feare. Whose apparell shall not be outward with broyded heare/ & hangyng on of golde, ether in puttynge on of gorgious apparell: but let the hyd mā of the herte be incorrupt with a mylde & quyet spyrite/which spyrite is before God a thynge inestymable. For after this maner in the olde tyme dyd the holy wemē which trusted in God, aryen themselues, & were obedient to their husbādes euē as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are as longe as ye do well not beynge afrayde of euery shadowe.

Lykewyse ye men dwell with thē accordynge to knowledge: geuynge honoure vnto the wyfe, as vnto the weaker vessell, & as vnto them that are heyres also of the grace of lyfe/that youre prayers be not let.

In cōclusion/be ye all of one mynde/ one suffre with another/loue as brethrē, be pytifull be courteous/ not rendrynge euyll for euyll nether rebuke for rebuke. but cōtrary wyse, bles remembrynge that ye are therunto called euē that ye shulde be heyres of blessinge. If eny man longe after lyfe and loueth to se good dayes let him refrayne his tonge from euyll, & his lippes that they speake not gyle. Let him eschue euyll & do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous/& his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll.

More

Ose.ii.d. Roma.xi.c. Isai.c. Roma.xiii.d

Roma.xii.c.

Epte.vi.a. Leuit.xix.d.

* We be the chyldren: & the obedience of the harte is the spyrituall sacrifice. Bodyly sacrifice must be offered to oure neyboures for: yf thou offerest it to God thou makest a body. Lyke vnto lyke.

* Peter calleth the tyme in which God visiteth & his visitacion to call a mā to better lyuyng.

* In the daye of visitacion. Bodely peter calleth the tyme in which God visiteth & his visitacion to call a mā to better lyuyng.

* Oure callynge is to folowe Christ.

* Christ bare oure synnes.

* Godwelywith the is to watche with the bridlyng of pleasures & of ambicion with the deedlyng of the synner man, with the meakenes and the murenes of a quyetheste, with loue & reuerence/ to order the: not according to oure [illegible] and [illegible] but [illegible] and [illegible] to do nothyng but that [illegible] and [illegible] yenge [illegible] it myght not [illegible] & [illegible] conditiōs and maners.

* Calyngeth oure brest the wyfe ye destroye in the vnyon of husbande & wyfe/ & louyngly rule her/ and to the myndfrynge vnto the wyfe lothe thynges as the nature of the ferre forth as the mynde serueth.

* In the anoyntynge vpon the heed of Christe shall be geuen honoure here is not to be but the hate to the ner to deth the with golde or precious stones/ ner yet to set the in the vppermost seates & highest place which maner custome be not so muche folysshly vsed in bryttayne gions but to absteyne frō fleshly lustes for to saye (S. Hierome) is honour gnough vnto women yf they be not defyled with ouer muche wantonnes and lust. The signification of this worde honour doth also extende it self. to amyable kyndnes/ & louyngspeache/ and to the myndfrynge vnto the wyfe lothe thynges as the nature of the ferre forth as the mynde serueth.

. Moreouer who is it that wyll harme you/ yf ye folowe that which is good? Notwithstandynge happy are ye yf ye suffre for ryghteowesnesses sake. Ye and feare not though they feme terrible to you/ nether be troubled: but sanctifye the Lorde God in youre hertz. Be redy all wayes to geue an answere to euery man that asketh you a reson of the hope that is in you/ & that with meaknes & feare: hauinge a good conscience/ that when they backbyte you as euyldoars/ they maye be ashamed for as moche as they haue falsely accused your good cõuersacion in Christ.

It is better yf the wyll of God be so) ye suffre for well doynge, then for euyll doinge.

D For as moche as Christ hath once suffered for synnes/ the iuste for the vniuste/ for to bringe vs to God/ and was kylled/ as pertaynynge to the flesshe: but was quyckened in the spyrete.

In which spyrete he also wẽt and preached vnto the spyretes that were in prison/ which were in tyme passed disobedient/ when the longe sufferynge of God abode erestdyng patiently in the dayes of Noe, whyll the arcke was a preparynge wherin feawe (that is to saye, viij soules were saued by water which signifieth *baptyme that now saueth vs, not the puttynge awaye of the fylth of ỳ flesshe/ but in that a good conscience consenteth to God/ by the resurrection of Iesus Christ/ which is on the ryghte hande of God: & is gone into heauẽ, angels, powers & myght subdued vnto him.

¶ The exhorteth men to cease from synne/ to spende no more tyme in vyce/ to be sober & apte to prayer/ to loue eche other/ to be pacient in trouble/ and to beware that no man suffre as an euell doer/ but as a Christen man and not to be ashamed.

¶ The.iiij.Chapter.

For as moche as Christ hath suffred for vs in ỳ flesshe arme youre selues lyke wyse with the same mynde: for he which suffereth in ỳ flesshe, ceasith from synne/ that he hẽceforwarde shulde lyue as moche tyme as remayneth in ỳ flesshe: not after the lustes of men/ but after the wyll of God. For it is sufficient for vs that we haue spent the tyme ỳ is past of the lyfe/ after the wyll of the gentyls, walkynge in wantonnes, lustes, dronckennes/ in eatynge/ drynckynge and in abominable ydolatrie.

B And it semeth to them a straunge thynge that ye runne not also with thẽ vnto ỳ same excesse of ryote, & therfore speake they euyll of you, which shall geue a comptes to hym that is redy to iudge quicke and deed. ** For vnto this purpose verely was ỳ gospell preached vnto the deed that they shulde be iudged after the lyfe other men in the flesshe, but shulde lyue before God in ỳ spyrete. The ende of all thynges is at hande.

✠ Be ye therfore discrete & sober/ ỳ ye maye be apte to prayers. But aboue all thynges haue feruent loue amonge you. For loue couereth ỳ multitude of synnes. Be ye herberous one to another, and that without grudgynge. As euery man hath receaued ỳ gyfte/ minister ỳ same one to another as good ministers of ỳ manyfolde grace of God. If eny mã speake let him take as though he spake the wordes of God. If eny man minister, let him do it as of the abylite which God mynistreth vnto hym. That God in all thynges maye be glorified thorow Iesus Christ/ to whom be prayse & dominion for euer & whyll the worlde standeth. Amen.

Dearly beloued/ be not troubled in thy heate, which now is come amõge you to trye you, as though some straunge thyng had happened vnto you: but reioyce, in as moche as ye are partakers of Christes passions, that when his glory appereth/ ye maye be mery and glad. If ye be rayled vpõ for the name of Christ happye are ye. For the spyrete of glory & ỳ spyrete of God resteth vpõ you. On their parte he is euyll spokẽ of: but on youre parte he is glorified.

Se that none of you suffre as a murtherer/ or as a thefe, or an euyll doar or as a busybody in other mens matters. If eny mã suffre as a Christẽ mã, let him not be ashamed: but let him glorifie God on this behalfe. For the tyme is come ỳ iudgemẽt must begynne at the house of God * If it fyrst begynne at vs/ what shall ỳ ende be of thẽ which beleue not the gospell of God? And yf the ryghteous scasly be saued: where shall the vngodly & the synner appere? Wherfore let them that suffer accordynge to the wyll of God/ commyt their soules to hym with well doynge/ as vnto a faythfull creator.

¶ A spetiall exhortacion for all bisshopes or prestes to fede the flocke of Christ/ and what their dutye is/ & what rewarde they shall haue yf they be dyligent. He exhorteth youge personnes to submyt them selues to the elder euery one to loue another to be sober & to watche/ that they maye resyste the enemye.

¶ The.v.Chapter.

The elders which are amonge you/ I exhorte/ which am also an elder and a wytnes of the afflictions of Christ/ and also a partaker of the glory that shalbe opened: se that ye fede Christes flocke which is amonge you takynge ỳ ouersyght of them not as though ye were cõpelled therto/ but wyllyngly: not for the desyre of filthy lucre, but of a good mynde not as though ye were lordes ouer the *parisshes: but that ye be an ensample to the flocke.

* Mary There: & greke hyacinthes

Gospell * of ỳ glade tydyngs of Christes passiõ wherby they were sowed: ỳ strengthyng of beynge so pyth fy they where thrust brought forth of prison to immortalite. And because it myght haue ben vnderstonded how ỳ soules of these blessed cam forth of person wherein they were cõpassed with their bodyes or onely in the pure blanke of ỳ spyrete therfore sayth Peter ỳ they shulde be iudged lyke vnto other men in the flesshe but to lyue after God in the spyrete/ which signifieth thus much D in ỳ meane season (yf that iudgemẽt come) that there soules lyue and reioyce before God thorow Christ.

* If the sonnes of God must ere all iudged and none may be saued but thorow the same spyrete ỳ Christ went thorow/ what shall the damnacion of ỳ disobedient and vnbeleuers be.

¶ is to saye/ pretiches or doyectes vnto wo ch the pre= stes and bisho= pes are apoyn= ted. by lot or e= lection/ to prea che godes wor= de to them.

¶ And whē ¶ chefe shepherd shall appere ye shall receaue an incorruptible croune of glorye.
Lykewyse ye yonger submyt youre selues vnto the elder. Submyt youre selues euery mā, one to another, knet youre selues to ge= ther in lowlynes of minde. For God resysteth the proude, and geueth grace to the humble.
Submyt youre selues therfore vnder the myghty hande of God, ¶ he maye exalt you/ when the tyme is come. Cast all youre care to him: for he careth for you.
Be sober and watch/ for youre aduersary the deuyll as a rorynge lyon walketh about/ seekynge whom he maye deuoure: whom re= syst stedfast in the fayth/ remembrynge that ye do but fulfyll the same afflictions wh¶ch are * apoynted to youre brethren that are in ¶ worlde. The God of all grace, which called you vnto his eternall glory by Christ Iesus/ shall his awne selfe after ye haue suffred a lyt tell affliction make you perfect: shall settle/ strengthē and stablisshe you. To him be glory and dominion for euer/ and whyll the worlde endureth. Amen. ¶

* We be apōp ted to suffre in this worlde.

By Siluanus a faythfull brother vnto you (as I suppose) haue I wrytten briefly/ exhortynge and testifyynge how that this is ¶ true grace of God, wherin ye stande. The cōpanions of youre election that are of Babylon/ salute you/ and Marcus my sonne.
Grete ye one another with the kysse of loue. Peace be with you all which are in Christ Iesus. Amen.

The seconde epistle of Saynct Peter.

¶ Forasmuch as the power of God hath geuē them all thynges pertaynynge vnto lyfe he exhorteth them to lyue ¶ corruption of worldly lust to make their callynge sure with good workes / and frutes of fayth. He maketh mencion of his awne dethe declarynge the Lorde Iesus to be ¶ true sonne of God/ as he him selfe hath sene vpon the mount.

¶ The fyrst Chapter.

Simon Peter a seruaunt ¶ an Apostle of Iesus Christ/ to them which haue obtayned lyke precious fayth wyth vs in the ryghtewesnes that cometh of oure God ¶ sauioure Iesus Christ.
Grace with you/ and peace be multyplied in the knowledge of God and of Iesus oure Lorde. Accordynge as his godly power hath geuen vnto vs all thynges that pertayne vn= to lyfe and godlynes, thorow the knowledge of him that hath called vs by vertue ¶ glory/ by the meanes wherof, are geuen vnto vs ex= ceilent and moste greate promyses / that by the helpe of them ye shuld be partakers of ¶ godly nature / in that ye flye the corrupcyon of worldly lust.
And herunto geue all diligence: in youre fayth.* minister vertue ¶ in vertue knowledge, and in knowledge temperance, and in tē= perance pacience / in pacience godlynes / in Godlynes brotherly kyndnes / in brotherly kyndnes loue. For yf these thynges be amōge you and are plenteous/ they wyll make you that ye nether shalbe ydle nor vnfruytfull in the knowledge of oure Lorde Iesus Christ. But he that lacketh these thynges is blynde and gropeth for the waye with his hande / ¶ hath forgotten that he was pourged frō hys olde synnes.
Wherfore brethrē/ geue the more diligē= ce for to** make your callyng ¶ election sure. For yf ye do soche thynges ye shall neuer er= re. Yee ¶ by this meanes an entryng in shall be ministred vnto you abundantly in to the eternall ¶nge kyngdome of oure Lorde and sauioure Iesus Christ.
Wherfore I wyll not be negligent to put you all wayes in remēbraūce of soche thyngs though that ye knowe them youre selues ¶ be also stablished in the present trueth. Yee wythstandynge I thynke it mete/ as longe as I am in this *a tabernacle/ to stere you vp/ puttyng you in remēbraunce, for as muche/ as I am sure how that the tyme is at hande that I must put of my tabernacle / euen as oure Lorde Iesus Christ hath shewed me. I wyll enforce therfore/ that on euery syde ye myght haue wherwith to stere vp the remem= braunce of these thyngs after my departing.
For we folowed not deceuable fables whē we opened vnto you the power ¶ commynge of oure Lorde Iesus Christ / but wyth oure eyes we sawe his maiestie: euen then verely when he receaued of God ¶ father honoure ¶ glory/ and when there came soche a voyce to him frō ¶ excellent glorie.* This is my dere beloued sonne in whom I haue delyte. This voyce we hearde when it came from heauen/ beynge with him in the holy mounte.
We haue also a ryght sure worde of pro= phecie wherunto yf ye take hede/ as vnto a lyght ¶ shyneth in a darcke place/ ye do well/ vntyll the daye dawne ¶ the daye sterre ary= se in youre hertes. For so that ye fyrst know this: that no prophecie in the scripture hath eny pryuate interpretacion. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by ¶ holy goost.

¶ He that lac= keth these and soche lyke wor= kes is blynde & vnderstandeth not what the fayth of Christ meaneth.

** All though ¶ callyng of God be stable ¶ sure/ neuertheles ¶ Apostle wyll/ ¶ oure workes shulde declare vnto men that we are called.

* Tabernacle here signifieth his body as it also doth in ij. Cor. v. a

* Matth. xvij. and ix. Iohn. i. c. Marc. i. b. Luc. ix. b.

¶ He

The prophecieth of false teachers/ and shewerh their punishment.

¶ The.ij. Chapter.

THer were false Prophetes amõge the people/ euẽ as ther shalbe false teachers amõge you: which prively shall bringe in damnable sectes, euen denyinge the Lorde ẏ hath bought them/ & bringe vpon them selues swyft damnacyon, and many shall folowe their damnable wayes/ by which the waye of trueth shalbe euyll spoken of, & thorow * couetousnes shall they wyth fayned wordes make marchandyse of you whose iudgemẽt is not farre of/ and their damnacion sleepeth not.

* Ye people ought neuer to be ashamed to confesse ẏ they haue synned but cast them downe into hell/ and deliuered them into chaynes of derknes/ to be kept vnto iudgement: neither spared the olde worlde, but saued Noe the eyght preacher of ryghteousnes & brought in the flud vpon the worlde of the vngodly and turned the cyties of Sodom and Gomor into asshes. ouerthrewe them, damned thẽ/ & made en thẽ an ensample vnto all that after shulde lyue vngodly. And iust Lot vexed with the vnclenly conuersacion of the wicked/ deliuered he For he beynge ryghteous and dwellynge amõge them in seynge and hearyng/ vexed his righteous soule from daye to daye with their vnlawfull dedes. The Lorde knoweth how to deliuer the godly oute of temptacion/ & how to reserue the vniuste vnto the daye of iudgemẽt for to be punished: namely thẽ ẏ walcke after the flesshe in the lust of vnclennes/ and dispyse the rulers. Presumpteous are they/ and stubborne and feare not to speake euyll of them that are in auctorite. When the Angels whych are greater bothe in power and might/ receaue not of ẏ Lord raylyng iudgemẽt agaynst thẽ. But these as brute beastes/ naturally made to be taken and destroyed/ speake euyll/ of that they knowe not/ & shall perysshe thorough their owne destruccion/ & receaue the rewarde of vnryghteousnes.

They count it pleasure to lyue delycyously for a season. Spottes they are & blemysshes/ lyuing at pleasure/ & in dysceauable wayes/ feastinge with you: hauynge eyes full of adultrie and that cannot cease to synne/ begylyng vnstable soules. Herte they haue exercysed with couetousnes. They are cursed chyldren/ and haue forsaken the right waye/ and are gone astraye folowynge the waye of Balam the sonne of Bosor/ which loued ẏ rewarde of vnryghteousnes: but was rebuked of his iniquitie. The tame & dõme beast/ speakynge with mannes voyce/ forbade the folysshenes of the Prophete.

* These are welles wythout water and cloudes caried about of a tempest/ to whome ẏ myst of derknes is reserued for euer. For when they haue spoken the swelling wordes of vanytie, they begyle ẏ wantõnes thorow the lustes of ẏ flesshe/ them that were clene escaped: but now are wrapped in errours. They promes them lyberte/ and are thẽ selues ẏ bonde seruauntes of corrupcion. * For of whom soeuer a man is ouercome vnto the same is he in bondage. For yf they after they haue escaped from the fylthynes of ẏ world thorowe the knowledge of the Lorde and of the sauioure Jesus Christ/ are yet tangled agayne therin and ouercome. then is the latter ende worse with them then ẏ begynning. For it had ben better for them/ not to haue * knowne the waye of ryghteousnes then after they haue knowen it/ to turne from the holy commaundement geuẽ vnto them. It is happened vnto thẽ according to the true prouerbe: * The dogge is turned to his vomet agayne. & the sow that was washed/ to her wallowynge in the myre.

Jude.i.b

John viij.& Roma.vi. Hebr.vi.a. Math.xij.

* It is better not haue knowen ẏ truthe/ then not to ꝑsue ther after.

Wherfore it behoueth men to beware of such as wolde make them beleue that the daye of the Lorde were slacke in commynge: prayeth them to lede a godly lyfe/ & to loke wesely for the commynge of the Lorde/ whose longe tarrynge is saluacion. and because he wolde haue no man lost but wolde receaue all men to repentaunce.

¶ The.iij. Chapter.

THis is the seconde epistle ẏ I now write vnto you beloued wherwith I stere vp/ and warne youre pure myndes/ to call to remembraunce the wordes whych were tolde before of the holy Prophetes/ and also the cõmaundment of vs the Apostles of the Lorde & sauioure.

1. Tim. iij. 2. Tim. iij.

* This fyrst vnderstãde that ther shall come in the laste dayes, mockers, whych wyll walke after their owne lustes & saye. Where is the promes of his commynge? For sence the fathers dyed, all thynges contynue in the same estate wherin they were at the begynnynge. This they knowe not (and that wyllyngly) how that the heauens a great whyle ago were/ and the erth that was in the water apeared vp oute of the water/ by the worde of God: by the which thynges the worlde that then was/ perisshed/ ouerflowing wt ẏ water. But the heauens nowe/ and erth whych are now/ are kept by the same worde in store/ & reserued vnto fyre/ agaynst the daye of iudgement and perdicion of vngodly men.

B

Derely beloued/ be not ignorant of thys one thynge/ how that one daye is wyth the Lorde/ as a thousande yere/ and a thousande yere as one daye. The Lorde is not slacke to fulfill his promes, as some men count slacknes: but is pacyent to vs warde/ and wolde haue no mã lost/ but wolde receaue all men to repentaunce.

C

¶ The fyrst Epistle of Saynct John the Apostle.

¶ True wytnesse of the euerlastynge worde of God. The bloude of Christe is the purgacion from synne. Noman is without synne.

¶ The fyrst Chapter.

That whych was from the begynnynge / whych we haue hearde / which we haue sene w oure eyes / whych we haue looked vpon / and oure handes haue handled / of the worde of the lyfe. For the lyfe appered / & we haue sene and beare wytnes / and shewe vnto you that eternall lyfe / which was with the father, and appered vnto vs. That which we haue sene and herde / declare we vnto you / that ye maye haue fellowshyppe wyth vs & that oure fellowshyppe maye be with the father and hys sonne Jesus Christ. And thys wryte we vnto you / that your ioye maye be full.

And this is the tydynges whych we haue hearde of him & declare vnto you / that God is lyght and in him is no derknes at all. If we saye that we haue fellyshippe with him / and yet walcke in derknes / we lye / and do not the truth. But and yf we walke in (lyght) euē as he is in lyght, then haue we fellishippe with him, and the bloude of Jesus Christ his sonne clenseth vs from all synne.

If we saye that we haue no synne / we deceaue oure selues and trueth is not in vs. If we* knowledge oure synnes, he is faythfull and iust, to forgeue vs oure synnes / and to clense vs from all vnrighteousnes. If we saye we haue not synned / we make hym a lyar and his worde is not in vs.

¶ Christ is oure aduocate. Of true loue / and how it is tryed.

¶ The.ij. Chapter.

My lytell

f. Thess.v. Apoca.iij.c. and.xvi.

Apoca.xxi.a

a Ephesi.iiij.d

b Hebrie.ix.d. i. Petri.i.d.

c (Lyght) is the doctrine of christ Hebrie.ix. i. Petri.i.d.

d

* If we confesse our synnes god which cannot lye, hath promysed to forgeue them.

*Neuertheleße the daye of the Lorde wyll come as a theefe in the nyghte / in the whych daye / the heauens shall perysshe with terryble noyse and the elementes shall melt wyth heet / and the erth with the workes that are therin shall burne.

If all these thynges shall perysshe / what maner persons ought ye to be in holy conuersacyon and godlynes: lokynge for & hastinge vnto the commynge of the daye of God / in which the heauens shall perysshe with fyre / and the elemētes shalbe consumed w heate. *Neuertheleße we loke for a newe heauen & a newe erth accordyng to his promes / wher in dwelleth ryghteousnes.

Wherfore derly beloued / seynge that ye loke for soche thynges be dylygent that ye maye be founde of hym in peace / wythout spotte and vndefyled. And suppose that the longe sufferynge of the Lorde is saluacyon / euen as oure derely beloued brother Paul / accordinge to the wysdome geuen vnto hym / wrote to you / yee / all moost in euery epistle / speakynge of soche thynges: amonge which are many thynges harde to be vnderstande / which they that are vnlearned and vnstable peruert / as they do other scriptures vnto their awne destruccion. Ye therfore beloued / seynge ye knowe it before hand / beware lest ye be also plucked awaye with the errour of the wycked / and fall from youre awne stedfastnes: but growe in grace, and in the knowledge of oure Lorde and Sauioure Jesus Christ. To whom be glory both now and for euer. Amen.

Chyron ab Fyrste Chapter

Anticipation Scripture

He that kepeth the cõmaundementes knoweth God: he that kepeth the not knoweth not God.

LYtell childre, these thinges wryte I vnto you/ that ye synne not: yf eny man synne, yet we haue an aduocate wyth the father/ Iesus Christ, whych is ryghteous: and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe hym yf we kepe hys* commaundementes. He that sayth I knowe hym, and kepeth not hys commaundementes is a lyar & the verytye is not in hym. Whosoeuer kepeth his worde in him is the loue of God parfect in dede. And therby knowe we that we are in hym. He that sayth he bydeth in hym/ ought to walke euen as he walked.

Brethren I wryte no newe cõmaundemẽt vnto you: but that olde cõmaundemẽt which ye haue from the begynnynge. The olde cõmaundement is the worde whych ye haue from the beginnynge. Agayne a newe commaundement I wryte vnto you, a thynge ♁ is true in him, & also in you: for the derknes is past, & the true light now shyneth. He that sayth how that he is in the lyght, and yet hateth hys brother, is in derknes euen vntyll this tyme. He that loueth hys brother, abydeth in the lyght and ther is none occasion of euyll in hym. He that* hateth hys brother is in derknes, and walketh in derknes: and cannot tell whyther he goeth, because that derknes hath blynded his eyes.

*He ♁ hateth is in darknes & knoweth not what Christ hath done for him but he that loueth is in lyght and woteth what Christ hath done.

Babes I wryte vnto you how that youre synnes are forgeuẽ you for his names sake. I wryte vnto you fathers/ how ♁ ye knowe him that was frõ the beginnyng. I wryte vnto you younge men, how that ye haue ouercome ♁ wicked. I wryte vnto you lytell chyldren, how that ye knowe the father. I wryte vnto you fathers, how that ye knowe hym that was from the begynnynge. I wryte vnto you younge men how that ye are stronge & the worde of God abydeth in you and ye haue ouercome that wycked.

Loue not the worlde/ neyther ♁ thynges that are in the worlde. Yf eny man loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the lust of the flesshe/ the lust of the eyes, and the pryde of goodes) is not of the father/ but of the worlde. And ♁ worlde vanysheth awaye and the lust ther of: but he that fulfylleth the will of God/ abydeth euer.

He that loueth the worlde/ loueth not God.

Lytell chyldren it is the last tyme/ and as ye haue herde how ♁ *Antichryst shall come euen now are there many Antichrystes come allredy. Wherby we knowe that it is ♁ last tyme. They went oute frõ vs but they were not of vs. For yf they had bene of vs/ they wolde no dout, haue continued with vs. But that forsomuch that it might appere, that they were not of vs.

Of Antychrist loke in ♁ fourth Chapter folowynge.a.

And ye haue an oyntment of the holy goost & ye knowe all thinges. I wrote not vnto you/ as though ye knewe not the trueth: but as though ye knewe it, and knowe also that no lye commeth of trueth. Who is a lyar but he that denyeth that Iesus is Christ? the same is the Antechryst that denyeth the father & the sonne. Whosoeuer denyeth the sonne/ the same hath not the father. Let therfore abyde in you that same which ye herde frõ the begynnynge. If that which ye herde frõ the beginninge/ shal remayne in you, ye also shall contynewe in the sonne/ and in the father. And this is the promes that he hath promysed vs euen eternall lyfe.

This haue I wrytte vnto you/ cõcernynge them that disceaue you. And the anoyntinge which ye receaued of hym/ dwelleth in you. And ye nede not that eny mã teache you: but as the annoyntynge teacheth you all thynge, and is true, and is no lye, & as it taught you euen so byde therin. And nowe babes abyde in hym that when he shall appere/ we maye be bolde and not be made a shamed of hym at his commynge: If ye knowe that he is ryghteous/ knowe also that he which followeth ryghteweines/ is borne of hym.

Here ye se that Christ & synne can not dwell to gether for Christes spirite fyghteth agaynst synne.

¶ The synguler loue of God toward vs: and how we agayne oughte to loue one another.

¶ The.iij. Chapter.

BEholde what loue the father hath shewed on vs that we shuld be called ♁ sonnes of God. For this cause the worlde knoweth you not/ because it knoweth not hym. Derely beloued/ now are we the sonnes of God/ & yet it doth not appere what we shalbe. But we knowe that whẽ it shall appere we shalbe lyke him. For we shall se him as he is. And euery man ♁ hath this hope in him/ pourgeth him selfe/ euen as he is pure. Whosoeuer committeth synne, committeth vnryghteousnes also for synne is* vnryghteousnes. And ye knowe ♁ he appered to take awaye oure synnes, and in hym is no synne. As many as byde in him synne not: whosoeuer synneth, hath not sene him/ neyther hath knowen hym.

*He that worketh ryghteousnes is borne of God & taught of hys spirite.

Babes/ let no man deceaue you. He that doeth ryghteousnes/ is ryghteous/ euẽ as he is ryghteous. He that cõmitteth synne/ is of the deuyll: for the deuyll synneth sence ♁ begynnynge. For this purpose appered ♁ sonne of God, to lowse the workes of the deuyll. Whosoeuer is borne of God, synneth not: for his seed remayneth in him/ & he cãnot synne/ because he is borne of God. In thys are the

chyldren of God knowen/and the chyldren of the deuyll. Whosoeuer doeth not ryghtewesnes, is not of God/nether he that loueth not hys brother.

Loue is ꝑ fyrst precept & cause of all other.

For this is the tidinges that ye herde frō the beginninge, ꝑ ye shuld loue one another not as Cayn which was of ꝑ wicked & slewe his brother. And wherfore slewe he him? Because his awne workes were euyll, and hys brothers good. ✠ Marueyle not my brethren though the worlde hate you. We knowe ꝑ we are translated from* deeth vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeth in deeth. Whosoeuer hateth hys brother, is a man slear. And ye knowe that no man slear, hath eternall lyfe abydynge in hym.

*He ꝑ loueth is escaped deathe. He that loueth not is in deathe & a murtherar and he hath not eternall lyfe.

Herby perceaue we loue: that he gaue his lyfe for vs: & therfore ought we also to geue oure lyues for the brethren. Whosoeuer hath this worldes good & seyth hys brother haue neade: & shutteth vp his cōpassion from him: how dwelleth ꝑ loue of God in him? My babes let vs not loue in worde nether in tōge: but with the dede & in verite: ✠ for* therby we knowe that we are of the verite, and can before hym quyet oure hertes. But yf oure hertes cōdēpne vs God is greter then oure hertes & knoweth all thynges. Beloued yf oure hertes condēpne vs not, then haue we trust to God warde: & whatsoeuer we aske we shal receaue of hym: because we kepe his commaundemētes, & do those thinges which are pleasynge in his syght.

ꝑ he ꝑ hath no compassion vpon his brother hath not God.

* By loue we know ꝑ we are of the truthe, & by the quyet conscience we haue God warde.

And thys is hys cōmaundement, that we beleue* on ꝑ name of his sonne Iesus Christ, and loue one another as he gaue cōmaundement. And he that kepeth hys cōmaundementes dwelleth in hym, and he in hym: and therby we knowe that ther abydeth in vs of the spyrete which he gaue vs.

* Faith & loue is the fyrst cōmaundemēt & all cōmaundementes & he ꝑ hath them is in God & God in hym & hath hys spirite.

¶ Differēce of spyretes, and howe the spyrete of God maye be knowne frō the spyrete of errour. Of the loue of God and of oure neyghbours.

¶ Thyrde Chapter.

Beloued, beleue not euery spyrete but proue ꝑ spyretes whether they are of God or not, for many false Prophetes are gone out into the worlde. Herby shall ye knowe the spyrete of God. Euery spyrete that confesseth that Iesus Christ is come in the flesshe, is of God. And euery spyrete which confesseth not that Iesus Christ is come in the flesshe is not of God. And this is ꝑ spyrete of** Antichrist, of whō ye haue herde, howe that he shulde come: & euen now alredy is he in the worlde.

They ꝑ saye workes iustifye frō synne & they that denie Christ to be come in the flesshe.

** Antichrist signifyeth not a ꝑticular person which (as the people dreame) shalbe come in the ende of the worlde.

Lytell chyldren, ye are of God and haue ouercome them: for greatter is he that is in you then he that is in ꝑ worlde. They are of the worlde/ & therfore speake they of the worlde, & the worlde heareth thē. We are of God. He ꝑ knoweth God, heareth vs: he that is not of God heareth vs not. Herby knowe we ꝑ spyrete of verite/ & the spyrete of errour.

B of ꝑ worlde for ye se ꝑ cuke in S. Johns tyme he was already come: but all ꝑ teache false doctryne cōtrary to the worde of God/ are Antichrist.

Beloued let vs loue one another: for loue commeth of God. And euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: ✠ for God is loue. In this appered the loue of God to vs ward, because that God sent his only begotten sonne into ꝑ worlde/ that we might liue thorow him. Herin is loue, not that we loued God but that he loued vs, and sent his sonne to make agrement for oure synnes.

Beloued/ yf God so loued vs/ we ought also to loue one another. No man hath sene God at eny tyme. ✠ If we loue one another/ God dwelleth in vs/ and his loue is parfect in vs. Herby know we: that we dwell in hym/ & he in vs. because he hath geuen vs of his spyrete. And we haue sene and do testifye that the father sent the sonne/ which is the sauioure of ꝑ worlde. Whosoeuer confesseth that Iesus is the sonne of God, in hym dwelleth God/ and he in God. And we haue knowē and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue/ dwelleth in God, and God in him. Herin is ꝑ loue perfect in vs/ that we shuld haue trust in the daye of iudgement: for as he is/ euen so are we in thys worlde. Ther is no feare in loue/ but parfect loue casteth out all feare/ for feare hath paynfulnes. He that feareth/ is not parfect in loue.

We loue hym/ for he loued vs fyrst. If a* he that loueth not his brother loueth not God

* If a man saye/ I loue God, & yet hate his brother he is a lyar. For how can he that loueth not his brother whō he hath sene, loue God whō he hath not sene? And this commaundement haue we of hym: that he wyrch loueth God/ shuld loue his brother also.

¶ To loue God is to kepe hys commaundementes. Faith ouercommeth the worlde. Euerlastynge lyfe is in the loue of God. Of the synne vnto deeth.

¶ The fyfth Chapter.

Whosoeuer beleueth that Iesus is Christ, is borne of God. And euery one that loueth him which begat/ loueth him also which was begotē of him. In this we knowe that we loue the chyldren of God, whē we loue God and kepe his cōmaundemētes. This is the loue of God that we kepe his cōmaundementes/ & his cōmaundementes are not greuous. ✠ For all that is borne of God/ ouercōmeth ꝑ worlde. And this is the victory that ouercōmeth the worlde euē* oure fayth. Who is it that ouercommeth the worlde: but he wyrch beleueth that Iesus is the sonne of God.

* Faith is oure victorye.

This

B This Jesus Christ is he that cam by water and bloud/not by water only:but by water and bloud. And it is the spyrete that beareth wytnes/ because the spyrete is trueth.
(For there are thre which beare recorde in heauen/ the father/ the worde/ & the holy goost. And these thre are one)
For there are thre which beare recorde (in erth) the spyrete/ and water/ and bloud: and these thre are one. If we receaue the wytnes of men, the wytnes of God is greater. For thys is the wytnes of God, which he testifyed of hys sonne. He that beleueth on the sonne of God/hath ỹ wytnes in hym selfe. ¶ He that beleueth not God/hath made him a lyar/ be-
¶ cause he beleued not the recorde that God gaue of hys sonne. And thys is that recorde/ how that God hath geuen vnto vs eternall lyfe/and this lyfe is in hys sonne. He ỹ hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

In Christ is ỹ lyfe eternall.

¶ These thynges haue I wrytten vnto you that beleue on the name of the sonne of God that ye maye knowe howe that ye haue eternall lyfe/and that ye maye beleue on the name of the sonne of God. And thys is the trust ỹ we haue in hym: that yf we aske eny thinge accordynge to hys wyll, he heareth vs. And yf we knowe ỹ he heare vs whatsoeuer we aske/ we knowe that we shall haue the peticyons that we desyre of hym.

Synne vnto deeth.

If eny man se hys brother synne a synne that is not vnto deeth/ let hym aske/ and he
D shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye. All vnryghtewelnes is synne/ & ther is synne not vnto deeth.

He that is borne of God lyueth not.

We knowe that whosoeuer is borne of God/ synneth not: but he that is begotten of God kepeth hym selfe, and that wycked toucheth hym not. We knowe that we are of God/ and that the worlde is all to gether set on wyckednes. We knowe that the sonne of God is come/ and hath geuen vs a mynde to knowe hym which is true: and we are in him that is true/ thorough his sonne Jesus Christ. This same is very God/ and eternall lyfe. Babes kepe youre selues frō ymages. Amen.

¶ The seconde epistle of Saynct Johñ.

The wryteth vnto a certayne lady/ exhorteth that her children walke in the trueth/ exhorteth them vnto loue/ warneth them to beware of such deceauers as denye that Jesus Christ came in the flesh/ prayeth them to continue in the doctryne of Christ/ & to haue nothinge to do with them that bringe not this lernynge.

¶ The elder to the electe lady & her children which I loue in the trueth: and not I only/ but also all that knowe the trueth/ for the truthes sake which dwelleth in vs/ and shalbe in vs for euer.

With you be grace/ mercye/ and peace frō God the father & frō the Lorde Jesus Christ the sonne of the father/ in trueth and loue.

I reioyced greatly/ that I founde of thy children walkinge in trueth, as we haue receaued a cōmaūdemēt of ỹ father. And nowe beseche I the lady/ not as though I wrote a newe cōmaundement vnto ỹ/ but that same which we had frō ỹ beginnynge ỹ we shuld *loue one another. And this is the loue that we shulde walke after hys cōmaundemētes.

* Loue is ỹ first cōmaundemēt.

¶ This commaundement is (that as ye haue heard from the beginnynge) ye shuld walke in it. For many deceauers are entred into the worlde, which confesse not that Jesus Christ is come in ỹ flesche. This is a deceauer & an Antichryst. Loke on youre selues/ ỹ we loose not that we haue wrought: but that we may haue a full rewarde. Whosoeuer trāsgresseth & bydeth not in the doctryne of Christ, hath not God. He that endureth in the doctryne of
D Christ, hath bothe the father and the sonne.

If ther come eny vnto you and bringe not this learninge, him receaue not to house: neither byd him God spede. For he that bydeth him God spede/ is partaker of his cuyl dedes. I had many thinges to wryte vnto you/ neuer theles I wolde not wryte w̄ paper & ynke: but I trust to come vnto you & speake w̄ you mouth to mouth/ that oure ioye maye be full. The sonnes of thy electe sister grete ỹ. Amē.

The thyrde epistle of Saynct Johñ.

He is glad of Gayus/ that he walketh in the trueth: exhorteth them to be louynge vnto the poore Christē in their persecucion. Sheweth the vnsyndrydealynge of Diotrephes/ and the good reporte of Demetrius.

¶ The elder vnto the beloued Gayus/ whō I loue in the trueth. Beloued I wysshe in all thynges ỹ thou prosperedest & faredest well euē as thy soule prospereth. I reioyced greatly when

The Epistle

Bly when the brethren came/ and testify ed of the trueth that is in the/ how thou walkest in trouble. I haue no greater ioye then for to heare howe that my sonnes walke in verite

Beloued/ thou doest faithfully whatsoeuer thou doest to the brethren/ & to straungers/ which bare witnes of thy loue before all the congregacyon. Which brethren when thou bringest forwardes of their iorney (as it besemeth God) thou shalt do well: because that for hys names sake they wēt forth/ and take nothynge of the Gentyls. We therfore ought to receaue soche/ that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preeminence amonge thē/ receaueth vs not. Wherfore yf I come/ I will declare his dedes which he doeth/ iestynge on vs wyth malicious wordes/ nether is therewyth content. Not only he him selfe receaueth not ỹ brethrē: but also he forbyddeth them that wolde, and thrusteth them out of the congregacyon.

Beloued, folowe not that whych is euyll/ but that whych is good. He that doeth well/ is of God: but he that doeth euyll seyth not God. Demetrius hath good reporte of al mē & of the trueth: ye & we oure selues also beare recorde/ & ye knowe ỹ oure recorde is true. I haue many thinges to wryte: but I will not with ynke & penne wryte vnto ỹ. For I trust I shall shortly se ỹ/ & we shall speake mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

The Epistle of Saynct Paul vnto the Hebrues.

How God dealt louyngly with them of the olde tyme in gouernyge them hys Prophetes/ but moch more mercy hath he shewed vs in that he sent vs hys awne sonne. Of the moost excellent glory of Iesus Christ/ which in all thynges is lyke to hys father.

The fyrst Chapter.

GOd in tyme past dyuersly & many wayes spake vnto the fathers by ỹ Prophetes but in **these last dayes he hath spoken vnto vs by hys sonne/ whom he hath made heyre of all thinges: by whom also he made ỹ worlde. Which sonne beynge the brightnes of his glory/ & very ymage of hys substance/ bearynge vp all thynges wyth the worde of hys power/ hath in hys awne person purged oure synnes, & is sytten on the right hande of the maiestye on hye/ and is more excellent then the angels/ in as moche as he hath by inherytaunce obteyned an excellenter name then haue they.

** Of these laster dayes prophecyed. Esai. 9. & Ezechiel. 36.

B Christ hath purged oure synne.

For vnto which of the angels sayde he at eny tyme: Thou arte my sonne this daye begate I the? And agayne: I will be his father/ and he shalbe my sonne. And agayne whē he bringeth in the fyrst begotten sonne into the worlde, he sayth: And all the angels of God shall worshippe hym. And of the angels he sayth: He maketh hys angels spretes, & hys ministres flammes of fyre. But vnto ỹ sonne he sayth: God thy seate shalbe forever & euer The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghtewesnes and hated iniquyte. Wherfore God which is thy God, hath anoynted the with the oyle of gladnes aboue thy felowes.

C

Oyle of gladnes is the holy goost.

And thou Lorde in the beginninge hast layde the foundacyon of the erth. And the heuens are the worckes of thy handes. They shal perysshe/ but thou shalt endure. They all shall weare olde as doth a garment: and as a vesture shalt thou chaunge them/ and they shalbe chaunged. But thou arte all wayes/ and thy yeres shall not fayle. ¶ Vnto which of the angels sayde he at eny tyme: Syt on my ryght hande/ tyll I make thyne enemyes thy fote stole: Are they not all mynistringe spretes/ sent to minister/ for their sakes which shalbe heyres of saluacyon?

¶ He exhorteth vs to be obedyent vnto the new lawe which Christ hath geuen vs and not to be offended at the mysirmyte and lowe degree of Christ/ because it was necessary that for oure sakes he shulde take soch an humble state vpon hym/ that he myght be lyke vnto hys brethren.

¶ The.ij. Chapter.

Therfore we ought to geue the more hede to the thinges we haue herde lest we perysshe. For yf the worde which was spoken by angels was stedfast: so that euery transgression & disobedience receaued a iust recompence to rewarde how shall we escape/ yf we despyse so great saluacion/ which at the fyrst began to be preached of the Lorde hym selfe and afterwarde was confermed vnto vs warde, by them that herde it/ God bearynge wytnes therto, both with sygnes and wonders also/ and with diuers* myracles/ & gyftes of the holy goost accordynge to hys awne will.

If the despysers of Moses were so greuously punished what shall become of the that make a mocke of christ.

* Miracles are called sygnes because they be a sygne token & an euydent proffe/ that the thinge that is preached is Gods worde.

He hath not vnto the angels put in subiection the worlde to come/ wherof we speake. But one in a certayne place wytnesseth/ sayinge. What is man, that thou arte mynd full of hym? Other thou haddest for a season made hym lower then the angels: thou crounedst hym with honour and glory & hast set him aboue the worckes of thy handes. Thou hast put all thynges in subiection vnder hys fete. In that he put all thinges vnder him he left nothynge that is not put vnder him. Neuertheles we yet se not all thinges subdued but him that was made lesse then the angels we se that it was Jesus/ which is crouned with glory & honour for the sofferynge of death: that he by the grace of God/ shulde taste of deeth for all men.

For it became him, for who are all thinges and by who are all thinges/ after that he had brought many sonnes vnto glory/ that he shuld make the Lorde of their saluacyon parfecte thorow sofferinge. For he that sanctifieth & they which are sanctifyed/ are al of one. For which causes sake he is not a shamed to call them brethren sayinge: I wil declare thy name vnto my brethren/ & in the myddes of the congregacion will I prayse the. And agayne: I wil put my trust in hym. And agayne: beholde here am I & the children which God hath geuen me.

For as moche then as the children were partetakers of flesshe and bloud/ he also him selfe lykewise toke parte with them/ for to put doune thorow deeth/ him that had lordshippe ouer deeth/ that is to saye the deuyll/ & that he myght delyuer them/ which thorow feare of deeth were all there lyfe tyme in daunger of bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on him. Wherfore in al thinges it became him to be made lyke vnto his brethren/ that he myght be mercyfull/ and a faythfull hye Preste in thynges concernynge God/ for to pourge the peoples synnes. For in that he hym selfe suffered and was tempted/ he is able to succor them that are tempted.

¶ He requyreth vs to be obedyent vnto the worde of Christ/ whiche is more worthy then Moses. The punyshement of such as will neues harde theyr hartes.

¶ The.iij. Chapter.

Therfore holy brethren/ partakers of the celestiall callynge/ consyder the embassadour & hye prest of oure profession Christ Jesus/ which was faythfull to him that made him/ euen as was Moses in all his house. And yet was this man counted worthy of more glory then Moses: In as moche as he whych hath prepared the house/ hath more honoure in the house. Euery house is prepared of some man. But he that ordeyned all thinges, is God. And Moses verely was faythfull in all hys house/ as a minister/ to beare wittnes of tho thinges whych shuld be spoken afterwarde. But Christ as a sonne/ hath rule ouer the house/ whose house are we/ so that we holde fast the confydence & the reioysynge of that hope/ vnto the ende.

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce/ harden not youre hertes/ after the rebellion in the daye of temptacion in the wyldernes/ where youre fathers tempted me/ proued me/ & sawe my worckes. xl. yeare longe. Wherfore I was greued with that generacyon & sayde. They erre euer in their hertes: they verely haue not knowen my wayes so that I sware in my wrathe/ that they shuld not enter into my rest. Take hede brethren/ that there be in none of you an euyll herte in vnbeleefe/ that he shuld departe from the lyuynge God: but exhorte one another daily/ whyll it is called today/ lest eny of you were hard herted thorow the deceptfulnesse of synne.

We are partetakers of Christ yf we kepe the fyrst substaunce vnto the ende the* fyrst substaunce/ so longe as it is sayd: to daye yf ye heare hys voyce/ harden not youre hertes/ as whē ye rebelled. For some/ when they herde rebelled: how be it not all that came out of Egypt vnder Moses. But

* it is sayd.

les. But wyth whom was he displeased.xl yeares? Was he not displeased wyth them ꝑ synned whose carkases were ouer thwē in the desert? To whō sware he that they shuld not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in/because of vnbelefe.

¶ The Sabboth or rest of the Christen: punysshement of vnbeleuers: the nature of the worde of God.

¶ The.iiij. Chapter.

LEt vs feare therfore lest eny of vs forsakinge the promes of entringe into hys rest shulde seme to come behynde. For vnto vs was it declared, as well as vnto thē. But it profyted not thē that they herde the worde/because they which herde it/ coupled it not wyth* fayth. But we wyche haue beleued/ do enter into his rest as cōtrary wyse he sayde to the other I haue swore in my wrath they shall not enter into my rest. And that spake he verely longe after that the worckes were made and the foundacīō of ꝑ worlde layde. For he spake in a certayne place of the seuenth daye/ on this wyse: And God dyd rest ꝑ seuēth daye frō all hys worckes. And in thys place agayne: They shall not come into my rest.

Seynge therfore it folowyth ꝑ some must enter therinto/ & they to whom it was fyrst preached/ entred not therin for vnbelefes sake. Agayne he apoynted in Dauid a certayne present daye after so longe a tyme/ sayinge as it is rehearsed: this daye yf ye here his voyce/ be not hardherted. For yf Iosue had geuē them rest/ then wolde he not afterwarde haue spoken of another daye. There remayneth therfore yet a rest to the people of God. For he ꝑ is entred into his rest, doth* cease frō hys awne worckes as God dyd frō hys.

Let vs study therfore to entre into ꝑ rest/ lest eny mā fall after the same ensample in to vnbelefe. For the worde of God is quycke/ & mighty in operacion/ and sharper then eny two edge sweard: & entreth through, euē vn to the dyuidinge a sonder of the soule and the spyrete/ & of the ioyntes & the mary: & iudgeth the thoughtes & the intentes of the herte: neyther is ther eny creature inuisyble in ꝑ syght of him. For all thinges are naked & bare vnto the eyes of hym, of whom we speake.

* As fayth is ꝑ grounde of all grace: euen so is vnbelefe the rote of al synne.

* The rest that remayneth vnto the people of God is the rest that entre into the rest of a quyet conscience in Christ.

¶ Christ is oure hye preste/ and seate of grace ꝑ more excellent then the hye prestes of the olde lawe.

¶ The.v. Chapter.

SEynge then that we haue a great hye prest which is entred into heauē (I meane Iesus ꝑ sonne of God) let vs holde oure profession. For we haue not an hye prest, which cā not haue cōpassyon on oure infyrmities: but was in all poyntes tēpted, lyke as we are: but yet wyth out synne. Let vs therfore go boldely vnto ꝑ seate of grace/ that we maye receaue mercy/ and fynde grace to helpe in tyme of nede.

For euery hye prest that is taken from amōge men is ordeyned for men/ in thinges pertayninge to God: to offer gyftes & sacrifices for synne: which can haue cōpassion on ꝑ ignorant/ and on them that are out of the waye/ because that he hym selfe also is compased with infirmitie: for the which infirmities sake he is bounde to offer for synnes/ as well for his awne parte/ as for the peoples. And no man taketh honour vnto hym selfe/ but he that is called of God/ as was Aaron.

Euē so lykewyse/ Christ glorified not him selfe/ to be made the hye prest: but he ꝑ sayde vnto hym: thou arte my sonne/ thys daye begat I ꝑ/ glorified him. As he also in another place speaketh: thou arte a Prest for euer after ꝑ order of Melchisedech. Which * in ꝑ dayes of his flesshe dyd offer vp prayers and supplicacīōs with stronge cryinge & teares vnto him that was able to saue him frō deeth and was also herde/ because of hys Godlynes. And though he were Goddes sonne, yet learned he obedīēce, by the thinges which he suffered, & was made parfayte, & the cause of eternall saluacīō vnto all them that obey him: and is called of God an hye Prest/ after the order of Melchisedech.

* The dayes of hys flesshe: that is, the tyme of hys humanyte.

Wherof we haue many thinges to saye/ which are harde to be vttered: because ye are dull of hearinge. For when as concerninge ꝑ tyme/ ye ought to be teachers/ yet haue ye nede agayne that we teache you the fyrst principles of the worde of God: and are become soche as haue nede of * mylke, & not of strōge meate: for euery man that is feed wyth mylke is inexperte in ꝑ worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to thē ꝑ are parfecte wherby thorow custome haue their wyttes exercised, to iudge both good and euyll also.

* Mylcke are vnderstāde thynges easye to perceaue by strong meate soche as are harder obscure

¶ She goeth forth with the thynge that he began in the latter ende of the fyfte chapter and exhorteth the not to faynt-hart but to be stedfast and pacyent: for so moch as God is sure in his promesse.

¶ The.vj. Chapter.

THerfore let vs loue ꝑ doctryne pertaynynge to the begynnynge of a Christē man/ & let vs go vnto perfectiō/ & now no more laye ꝑ foundacīō of repentaūce frō deed worckes/ and of fayth towarde God/ of baptyme/ of doctrine & of layinge on of handes/ & of resurrection frō deeth & of eternall iudgemēt. And so wyll we do yf God permitte. * For it is not possyble ꝑ they which were once lyghted & haue tasted of the heauēly gyft, and were become partetakers of the holy goost/ & haue tasted of the

* For it is not possyble ꝑ they which were once lyghted &c. This texte denyeth no possybilite of mer-

ry in God but the impossyble tye of repentaunce in soche men is malicyously forsake ye truely blaspheme Christ and trade parte agaynst the holy goost. For ye truely is that with the Lorde there is mercy & plenteous redempcion. Psal. cxxix. so that whosoeuer callyth vpō his name wilbe saued. Ioel. ii. Roma. x. Now they that forsake the truely blaspheme Christ and take parte agaynst the holy goost cā not repente: for yf sinners wolde conuerte and call vpon God they shulde be sure of remissyon.

of the good worde of God and of the power of the worlde to come: yf they saule shulde be renued agayne vnto repentaunce: for asmoche as they haue, as concernynge thē selues crucified ye sonne of God & fulfyll makynge a mocke of hym.

For that erth which drynketh in the rayne that cōmeth ofte vpon it and bryngeth forth erbes mete for them that dresse it, receaueth blessinge of God. But ye grounde which beareth thornes & bryars is reprooued, & is nye vnto cursynge: whose ende is to be burned.

Neuertheles deare frendes we trust to se better of you & thinges which accōpany saluacion though we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue, which loue ye shewed in his name, which haue ministred vnto the sayntes, and yet ministre. Yee & we desyre that euery one of you shew the same diligence to the stablisshinge of hope euen vnto the ende: that ye faint not but folowe them, which thorow fayth & patience inherete the promyses.

For when God made promes to Abraham because he had no greater thynge to sweare by he sware by him selfe, sayinge: Surely I will blesse the & multiplie the in dede. And so after ye he had tarried a loge tyme, he enioyed the promes. Men verely sweare by him that is greater then them selues, & an othe to confyrmynge the thynge is amōge them an ende of all stryfe. So God willinge very aboundantly to shewe vnto the heyres of promes the stablenes of his coūsayl, he added an othe that by two* immutable thinges, in which it was vnpossible that God shulde lye, we might haue perfecte cōsolaciō, which haue fled, for to holde fast the hope that is set before vs, which hope we haue as an ancre of the soule both sure and stedfast, which hope also entreth in, into tho thynges which are within the vayle, whither ye fore runner is for vs entred in, I meane Iesus that is made an hye prest for euer, after ye order of Melchisedech.

* Two immutable thynges: the promyse & the othe.

The compareth the prestlode of Christ vnto Melchisedech, but to be farre more excellent.

The.vii. Chapter.

THis Melchisedech kynge of Salem (which beynge prest of ye most hye God) met Abraham, as he returned agayne from the slaughter of the kynges and blessed hym: to whom also Abraham gaue tythes of all thynges) fyrst is by interpretacion kynge of ryghtewesnes: after that he is kynge of Salem, that is to saye, kynge of peace: wyth out father wyth out mother, with out kinne, and hath nether begynnynge of his tyme nether yet ende of his lyfe: but is lykened vnto the sonne of God and contynueth a prest for euer. Consyder what a man this was vnto whō ye Patriarke Abraham gaue tythes of the spoyles. And verely those children of Leuy, which receaue ye offyce of the prestes, haue a cōmaundement to take accordynge to the lawe, tythes of the people, that is to saye, of their brethren, yee though they sprynge out of the loynes of Abraham. But he whose kynred is not counted amonge them receaued tythes of Abrahā and blessed hym that had the promyses. And with out all naye sayinge, he which is lesse, receaueth blessynge of him which is greater. And here men that dye, receaue tythes. But there he receaueth tythes of whom it is witnessed, that he liueth. And to saye the trueth, Leuy him selfe also which receaueth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham whē Melchisedech met him.

If now therfore perfeccion came by the prestlhod of the Leuites, for vnder that prestlhod the people receaued ye lawe) what neded it further more that another prest shuldrise, after the order of Melchisedech, & not after the order of Aaron? Now no doute, yf ye prestlhod be translated, then of necessytie must the lawe be translated also.

For he of whom these thynges are spoken pertayneth vnto another tribe, of which neuer man serued at the aultre. For it is euident that oure Lorde sprōge of ye tribe of Iuda, of which tribe spake Moses nothynge concerninge prestlhod. And it is yet a more euydent thinge, yf after ye symilitude of Melchisedech there aryse another prest, which is not made after the lawe of the carnall cōmaundement: but after the power of the endlesse lyfe. (For he testifyeth: thou arte a prest for euer, after the order of Melchisedech.) Then the cōmaundemēt that wēt a fore, is disanulled, because of hys weakenes and vnprofytablenes. For the lawe made nothynge perfecte: but was an introduccyon of a better hope, by which hope, we drawe nye vnto God.

And for this cause it is a better hope, that it was not promised with out an othe. Those prestes were made without an othe, but this prest with an othe, by hym that sayde vnto hym. The Lorde sware, and will not repent: Thou arte a prest for euer after the order of Melchisedech. And for that cause was Iesus a stablysher of a better testament.

And amonge them many were made prestes because they were not suffred to endure by the reason of deeth. But this mā, because he endureth euer hath an euerlastynge prestlhod. Wherfore he is able also euer to saue them that come vnto God by him, seynge he euer lyueth, to make intercessyon for vs.

Soche

So che an hye Prest it became vs to haue which is holy/ harmlesse / vndefiled/ separat from synners/ and made hyer then heauen. Which needeth not dayly (as yonder hye prestes) to offer vp sacrifyce/ fyrst for hys awne synnes, and then for the peoples synnes. For that dyd he at once for all/ whē he offered vp him selfe. For the lawe maketh men prestes/ wyth haue infirmitie: but the worde of the othe that came sence the lawe, maketh the sonne prest/ which is parfecte for euermore.

Christ once sacrificed purged all synnes.

¶ The office of Christ is more worthy then ỹ prestes office of the olde lawe wherfore abrogate.

¶ The.viii.Chapter.

IF the thinges which we haue spokē this is the pyth: ỹ we haue soche an hye preste ỹ is syttē on ỹ ryght hāde of ỹ seate of maiestie in heauē & is a minister of holy thinges/ & of the very tabernacle which God pyght/ and not man. For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie that this man haue some what also to offer. For he were not a preste/ yf he were on the erth where are prestes that accordinge to the lawe offer gyftes/ which prestes serue vnto ỹ ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when he was about to fynysshe the tabernacle. Take hede (sayde he) that thou make all thinges accordynge to the patrone shewed to the in the mount.

B

Now hath he obtayned a more excellent office/ in as moche as he is the mediator of a better testamēt/ which was made for better promyses. For yf that fyrst testamēt had bene faultelesse: then shulde no place haue bene sought for the seconde. For in rebukinge thē he sayth: Beholde the dayes will come (sayth the Lorde) and I will fynysshe vpō the house of Israel/ and vpon the house of Juda/ a newe testament: not lyke the testament that I made wyth their fathers at that tyme/ when I toke them by the handes/ to lede them oute of the lande of Egypte, for they contynued not in my testament, and I regarded thē not sayth the Lorde.

C

For this is the testament that I will make wyth the house of Israel: After those dayes sayth the Lord: I will put my lawes in their myndes/ and in their hertes I will write thē/ and I wylbe their God/ and they shalbe my people. And they shall not teache euery mā his neyghboure/ and euery mā his brother/ sayinge: knowe ỹ Lord: for they shall knowe me/ from the lest to the moste of them: For I wilbe mercifull ouer their vnrighteousnes/ & on their synnes and on their iniquities. In ỹ he sayth a new testament he hath abrogat the olde. Now that which is dysanulled and wexed olde/ is redy to vanysshe awaye.

D

¶ The profyte and worthynesse of the olde Testament and how farre the new excelleth it.

¶ The.ix.Chapter.

THat fyrst tabernacle verely had ordinaūces, & seruinges of God, and worldly holynes. For there was a fore tabernacle made/ wherin was the candelsticke & ỹ table, & the shewe breed which is called holy. But wythin ỹ seconde vayle was the a tabernacle, which is called holyest of all, wherin had the golden censer & the arcke of the testament ouerlayde round about with golde wherin was the goldē pot with Manna, and Aarons rodde that sprōge and the tables of the testamēt. Ouer ỹ arcke were the Cherubins of glory shadowynge the seate of grace. Of which thinges we will not now speake particularly.

E

When these thinges were thus ordeyned/ the Prestes went all wayes into the fyrst tabernacle & exercised the seruice of God. But into the seconde wēt the hye preste alone/ once euery yeare: and not wyth out bloud/ wherwith he offered for him selfe/ & for the ignorance of the people. Wherwith the holy goost this signifyed that the waye of holy thinges/ was not yet opened/ whyll as yet the fyrst tabernacle was standynge. Which was a symilitude for the tyme then present/ and in wherin were offered gyftes & sacrifyces that coulde not make the mynyster parfecte/ as pertaynynge to the conscyence wyth only meates & drinckes/ & diuers washinges & iustifyinges of the flesshe/ which were ordeyned vntyll ỹ tyme of reformacyon.

F

But Christ beinge an hye Prest of good thinges to come/ came by a greater & more parfecte tabernacle/ not made wt handes: that is to saye/ not of this maner byldynge/ nether by the bloud of gotes & calues: but by his awne bloud he entred in once for all into the holy place/ & founde eternal redemciō. For yf the bloud of oxen and of gotes and the asshes of an heyfer/ when it was sprynckled/ purified the vncleane/ as touchynge the purifyinge of the flesshe: how moche moare shall the bloud of Christ (which thorow ỹ eternall spryte/ offered him selfe without spot to God) pourge youre consciences from deed workes for to serue the liuinge God?

G

And for this cause is he the mediator of the newe testamēt/ ỹ thorow deeth which chaūsed for the redemptiō of those transgressyons that were in the fyrst testament they wh̄ych were called/ myght receaue the promes of eternall inheritaunce. For wherfore soeuer is a testament/ ther must also be the deeth of him that maketh the testament. For the testament

ſtament taketh auctorite whē men are deed: for it is of no value as longe as he that made it/is a liue. For whych cauſe alſo/nether ỹ fyrſt teſtamēt was ordeyned with out bloud. For whē all the cōmaundemētes were redde of Moſes to al the people/he toke the bloud of calues and of gotes/with water & purple woolle & yſope/ & ſprynckled both the boke/ & all the people/ ſaying:*this is the bloud of the teſtament whych God hath appoynted vnto you. Moreouer/ he ſprenckled the tabernacle with bloud alſo/ & all ỹ miniſtringe veſſels. And alſo almoſt all thynges/are by the lawe pourged wyth bloud/and with out sheadinge of bloud is no remiſſyon.

*Exod.xxiiij.c and.xxix.c.

It is then nede that the ſimilitudes of heauenly thynges be purifyed wyth ſoche thinges:but the heauenly thynges thē ſelues are purifyed wt better ſacrifyces then are thoſe. For Chriſt is not entred into the holy places that are made with handes/which are but ſymilitudes of true thinges:but is entred into very heauē, for to appere now in the ſight of God for vs:not to offer hym ſelfe oftē/as the hye preſt entreth into ỹ holy place euery yeare with ſtraūge bloud/for then muſt he haue often ſuffered ſence the worlde began. But now in the ende of ỹ worlde/hath he appered once/to put ſynne to flyght by the offerynge vp of hym ſelfe: And as it is apoynted vnto mē that they ſhall once dye, and then cōmeth the iudgemēt, *euen ſo Chriſt was once offered to take awaye the ſynnes of many, & vnto them that loke for hym / ſhall he appeare agayne without ſynne vnto ſaluacyon.

*Roma.v.d. 1.Petr.iij.d.

¶ The olde lawe had no power to clenſe awaye ſynne but Chriſte dyd it with offerynge of his body once for all. An exhortacyon to receaue this goodneſſe of God thankfully wyth patience and ſtedfaſt fayth.

¶ The.x.Chapter.

For the lawe which hath but ỹ ſhadowe of good thynges to come/ & not ỹ thinges in their awne faſſion can neuer with ỹ ſacrifices which they offer yeare by yeare cōtinually/make ỹ cōmers therūto parfayte. For wold not then thoſe ſacrifyces haue ceaſed to haue bene offered/because that the offerers once pourged ſhuld haue had no moare conſciences of ſynnes. Neuertheleſſe in thoſe ſacrifyces is ther mencyon made of ſynnes euery yeare. *For it is vnpoſſyble that the bloud of oxen and of gotes ſhuld take awaye ſynnes.

*Leuit.xvi.c.

Wherfore whē he cōmeth into the worlde/ he ſayth. *Sacrifyce & offerynge thou woldeſt not haue:but a bodie haſt thou ordeyned me. In ſacrifyces and ſynneofferynges thou haſt no luſt. Then I ſayde: Lo I come/in the cheefe of the boke it is written of me, that I ſhuld do thy will, o God. Aboue/when he had ſayed ſacrifyce and offerynge/ & burnt ſacrifyces and ſynneofferynges thou woldeſt not haue/nether haſt alowed (which yet are offered by the lawe) and then ſayde: Lo I come to do thy will/o God: he taketh awaye the fyrſt to ſtabliſſhe the latter. By ỹ which will we are ſanctifyed: by the offeringe of the body of Jeſu Chriſte once for all.

*Psal.xxxix.b

Chriſtes bodye is but once offered.

And euery preſt is redy dayly miniſtringe/ & ofte tymes offereth one maner of offeringe which can neuer take awaye ſynnes: But thys mā after he had offered one ſacrifyce for ſynnes/ ſat hym doune for euer on the ryght hande of God/and from hence forth taryeth tyll his foes be made his foteſtole. For wyth one offeringe hath he made parfecte for euer thē that are ſanctifyed. And the holy gooſt alſo beareth vs recorde of thys/ euen when he tolde before: This is the teſtamēt that I will make vnto them: after thoſe dayes ſayth the Lorde. I will put my lawes in their hertes & in their mynde I wyll wryte them/and their ſynnes and iniquities wyll I remember no moare. And where remiſſion of theſe thinges is/ther is no moare offeringe for ſynne.

Seynge brethre that by the meanes of the bloud of Jeſu/we maye be bolde to enter into that holy place/ by the newe and ſprunge waye which he hath prepared for vs/through the vayle that is to ſaye, by hys fleſſhe. And ſeynge alſo that we haue an hye preſt which is ruler ouer the houſe of God let vs drawe nye with a true herte in a full fayth ſprincled in oure hertes from an euyll cōſcience/& waſſhed in oure bodyes wyth pure water: & let vs kepe the profeſſion of oure hope/without wauerynge (for he is faythfull that promiſed) & let vs cōſider one another/to prouoke vnto loue/ & to good workes: & let vs not forſake the felliſhippe that we haue amonge oure ſelues/as ỹ maner of ſome is: but let vs exhorte one another, & that ſo moche the more/because ye ſe that the daye draweth nye.

Here folowe th oure duetye/ yf we will be partakers of the mercye before rehercſed.

*For yf we ſynne wyllingly after that we haue receaued the knowledge of the truethe, ther remayneth no moare ſacrifice for ſynne but a fearfull lokinge for iudgemēt, & violēt fyre, which ſhall deuoure ỹ aduerſaries. *He that dyſpyſeth Moſes lawe dyeth wyth out mercy vnder two or thre witneſſes. Of how moche ſorer punyſhment ſuppoſe ye ſhall he be counted worthy, which treadeth vnder fote the ſonne of God: and counteth the bloude of the teſtament as an vnholy thynge wherwyth he was ſanctifyed/and doth diſhonoure to the ſpyrete of grace. For we knowe hym that hath ſayde: vengeaunce belongeth vnto me, I will recompence ſayth the Lorde. And agayne: the Lorde ſhall iudge hys people.

*x.Johā.v.d. Heb.x.c.

*Yf we ſynne &c. Thys is the ſynne wherof is ſpoke. Math.xij.c that is the ſynne of blaſphemie againſt the holy ghooſte which. S. Johan calleth the ſynne vnto deeth. 1. Joh.v.d.

It is

b ¶ The handes of God here sygnifye the correccion and chastenynge of God as it is sayd. Psal.xxxb.

It is a fearfull thinge to faule into** ỹ handes of the lyuinge God.

Call to remẽbraũce the dayes that are passed, in the which after ye had receaued light/ ye endured a greate fight in aduersities part ly whyll allmen wondred & gased at you for the shame & trybulacyõ that was done vnto you, and partly whyll ye became cõpanyons of thẽ which so passed their tyme. For ye suffered also with my bondes/and toke in worth the spoylinge of youre Goodes/ & that wyth gladnes: knowinge in youre selues how that ye had in heauen a better and an enduringe substaunce. Cast not awaye therfore youre confydence which hath great rewarde to recõpence. For ye haue nede of pacience/ ỹ after ye haue done ỹ will of God/ ye might receaue the promes. For yet a very lytell whyle/ & he that shall come will come/ and will not tary. But the iust shall lyue by fayth. And yf he withdrawe hym selfe my soule shall haue no pleasure in him. We are not which withdrawe oure selues vnto dãpnacyõ/ but partayne to fayth/ to the wynninge of the soule.

¶ What fayth is. & a commendacion of the same. The stedfast beleue of the fathers in olde tyme.

¶ The.xi. Chapter.

a ¶ Fayth and trust in Christ only is the life & myracles of ỹ cõuersyon & not trust in workes how holy soeuer they appeare: workes cannot set the best at rest but cause we euer thynck they be not yet good ynow wherfore to seke vnto Christ. And so shall we to mystrusting after which followeth dispayring & so damnacion/ yf we leue not the cõfidence in the & flye to fayth/ which cã receaue nes beleue with out mystrust/ that Christes worke is on the crosse hath fully purged clensed and sauued vs from all oure sinnes.

a Fayth is a sure cõprehẽsion of thinges which are hoped for, and a certaynte of thynges which are not seene. By it the elders were well reported of. Through fayth we vnderstãde that the worlde was ordeyned by ỹ worde of God & that thinges which are seene were made of thinges which are not seene. By fayth Abel offered vnto God a more plentyous sacrifyce then Cayn: by which he obteyned witnes that he was righteous God testifyinge of his gyftes: by which albe he beinge deed yet speaketh

* By fayth was Enoch translated that he shulde not se deeth: neither was he founde: for God had taken hym awaye. Before he was take awaye, he was reported of that he had pleased God. but without fayth it is vnpossyble to please him. For he that cõmeth to God must beleue that God is, and that he is a rewarder of them that seke him.

By fayth Noe honored God, after that he was warned of thinges which were not seene and prepared the arcke to the sauinge of his housholde through the which arcke he condẽpned the worlde, and became heyre of the righteousnes which commeth by fayth.

* By fayth Abraham when he was called obeyed, to go out into a place which he should afterwarde receaue to inheritaũce, & he wẽt out not knowinge whether he should go.

By fayth he remoued into the lande ỹ was promysed him/ as into a straunge countre/ & dwelt in tabernacles: and so dyd Isaac & Iacob heyres wyth hym of the same promes. For he loked for a citie hauinge a foundacyõ whose bylder and maker is God.

* Through fayth Sara also receaued strẽgth to be with chylde & was deliuered of a chylde when she was past age/ because she iudged him faythfull which had promysed. Genes.xxi.a.

And therfore sprange ther/ of one (& of one which was as good as deed) so many in multitude/ as the starres of the skye/ and as the sond of the see shore which is innumerable.

And they all dyed in fayth/ & receaued not the promyses: but sawe them a farre of/ & beleued them/ and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that saye soche thynges/ declare that they seke a cõtre. Also yf they had bene myndfull of that countre/ from whence they came oute/ they had leasure to haue returned agayne: but now they desyre a better/ that is to saye a heauẽlye. Wherfore God is not ashamed of them/ euen to be called their God. for he hath prepared for them a cytie. D Gene xxii.b.

* By fayth Abraham offered vp Isaac, whẽ he was tempted/ & he offered him beinge hys only begotten sonne/ which had receaued the promyses of whõ it was sayde/ in Isaac shall thy seed be called: for he cõsydered ỹ God was able to rayse it vp agayne from deeth. Therfore receaued he him for an ensample. Ecclesi.xliy.c.

* In fayth Isaac blessed Jacob and Esau/ concerninge thinges to come. Gene.xxvii.b.

* By fayth Jacob when he was a dyinge/ blessed both the sonnes of Joseph, & bowed him selfe towarde the toppe of his sceptre. Gene.xlix.a.

* By fayth Joseph when he dyed remẽbred the departinge of the chyldren of Israel/ and gaue commaundement of hys bones. Genes.l.d.

* By fayth Moses whẽ he was borne, was hyd thre monethes of his father & mother/ because they sawe he was a proper chylde: neither feared they the kynges cõmaundement. E Exod.ii.a

By fayth Moses whẽ he was great/ refused to be called the sonne of Pharaos doughter/ & chose rather to suffre aduersitie with ỹ people of God/ then to enioye the pleasures of synne for a season/ & estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

By fayth he forsoke Egypt/ and feared not the fearcenes of the kynge. For he endured euen as he had sene hym which is inuysyble.

* Through fayth he ordeyned the ester iãbe and the effusyon of bloud/ lest he that destroyed the fyrst borne/ shulde touche them. F Exod.xii.b. Exod.xiiii.c.

* By fayth they passed through the reed see as by drye lande which when the Egipcians had assayed to do they were drowned.

* By fayth the walles of Jerico fell doune after they were cõpased about seuen dayes. Josu.vi.c.

* By fayth

Josh.vi.c. and.y.a.

*By fayth the harlot Raab perished not with the vnbeleuers, when she had receaued the spyes to lodginge peaceably.

And what shall I more saye / the tyme wolde be to shorte for me to tell of Gedeon, of Barach, & of Sampson, & of Jephthae: also of David & Samuel, and of the Prophetes: ¶ Which thorowe fayth subdued kingdomes wrought righteousnes / obteyned promyses stopped the mouthes of lyons, quenched the violence of fyre, escaped the edge of the swearde of weake were made stronge, warred valient in fyght, turned to flyght the armyes of the alientes. And the women receaued their deed raysed to lyfe agayne.

Other were racked, & wolde not be delyuered, that they myght receaue a better resurrection. Other tasted of mockynges & scourginges, moreouer of bondes & prysonment: were stoned were hewē a sunder were tēpted were slayne wt sweardes, walked vp & downe in shepes skynnes, in gotes skynnes, in nede tribulacō & vexation which the worlde was not worthy of: they wandred in wildernes in mountaynes, in dennes and caues of the erth.

And these all thorow fayth obteyned good report / & receaued not the promes, God prouydynge a better thynge for vs, that they with out vs shulde not be made parfecte.

¶ An exhortacion to be patient & stedfast in trouble & aduersite vpō hope of euerlastinge reward & cōmendacion of the new Testament aboue the olde.

¶ The xij Chapter.

Wherfore let vs also seyng that we are cōpased with so great a multitude of witnesses laye awaye al pressyth doune, & the synne that hāgeth on, & let vs runne with pacience vnto ye battayle that is set before vs, lokynge vnto Jesus the auctor & fynisher of oure fayth / which for the ioye that was set before hym / abode the crosse, & despised the shame, & is set doune on the right hande of the trone of God. ¶ Consyder therfore how that he endured suche speakynge agaynst hym of synners, lest ye shulde be wery & faynte in youre myndes. For ye haue not yet resysted vnto bloudsheddinge, strivinge agaynst synne. And haue forgotte ye consolacō, which speaketh vnto you as vnto children: my sonne despyse not ye chastenynge of the Lorde, nether faynt when thou arte rebuked of him: for whom the Lorde loueth him he* chastneth: yee, & he scourgeth euery sonne that he receaueth.

If ye endure chastenynge, God offereth hym selfe vnto you as vnto sonnes. What sonne is that whō the father chastneth not? If ye be not vnder correccō, where of all are partakers) then are ye bastardes & not sonnes. Moreouer seyng we had fathers of oure flesshe which corrected vs / and we gaue the reuerence: shulde we not moche rather be in subiecciō vnto the father of spyrituall gyftes that we myght lyue? And they verely for a feawe dayes / nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable that we myght receaue of hys holynes. No manner chastysynge for the present tyme semeth to be ioyeous / but greuious: neuertheles afterwarde / it bringeth the quyet frute of ryghtewesnes / vnto them which are therin exercysed.

Stretch forthe therfore agayne the handes which were let doune / & the weake knees & se ye haue straight steppes vnto your fete / lest eny haltinge turne you out of the waye: yee let it rather be healed. Embrace peace wt all men & holynes: wich out the which no man shall se the Lorde. And loke to, that no man be destitute of ye grace of God / & that no rote of bitternes sprynge vp & trouble / and therby many be defyled: and that there be no fornicator or vnclene person as Esau which for one breakfast solde his byrthryght. *Ye knowe how that afterwarde whē he wolde haue inherited the blessynge, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.

*For ye are not come vnto the mounte that can be touched and vnto burnynge fyre nor yet to myst and darcknes and tempest of wedder nether vnto the sounde of a trompe & the voyce of wordes: which voyce they that hearde it wisshed awaye: that the communicacyon shuld not be spoken to the. For they were not able to abyde that whych was spoken. If a beast had touched ye mountayne it must haue bene stoned, or thrust thorowe with a darte: euē so terrible was ye sight which appered. Moses sayde I feare & quake. But ye are come vnto the mounte Syon, & to the citie of the liuinge God the celestiall Jerusalem: and to an innumerable sight of angels & vnto the congregacō of ye fyrst borne sonnes, which are written in heuē, and to God the iudge of all and to the spyrites of iust & parfecte men and to Jesus the mediator of the newe testament and to the sprynckynge of bloud that speaketh better then the bloud of Abel.

See that ye despyse not him that speaketh. For yf they escaped not which refused hym ye spake on erth: moche more shall we not escape yf we turne awaye from him that speaketh from heuen: whose voyce then shoke ye erth & now declareth sayenge: yet once more will I shake not the erth only but also heuē. Nowe dout that same ye he sayth yet once more / sygnifyeth the remouynge awaye of those thinges which are shakē as of thinges which haue ended their course: ye the thinges which

a. This text maketh not against repentaunce that is done in season. But repented to late and therfore profited not. When sentence of Judgement is geue then hathe repentaunce no place. The dāned in hell shall wepe & repent / but in vayne: for then is the time of repenting past. The bleasyng which Isaac gaue was vndoubted done by the inspiracō of ye holy ghoost & geuen in stede of a determynate sentence: and therfore must needes be rather sure & myght not be called a gayne but & ye ¶ aut. before ye blessyng geue, had chaunged hys maners & had hertely & earnestly repented him he had surely not bene reproued of god. This shuld seme to be the very meanyng of

this text. And Lyra. Gla. and Hugo Cardinalis expoūdyng the same. Parapḣrasis.

are not shaken/maye remayne. Wherfore yf we receaue a kyngdome which is not moued we haue grace, wherby we maye serue God & please him with reuerēce and godly feare. For oure God is a consumynge fyre.

¶ He exhorteth vs vnto loue/to hospitalyte/to thynke vpon soch as be in aduersyte/to maynteyne wedlocke/ to auoyde couetousnesse/to make moch of them that preach Gods worde/to beware of straunge learnyng to be content to suffre rebuke with Christ/to be thankfull vnto God/and obedient vnto oure heades.

¶ The.xiij.Chapter.

Oure duite yf we will haue oure part with Christ.

Let brotherly loue cōtinue. Be not forgetfull to lodge straūgers. For therby haue dyuers receaued angels into their houses vnwares. Remēber thē yᵗ are in bondes/euē as though ye were bounde with thē. Be mynduful of thē which are in aduersytye/as ye which are yet in your bodyes. Let wedlocke be had in price in all poyntes/& lett the chāber be vndefyled for whoze kepers & aduoutrars God wil iudge. Let youre conuersacyon be wythout couetousnes & be cōtent with that ye haue all redy. For he verely sayd: *I will not fayle yᵗ/ nether forsake the: that we maye boldly saye: the Lorde is my helper/and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you/which haue declared vnto you the worde of God. The ende of whose conuersacyon se that ye looke vpon/and folowe their fayth.

Iosu.i.a.

Jesus Christ yesterdaye & todaye/and the same cōtinueth for euer. ✠ Be not caryed aboute with dyuers & straūge learninge. For it is a good thinge that ỹ herte be stablisshed with grace/& not with meates/which haue not profyted thē that haue had their pastyme in them. We haue an aulter wherof they

Exod.xxix.a. maye not eate which serue in the tabernacle.

Leui.xvi.c. *For ỹ bodyes of those beastes whose blood is brought into the holy place by ỹ hye preest to pourge synne/are burnt with out ỹ tētes. Therfore Jesus/to sanctifye ỹ people with his awne blood/suffered wyth out the gate. Let vs goo forth therfore out of the tentes/ & suffer rebuke with him. *For here haue we no cōtinuynge citie: but we seke one to come

For by him offer we the sacrifyce of laude alwayes to God: ỹ is to saye/the frute of those lyppes/which cōfesse his name. To do good & to distribute forget not/for wyth suche sacrifices God is pleased. ✠ Obeye thē that haue the ouersyght of you/ & submyt youre selues to thē/for they watch for youre soules/ euē as they that must geue a cōptes: ỹ they maye do it wyth ioye/ and not wyth greefe. For that is an vnprofytable thinge for you. Praye for vs. We haue confydence because we haue a good conscyence in all thynges/ and desyre to liue honestly. I desyre you therfore somwhat the moare abundantly/that ye so do/ ỹ I maye be restored to you quickly

The God of peace that brought agayne from deeth oure Lorde Jesus/the gret shepperde of the shepe/thorowe the bloud of the euerlastynge testament/ make you parfect in all good workes/to do his wyll/worckinge in you that whych is pleasaunt in his syght thorow Jesus Christ. To whō be prayse for euer whyll the worlde endureth: Amen. ✠

I beseche you brethren/suffre the wordes of exhortacion: for we haue writtē vnto you in fewe wordes: knowe ỹ brother Timothe/ whom we haue lent from vs with whō (yf he come shortly) I wyll se you. Salute thē that haue the ouersyght of you/& al the sayntes. They of Italy salute you. Grace be wyth you all: Amen.

¶ Sent from Italy by Timotheus.

¶ The Epistle of Saynct James.

¶ He exhorteth to reioyce in trouble/to be feruent in prayer with stedfast beleefe/ to loke for all good thynges from aboue/to forsake all vyce/and thankfully to receaue the worde of God/not onely hearynge it and speakynge of it/but to do therafter in dede. True religion & deuocyon what it is.

¶ The first Chapter.

James

IAmes the seruaunt of God and of the Lorde Iesus Christ / sendeth gretynge to the .xij. trybes wyche are scatered here and there. ✣ My brethren, count it exceadynge ioye when ye faule into dyuers temptacions for as moche as ye knowe how that ỹ tryng of youre fayth bringeth pacience: and let pacience haue her parfect worke / that ye maye be parfecte ✣ *sounde, lackynge nothinge.

a *Sounde after ỹ hebrues signifieth him which in stedy the wisdome of this chylde of this worlde ✣ the procurynge for hys more profyt / lyueth a symple life and walketh vprightly in me. ✣ Of the same wise was Iacob of whó Genes. xxv. d.

If eny of you lacke wysdome / let him aske of God wyche geueth to all men indifferently / and casteth no man in the teth: and it shalbe geuen hym. But let hym aske in fayth and wauer not. For he that douteth is lyke the waues of the see toss of the wynde and caryed with violence. Nether let that mã thinke that he shall receaue eny thinge of the Lorde. A wauerynge mynded man is vnstable in all his ways.

b *Let the brother of lowe degre reioyce in that he is exalted / and the ryche in that he is made lowe. For euen as the flower of the grasse shall he vanysshe awaye. The sonne ryseth wyth heate, and the grasse wydereth / and hys flower falleth awaye, and the beautie of the fassyon of it perisheth: euen so shall the ryche man perisshe with his aboundãce.

Happy is the man that endureth in temptacyon for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue him.

Let no man saye when he is tempted that he is tempted of God. For c *God tẽpteth not vnto euell, nether tempteth he anye man. But euery man is tempted drawne awaye / and entysed of hys awne concupyscence.

Then when lust hath conceaued / she bryngeth forth synne; and synne when it is fynysshed bringeth forth deeth.

Erre not my deare brethren. ✣ Euery good gyfte, and euery parfayt gyft, is from aboue and commeth doune from the father of lyghtes wyth whom is no variablenes / nether is he chaunged vnto darcknes. Of his awne wyll begat he vs wyth the worde of lyfe, that we shuld be the fyrst frutes of his creatures.

Wherfore deare brethren / let euery man be swyfte to heare, slowe to speake and slowe to wrath. For the wrath of man worketh not that which is righteous before God.

Wherfore laye a parte all fylthynes / all superfluyte of malycyousnes, and receaue wyth mekenes, the worde that is grafted in you which is able to saue youre soules ✣

✣ And se that ye be doars of the worde and not hearers only / deceauynge youre awne selues wyth sophistrye. For yf eny be a hearer of the worde / and do it not, he is lyke vnto a man that beholdeth hys bodyly face in a glasse. For assone as he hath loked on hym selfe, he goeth his waye and forgetteth immediatlye what his fassyon was. But who so loketh in the parfayt lawe of libertye / and continueth therin (yf he be not a forgetfull hearer / but a doar of the worke) the same shalbe happye in hys dede.

d *Cõcupyscence of oure nature / wherbyme we entysed vnto euell.

If eny man amonge you seme deuoute / and refrayne not hys tonge: but deceaue his awne herte, this mãnes deuocyõ is in vayne. Pure deuocyon and vndefyled before God ỹ father / is this: to vysyt the fatherlesse and widdowes in their aduersyte / and to kepe hym selfe vnspotted of the worlde. ✣

e *Put ỹ to iames.

The forbyddeth to haue eny respecte of personnes / but to regarde the poore as well as the ryche / to be louynge and mercyfull / and not to boast of fayth where no dedes are: for it is but a dead fayth / where good workes folowe not.

The .ij. Chapter. ✣

Brethren haue not the fayth of oure Lorde Iesus Christ ỹ Lorde of glory in respecte of persons. For yf there come into youre cõpany a mã with a golde ryng & in goodly aparell / & there come in also a poore mã in vyle raymẽt / & ye haue a respecte to him that weareth the gaye clothynge / and saye vnto him. Sytt thou here in a good place: and saye vnto the poore / stande thou there or sytt here vnder my foote stole: are ye not parciall in youre selues / and haue iudged after cuyll thoughtes?

Harken my deare beloued brethren. Hath not God chosen ỹ poore of this worlde / which are ryche in fayth / & heyres of the kingdome wheych he promysed to them that loue hym? But ye haue despysed the poore. Are not the ryche they which oppresse you / & they which drawe you before iudges? Do not they speake euil of ỹ good name after which ye be named

If ye fulfyll the royall lawe accordynge to the scripture which saith. Thou shalt loue thine neighboure as thy selfe / ye do well. But yf ye regarde one person more then another / ye cõmyt synne / & are rebuked of ỹ lawe / as trãsgressours. Whosoeuer shal kepe ỹ whole lawe / & yet fayle in one poynt, he is gylty in all. For he that sayd. Thou shalt not commyt adulterye / sayed also: thou shalt not kyll. Though thou do none adulterye yet yf thou kyll / thou arte a trãsgressor of the lawe. So speake ye / & so do / as they that shalbe iudged by the lawe of libertye. For there shalbe iudgement merciles to him ỹ sheweth no mercy / & mercy reioyseth agaynst iudgement. ✣

What auayleth it my brethren though a mã saye he hath fayth wher he hath no dedes? a *Can fayth saue hym? ✣ Can fayth saue hym? If a brother or a syster

a *Can fayth saue hym. ✣. Iames speaketh

not her of true faith which by loue is mighty in operacion/but of ỹ vayne ymaginacion & opinió that vnthãkful people haue of faith & therfore doth he call it dead faith. because there folowe no good workes of it/as ther do of the faith ỹ iustifieth in the syghte of God

be naked or destitute of dayly fode, & one of you saye vnto thẽ: departe in peace God sende you warmnes and fode: not wythstandynge ye geue thẽ not the thinges which are nedful to the body: what helpeth it? Euen so faith/ yf it haue no dedes/is dead in it selfe.

Ye and a man myght saye: thou hast faith/ & I haue dedes: shewe me thy faith by thy dedes: & I will shewe the my faith by my dedes. Beleuest thou that there is one God? Thou doest wel. The deuyls also beleue & trẽble.

Wilt thou vnderstande O thou vayne mã that faith with out dedes is dead? * Was not Abraha oure father iustified thorow workes whẽ he offered Isaac his sonne vpon the aulter? Thou seyst how ỹ faith wrought wyth his dedes/ & through the dedes was the faith made parfecte: & the scripture was fulfylled whych sayth: Abraham beleued God/ & it was reputed vnto hym for ryghtewesnes: and he was called the frende of God. ✠ * Se then how that of dedes a mã is iustifyed/ and not of faith only. Likewyse also was not Raab the harlot iustifyed thorow workes whẽ she receaued the messengers and sent them out another waye? For as the body wyth oute the spirite is dead, euen so faith with out dedes is dead. ✠

C What good and euell commeth thorow the tonge. The vnrue of such as be learned. The differẽce betwixte the wysdome of the Gospell and the wysdome of the worlde.

C The.iij. Chapter.

My brethrẽ/be not euery mã a * master, remẽbringe how that we shal receaue the more dãnacion: for in many thinges we synne all. If a man synne not in worde/ ỹ same is a perfecte man, & able to tame al the body. Beholde we put bittes into the horses mouthes that they shuld obeye vs & we turne aboute all the body. Beholde also the shyppes, whych though they be so gret & are dryuẽ of fearce windes, yet are they turned about with a very smale helme/whyther soeuer the violẽce of the gouerner wyll. Euen so the tonge is a lyttell member, and boasteth great thynges.

Beholde how gret a thynge a lyttell fyre kyndleth/and the tonge is fyre/and a worlde of wickednes. So is the tonge set amonge oure membres/that it defyleth the whole body/ & setteth a fyre al that we haue of nature and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes/ and of serpentes/ & thinges of the see are meked and tamed of the nature of man. But the tõge can no mã tame. It is an vnruely euyll full of deedly poyson. Therwyth blesse we God the father/and therwyth curse we men which are made after the symilitude of God. Out of one mouth proceadeth blessinge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water & bytter also? Can the fygge tree/my brethren/ beare oyne beries: other a vyne beare fygges? So can no fountayne geue bothe salt water & fresshe also. If eny mã be wyse & endued with learnynge amõge you, let him shewe the workes of his good conuersaciõ in meknes that is coupled wyth * wysdome.

But yf ye haue bytter enuynge and stryfe in youre hertes, reioyce not: nether be lyars agaynst the trueth: this wysdome descendeth not from aboue: but is erthy/ and * naturall/ and diuelysshe. For where enuynge & stryfe is there is vnstablenes & all mãner of euyll workes. But the wysdome that is frõ aboue is fyrst pure/then peasable/gentle/ & easy to be entreated/ full of mercy and good frutes/ without iudginge and without simulacion: yee/and the frute of ryghtewesnes is sowen in peace/of them that mayntene peace.

* Wysdome & meknes & obedyence must be according to ỹ wysdome and worde of God.

* Naturall/ ỹ is al that a mã doeth wythoute ỹ spirite of God.

C Warres & fightyng cõmeth of voluptuousnesse. The frendshipe of the worlde is enmyte before God. An exhortacion to flye slaunder & the vanyte of thys lyfe.

C The

¶ The.iiij.Chapter.

From whēce commeth warre and fyghtynge amōge you: come they not here hence: euen of youre vo-luptuousnes / ꝑ rayne in youre membres. Ye lust / and haue not. Ye enuye & haue indignacyon / and cannot obtayne. Ye fyght and warre & haue not / because ye aske not. Ye aske and receaue not / because ye aske a mysse: euen to consume it vpon youre vo-luptuousnes. Ye aduouterars / and wemen that breke matrimonye: knowe ye not how that the frendshype of the worlde is enmy-mite to godwarde? Wholoeuer wilbe a frēde of the worlde, is made the enemye of God. Ether do ye thynke that the scrypture sayth in vayne. The *spyrite that dwelleth in you / lusteth euen contrary to envye: but geueth more grace.

* Christes spi-rite is (which is in all that be his Romanists) re-systeth hatred envye all synne, whose mo-cyon ye we folowe / grace increaseth mens wittes mynd-full / & therfore he sayth Sub-mytt youre sel-ves to God.

Submytt youre selues to God, and resyst the deuyll, & he will flye frō you. Drawe nye to God and he will drawe nye to you. Clense youre handes ye synners / & pourge youre hertes ye wauerynge mynded. Suffre afflic-cions: sorowe ye and wepe. Let youre laugh-ter be turned to mournynge, & youre ioye to heuynes. Cast doune youre selues before ꝑ Lorde / and he shall lyft you vp. Backbyte not one another / brethren. He that* backbyteth hys brother, and he that iudgeth hys brother backbyteth the lawe and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge.

* he that back-byteth or iud-geth hys bro-ther doth the iud-ge ꝑ lawe to be euill for: the la-we forbyddeth to do so.

Ther is one lawe geuer, which is able to saue and to destroye. What art thou that iud-gest a nother man?

¶ Go to now ye that saye: to daye and to mo-rowe let vs go into soche a cyte and continue there a yeare and bye and sell / and wynne: & yet cannot tell what shall happē to morowe. For what thinge is youre lyfe? It is euen a vapoure that apereth for a lytell tyme / and then vanysheth awaye: for that ye ought to saye: yf the Lorde will and yf we lyue / let vs do this or that. But now ye reioyce in youre boostynges. All soche reioysynge is euyll.

* He that knoweth & yet doth not is without excu-se. For god hath prompted no nature but to him that wil do his god, ye will.

*Therfore to hym that knoweth how to do good, and doth it not, to hym it is synne.

& he threateneth the wycked eych mysorderyng vnto patyence to beware of swearyng one to knowledge hys faultes to another / one to praye for another / & one to labour to bringe another to the trueth.

¶ The.v.Chater.

Go to now ye ryche men. Wepe / and howle on youre wretchednes that shal come vpō you. Youre ryches is corrupte / youre garmentes are mo eaten. Youre golde and youre syluer are cankred / and the rust of them shalbe a wyt-nes vnto you, and shall eate youre flesshe as it were fyre. Ye haue heaped treasure to-gether in youre last dayes: Beholde the hyre of ꝑ labourers wyche haue reped doune youre feldes (wyche hyre is of you kept backe by fraude) cryeth: and the cryes of them wyche haue reped, are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the erth and in wantōnes. Ye haue norysshed youre hertes as in a daye of* slaughter. Ye haue condempned and haue kylled ꝑ iust and he hath not resysted you.

* Slaughter-day when men kyll beestes to make chere wyth all / & as the Iewes did in their sa-ke offeringes &c

+ Be patient therfore brethren vnto the cōmynge of the Lorde. Behold the husbande man wayteth for the precyous fruite of the erth, & hath longe patience therupon, vntyll he receaue* the erly and the latter rayne. Be ye also patient therfore and settle youre hertes for the commynge of the Lorde draweth nye. Grudge not one agaynst another bre-thren lest ye be dampned. Behold the iudge standeth before the dore. Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie / & of longe patience / which spake in the name of ꝑ Lorde. ¶ Beholde we cōpte them happy which endure. Ye haue hearde of the patience of Iob / and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

* Two special raynes haue they the one at sowyng tyme & the other at ripe-nynge tyme of corne wherof ye they lacke ether all is frus-telesse.

But aboue all thynges my brethrē, sweare not nether by heuē nether by erth, nether by eny other othe. Let youre* yee be yee, & youre naye naye. Lest ye fall into hypocrecy. If any of you be euell vered, let hym praye. If eny of you be merry, let him synge Psalmes. If eny be diseased amonge you let hym call for the elders of the congregacō, and let thē praye ouer him, and anoynte hym wyth oyle in the name of the Lorde: & * the prayer of fayth shall saue the syche / and the Lorde shal rayse him vp: & yf he haue cōmytted synnes / they shalbe forgeuen hym.

* Whether ye say yee or naye: let it be so. For yf ye haue one thinge in ꝑ hart & another in ꝑ mouth or dede in vesture or ge-sture: it is hypo-crysye or dissi-mulacyon.

+ Knowledge youre faultes one to another: & praye one for another that ye maye be hea-led. The prayer of a righteous man auayleth moche, yf it be feruēt. Helias was a mā mor-tall euen as we are & he prayed in his prayer that it myght not rayne: & it rayned not on ꝑ erth by the space of thre yeares & syx monē-thes. And he prayed agayne, & the heuē gaue rayne, and the erth brought forth her fruite.

* And the prayer of fayth &c Vnto the prayer of fayth ascribeth he the obtayning & saluacyon not vnto the anoynt-ynge nor to the oyle Amonge whose sacra-mentes vnto which. S. Iames wrote this epi-stle it was the māner to anoynte the body with oyle wherby they sygnifyed that christ cōmaūdeth hys apostles to do. & oyle vnto many diseases is a wholsome me-dycyn. Wether the anoynt-ynge is not in vse nowe vnder the name of oyle / vn-derstande the of-fyce and duyte of charytie / in mynistryng vnto the syck soche thyn-ges as pertayneth

Brethren yf eny of you erre frō the trueth and another cōuert him, let the same knowe that he which conuerted the synner from goynge a straye out of hys waye / shall saue a soule from deeth / and shall hyde the multi-tude of synnes.

¶ The ende of the epistle of Sayncte Iames.

¶ The Epistle of Saynct Judas.

¶ He rebuketh such as beynge blynded with their awne lustes/refyst the truetly: and that we maye knowe them the better/he sayeth they be such as synne beastly agaynst nature and despyse rulers. &c. Herto exhorteth vs to edifye one another/to praye in the holy goost to contynue in loue/to looke for the commynge of the Lorde/and one to helpe another out of the fyre.

IUdas the seruaunt of Jesus Christ/the brother of James. To them whych are called and sanctifyed in God the father/and preserued in Jesu Christ. Mercy vnto you and peace and loue be multiplyed.

Beloued/when I gaue all dylygence to wryte vnto you of the commen saluacyon it was nedfull for me to wryte vnto you/to exhorte you/that ye shuld contynually labour in ye fayth which was once geuen vnto the saynctes. For ther are certayne craftely crept in/of which it was wrytten a fore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes. and denye God the only Lorde/and oure Lorde Jesus Christ.

My mynde is therfore to put you in remembraunce/for as moche as ye once knowe thys how that the Lorde (after that he had delyuered the people out of Egypt) *destroyed them which afterwarde beleued not. The angels also which kept not their fyrst estate: but lefte their awne habitacyon: he hath reserued in euerlastynge chaynes vnder darcknes vnto the iudgement of the greate daye: *euen as Sodom and Gomor & the cytyes about e them (which in lyke maner defyled them selues with fornicacyon/and folowed *straunge flesshe) are set forth for an ensample, & suffre the vengeaunce of eternall fyre. Lykewyse these dreamers defile ye flesshe/despyse rulars and speake euyll of the that are in auctorite.

Yet Michael the archangell when he stroue agaynst the deuyll/and disputed about ye body of Moses, durst not geue raylynge sentence, but sayde: the Lorde rebuke the. But these speake euyll of those thynges whych they knowe not: & what thinges they knowe naturally, as beastes which are without reason in the thinges they corrupte them selues.

Wo be vnto them/for they haue folowed the waye of Cayn and are vtterly geuen to the errour of Balam for lukers sake, *and perysshe in the treason of Core.

These are spottes which of youre kindnes feast to gether/wyth out feare, fedynge the selues. Cloudes they are with oute water/ caryed about of wyndes/and trees with out fruite at gadrynge tyme/twyse dede and plucked vp by the rotes. They are the ragynge waues of the see/fomynge out their awne shame. They are wandrynge starres to whō is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesyed before of suche, saynge. *Beholde/ye Lorde shall come wyth thousandes of saynctes/to geue iudgement agaynst all men, and to rebuke all that are vngodly among them of all their vngodly dedes/which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoke agaynst hym.

These are murmurers/cōplayners, walkynge after their awne lustes/whose mouthes speake proude thynges. They haue mē in greate reuerence because of aduantage. But ye beloued/remēber the wordes whych were spoken before of the Apostles of oure Lorde Jesus Christ/how that they tolde you *that ther shulde be begylers in the last tyme which shuld walke after their awne vngodly lustes. These are makers of sectes, sensyble/ hauynge no spryte.

But ye derlye beloued/edifye youre selues in youre most holy fayth/prayynge in the holy goost, and kepe youre selues in the loue of God/lokynge for the mercy of oure Lorde Jesus Christ vnto eternall lyfe. And haue cō passyon of some, separatynge them: & other saue with feare/pullynge the out of the fyre and hate the fylthy vesture of the flesshe.

Vnto hym that is able to kepe you/that ye faule not/and to present you fautelesse before the presence of his glory with ioye/that is to saye/to God oure saueour which only is wyse/be glory/maieste/dominion/ and power/now and for euer. Amen.

Apoc. i. b. Esai. xxi. c.

1. Timo. iii. a. 2. Tim. iii. a. 2. Petr. ii. a.

Nume. xiv.

Gene. xix. c.

* Straunge flesshe/that is/turnynge ye naturall vse vnto the vnnaturall. Roma. i.

Nume. xxii. c.

The Reuelacion
of Iaynct Johñ the deuine.

Happie are they that heare the worde of God and kepe it. He writeth to the seuen congregations in Asia/ sayth seuen candelsticks and in the myddes of them one lyke vnto the sonne of man.

The fyrst Chapter.

THe reuelacion of Jesus Christ, which God gaue vnto him, for to shewe vnto his seruauntes thyngs which must shortly come to passe.

And he sent and shewed by his angell vnto his seruaunt Johñ which bare recorde of the worde of God, and of the testimony of Jesus Christ and of all thyngs that he sawe. Happy is he that redith, & they that heare the wordes of the prophesy, and kepe those thynges which are writtē therin. For the tyme is at hande.

Johñ to the.vij. cōgregacions in Asia. Grace be with you and peace, from him which is and which was, and which is to come / & frō the.vij. spyrites which are present before his trone, and frō Jesus Christ which is a faythfull wytnes, & fyrst begotten of the dede: and Lorde ouer the kinges of the erth. Vnto him that * loued vs, and washed vs from synnes in his awne bloude / & and made vs kynges and Prestes vnto God his father be glory & dominion for euermore. Amen. * Beholde he cōmeth with cloudes, & all eyes shall se him: & they also which pearsed him. And all kynredes of the erth shall wayle. Euen so: Amen.

* Alpha and Omega are letters of the Greke crosserowe/ Alpha is the fyrst letter and Omega the last.

I am * Alpha and Omega, the begynnyng and the endynge, sayth the Lorde almyghty/ which is & which was and which is to come.

I Johñ youre brother & companion in tribulaciō, & in the kyngdome & paciēce which is in Jesu Christ / was in the ile of Pathmos for the worde of God, and for the wytnessing of Jesu Christ. I was in the spirite on a sondaye / & herde behinde me a gret voyce / as it had bene of a trompe sayenge: I am Alpha & Omega / the fyrst and the laste. That thou seyst, wryte in a boke, & sende it vnto the congregacios which are in Asia / vnto Ephesus / and vnto Smyrna and vnto Pergamos / & vnto Thiatira / and vnto Sardis / and vnto Philadelphia / and vnto Laodicia.

The fyrste fygure.

And I turned backe to se the voyce that spake to me. And whē I was turned. I sawe vij. golden candelsticks / & in the myddes of the candelsticks / one lyke vnto the sonne of man / clothed with a lynnē garment doune to the ground / & gyrd about ẏ pappes wyth a golden gyrdle. His heed / & his heares were whyte / as whyte wull, and as snowe: & his eyes were as a flame of fyre: & his fete lyke vnto brasse as though they brēt in a fornace: & his voyce as ẏ sounde of many waters. And he had in his ryghte hande. vij. starres. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as ẏ sonne in his strength.

Seuen golden candelsticks.

Seuen starres

And whē I sawe him I fell at his fete cuē as deed. And he layde his ryghte hande vpon me / sayeng vnto me: feare not. * I am ẏ fyrst and the laste / and am a lyue / and was deed. And beholde I am a lyue for euermore / and haue the keyes of hell and of deeth: Wryte therfore the thynges whych thou hast sene / and the thinges whych are, and the thinges which shalbe fulfylled here after: and the mistery of the vij. starres which thou sawest in my ryght hande and the. vij. goldē candelsticks. The. vij. starres are the messengers

Esaie. xliij. b.

The starres are the preachers.

N.b. of the

The .vii. Candelsticks are the cõgregacions.

of the .vii. congregacions. And the .vii. candelsticks which thou sawest are the .vii. congregacions.

The exhorteth foure congregacions to amende / and speweth the rewarde of him that ouercõmeth.

¶ The .ii. Chapter.

A Messenger is ỹ preacher of the congregacion.

Nto the messenger of the congregacyon of Ephesus write: these thynges sayth he that holdeth the .vii. starres in his right hande, and walketh in the myddes of the .vii. golden candelsticks. I knowe thy workes / and thy labour, & thy patience / & how thou cãnest not forbeare them whych are euyll: and examinedst them whych saye they are Apostles / & are not: and hast founde them lyars and hydest washe thy selfe. And hast patience: & for my names sake hast labored & hast not fainted. Neuertheles I haue sumwhat agaynst the / for thou hastest lefte thy fyrst loue. Remẽber therfore from whence thou art fallen, & repent / and do the fyrst workes. Or elles I wyll come vnto the shortly / and wyll remoue thy candelsticke out of his place, except thou repent. But this thou hast because thou hatest the dedes of ỹ *Nicolaitans, which dedes I also hate. Lett him that hath eares heare / what the spyrete sayth vnto the cõgregacõs. To him that ouercõmeth will I geue to eate of the tree of lyfe / which is in the myddes of the Paradise of God.

The Nycolaytans were heretiques which helde opinion ỹ wyues ought to be cõmen. of whõ Eusebius. lib. iij. cap. xxix

¶ And vnto the Angell of the cõgregacyon of Smyrna wryte: These thynges sayth he that is fyrst, & the laste / which was dead and is alyue. I know thy workes & tribulacion & powerte / but thou art ryche: And I knowe ỹ blasphemy of them whych call them selues Iewes & are not: but are the cõgregacion of Sathan. Feare none of those thynges which thou shalt suffre. Beholde / the deuyll shall caste of you into prison / to tempte you / & ye shall haue tribulacõ .x. dayes. Be saythfull vnto the deeth / and I wyll geue the a croune of lyfe. Let him that hath eares / heare what the spyrete sayth to the congregacyons: He ỹ ouercommeth / shall not be hurte of the seconde deeth.

The congregacion of Pergamos.

¶ And to the messenger of the cõgregacõ in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I know thy workes & where thow dwellest, euẽ where Sathans seat is, and thou kepest my name & hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne / which was slayne amonge you / where Sathan dwelleth. But I haue a fewe thynges agaynst the: that thou hast there / them that mayntayne the doctryne of Balam * whych taught in Balake / to put occasyon of synne Nume. xxiiij.

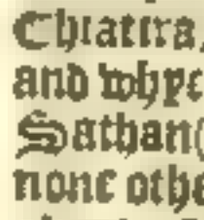
before the chyldrẽ of Israel / that they shulde eate of meate offrcat vnto ydoles, & commyt fornycacyon. Euen so hast thou them that mayntayne the doctrine of the Nicolaytans / which thinge I hate. But be conuerted / or elles I wyll come vnto the shortly & will fight agaynst thẽ with the swearde of my mouth. ¶ Let him ỹ hath eares, heare what the spyrete sayth vnto the congregacions. ¶ Vnto him that ouercõmeth wyll I geue to eate Manna ỹ is hyd and wyll geue him a whyte stone / and in the stone a newe name wrytten, which no man knoweth sauynge he that receaueth it.

And vnto the messenger of the cõgregacõ of Thiatira wryte. Thys sayth the sonne of God / which hath hys eyes lyke vnto a flame of fyre, whose fete are lyke brasse: I knowe thy workes and thy loue, seruyce / & fayth, & thy patience / and thy dedes / which are mo at the last then at the fyrst. Notwithstandynge I haue a fewe thynges agaynst the / * that thou sufferest that woman Iesabell / whych called her selfe a Prophetisse / to teache & to deceaue my seruauntes / to make them commyt fornicacion / and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion and she repented not Beholde, I wyll caste her in to a bed / & thẽ that commyt fornicacion with her, into great aduersitie / excepte they tourne from their dedes. And I wyll kyll her chyldren wyth deeth. And all the cõgregacions shall know ỹ * I am he which searcheth ỹ reynes & hertes. And I wyll geue vnto euery one of you accordynge vnto youre workes. ¶ Vnto you I saye / and vnto other of them of Thiatira / as many as haue not this lernyng and whych haue not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen / but that which ye haue already. Holde fast tyll I come / & whosoeuer ouercõmeth and kepeth my workes vnto the ende / to him wyll I geue power ouer nacõs / and he shall rule them with a rodde of yron: and as the vessels of a potter / shall he breake them to shyuers. Euen as I receaued of my father / so wyll I geue him ỹ morynge starre Let him that hath eares, heare what ỹ spyrete sayth to the congregacions.

Iere. xxvij. b

¶ He instructeth and enfourmeth the Angels of the congregacyons declarynge also the rewarde of hym that ouercommeth.

¶ The .iij. Chapter.



Nd wryte vnto the messenger of ỹ cõgregacion of Sardis: this sayth he that hath the spyrete of God and ỹ .vij. starres. I know thy workes: thou hast a name that thou lyuest, and thou arte deed. Be awake & strength the thynges which remayne, that are redy to dye. For I

haue

haue not founde thy woꝛckes perfaycte be-
foꝛe God. Remẽber therfoꝛe how thou haſt
receaued and heard, & hold faſte, and repent.
1. Theſſa. v.a. 2. Petri. iij. c. *If thou ſhalt not watche I wyll come on ꝧ as a theefe/ & thou ſhalt not ꝛnow what houre I wyll come vpon the. Thou haſte a feawe names in Sardis / whych haue not defyled their garmentes: & they ſhall walke with me in whyte, foꝛ they are woꝛthy. He that ouer-cõmeth ſhalbe clothed in whyte araye/ and I wyll not put out his name oute of the boke of lyfe and I wyll confeſſe his name befoꝛe my father/ and befoꝛe his Angels. Let hym that hath eares heare, what the ſpꝛyte ſayth vnto the congregacions.

B And wꝛyte vnto the tydinges bringer of ꝧ Eſaie. xxij. f. a congregacion of Philadelphia: this ſayth he Iob. xij. c that is holy and true, * whych hath the keye of Dauid: which openeth & no mã ſhutteth/ and ſhutteth and no man openeth. I knowe thy woꝛckes. Beholde I haue ſet befoꝛe the an open doꝛe and no mã can ſhut it, foꝛ thou haſt a lytell ſtrẽgth & haſte kept my sayings: and haſte not denyed my name. Beholde I make them of the congregacion of Sathan/ whych call them ſelues Jewes and are not/ but do lye: Beholde / I wyll make them that they ſhall come & woꝛſhippe befoꝛe thy fete: and ſhall knowe that I loue the.

Becauſe thou haſt kept the woꝛdes of my pacience therfoꝛe I wyll kepe the from the houre of temptacion which wyll come vpon all the woꝛlde/ to tempte thẽ that dwell vpõ C the erth. Beholde I come ſhoꝛtly. Holde that which thou haſte / that no man take awaye thy croune. Him that ouercommeth / wyll I make a pyllar in the temple of my God / & he ſhall go no moꝛe oute. And I wyll wꝛyte vpõ him/ the name of my God, and the name of the cyte of my God / newe Jeruſalem: which cõmeth doune out of heauen from my God/ and I wyll wꝛyte vpon hym my newe name. Let him that hath eares, heare, what the ſpꝛyte ſayth vnto the congregacions.

The congregacion of Laodicia. And vnto the meſſenger of the congrega-
cion which is in Laodicia, wꝛyte: This ſayth (Amen, the faythfull and true wytnes / the begynnyng of the creatures of God. I know thy woꝛkes that thou arte nether colde noꝛ hotte: I wolde thou were colde oꝛ hotte. So then becauſe thou arte betwene bothe / and nether coulde ner hot, I wyll ſpew the oute D of my mouth: becauſe thou arte ryche and in-creſyd with goodes, & haſte nede of nothing/ and knoweſt not how thou arte; wꝛetched & miſerable pooꝛe, blynde and naked. I counſell the to bye of me golde tryed in the fyre/ ꝧ thou mayſte be ryche: and whyte rayment ꝧ thou mayſte be clothed / that thy fylthy nakednes do not appere, and anoynt thyne eyes with eye ſalue/ that thou mayſte ſe.

*As many as I loue I rebuke & chaſten. Be feruent therfoꝛe and repent. Beholde I ſtande at the doꝛe and knocke. If eny man heare my voyce & open the doꝛe I wyll come in vnto him and will ſuppe with him and he with me. To him that ouercõmeth, wyll I graunte to ſyt with me in my ſeate/ euen as I ouercam and haue ſytten with my father/ in his ſeate. Let him that hath eares heare what the ſpꝛyte ſayth vnto the cõgregacyõs. Prouer. iij. b. Hebrue. xij. b.

The. iiij. Chapter.

The ſeconde figure.

Fter this I loked & beholde a doꝛe was open in heauen and the fyꝛſte voyce which I heaꝛde, was as it were of a trompett talkynge wyth me which ſayde: come vp hyder, and I wyll ſhewe the thynges whych muſt be fulfylled here after. And immediatly I was in the ſpꝛyte: & beholde a ſeate was put in heauen/ & one ſate on the ſeate. And he that ſat / was to loke vpon, lyke vnto a Jaſper ſtone and a ſardyne ſtone: And ther was a rayne bowe about ꝧ ſeate in ſyght lyke to an emeralde. And aboute ꝧ ſeate were. xxiiij. ſeates. And B vpon the ſeates. xxiiij. elders ſitting clothed in whyte rayment / and had on their heades crounes of gold. I

Rayne bowe.

And out of ꝧ ſeate pꝛoceded lyghtynges/ and thundꝛinges and voyces and ther were vij. lampes of fyꝛe burnynge befoꝛe ꝧ ſeate/ which are the. vij. ſpꝛetes of God. And befoꝛe the ſeate ther was a ſee of glaſſe lyke vnto a cryſtall, and in the myddes of the ſeate and

Seuen lampes

rounde

founde about the seate were.iiii.beastes full
¶ of eyes before & behynde. And the fyrst beast
was lyke a lyon / the seconde beaste lyke a
calfe / & the thirde beaste had a face as a mā /
& the fourth beaste was lyke a flyinge egle.
And the.iiij.beastes had eche one of them.vi.
wynges about him / & they were full of eyes
Apo.i.a. ¶ in And they had no reste daye nether night
saying: * Holy holy holy Lorde God almyghty / which was / & is / & is to come.

And whē those beastes gaue glory & ho-
Dnour & thākes to him that sate on the seate /
which liueth for euer & euer: the.xxiiij.elders
fell doune before him & sat on the trone / and
worshipped him & lyueth for euer / and caste
their crounes before ȳ trone sayīg: thou arte
worthy Lorde to receaue glory & honoure / &
power for thou hast created all thinges / & for
thy wylles sake they are / & were created.

¶ He seyth the lambe openynge the boke / and therfore the foure beastes the.xxiiij.elders & the angels prayse the lambe / and do him worshippe.

¶ The.v.Chapter.

The boke sealed with seuen seales.

ANd I sawe in the ryght hande of
him that sat in the trone / a boke
writtē with in & on the backsyde /
sealed wt.vij.seales. And I sawe a
stroge angell which cryed wt a lowde voyce:
¶ Who is worthy to open the boke / & to lose ȳ
seales therof. And no mā in heauē ner in erth
nether vnder the erth / was able to open the
boke / nether to loke theron. And I wepte
moche / because no mā was founde worthy to
opē & to rede the boke / nether to loke theron.

A lyon obtey-ned to open the boke.

B And one of the elders sayde vnto me: wepe
not: Beholde a lyon beinge of the tribe of Iu
da the rote of Dauid hath obtayned to open
the boke, & to lose the.vii.seales therof. And
I beheldc & lo in ȳ myddes of the seate, & of
the.iiij.bestes, & in the myddes of the elders /
stode a lambe as though he had bene kylled /
which had.vij.hornes & vii.eyes / which are
the spretes of God / sent into all the worlde.
And he came & toke the boke oute of ȳ right
hande of him that sate vpon the seate.

¶ And whē he had takē ȳ boke, the.iiij.bestes
& xxiiij.elders fell doune before ȳ lambe, ha
uyng harpes & goldē vialles full of odoures /
which are ȳ prayers of sayncte & they songe
a newe songe sayinge: thou art worthy to take
ȳ boke / & to open the seales therof: for thou
waste killed / & haste redemed vs by thy bloud
out of all kynredes, & tonges, & people / & na
cions / & haste made vs vnto oure God / kyngs
and prestes, & we shall raygne on the erth.

D *And I behelde / and I hearde ȳ voyce of
Apo.v.a. many angels about the trone and about the
a.Petri.ij.b bestes & ȳ elders & I hearde thousand thou-
Psalme xcix.c sandes sayinge wt a lowde voyce: Worthy is
the lambe ȳ was kylled to receaue power / &
riches, & wysdome, & strenghte & honour, &
glory & blessinge. And all ȳ creatures which
are in heauē, & on ȳ erth, & vnder the erth &
in the see / & all ȳ are in thē / herde I, sayinge:
blessing, honour glory & power be vnto him
that sitteth vpon the seate / & vnto the lambe
for euermore. And the.iiij.bestes sayd Amē.
And the.xxiiij.elders fell vpon their faces /
& worshipped him that lyueth for euermore.

¶ The lambe openeth the.vi.seales / and many thynges folowe the openynge therof.

¶ The.vi.Chapter.

The thyrde figure.

ANd I sawe whē the lambe opened
one of ȳ seales / & I herde one of ȳ
iiij.bestes saye as it were ȳ noyse
of thonder come & se: and I sawe.
And behelde ther was a whyte horse, and he
ȳ sat on him had a bowe, and a croune was
geuē vnto him / & he went forth cōquerynge
& for to ouercome. And when he opened the
seconde seale / I herde the seconde beste saye:
come & se. And ther went oute another horse
ȳ was redd & power was geuen to him that
satte theron to take peace frō the erthe / & ȳ
they shuld kyll one another. * And ther was
geuē vnto him a great swearde.

I The lambe openeth the seales.

Whyte horse

Redhorse.

Apo.i.a.

And whē he opened ȳ thirde seale / I herde
ȳ thirde beste saye: come & se. And I behelde /
& lo a blacke horse: & he ȳ sate on him had a
payre of balances in his hāde. And I herde a
voyce in ȳ mydd of ȳ iiij.bestes saye: a mea-
sure of whete for a peny / and.iij.measures of
barly for a peny: & oyle & wyne se thou hurte
not. And when he opened the fourth seale / I
herde the voyce of ȳ fourth beste saye: come
& se: & I loked. And behelde a grene horse / &
his name that sate on him was deeth / & hell
folowed after him / & power was geuē vnto

Blacke horse

Grene horse.

them ouer the fourth parte of ỹ erth/ to kyll with swearde/and with honger, & with deth that cometh of vermen of the erth.

The fourth figure.

Soules vnder the auter.

And when he opened ỹ fyfte seale I sawe vnder the aultre the soules of them ỹ were kylled for ỹ worde of God/& for the testimony which they had. & they cryed with a lowde voyce saying: How longe taryest thou Lord holy & true/ to iudge & to auenge oure blood on thē ỹ dwell on the erth? And longe whyte garmentes were geuē vnto euery one of thē. And it was sayde vnto thē ỹ they shulde reste for a lytle season vntyll the nomber of their felowes and brethren, and of thē that shulde be kylled as they were. were fulfylled.

Esai. xxvi. Ieremy. vi. and Apoc. xx.

The .vi. figure.

And I beheelde when he opened the syxte seale/ and lo ther was a great erthquake/ & ỹ sunne was as blacke as sacke cloth made of heare. And ỹ mone was red euē as bloud: and the starres of heauen fell vnto the erth euen as a figge tree casteth from her her figges/ whē she is shakē of a myghty winde And heauē vanished away/ as a scroll whē it is rolled to gether. And all mountaynes and yles/ were moued oute of their places. And the kynges of the erth/ and the great men/ and the rychemen/ and the chefe captaynes/ and the myghtymen/ and euery bondman/ and euery freeman/ hyd them selues in dennes/ & in rockes of the hylles. * and sayde to the hylles and rockes. fall on vs/ and hyde vs from the presence of him that sytteth on the seate/ & from the wrath of the lambe: for the grete daye of his wrath is come/ and who can endure it.

Osee. x. Luc. xxiij. b.

The seyth the seruauntes of God sealed in their foreheades out of all nacions & people/ which though they suffre trouble/ yet the lambe feedeth them/ leadeth them to the fountaynes of lyuynge water/ and God shall wype awaye all teares from their eyes.

The .vij. Chapter.

The .vij. figure.

After that / I sawe iiij. Angels stande on the .iiij. corners of the erth/ holdynge the .iiij. windes of the erth that the windes shulde not blowe on the erth/ nether on the see / nether on empyree. ✣ And I sawe a nother angell ascende from the rysynge of the sunne/ which had the seale of the lyuynge God/ and he cryed with a loude voyce to the .iiij. Angels, to whō power was geuen to hurt the erth & the see/ saying: hurt not the erth nether the see / nether ỹ trees / tyll we haue sealed the seruauntes of oure God in their foreheades.

Angel is as much as worde signifieth a messanger. And all the Angels are called messengers / because they are sent forth from God

And

to man an B
message:
euen so prophe
tes / preachers
& the prelates
of the churche
are called An-
gells: that is to
saye messen-
gers / because
their office is to
bringe the mes-
sage of God vn
to the people.
The good an-
gelles here in
this boke are
the true bisshop
pes preach-
chers and
the euell an-
gelles are the
here tykes and
false preachers
whichsoeuer fal
sifye Gods
worde to which
the churche of
Christ shalbe
thus miser-
ably plaged vn
to the ende of
the worlde as
is painted in
these figures.

And I hearde the nombre of them wh̄ych were sealed / and ther were sealed an. C. and xliij. M. of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Aser were sealed. xij. M. Of the trybe of Nepthalim were sealed. xij. M. Of ꝑ trybe of Manasses were sealed. xij. M. Of the trybe of Symeō were sealed. xij. M. Of ꝑ trybe of Leuy were sealed xij. M. Of the trybe of Issacar were sealed. xij. M. Of ꝑ trybe of Zabulon were sealed. xij. M. Of ꝑ trybe of Joseph were sealed xij. M. Of the trybe of Beniamin were sealed xij. M.

C After this I beheld / and lo a grete multitude (which nom̄o couldē nombre of all nacions and people / and tonges stode before ꝑ seate / & before the lambe clothed with longe white garmentes / and palmes in their handes / and cryed with a lowde voyce, sayinge. Saluacion be all trybed to him that sytteth vpon ꝑ seate of oure God / and vnto the lambe. And all the angels stode in the compase of the seate & of the elders, & of the. iiij. beestes / and fell before the seat on their faces / & worshypped God, sayinge / Amē: Blessinge and glory / wysdome and thankes / honour / & power / & myght, be vnto oure God for euermore. Amen.

D And one of the elders answered / sayinge vnto me: what are these which are arayed in longe whyte garmentes / and whence came they? And I sayde vnto hym: Lorde thou wottest. And he sayde to me: these are they which cam out of great tribulacion and made their garmentes large / and made them whyte in the bloude of the lambe: therfore are they in the presence of the seate of God & serue hym daye and nyght in his temple / and he that sytteth in the seate wyll dwell amōge thē. They shall hunger no more nether thyrst / nether shall ꝑ sunne lyght on thē / nether ony heate / for the lambe which is in the myddes of the seate / shall fede them / and shall leade thē vnto fountaynes of lyuinge water / & God shall wype awaye all teares from their eyes.

The .vij. figure.

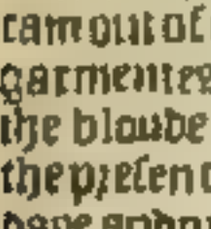
E

C The seuenth seale is opened / there is sylence in heuen / the foure angels blowe their trompettes / and greate plages folowe vpon the earth.

C The .viij. Chapter.

A

The .viij. figure.



ND when he had opened the seuēth seale / ther was sylence in heauen aboute ꝑ space of halfe an houre. And I sawe angelles standynge before God / and to them were geuen vij trompettes. And another angell came & stode before the aulter hauynge a golden censer / and moche of odoures was geuen vnto him / that he shulde offre of the prayers of all sayntes vpon the golden aulter / which was before ꝑ seate. And the smoke of the odoures which cam of the prayers of all sayntes / ascended vppe before God out of the Angelles hande. And the Angell toke the censer and fylled it with fyre of the aulter and caste it into the erth / and voyces were made / & thonderynges and lyghtynges and erthquake.

B

And the .vij. Angels which had the .vij. trō pettes prepared them selues to blowe. The fyrst Angell blewe / & there was made hayle and fyre / which were myngled with bloud / & they were cast vnto the erthe: and the thirde parte of trees was burnt / & all grene gras was brent. And the seconde Angell blewe: & as it were a gret mountayne burnynge with fyre was caste into the see / & the thirde parte of the see turned to bloude / and the thyrde parte of the creatures which had lyfe / dyed and the thirde part of shyppes were destroyed.

C

And the thirde Angell blewe / and ther fell a gret starre from heuen burnynge as it were a lampe / and it fell into the thyrde parte of ꝑ ryuers / and into fountaynes of waters / & the name of the starre is called wormwod. And the thirde parte was turned to wormwod. And many men dyed of the waters because they were made bytter. And ꝑ fourth Angell blew / and the thirde parte of the sunne was smytten / and the thirde parte of the mone / & the thirde part of starres: so that the thirde part of thē was darckned. And the daye was smytten that the thyrde part of it shulde not shyne / & lyke wyse the nyght. And I beheld and herde an Angell flyinge thorow the myd des of heauen / sayinge with a lowde voyce: Woo / woo to ỹ inhabiters of ꝑ erth because of the voyces to come of the trompe of the .iij. Angels which were yet to blowe.

D

C The

¶ The fifth & fyxte Angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The fyrst woo is paste: the foure angels that were bounde are lowsed/and the thirde parte of men is kylled.

The.viij. figure.

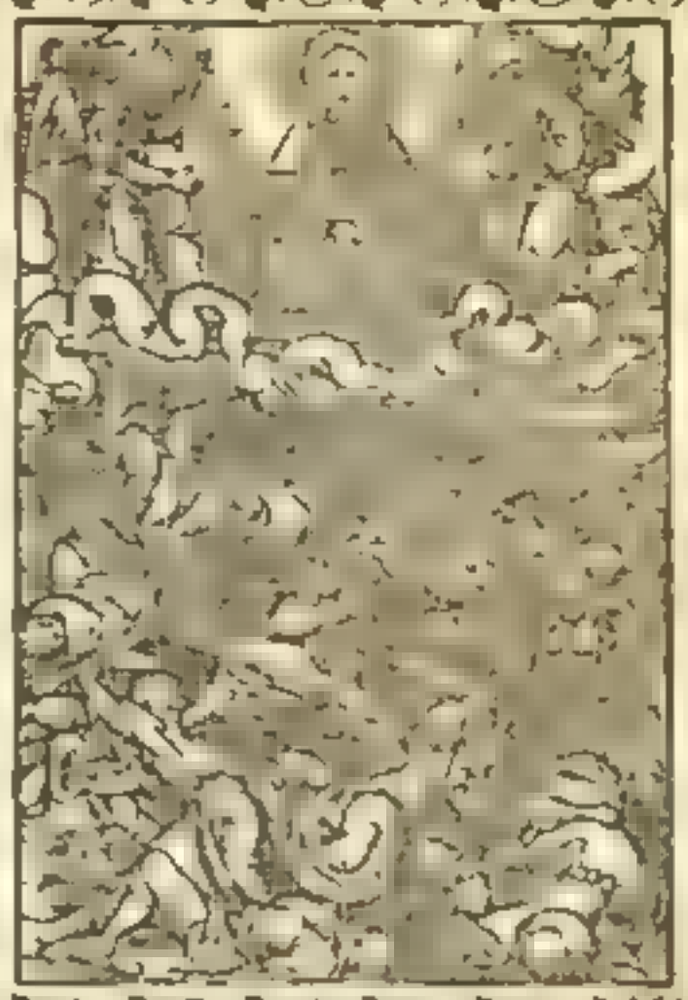
¶ The xi. Chapter.

AND the fyxte Angell blewe/ and I sawe a starre fall frō heauen vnto the erth. And to him was geuen the kaye of the bottomlesse pytt. And he opened the bottomlesse pytt/ & ther arose the smoke of a gret fornace. And the sunne & the ayer were darckned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the erth: and vnto them was geuen power as the scorpions of ẏ erth haue power. And it was cōmaunded them/ that they shuld not hurt the grasse of ẏ erth: nether eny grene thynge: nether eny tree: but only those men which haue not the seale in their forheades. And to thē was cōmaunded that they shulde not kyll them/ but that they shulde be vexed .v. monethes / & their payne was as the payne that cōmeth of a scorpiō/ when he hath stonge a man. * And in those dayes shall men seke deeth/ & shall not finde it and shall desyre to dye / & deeth shall flye from them.

Exte. ij. d. Deu. x. c. Luc. xxiij. d

And the symylitude of ẏ locustes was lyke vnto horses prepared vnto battayll / and on their heades were as it were crounes, lyke vnto golde: & their faces were as it had bene the faces of men. And they had heare as the heare of wemen. And their teethe were as ẏ teeth of lyons. And they had habbergiōs, as it were habbergions of yron. And ẏ sounde of their wynges / was as the sounde of charettes when many horses runne to gether to battayle. And they had tayles lyke vnto scorpions/ & there were stynges in their tayles. And their power was to hurt men. v. monethes. And they had a kyng ouer thē/ which is the angell of the bottomlesse pytt / whose name in the Hebrew tonge, is Abadon: but in the Greke tonge / Apollion. One woo is past & beholde two woos come after this.

Abadon is as moche to saye as a destroyer.



The.ix. figure.

And the fyxte Angell blewe / and I herde a voyce from the .iiij. corners of the golden aultre/ which is before God / sayinge to the fyxte Angell/ which had the trompe: Loose ẏ iiij. Angelles / which are bounde in the grete ryuer Euphrates. And ẏ .iiij. Angelles were loosed which were prepared for an houre/ for a daye/ for a moneth/ & for a yere/ for to slee the .iii. part of men. And the nombre of horsmen of warre were .xx. tymes .x. M. And I herde the nombre of thē: and thus I sawe the horses in a vision/ & them that sate on them/ hauynge fyry habergions of a Jacincte colloure/ & brymstone / & the heades of ẏ horses were as the heades of lyons. And out of their mouthes went forth fyre and smoke & brymstone. And of these .iij. was ẏ .iii. part of men kylled: that is to saye (of fyre/ smoke & brymstone which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentes/ and had heades/ & with them they dyd hurt. And the remnaunt of the men which were not killed by these plages repented not of the dedes of their handes that they shulde not worshippe deuyls and ymages of golde and syluer and brasse & stone, and of wood which nether can se nether heare nether go. Also they repented not of their murther and of their sorcery nether of their fornicacion nether of their theefte.

¶ The

¶ The Angell hath the boke open; he sweareth ther shalbe nomore tyme: he geueth the boke vnto John/ which eateth it vp.

The.x. figure.

¶ The.x. Chapter.

AND I saw another myghtye angell come doune from heuen clothed with a cloude, and the rayne bowe vpon hys heed. And hys face as it were the sunne, & his fete as it were pyllars of fyre, and he had in his hande a lytell boke open and he put his right fote vpon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed seuē thondres spake their voyces. And whē the .vii. thondres had spokē their voyces, I was about to wryte. And I herde a voyce from heauen sayinge vnto me/ Seale vp those thynges which the .vii. thondres spake, and wryte them not.

B Dani. xij. c

* And the Angell which I sawe stonde vpō the see, and vpon the erth lyfte vp his hande to heuen & sware by him that lyueth for euer more, which created heuen, and the thynges that therin are/ and the see, and the thynges which therin are: ¶ there shulde be no lenger tyme. but in the dayes of the voyce of the se- ¶ uēth Angell whē he shalbe begyn to blowe: euen the mistery of God shalbe fynished as he preached by his seruātes the prophetes.

Ezech. ij. c

And the voyce which I herde from heuen/ spake vnto me agayne, & sayd: * go and take the lytle boke which is open in the hande of the angell which standeth vpō the see, & vpō the erth. And I went vnto the angell & sayde to him: geue me the lytle boke, and he sayde D vnto me: take it, & eate it vp, & it shall make thy belly bytter, but it shalbe in thy mouthe as swete as hony. * And I toke the lytle boke out of his hande and eate it vp; & it was in/ my mouth as swete as hony: and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ & tonges/ and to many kynges.

Ezech. ij. c

¶ The temple is measured. The seconde woo is past.

The.xi. figure.

¶ The.xi. Chapter.

AND then was geuē me a rede lyke vnto a rode, and it was sayde vnto me: Ryse and mete the temple of God and the aulter, and them that worshippe therin, and the quere which is wi in the tēple/ cast oute and mete it not: for it is geuen vnto the Gentyles, & the holy cytie shall they treade vnder fote. xlij. monethes. And I wyll geue power vnto my two wytnesses and they shall prophesy a thousande/ two hundred and .lx. dayes/ clothed in sacke clothe. These are two olyue trees/ and two candelstyckes, standynge before the God of the erth.

B And yf eny mā wyll hurt them/ fyre shall procede out of their mouthes/ and consume their enemyes. And yf eny man wyll hurt thē thys wyse muste he be kylled. These haue power to shut heauen that it rayne not in ¶ dayes of their prophesying: and haue power ouer waters to turne them to bloude/ and to smyte ¶ erth with all maner plages/ as ofte as they wyll.

And when they haue fynished their testimony, the beast that cam out of the bottomlesse pyt, shall make warre agaynst them & shall ouercome them/ and kyll thē. And their bodyes shall lye in the stretes of the greate cytie, which spiritually is called Sodom and Egypte, where oure Lorde was crucifyed.

And

And they of the people & kinredes, & tonges and they of the nacions, shall se their bodyes iii. dayes & an halfe / & shall not suffre their bodyes to be put in graues And they ꝑ dwell vpō the erth, shall reioyce ouer them and be glad, & shall send. gyftes one to another for these two Prophetes vexed them that dwelt on the erth.

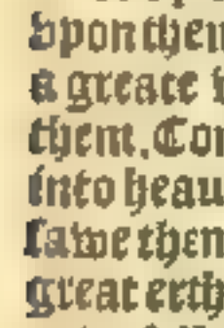
And after .iij. dayes and an halfe the spyrete of lyfe from God, entred into them. And they stode vp vpon their fete: & greate feare came vpon them which sawe them. And they herde a greate voyce from heauen / sayinge vnto them. Come vp hydder. And they ascēded vp into heauen in a cloude / and their ennemyes sawe them. And the same houre was ther a great erthquake / and the tenthe parte of the cytie fell / and in the erthquake were slayne names of men seuen. M. and the remnaunt were feared / & gaue glory to God of heauen.

¶ The second woo is past / & beholde the thyrde woo wyll come anone.

And the seuenth angell blewe / & ther were made greate voyces in heauen / sayinge: the kyngdoms of this worlde are oure lordes & his Christes / & he shall raygne for euer more And the .xxiiij. elders / which syt before God on their seates, fell vpon their faces / & worshypped God sayinge: we geue the thankes Lorde God almighte: which arte & wast / and arte to come / for thou haste receaued thy great myght / and hast raygned. And the nacions were angry & thy wrath is come, and the tyme of the deed that they shuld be iudged & that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Sayntes / & to them that feare thy name small & great and shuldest destroye them / which destroye the erth. And the temple of God was opened in heuē, and ther was sene in his temple the arcke of his testament: & ther folowed lightnynges, and voyces / and thonderynges and erthquake / and moche hayle.

¶ The seuenth Angell bloweth his trompet. There appeareth in heauen a woman clothed with the Sonne: Michael fyghteth with the dragon / whych persecuteth the woman.

¶ The .xij. Chapter.



Nother appered a gret wonder in heauē: A woman clothed with the sunne / & the mone vnder her fete / and vpon her heed a croune of xii. starres. And she was with childe & cryed trauaylinge in byrth and payned redy to be deliuered. And ther appered another wonder in heauen for beholde a gret red dragon hauynge .vii. heddes and ten hornes & crounes vpon hys heades: and hys tayle drue the thyrde parte of the starres, and cast them to the erth.

The xij. figure.

And the dragon stode before the woman / which was redy to be deliuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe / which shulde rule all nacyons with a rode of yron. And her sonne was taken vp vnto God / & to his seate. And the woman fled into wyldernes, where she had a place prepared of God / that they shulde fede her there a. M. .ij. hundred and lx. dayes.

And ther was a great battayll in heauen Michael & his Angels fought with the dragon, & the dragon fought & his angelles and preuayled not: nether was their place fou̇nde enymore in heauen. And the great dragon / that olde serpent called the deuyll and Sathanas was cast out. Which deceaueth all ꝑ worlde. And he was cast into the erth, & hys angelles were cast out also.

And I herde a lowde voyce sayinge: in heuen is nowe made saluacyon & strengthe & the kyngdome of oure God, and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the bloude of ꝑ lambe / and by the worde of their testimony and they loued not their lyues vnto ꝑ deeth Therfore reioyce heuens / and ye that dwell in them. Woo to the inhabiters of the erth / & of ꝑ see: for the deuyll is come doune vnto you which hath great wrath because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth, he persecuted the womā / which brought forth the man childe. And to the womā were geuē two wynges of a great egle / that she myght flye into the wildernes / into her place / where she is norysshed for a

tyme, tymes, & halfe a time, frō the p;rsence of the serpent. And ỹ dragon cast oute of hys mouth water after the womā as it had bene a ryuer because she should haue bene caught of the floud. And the erth holpe the woman/ and the erth opened her mouth & swalowed/ vp the reuer/ which ỹ dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hy; sede / which kepe the commaundemētes of God, & haue the testimony of Jesus Chr;ste. And I stode on ỹ see stonde.

¶ A beast ryseth out of the see with seuen heades and ten horns. Another beast co.m.meth out of the earth with two hornes.

¶ The.xiij. Chapte.

The xiij. Apocalip.

AND I sawe a beste ryse out of the see, hauinge.vii. heddes and x. hornes & vpon his hornes .x. crounes & vpon his heed the name of blasphemy. And the beast which I sawe was lyke a cate of the moūtayne and hys fete were as the fete of a bere and hys mouth as the mouthe of a lyon. And the dragon gaue hym his power & hys seate, and great auctorite: & I sawe one of his heedes as it were wouñded to deeth and hys deedly wounde was healed. And all the worlde wondred at the beast/ and they worshipped the dragon which gaue power vnto the beest, and they worshypped the beest sayinge: who is lyke vnto the beast? who is able to warre wyth hym?

* By this text is ment the Turke.

B And ther was geuen vnto him a mouth/ ỹ spake great thinges and blasphemies/ & power was geuen vnto hym/ to do .xlij. monethes. And he opened his mouth vnto blaspheme my agaynst God/ to blaspheme hys name & his tabernacle & them that dwell in heauen. And it was geuen vnto hym to make warre with the Sayntes/ and to ouercome them. ¶ And power was geuen him ouer all kynred/ tonge/ and nacion: and all that dwell vpō the erth worshipt him: whose nam; are not writ ten in the boke of lyfe of the lābe/ which was kylled from the beginnynge of the worlde. ¶ If eny man haue an eare, let him heare. * He that leadeth into captiuite shall go into captiuite: * he that kylleth with a swearde, must be kylled wyth a swearde. Heare is the patience/ and the fayth of the sayntes.

Apoc.xiij.

Math.xxvi.e.

Genes.a

Math.xxvi.

And I beheld a nother beest comminge vp oute of the erth/ and he had two hor;nes lyke a lābe/ & he spake as dyd the dragon. And he dyd all that the fyr;ste beest coulde do in hys p;resence/ & he caused the erth/ and thē which dwell therin/ to worshyppe the fyr;st beest/ whose deedly wounde was healed. And he dyd grett wonders/ so ỹ he made fyr;e come doune from heauen in the syght of men. And deceaued thē that dwelt on the erth by the meanes of those sygnes whych he had power to do in the syght of the beest/ sayinge to them that dwelt on the erth: that they should make an ymage vnto the beest, which had the wounde of a swearde/ and dyd lyue.

And he had power to geue a spr;ete vnto ỹ ymage of the beest/ & that the ymage of the beest should speake/ and should cause that as many as wolde not worshyppe the ymage of the beest/ should be kylled. And he made all bo the small and grett/ ryche and poor;e/ fre and bond/ to receaue a marke in their ryght hander or in their forheddes. And that no man myght by or sell/ saue he that had the marke or the name of the beest/ other the nombr;e of his name. Here is wyldome. Let him ỹ hath wytt count the nombr;e of the beest. For it is the nombr;e of a man/ and his nombr;e is fyxe hondr;ed/ thr;scor;e and fyxe.

¶ The lambe standeth vpō the mount Sion / and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babylon.

¶ The.xiiij. Chapter.

AND I loked / & lo a lambe stode on the mount Sion / & with hym an C.xl.iiij.M. thousande hauinge hys fathers name wr;ttē in their forheddes. And I herde a voyce frō heuen, as the sounde of many waters and as the voyce of a grett thoundr;e. And I herde ỹ voyce of harpers harpynge with their harpes. And they songe as it were a newe songe / before the seate, & before ỹ foure beestes, & the elders/ and no man coulde learne that songe/ but ỹ hondr;ed and.xl.iiij.M. which were redemed frō the erth. These are they/ which were not defyled with wemen / for they are virgyns.

These

These folowe the lambe whyther soeuer he goeth. These were redemed frō men beynge the fyrste frutes vnto God and to the lambe/ and in their mouthes was founde no gyle. For they are with oute spot before the trone of God. ¶

The. xiiij. figure.

And I sawe an angell flye in the myddes of heauē hauynge an euerlastyng gospell, to preache vnto them that sytt and dwell on the erth and to all nacions kynreds and tonges & people saying with a lowde voyce: *Feare God and geue honour to hym, for ye houre of his iudgement is come: and worshyppe hym/ that made heauen and erth & the see & fountaynes of water. And there folowed a nother angell saying:* Babylon is fallen is fallen that greate cyte/ *for she made all nacyons dryncke of the wyne of her fornycacyon.

And the thyrd angell folowed thē sayinge with a loude voyce: If any man worshyppe the beest & hys ymage, & receaue his marke in his forhed/ or on his hande/ the same shall drincke the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punyshed in fyre and brymstone, before the holy angels and before the lambe.

And the smoke of their torment ascendeth vp euermore. And they haue no rest daye nor nyght/ which worshyppe ye beast & his ymage and whosoeuer receaueth the print of hys name. Here is the pacīēce of sayntes. Heare are they that kepe the cōmaundementes and the fayth of Jesu.

And I hearde a voyce from heauē sayinge vnto me: wryte. Blessed are the dede, which here after dye in the Lorde/ euen so sayth the spyrete: that they maye rest from their laboures/ but their worckes shall folowe them.

The. xv. figure.

And I loked and beholde a whyte clowde/ and vpon the clowde one sittynge lyke vnto the sonne of man, hauinge on his hed a golden crowne, and in his hande a sharpe sykle. And another Angell came oute of the temple, cryinge wyth a lowde voyce to him that sate on the clowde.* Thrust in thy sykle and repe for the tyme is come to repe, for the corne of the erth is rype. And he that sate on the clowde thrust in hys sykle on the erth, & the erth was reped. Joel.iij.c. D

And another Angell came oute of the tēple/ which is in heauen, hauinge also a sharpe sykle. And another Angell came oute frō the aultre/ whych had power ouer fyre/ and cryed wyth a lowde crye to hym that had the sharpe sykle, and sayde: thrust in thy sharpe sykle, and gadre the clusters of the erth, for her grapes are rype. And the Angell thrust in hys sykle on the erth and cut doune the grapes of the vyneyarde of the erth: and cast thē into the grete wynefat of the wrath of God/ and the wynefat was troden wyth out the cite and blood came out of the fat euen vnto the horse bridles by the space of a thowsande and.vi.C. furlonges.

The. xvj. Chapter.

The seuenth seuen Angels. hauynge seuen vyalles full of wrath.

And I sawe another sygne in heuen/ gret & meruellous. vij. Angels hauynge the seuen laste plages / for in thē is fulfilled the wrath of God. And I sawe as it were a glasye see mingled with fyre, and them that had gotten victory of the beest/ & of his ymage/ & of hys marke/ and of the nombre of his name, stande on the

Apoc.xvij. Actu.xiij.c.

Esaie.xxiij. Hier.li.a.

glasse see hauynge the harpes of God and they songe the songe of Moses the seruaunt of God, and the songe of the lambe, sayinge:
Exod.xv.c
Psal.cx.c.
Grete and maruelous are thy workes: * Lord
B God almyghty, iuste and true are thy wayes kynge of Sayntes. Who shall not feare o Lorde, and glorify thy name? for thou only arte holy, and all gentyls shall come & worshyppe before the, for thy iudgementes are made manifeste.

C And after that, I loked, and beholde the temple of the tabernacle of testimony was oppyn in heauen, and the seuen Angels came out of the temple, whych had the seuen plages, clothed in pure and bryght lynnen, and hauynge their brestes gyrded wyth golden
D gerdels. And one of the fowre beestes gaue vnto the seuen Angels, vij. golden vialles, full of ỹ wrath of God which liueth for euer more. And the temple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, tyll the seuen plages of the seuen Angels were fulfylled.

C The Angels poure out their vyalles full of wrath.

C The.xvi. figure.

¶ The.xvi.Chapter.

A
ND I herde a great voyce out of ỹ temple sayinge to the.vii. Angels: go poure wayes, poure out youre vialles of wrath vpō the erth. And the fyrst went and powred out his viall vpō the erth, and there fell anoysome and a sore botche vpon the men whych had the marke of the best, and vpō them which worshypped his ymage. And the seconde Angell shed out his viall vpō the see, and it turned as it were into the bloud of a dede man: & euery lyuinge thinge dyed in the see. And the thyrde Angell shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloud. And I herde an Angell saye: Lorde which arte and wast, thou arte ryghteous and holy, B
because thou hast geuen soche iudgementes for they shed out the bloud of sayntes, and Prophetes, and therfore hast thou geuen thē bloud to drincke: for they are worthy. And I herde another out of the aultre saye: euen so Lorde God almyghty true and ryghteous are thy iudgementes.

And ỹ fourth Angell poured out his viall on the sunne, & power was geuen vnto hym to vexe men with heate of fyre. And the men raged in gret heate, & spake euyll of ỹ name of God which hath power ouer those plages, and they repented not, to geue hym glory. And the fyfte Angell poured oute his vyall vpon the seate of the beste, & his kyngdome waxed derke, and they gnewe their tonges for sorowe, & blaspheмed the God of heauen for sorowe and payne of their sores, and repented not of their dedes.

And the syxte Angell poured out his viall vpon the gret ryuer Euphrates, & the water C
dryed vp that the wayes of the kynges of the este shulde be prepared. And I sawe thre vncleane spretes lyke frogges come oute of the mouthe of the dragon, & out of the mouthe of the beste, & out of the mouthe of the false Prophete. For they are the spretes of deuyls worckinge myracles, to go out vnto the kynges of the erth and of the whole world, to gadder them to the battayle of that gret daye of God almyghty. * Beholde I come as a theefe. Happy is he that watcheth and kepeth hys gar- Matth.xxiiij.d
ỹ.Pet.iij.c.
i.Thessa.v.b.
mentes, lest he be founde naked, and men se his fylthynes. And he gathered them together into a place called in the Hebrue tonge Armageden.

And the seuenth Angell poured oute hys viall into the ayre. And ther cam a voyce out D
of heauen from the seate, sayinge: it is done. And ther folowed voyces thonderynges, and lightninges, & ther was a great erthquake, soche as was not sence men were vpon the erth, so myghty an erthquake and so great. And the greate cyte was deuyded into thre partes, and the cytes of all nacyons fell. And gret Babylon came in remembraunce before God, to geue vnto hym the cuppe of ỹ wyne of the fearcenes of his wrath. Euery yle fled awaye, & the mountaynes were not founde. And ther fell a grete hayle, as it had bene talentes, out of heauen vpon the men, and the men blaspheмed God: because of the plage of the hayle, for it was gret & the plage of it sore.

C The deserybeth the woman syttynge vpon the beast with ten hornes.

C The

The.xvij. figure.

The xvij. Chapter.

AND ther came one of the seuen Angels/which had the seuen vyalles: and talked with me / sayinge vnto me: come I wyll shewe the the iudgement of the gret whore that sytteth vpon many waters/with whō haue cōmitted fornicacion the kynges of the erthe / so that the inhabiters of the erth/are droncken with the wyne of her fornicacyon. And he caryed me awaye into the wyldernes in the spyrite. And I sawe a woman syt vpon a rose colored beest full of names of blasphemye which had ten hornes. And the womā was arayed in purple and rose coloure and decked with golde/ precious stone / and pearles / and had a cup of golde in her hand/ full of abominaciōs & filthynes of her fornicacyon. And in her forhed was a name writtē/a mystery/gret Babylon the mother of whordome and abominaciōs of the erth. And I sawe the wyfe dronken with the blood of sayntes/ & with the blood of the wytnesses of Jesu. And when I sawe her: I wondred with gret meruayle.

And the Angell sayde vnto me: wherfore maruaylest thou? I wyll shewe the the mistery of the womā, and of the beast that berith her/ which hath seuē heades and ten hornes. The beast that thou seest/was/and is not/ & shall ascende out of the bottomlesse pyt / and shall go into perdicion / and they that dwell on the erth shall wondre (whose names are not writtē in the boke of lyfe frō the beginnynge of the worlde) when they beholde the beast that was & is not. And here is a mynde that hath wysdome.

The seuen heades are seuē mountaynes/ on which the womā sytteth: they are also seuen kynges. Fyue are fallē / & one is, & a nother is not yet come. Whē he cōmeth he must continewe a space. And the beast that was/ & is not/is euē the eyght / & is one of the seuē/ & shall go into destruccion. And ỳ ten hornes which thou sayst/are ten kyngs/which haue receaued no kyngdom/but shall receaue power as kynges at one houre wyth the beast. These haue one myndē/ and shall graue their power & strenght vnto the beast. These shall fyghe with the lambe, & the lambe shall ouercome them: * for he is Lorde of lordes / and kynge of kinges & they that are on hys syde/ are called and chosen and faythfull. 1. Timo. vi. c.

And he sayde vnto me: the waters whych thou sawest / where the whore sytteth / are people/& folke/and naciōs/and tonges. And the ten hornes, which thou sawest vpon the beast/are they that shall hate ỳ whore / and shall make her desolate & naked. & shall eate her flesche and burne her with fyre. For God hath put in their hertes to fulfyll his wyll/ & to do with one consent/for to geue her kyngdome vnto ỳ beast/vntyll the wordes of God be fulfylled. And the woman which thou sawest/is ỳ great cytie / which raygneth ouer the kynges of the erth.

¶ The louers of the worlde are sory for the fall of Babylon/but they that be of God haue cause to reioyse for her destruccion.

The.xviij. figure.

¶ The.xviij. Chapter.

AND after that I sawe another Angell come frō heauē, hauinge gret power/ and ỳ erth was lyghtened with his bryghtnes. And he cryed mightely with a strōg voyce sayinge: * Great Babylon is fallen, is fallen: and is become the habitacion of deuyls/and the holde of all

fowle kyrtes, & a cage of all vnclene & hate-
full byrdes, for all nacions haue dronken of
the wyne of the wrath of her fornicacō. And
the kynges of the erth haue cōmitted fornica
cion with her/ & her merchauntes are wexed
ryche of the aboundaunce of her pleasures.

B And I herde a nother voyce from heauen/
sayenge: come awaye frō her my people/ that ye
be not partetakers in her synnes that ye re-
ceaue not of her plages. For her synnes are
gon vp to heuen/ & God hath remembred her
wyckednes Reward her euen as she rewar
ded you/ & geue her double accordyng to her
workes. And poure in double to her in ye same
cuppe which she filled vnto you. And as mo-
che as she glorified her selfe & liued wātonly
so moche poure ye in for her of punyschemēt
Esaie. xlvij.b. and sorowe. for she sayde in her selfe: *I syt
C beinge a quene & am no wyddowe & shall se
no sorowe. Therfore shal her plages come at
one daye/ deeth/ & sorowe/ & honger/ and she
shal be brent with fyre: for stronge is ye Lord
God which iudgeth her.

And the kynges of ye erth shalbe wepe her
and wayle ouer her/ which haue commytted
fornicacion with her & haue lyued wantōly
with her/ when they shall se the smoke of her
burnynge/ & shall stande a farre of/ for feare
of her punischement/ sayenge. *Alas/ Alas
Jerem.li.a that gret citie Babylō, that mighty citie: for
D at one houre is her iudgement come. And the
marchauntes of the erth shall wepe & wayle
in them selues / for no man wyll bye their
ware eny more/ the ware of golde and siluer/
and precious stones/ nether of pearle/ & ray-
nes/ & purple/ & skarlet / & all thynne wodde
and all maner vessels of yuery/ & all manner
vessels of most precious wodde/ and of braste
and yron, and synamon, and odours/ & oynt-
mētes/ and frankynsence/ & wyne, and oyle
and fyne floure/ and wheate/ bestes/ and she-
pe/ and horses/ and charetes/ and bodyes and
soules of men.

And the apples that thy soule lusted after
are departed from the. And all thinges which
were delycate/ and had in pryce are departed
frō the & thou shalt fynde thē no more. The
marchauntes of these thynges which were
wexed ryche, shall stande a farre of from her/
Jere.li.b. for feare of the punischemēt of her wepinge
E and waylynge/ & sayinge: * Alas alas, that
gret citie, that was clothed in raynes & pur-
ple/ and scarlet/ and decked with golde/ and
precious stones/ & pearles: for at one houre
so great riches is come to nought.

And euery shippe gouerner / & all they' ye
occupied shyppes and shipmē which wor-
ke in the see stode a farre of, & cried when they
sawe ye smoke of her burning sayeng: what
citie is like vnto this gret citie? And they cast
dust on their heddes, & cryed weynge / and
waylinge/ & sayde: * Alas alas, that greate Jere.li.b.
citie/ wherin were made riche all ye had ship
pes in the see/ by the reason of her costlynes/
for at one houre is she made desolate.

Reioyce ouer her thou heauen / & ye holy
Apostles and Prophetes: for God hath geuē
youre iudgemēt on her. And a mighty angell
toke vp a stone lyke a gret mylstone / & cast
it into the see/ sayenge: with suche violence
shall that gret citie Babylon be cast/ & shal-
be founde no more. And ye voyce of harpers/
& musycions/ and of pypers / & trompetters
shalbe herde no more in the: & no craftes mā/
of whatsoeuer craft he be/ shalbe founde eny
more in the. And the sounde of a mylle shalbe
herde no more in the/ & the voyce of the bryd-
grome and of the bryde / shalbe herde no-
more in the / for thy marchauntes were the
gret men of ye erth. And with thyne inchaunt
ment were deceaued all naciōs: & in her was
founde the bloude of the Prophetes, & of the
sayntes/ & of all ye were slayne vpō ye erth.

¶ Prayse & thankes are geue vnto God for iudginge the whore & for auengyng the bl[illegible] of his seruauntes. The Angell wyll not be worshipped. The foules and byrdes are called to the slaughter.

¶ The.xix.Chapter.

AND after that/ I herde the voyce of
moche people in heauē sayinge: Al-
leluya. Saluacion and glory & ho
nour and power be ascribed to the
Lord oure God/ for true & righteous are his
iudgemētes, for he hath iudged ye gret whore
which did corrupt the erth wt her fornicacio/
& hath auēged ye bloud of his seruauntes of hir
hand. And agayne they sayde: Alleluya. And
smoke rose vp for euermore. And the.xxiiij.
elders & the.iiij. bestes fell doune/ & worship
ped God ye sate on the seate sayinge: Amen/
Alleluya. And a voyce cam oute of the seate/
sayinge: prayse oure Lorde God all ye ye are
his seruauntes/ and ye that feare hym both
small and gret.

And I herde the voyce of moche people/
euen as the voyce of many waters / and as
the voyce of stronge thonderynges/ sayinge:
Alleluya, for God omnipotēt raygneth. Let
vs be glad and reioyce and geue honoure
to hym: for the mariage of ye lambe is come/
and his wyfe made her selfe redy. And to her
was graunted / that she shulde be arayed
wyth pure and goodly raynes. For the ray-
nes is the ryghtewesnes of sayntes. And Matth.xxvj.a.
he sayde vnto me/ * happy are they which Luke.xiij.a.
are called vnto the lambes supper. And he
sayde vnto me: these are the true sayinges
of God. And I fell at hys fete / to worship-
pe hym. And he sayde vnto me / se thou do
it not

it not for I am thy felowe seruaunt / & one of thy brethrē/and of them that haue the testimony of Jesus. Worshippe God. for the testimony of Jesus is the spyrete of prophesy.

The .xix. figure.

¶ And I sawe heauen open & beholde a white horsse: and he that sat vpō him was faythfull and true/and in ryghtewesnes did iudge and make battayle. Hys eyes were as a flame of fyre: and on his heed were many crounes: & he had a name written / that noman knewe but he him selfe. *And he was clothed with a vesture dypt in blood/ and his name is called the worde of God. And the warriers whych were in heauen / folowed hym vpon white horsses clothed with white & pure raynes: & out of his mouth wēt out a sharpe *swerde/ that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron. & he trode the wynefat of fearfulnes and wrath of almighty God. And hath on his vesture & on his thygh a name written: kynge of kynges/ and Lorde of Lordes

Cxxiij.

a * By this swerde is spyritueli the worde of God is vnderstande Ephe. vi. c. Heb. iiij. c. Apo. i. d Eiusdem.

And I sawe an Angell stande in ỳ sunne, and he cryed with a lowde voyce / sayinge to all the fowles ỳ flye by the middes of heauē/ come and gather youre selues to gether vnto the supper of the gret God that ye maye eate the flesshe of kynges, and of hye captaynes/ and the flesshe of myghty men, & the flesshe of horsses, and of them that syt on them, and the flesshe of all free men & bondmen, & of small and gret. And I sawe the beast & the kynges of the erth / & their warriers gathered to gether to make battayle agaynst hym that sat on the horsse and agaynst his soudiers.

And the beast was taken & with hym that false prophet that wrought myracles before him, with which he deceaued them that reced the beestes marke/ & them that worshupped his ymage. These both were cast into a pōde of fyre burninge wt brymstone: & the rēnaunt were slayne with the swearde of hym that sat vpō ỳ horsse/ which swearde proceaded out of his mouthe/ & all the foules were fulfylled with their flesshe.

¶ The dragon is bounde for a thousande yeres. The deed aryse, and receaue iudgement.

The .xx. figure.

¶ The .xx. Chapter

¶ And I sawe an Angell come doune from heauen / hauinge the kaye of ỳ bottomlesse pyt/ & a gret chayne in his hand. And he tooke ỳ dragon that olde serpent/ which is the deuyll & Satanas/ & he bounde him a thousande yeres: & cast him into the bottomlesse pit/ & he bolde him/ and set a seale on him/ that he shulde deceaue the people no moare/ till the thousand yeres were fulfylled. And after ỳ he must be loosed for a lytell season.

¶ And I sawe seates & they sat vpon them & iudgement was geuen vnto them: & I sawe the soules of them that were beheaded for ỳ wytnes of Jesu / and for the worde of God: whych had not worshipped the beast / nether his ymage / neither had taken hys marke vpō their forheades / or on their handes: and they lyued / & raygned with Christ a .M. yere: but the other of the deed men lyued not agayne/ vntill the thousand yere were fynished. This is that fyrst resurrecyon. Blessed and holy is he that hath parte in the fyrst resurrecciō. For on suche shall the seconde deeth haue no power for they shalbe the Prestes of God and of Christ / and shall raygne with hym a .M. yere.

¶ And whē the .M. yeres are expyred Satā

O.iiij. shalbe

Ezech. xxxviii and. xxxix.

shalbe lowsed out of his prison and shall go out to deceaue the people whych are in the foure quarters of ỹ erth Gog and Magog, to gather them to gether to battayle/ whose nombre is as the sonde of the see: and they went vpin the playne of the erth: and compased the tentes of the sayncte about/ & the beloued cytie. And fyre came doune from God out of heauen/ and deuoured them: and the deuill that deceaued thē/ was cast into a lake of fyre and brymstone/ where the beest & the false prophet were and shalbe tormēted daye and nyght for euer more.

And I sawe a greate whyte seate and hym that sate on it/ from whose face fled awaye both the erth and heauen. & their place was no more founde. And I sawe the deed/ both great and small stonde before God: And the bokes were opened/ and another boke was opened/ which is the boke of lyfe/ & the deed were iudged of those thynges whych were writtē in the bokes accordyng to their dedes: and the see gaue vp her deed/ whych were in her/ and deeth and hell delyuered vp the deed which were in thē: & they were iudged euery man accordynge to his dedes. And deeth and hell were cast into the lake of fyre. This is ỹ second deeth. And whosoeuer was not foūde written in the boke of lyfe/ was cast into the lake of fyre.

¶ In this Chapter is described the new and spirituall Jerusalem.

The. xxi. figure.

¶ The. xxi. Chapter.

Esaie. xlv. c. and. lxvi. ỹ. Petri. iij.

AND I sawe a newe heuē & a newe erth. for the fyrst heauē & the fyrst erth were vanished awaye/ & ther was no more see. ✣ And I John sawe that holy cytie newe Jerusalem come doune from God out of heauē prepared as a bryde garnished for her husbād. And I herde a gret voyce out of heauen sayinge: beholde the tabernacle of God is with men/ & he will dwell with thē. And they shalbe hys people/ and God hym selfe shalbe wyth them and be their God. * And God shall wype awaye all teares from their eyes. And there shalbe no more deeth/ nether sorow nether crynge/ nether shall ther be eny more payne/ for ỹ olde thynges/ are gone. And he that sate vpon the seate sayde. * Beholde I make all thynges newe. ✣ And he sayd vnto me: write/ for these wordes are saythfull and true.

B Esaie. xxv.

Esaie xlviii. d. ỹ. Cor. v. d

And he sayd vnto me: it is done/ I am * Alpha and Omega. the begynnynge & the ende I will geue vnto him that is a thirst of the well of the water of lyfe/ free. He that ouercōmeth/ shall inheret all thinges/ and I wyll be hys God/ and he shalbe my sonne. But the fearefull and vnbeleuynge/ and the abhominable/ and murderers/ and whoremongers/ and sorcerers/ & ydolaters/ & all lyars shall haue their parte in the lake which burnyth with fyre & brymstone/ which is the seconde deeth.

* Alpha and Omega. Luke in the. i. Cha. b

And there cam vnto me one of the. vij. Angels which had the. vii. vyals full of the. vii. laste plages: & talked with me sayinge: come hyther I wyll shewe the ỹ bryde/ the lambes wyfe. And he caryed me awaye in the spyrete to a gret and an hye mountayne/ and he shewed me the gret cytie/ holy Jerusalem descendynge out of heauen from God hauynge ỹ brightnes of God. And her shynynge was lyke vnto a stone moste precious euē a Jaspar clere as Crystall: and had walles gret & hye and had xij gates/ and at the gates. xij. Angels and names writtē/ which are the names of the xij trybes of Israel: on the East parte iij gates/ and on the Northside. iij. gates & towardes the South iij. gates and from the west. iij. gates: and the wall of the cytie had. xij. foundacions/ and in them the names of ỹ lambes xij. Apostles.

D

And he that talked with me/ had a golden rede to measure the cytie with all & ỹ gates therof and the wall therof. And the citie was bilt. iij. square & the lenght was as large as the bredth of it/ & he measured the cytie with the rede. xij. M. furlonges: & the lenght & the bredth/ & the heyth of it/ were equall. And he measured the wall therof. an. cxliiij. cubites: the measure that the angell had was after ỹ measure that man vseth. And the byldyng of the wall of it was of Jaspar. And the cytye was pure golde lyke vnto cleare glasse/ & ỹ foundacions of the wall of the citie were garnisshed wt all maner of precious stones. The fyrste foundacion was Jaspar/ the secōde Saphyre/ the thyrde a Calcedony/ the fourth an Emerall-

E

F

Emeralde: the fyft Sardonur: the fyrt Sarbeos: the.vij. Crysolite: the eyght Berall: the.ix a Topas: the tenth a Crysoprasos: the eleuenth a Jacynce: the twelueth an Amatist.

The.xij. gates were.xij. pearles/euery gate was of one pearle/and the strete of the cytie was pure golde/as thorowe shynynge glasse. And ther was no temple therin. For the Lorde God almyghty and the lambe are the temple of it. * and the citie hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it: and the lambe was the lyght of it. And the people whych are saued shall walke in the lyght of it: and the kynges of the erth shall bryng their glory vnto it. * And the gates of it are not shut by daye. For ther shalbe no nyght there. And ther shall entre into it none vnclene thynge: nether what soeuer worketh abhominacion or maketh lyes: but they only which are wryten in the lambes boke of lyfe.

Esai. lx. a.

Esai. lx. c.

¶ The ryuer of the water of lyfe/the kruckfulnesse of lyght of the eyen of God. The Lorde geueth ouer his seruauntes warnynge of thynges for to come/the angell wyll not be worshypped. To the worde of God maye nothinge be added nor mynished there from.

¶ The.xxij. Chapter

And he shewed me a pure ryuer of water of lyfe clere as Crystall: proceadynge oute of the seate of God and of the lambe. In the middes of the strete of it/and of ether syde of the ryuer was ther wode of lyfe: which bare.xij. manner of frutes: and gaue frute euery moneth: and the leues of the wodde serued to heale the people wyth all. And ther shalbe no more curse/but the seate of God & the lambe shalbe in it: and hys seruautes shall serue hym. And they shall se his face, and his name shal be in their forheddes. * And there shall be no nyght there/and they nede no candle/nether light of the sunne: for the Lorde geueth them lyght/ and they shall raygne for euermore.

Esai. lx. d.

And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of Sayntes and Prophetes sent hys angel to shewe vnto his seruautes/the thinges which muste shortly be fulfylled. Beholde I come shortly. * Happy is he that kepeth the saying of the prophesy of this boke. I am John which sawe these thinges and herde them. And when I had herde and sene/ * I fell downe/to worshippe before the fete of the Angel which shewed me these thynges. And he sayd vnto me: se thou do it not/for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the Prophetes & of them which kepe the sayings of this boke. But worshippe God.

Apoc. i. a

Apoc. xix. b.

And he sayde vnto me: seale not the sayings of the prophesy of this boke. For the tyme is at hande. He that doeth euyll/let him do euyll styll: and he which is filthy let him be fylthy styll: & he that is righteous/let hym be more ryghteous: & he that is holy/let him be more holy. And beholde I come shortly, and my rewarde wyth me/to geue euery man accordynge as hys dedes shalbe. I am Alpha and Omega the begynnynge & the ende: the fyrst and the last. Blessed are they that do his commaundementes, that their power maye be in the tree of lyfe/and maye entre in thorow the gates into the citie. * For without shalbe dogges and inchaūters and whoremongers/and morderers/and ydolaters/and whosoeuer loueth or maketh leasynges.

Apoc. i. b.

I Jesus sent myne angel/to testifye vnto you these thinges in the cōgregacyōs I am the rote and the generacyon of Dauid/and the bryght morynge starre. And the spyrite and the bryde sayde come. And let hym that heareth saye also, come. * And let hym that is a thyrst/come. And let whosoeuer will, take of the water of lyfe, fre.

Esai. lv. a. John. vij. f.

I testifye vnto euery man that heareth the wordes of the prophesy of this boke: * yf eny man shall adde vnto these thinges, God shal adde vnto him the plages that are wryten in thys boke. And yf eny man shall mynisshe of the wordes of the boke of this prophesy/God shall take awaye hys parte out of the boke of lyfe/and out of the holy cyrye/and fro the thinges which are wryten in this boke. He which testifyeth these thinges sayth: be it

* Deut. xij. a. and. xij. b. Prouer. xxx. a

I come quyckly/Amen. Euen so come Lorde Jesu. The grace of oure Lorde Jesu Christ be wyth you all: Amen.

¶ The ende of the newe Testament.

The Table

This is the Table

wherin ye shall fynde the Epistles and the Gospels/after the vse of Salbury.

For to fynde them the lo ner:so that ye seke after these Capitall letters by name: A. B.C.D.whych stande by the syde of thys boke/ alwayes. On or vnder the letter ther shall ye fynde a crosse ✝ where the pistle or ỹ Gospell beginneth/ & where the ende is/ther shall ye fynde an halfe crosse ✝

¶ And the fyrste lyne in this table alwaye is ỹ pistle/ & ỹ seconde lyne is alwaye ỹ Gospel

¶ On the fyrst Sondaye in the Aduent.

This also we knowe. Roma.xiij.D
When they drewe nye vnto. Mat.xxi.A

On the wensdaye

Be patient therfore brethren. Jaco.v.B
The beginninge of the Gospell. Mar.i.A

On the frydaye

Esaie the.xi.Chapter A
In those dayes John. Mat.iij.A

¶ On the.ij.Sondaye in the Aduent

What soeuer thinges are written. Ro.xv.A
And there shalbe sygnes. Luc.xxi.C

On the wensdaye

Zacharie the.viij.Chapter A
Verely I saye vnto you. Mat.xi.B

On the frydaye

Esaie the.lxij.Chapter C
John bare witnes of him. Joh.i.B

¶ On the.iij.Sondaye in the Aduent.

Let men thus wyse estyme vs. i.Cor.iiij.A
When John beinge in prison. Mat.xi.A

On the wensdaye

Esaie the.xl.chapter A
And in the.vj.moneth the. Lu.i.C

On the frydaye

Esaie the.xi.chapter A
Mary arose in those dayes. Lu.i.D

¶ On the iiij.Sondaye in the Aduent

Reioyce in the Lorde alway. Phil.iiij.A
And this is the recorde of John. Joh.i.C

On the wensdaye

Osee the.ij.and.iij.chapter D
And this rumor of him went. Lu.viij.C

On the frydaye

Zacharie the.ij.chapter D
Take hede beware of the leue. Mar.viij.B

¶ In the Christmas euen.

Paul the seruaunt of Jesus. Rom.i.A
When his mother mary was. Mat.i.C

In the Christmas nyght at the.j.masse.

For the grace of God. Tit.ij.C
Ye followed in those dayes. Lu.ij.A

At the.ij.Masse.

But after that the kyndnes. Tit.iij.B
The shepherders sayde one to. Lu.ij.C

At the.iij.masse

God in tyme past diuerslye. Hebr.i.A
In the beginnynge was that. Joh.i.A

¶ On sayncte Steuens daye

Steuen full of fayth and power. Actu.vj.C
Wherfore beholde I sende Mat xxiij.D

On sayncte John Euangelistе.

Ecclesiast the xv chapter A
Folowe me, Peter turned. Joh.xxi.A

On the chyldermasse daye

And I loked/ & lo a lambe. Reuela.xiiij.A
Lo the angel of the Lorde ape. Mat.ij.C

¶ On the Sondaye after chrystmasse

And I saye that the heyre as. Gala iiij.D
And his father and mother mer. Lu.ij.E

¶ On the Newe yeres daye

For the grace of God that bring. Tit.ij.C
And when the eyght daye was Lu.ij.C

¶ On the twelue euen.

For the grace of God that bring. Tit.ij.C
When Herode was dead. Mat. ij.D

¶ On the twelfe daye.

Esaie the.lx.chapter A
when Jesus was borne. Mat.ij.A

¶ On the first sondaye after the twelfe daye

Esaie the ix.chapter A
The nexte daye/John sawe. Joh.i.D

¶ On the.ij.sondaye after twelfe daye.

I beseche you therfore brethren. Rom xij.A
And when he was.xij.yere olde. Lu.ij.F

On the wensdaye.

Brethren my hertes desyre. Rom.x.A
When Jesus had herde that. Mat.xiij.B

On the frydaye

Let euery soule submyt him. Rom.xiij.A
And Jesus returned by the. Lu.viij.C

¶ On the.iij.Sondaye after twelfe daye.

Seynge that we haue diuers. Rom xij.B
And the thyrde daye was the. Joh.ij.A

On the wensdaye

This is a true sayinge/ and by. i.Tim.i.C
And he departed thens:and. Mat.xi.A

On the frydaye

For I knowe, and surely bele. Rom.xiiij.C
And he came into Capernaum. Lu.iiij.C

¶ On the.iiij.Sondaye after twelfe daye.

Be not wyse in youre awne opi. Rom.xij.D
When Jesus was come doune. Mat.viij.A

On the wensdaye.

I beseche you brethren for. Rom.xv.G
And he entred agayne into. Mar.iij.A

On the frydaye.

Are ye not ware that ye are. i.Cor.vj.C
And Jesus went about all. Mat.iiij.D

¶ On the.v.Sondaye after the twelfe daye

The Table

Owe nothinge to eny man. Ro.xiij.C
And he entred into a shippe. Mat.viij.C

On the wendsdaye

As concernynge the thinges. i.Cor.viij.A
It chaunsed as they went on. Luc.ix.G

On the frydaye.

Let euery man abyde in the. i.Corin.vij.D
And they brought chyldren. Mar.x.B

¶ On the.vi. Sondaye after twelfe daye.

Septuagesima. Nowe therfore as elect of. Colos.iii.B
The kyngdome of heauen is. Mat.xiij.D

On the wendsdaye.

I exhorte therfore that a boue. i Timo.ij.A
A certayne man had two son. Mat.xxi.D

When the weddynge goth oute:

Perceaue ye not how that. i.Cor.ix.D
For the kyngdome of heauen. Mat.xx.A

On the wensday.

Ye oure Gospell be yet hyd. ij.Cor.iiij.A
And they departed thens, and. Mar.ix.C

On the frydaye.

Seynge then that we haue. ij.Cor.iiij.C
He that is not with me is. Mat.xij.C

¶ On the Sondaye.Ix.

Sexagesima. For ye suffre foles gladly. ij.Corin.xi.C
When moche people were Luc.viij.A

On the wendsdaye.

I call God for a recorde vnto. ij.Cor.i.A
And he began agayne to. Mar.iiij.A

On the frydaye.

Seynge that we knowe. ij.Corin.v.B
When he was demaunded. Luc.xvij.C

¶ On the Sondaye.I.

Quinquagesima. Though I speake with the. i.Corin.xiij.A
He toke vnto him the twelue. Luc.xviij.F

On the wensdaye

Ioel the.ij.chapter C
Moreouer when ye faste be not. Mat.vi.B

On the frydaye.

Esaie the.lviij chapter A
Ye haue hearde how it is sayde. Mat.v.G

¶ On the.j. Sondaye in lent.

Quadragesima. We as helpers therfore. ij. Corin.vi.A
Then was Iesus led awaye. Mat.iiij.A

On the wendsdaye in the.iiij.tymes

Exodi the xxxij.chapter iij.Reg.xix.C
Embringe. Then answered certayne. Mat.xij.C

On the frydaye.

Ezechiel the.xviij.chapter
After that there was a feast. i.Joh.v.A

¶ On the.ij. Sondaye in lent.

Furthermore we beseche. i.Thessa iiij.A
And Iesus went thence and. Mat.xv.C

On the wensdaye

Hester the.xiij.chapter. C
And Iesus ascended to Ierusa. Mat.xx.C

On the frydaye.

Genesis the.xxviij.Chapter. B

Herken another similitude. Math.xxi.D

¶ On the iij.Sondaye in lent.

Be ye folowers of God. Ephe.v.A
And he was a castynge out. Luc.xj.B

On the wendsdaye.

Exodi the.xx.Chapter. C
Then came to Iesus the. Math.xv.A

On the frydaye.

Numeri the.xx.Chapter.
Then cam he to a cytie of Sama. Joh.iiij.A

¶ On the.iiij.sondaye/ halfe lent.

For it is wrytte that Abraham. Gala.iiij.C
After that went Iesus his. John.vij.A

On the wendsdaye.

Ezechiel the.xxxvi.chapter, and Esaie.j. C
And as Iesus passed by, he. John.ix.A

On the frydaye.

iij. Regum the.xvij.chapter. C
A certayne man was sycke. John.xi.A

¶ On the.v.Sondaye in lent.

But Christ beynge the hye. Hebr ix.C
Which of you can rebuke me. Joh.viij.F

On the wendsdaye.

Leuitici the.xix.chapter. C
It was at Ierusalem the feast. Joh.x.D

On the frydaye

Hieremie the.xvij.-chapter. B
Then gathered the hye prestes. Joh.xi.F

¶ On the Palme Sondaye.

Let the same mynde be in you. Phil.ij.A
Ye knowe that after.ij.dayes. Mat.xxvi.A

On the wendsdaye

Esaie the.liij.chapter. D
The feaste of swete breed drue. Lu.xxij.B

On the good frydaye.

Exodi the.xij.chapter. A
When Iesus had spoken. Joh xviij.A

On Estereuen.

If ye be then rysen agayne. Colloss iij.A
The laboth daye at euen. Mat.xxvij.A

¶ On Esterdaye.

Pourge therfore the olde leuen. i.Cor.v.C
Mary magdalen and Mary. Mar xvi.A

On the Mondaye.

Which preachinge was pub. Actu x.F
And beholde two of thē went. Lu.xxiiij.B

On the Tewsdaye.

Ye men and brethren chyldren. Actu.xiij.D
Iesus him selfe stode in the. Lu.xxiiij.F

On the wendsdaye

Ye men of Israel why mar. Actu.iij.C
After that Iesus shewed him. Joh xxi.A

On the Thorsdaye.

The angell of the Lorde spake. Actu.viij.C
Mary stode without at the. Joh.xx.B

On the frydaye.

For as moche as Christ hath. j.Pet.iij.C
Then the.xi.disciples went. Mat.xxviij.D

On the Saterdaye.

Wherfore laye a syde all ma. j.Pet.ij.A

The

The Table

The morowe after the. Joh.xx.A
¶ On the.j. Sondaye after esterdaye.
For all that is borne of God. j.Joh.v.A
The same daye at nyght which. Joh.xx.C
On the wensday.
If Christ be preached howe. j.Cor.xv.B
When Jesus was ryssen the. Mar.xvi.B
On the frydaye.
Obeye them that haue the ouer. Heb.xiij.C
And they departed quickly. Mat.xxviij.B
On the.ij. Sondaye after esterdaye.
Christ also suffered for oure. j.Pet.ij.D
I am a good shepherd, a good. Joh.x.C
On the frydaye.
For as moche as ye know how. j.Pet.i.a
On the morowe after the sab. Lu.xxiiij.A
On the wendsdaye.
Lykewyse then as by the synne. Rom.v.D
Then came ỹ disciples of John. Mat.ix.B
¶ On the.iij. Sondaye after esterdaye.
Derely beloued I beseche you. j.Pet.ij.C
After a whyle ye shall not se. Joh.xvj.D
On the wendsdaye.
My lytell chyldren, these. j.Joh.ij.A
There arose a question betwe. Joh.iij.B
On the frydaye.
Ye are all the chyldren. j.Thessa..v.A
I am come a lyght into the. Joh.xij.A
¶ On the.xiiij. Sondaye after esterdaye.
Euery good gyfte, and euery. Jaco.j.C
But now go I my waye to. Joh.xvj.B
On the wendsdaye.
Brethren haue not the fayth. Jaco.ij.A
Holy father kepe in thyne. Joh.xvij.B
On the frydaye.
Se se, then how that of dedes. Jaco.ij.D
Deare chyldren yet a lytell. Joh.xiij.D
¶ On the.v. sondaye in the crosdayes.
And se that ye be doars of. Jaco.j.D
Verely verely I saye vnto. Joh.xvj.C
On the Mondaye.
Knowledge youre fautes one. Jaco.v.D
If any of you shulde haue a. Luc.xi.A
On the Tewsdaye.
Esaie the.xix.chapter. D
And Jesus sat ouer agaynst. Mar.xij.D
On the wendsdaye.
The multitude of them that. Actu iiij.B
These wordes spake Jesus &c. Joh.xvij.A
¶ On the ascensyon daye.
In the formet treatyse Deare. Actu.j.A
After that he appered. Mar.xvi.C
¶ On the sonday after ascension daye.
Be ye therfore discrete and so. j.Pet.iiij.B
But when the comforter is. Joh.xv.D
On the whitson euen.
It fortuned, whyll Apollos. Actu xix.A
If ye loue me kepe my cõmaun. Joh.xiiij.B
On the whitsondaye
When the fyftye daye was come. Actu.ij.A
If a man loue me and will kepe. Joh.xiiij.C
On the mondaye.
And he cõmaunded vs to preache. Actu.x.G
God so loued the worlde, that. Joh.iij.B
On the Tewsdaye.
When the Apostles which we. Actu.viij.C
Verely verely I saye vnto you. Joh.x.A
On the wendsdaye.
Peter stepped forth with the. Actu ij.C
No man can come to me except. John.vi.C
On the thursdaye.
Then cam Philip into a cite of. Act.viij.A
Then called he the iu together. Lu.ix.A
On the frydaye.
Ye men of Israel heare the. Act.ij.D
And it happened on a certayne. Lu.v.D
On the saterdaye.
And the nexte Sabboth daye. Act.xiij.F
And he arose vp & cam oute. Lu.iiij.F
¶ On the Trinite sondaye.
After this I loked, & beholde. Reue.iiij.A
There was a man of the Pha. John.iij.A
¶ Corpus Christi daye
That which I gaue vnto you. j Corin.xi.C
For my flesshe is meate in de. John.vj.F
¶ On the fyrst sonday after Trinite sonday.
For God is loue, in this ap. j.John.iiij.B
Ther was a certayne riche. Luke.xvi.C
On the wensdaye.
When we opened vnto you the. ij.Pet.i.D
Cheynck not that I am. Mat.v.B
¶ On the.ij. sonday after trinite sonday.
Marualye not my brethren. j.Joh.iij.C
A certayne mã ordeyned a grete. Lu.xiiij.D
On the wensdaye.
This I saye therfore & testifye. Eph.iiij.D
And when he was come into. Mat.xxi.B
¶ On the iij. Sondaye after trinite sonday.
Submit youre selues therfore. j.Pet.v.B
Then resorted vnto him all the. Lu.xv.A
On the wensdaye
Notwithstandinge the Lorde.ij.Tim.iiij.D
Agre with thyne aduersary. Mat.v.D
¶ On the.iiij. Sonday after trinite sondaye
For I suppose that the affic. Rom.viij.C
Be ye therfore mercifull as you. Luk.vi.F
On the wensdaye
And herby we know that we. j.John ij.A
And his disciples asked of Mat.xvij.B
¶ On the v. Sondaye after trinite sondaye
In conclusion be ye all. j.Pet.iij.B
It cam to passe as the people. Luc.v.A
On the wensdaye
I exhorte therfore that aboue. i.Tim.ij.A
It chaunced on a certayne daye. Lu.viij.C
¶ On the vi. sonday after Trinite sonday.
Remember ye not that all. Ro.vi.A
For I saye vnto you except Mat.v.C
On the wensdaye.
I wrote not vnto you as j.John.ij.C

And

And when he was come. Mar.i.B
¶ On the.vij. Sondaye after trinite sonday
I will speake grosly because of Ro.vi.D
In those dayes when there. Mat.viij.A
On the wensdaye
There is then no damnacion. Rom.viij.A
In that tyme went Jesus. Mat.xij.A
¶ On the.viij. Sonday after trinite sonday
Therfore brethren we are. Ro.viij.C
Beware of false Prophetes Mat.vij.C
On the wensdaye
But God setteth out his loue Ro.v.B
Master we saw one. Mar.ix.F
¶ On the.ix. Sondaye after trinite sonday.
That we shulde not lust after 1.Cor.x.B
There was a certayne ryche. Lu.xvi.A
On the wensdaye
Remember ye not how that. Ro.vi.C
He that is faythfull in. Lu.xvi.C
¶ On the.x. sonday after Trinite sondaye.
Ye knowe that ye were. 1.Cor.xij.A
And when he was come Lu.xix.F
On the wensdaye
All flesshe is not one maner. 1.Co.xv.C
Take hede to youre selues Luk.xxi.G
¶ On the.xi. Sondaye after trinite sondaye
Brethren as pertayninge 1.Cor.xv.A
And he put forth this similitude. Luk.xviij.A
On the wensdaye
Other remember ye not. 1.Cor.xv.C
He put forth a similitude Lu.xviij.A
¶ On the.xij. Sondaye after
trinite sondaye.
Suche trust haue we. ij.Corin.iij.B
And he departed agayne Mar.viij.D
On the wensdaye
For we preache not oure. ij.Corin.iiij.B
Then began he to vpbrayd Mat.xi.C
¶ On the.xiij. Sondaye after
trinite sendaye
To Abraham & his seede. Gala.iij.C
Happy are the eyes. Lu.x.D
On the wensdaye
Ye remember brethren youre 1.Thes.ij.B
Then the Pharises went. Mat.xij.B
¶ On the.xiij. sondaye after
trinite sondaye.
I saye walke in the spyrite Gala.v.C
And it chaunsed as he went. Luk.xvij.C
On the wensdaye
Beare not a straunge yoke with. ij.cor.vi.C
One of the company sayde Lu.xij.B
¶ On the.xv. Sonday after trinite sondaye
If we liue in the spyrite let vs. Gala.v.D
No man can serue two maisters. Math.vi.C
On the wensdaye.
We knowe that the lawe is. 1.Tim.i.B
And it fortuned in one. Luke.xx.A
¶ On the.xvj sonday after trinite sondaye.
Wherfore I desyre that ye. Ephe.iij.C
And it fortuned after that Lu.vij.B
On the wensdaye
Beware lest eny man come Colos.ij.B
And he came to Bethsayda Mar.viij.C
¶ On the.xvij. Sondaye after
Trinite sondaye.
I therfore which am in bondes. Ephe.iiij.A
And it chaunsed that he went in. Lu.xiij.A
On the wensdaye
For yf by the synne of one/death. Rom.v.D
When they were come to Caper. Mat.xvij.D
¶ On y.xviij. Sondaye after trinite sonday
I thanke my God all wayes on. 1.Corin i.A
When the Pharises had herde. Mat.xxij.D
On the fridaye
I beseche you brethren for oure. Rom.xv.B
Another parable he put forth. Mat.xiij.C
¶ On the xix. Sondaye after trinite sonday
And be ye renued in the spirite. Ephe.iiij.C
And he entred into a shyppe. Mat.ix.A
On the wensdaye
Therfore brethren stande fast. ij.Tes ij.D
Then sent Jesus ỹ people awa. Mat xiij.D
¶ On the.xx. Sonday after trinite sonday.
Take hede therfore that ye wal. Ephe.v.C
The kingdome of heauē is lyke. Mat.xxij.A
On the wensdaye
Thou therfore my sonne be strō. ij.Tim.ij.A
When thou makest a diner or a. Lu.xiiij.C
¶ On the.xxi. Sondaye after
trinite sondaye.
Finally my brethren be stronge. Ephe.vi.B
And ther was a certayne ruler. John.iij.C
On the wensdaye
Because we knowe brethren. 1.Tes.i.B
And it fortuned in another sab. Lu.vi.B
¶ On the.xxij. sondaye after
trinite sondaye.
And I am surely certified of. Philip.i.A
Therfore ỹ the kyngdome Mat.xviij.C
On the wensdaye
Ye & we knowe that what so- Rom.iij.C
Verely I saye vnto you that. Mat.xi.C
¶ On the.xxiij. Sondaye after
trinite sondaye.
Brethren folowe me/and. Philip.iij.D
Then went the Pharises and. Mat.xxij.B
On the wensdaye
For yf by the synne of one. Rom v.C
When they were come to. Mat.xvij.D
¶ On the.xxiij. Sondaye after
trinite sondaye.
For this cause we also/sence Colos.i.B
Whyle he this spake vnto them. Mat.ix.C
On the wensdaye
And I wolde not that ye 1.Cor.x.C
A certayne man had two Mat.xxi.C
¶ On the last Sondaye after trinite sonday
Jeremye the.xxiij.chapter. B
Then Jesus lyfte vppe his eyes Joh vi.A

On the

The Table

On the wendsdaye in the embringe weke
Amos the.ix.Chapter. B
And one of the companye ant. Mar.ix.C
On the fridaye
Oree the.xiiij.Chapter. I
And one of the Pharises desyred Lu.vij.C
On the Saterdaye
For that fyrst tabernacle was Heb.ix.I
He put forth this similitude Lu.xvj.B
¶In the dedicacion of the churche.
And I Iohn sawe that holy Reue.xxi.I
And he entred in/and went Lu.xix.I

¶Here endeth the Table of the Epistles and Gospels of the Sondayes.

Here after folowe the Epistles and Gospels of the Sayntes.

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As Iesus walked by the see of. Mat.iiij.C
On sayncte Nicolas daye
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For lyke wyse a certayne man Mat.xxv.I
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Eccles.xxiiij.Chapter C
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Thomas one of the twelue Ioh.xx.I
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Saul yet brethinge oute threat Act.ix.I
Then answered Peter & sayde Mat xix.D
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Malachie the.iij.Chapter I
And when the tyme of their. Lu.ij.D
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And in those dayes Peter Act.i.C
Then Iesus answered & sayde Mat.xi.D
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Esaye the vij.chapter B
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On sayncte Georges daye
My brethren/count it exceedinge Iame i.I
I am the true vyne/& my father. Io.xv I
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Vnto euery one of you is geuen Eph.iiij.B
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And he sayde vnto his disciples Io.xiiij.I
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On the natiuite of S.Iohn Baptist
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Elizabeths tyme was come Luk.i.I
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When Iesus came into Mat.xvi.C

In the commemoracion of S.Paul
I certifye you brethren that Gala.i.B
Then answered Peter Mat.xix.D
On the visitacion of oure Lady
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Mary arose in those dayes Lu.i.D
On sayncte Mary Magdalene daye
Prouerb.xxxi.chapter B
And one of the Pharises desyred Lu.vij.C
On S.Iames the Apostle
Now therfore ye are no moze Ephe.ij.D
Then came to him the mother Mat.xx.C
Lammesse daye
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When Iesus came into the Mat.xvi.C
On the transfiguracion of oure Lorde
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Then Peter full of the Act.iiij.B
While he thus thought Mat.i.C
On sayncte Laurens daye
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Eccle the.xxiiij.Chapter B
Yt fortuned as he went Lu.x.C
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On the natiuite of oure lady
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On the exaltacion of the crosse
I haue trust towarde you Gal.v.B
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And he sent & shewed. Reue.i.I
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On sayncte Symon and Iudas daye
For we knowe well that all. Rom.viij.C
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On the alle hallowes daye
And I sawe another angell. Reue.vij.I
When he sawe the people he. Mat.v.C
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I wolde not brethren haue you. i.Thes.iiij.C
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Ecclesiast the.ij.Chapter. B
Agayne the kyngdome of. Mat.xiij.I

¶The ende of this Table.

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